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December, 1924

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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F. Walker, Printer, 41 Stokes Croft, Bristol.

Notes.

100 Points proving The Bible wholly inspired and infallible. It is proposed to publish these "Points" in Book form. They have already appeared month by month in the Mutual and Berean Christadelphian Magazines, but will be completely revised by the Author.

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THE MARANATHA PRESS 100Southwark Street, London, S.E.1.

A GOOD PRICE will be given for two copies of "The Life and Work of Dr. Thomas." Replies to: — H. Crosskey, 47 Corrance Rd., Acre Lane, Brixton, S.W.2.

CHANGE OF ADDRESS. —Bro. A. Williamson has removed to "Whitewood," Alderbrook Road, Solihull.

SIN AND SACRIFICE. —We call special attention to the first of a series of articles by bro. Smallwood, of Toronto, Canada, appearing this month. Our brother's contributions will help to clear away the fog which exists in some minds.

TO ONE AND ALL. —If you have not already done so, you should at once send your renewal subscription for the Berean Christadelphian for 1925. The price is 6/- for the year if to be included in an Ecclesial Parcel, or 7/- per year if to be sent by separate post. Please write all names and addresses very plainly, and address all subscriptions to bro. G.H. Denney, 47 Birchington Road, Crouch End, London, N.8. (A form is included with this issue for filling up and returning forthwith).

TO RECORDING BRETHREN. —In sending Ecclesial News, please do not incorporate such in other correspondence, but write it out separately, and in all cases insert at the head thereof the name of the ecclesia (that is, the city or town) and give days and times of the Lectures, Breaking of Bread, and Bible Class. See our columns of ECCLESIAL NEWS as to how to do it.

A BROTHER. —Brother Roberts wrote concerning Dr. Thomas: —"His hard words are rarely directed against that which is undeserving of them, and if directed against pretence, error, crotchetarianism, or anything else that is unworthy, it is perhaps no great pity if his words create a little feeling." Bro. Roberts added, "Shall we say that he is perfect? That he has no peculiarities which we might think him better without? That he never makes mistakes? That he never says things which would be better left unsaid? If we did, we should be saying that which could never be said of any

mortal men living or dead.” We thought of these words of bro. Roberts as we read your Christ-like criticism of the “strong language to which to which you took exception.”

TO CORRESPONDENTS GENERALLY. —We have a heap of matter awaiting attention; but make a rule of trying to write every correspondent sooner or “later;” long letters, long articles, poetry, new interpretations, and criticisms of Dr. Thomas and bro. Roberts, are among the “later.”

W.J.L.—“The little item on Divorce,” to which you refer, does not apply to any in our fellowship. We contend that under no circumstances does the Law of Christ permit of one of his brethren going to law with his sister wife and obtaining a divorce therefrom and marrying another. The most that the Law of Christ allows in the case of an erring wife is to “put her away” for the time being. Repentance is not impossible, in which case Christ commands forgiveness, and that means restoration to her former status.

E. HILL. —Really, you are an enigma to us. Can you not see, that, even if you did “win” us over to your opinion of “bro. Strickler’s views,” you would still be confronted with (1) the task of converting the Editor of the Christadelphian who declares that, in his pamphlet bro. Strickler has reproduced the errors that were introduced by Edward Turney fifty years ago;” (2) the task of turning bro. Sulley who has labelled bro. Strickler’s views those of an “enemy,” and declaring that “brethren who adopt his theories will be led astray;” (3) the task of winning back all those ecclesias who were signatories to the Los Angeles Declaration. Open your eyes, bro. E. Hill, face facts, and do not be blinded by mere sentiment. Read bro. Roberts’ book—The Law of Moses. Please do not tell us that bro. Strickler has withdrawn anything he has written in Out of Darkness into Light, for he recently as “November 8, 1924,” he deliberately states, “I cannot conscientiously withdraw anything I have published in the writing under consideration.”

J.B. (N.Z.). —Since writing us, you will have seen our remarks on page 3, of cover of October Berean Christadelphian, in answer to F.L. That will explain why we cannot use your article.

A.D. STRICKLER. —You say that the “leaders,” who are misleading the brotherhood, and who you had in mind in penning Out of Darkness into Light are “brethren C.C. Walker, Henry Sulley, W.H. Boulton, Arthur Andrew, Thomas Williams, F.G. Jannaway;” and, that, “J.J. Andrew and bro. Lake both belong to the list.” But that won’t do, for the leaders’ teaching to which you there take exception, is from the pen of Dr. Thomas and bro. Roberts: compare pp. 69, 70, of Out of Darkness into Light, with the quotations in Christ our Passover. However, we await with interest a reply to our letter of November 18th, which, we hope will clear away some of the “confusion.”

LONDON FRATERNAL GATHERING. —On Boxing Day, December 26th, the South London Brethren are arranging for a Tea Meeting, for both “big and little” at the Avondale Hall Landor Road, Clapham—a few minutes’ walk from Clapham Road Station. Easy access from all parts by rail, bus and tram. Tea for all at 4.30, followed by addresses in the Large Hall for brethren, sisters and friends, and by Lantern Entertainment for the little ones in the Lower Hall. Programmes can be had by application to bro. F. Button, 22 Stockwell Park Crescent, London, S.W.9.

T.C. (N.Z.). —Have sent on your letter to bro. Gamble as requested. The situation in New Zealand is indeed mixed, but we are hopeful of a better condition.

L.W. (N.Z.). —Thanks for letters. We are doing our best, always having in mind the motto “First Pure, THEN Peaceable,” knowing we have your help in that direction.

W. GRIMES. —Your welcome letter to hand. We do wish we had time to show our pleasure by replying at once through the post. Our time is occupied to the full.

F.F. (New Zealand). —The doctrine of Resurrectional Responsibility is undoubtedly a First principle, and a brother who has expressed doubts thereon, should not simply consent to “bury” those doubts,

but, to frankly “withdraw” them. When a brother refuses to “withdraw” what he says he is willing to “bury,” it seems to us he wants to be free to unearth his expressed doubt should occasion offer. Our sympathies are with those who maintain the First Principles whole-heartedly, and unreservedly; and who refuse to be party to burying what has not been disowned. We shall be delighted to hear from----- that he frankly withdraws former expressions of doubts. Till he does so, he should be avoided. By this mail we receive forty-three large pages of matter resulting from obstinacy of a brother in refusing to “withdraw” what he is willing to “bury.” The attitude of the brother passes our comprehension.

K.R.M., W.A., F.D., W.H., L.W.—See note to F.F. in this column.

R.W.F. (Queensland); J.H. (Melbourne); L.W. (Brixton); and several others. —Your interesting communications arrived just as we had gone to press. More thereon next month, if the Lord will.

LETTERS DULY RECEIVED and much appreciated from H.W.B., A.H.W., H.A.S., F.B., W.S., A.D.S., J.T.L., E.H., W.J.E., F.G., W.W., A.Q., W.H.F., C.C.H.

ECCLESIAL NEWS must be received by first post on the 25th day of the month. This explains non-appearance in current month. It is not our fault.

WALKER’S EUREKA POCKET DIARY. —Bro. Walker, 41 Stokes Croft, Bristol, desires it to be notified that for financial reasons this will not be published again.

The Berean

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VOL. XII., No. 12 DECEMBER 15th 1924 SIXPENCE

Dr. John Thomas
(Christadelphian)

His Life and Work

CHAPTER 12.

We now come to the breach referred to in the previous chapter—between the Campbellites and Dr. Thomas.

Some Campbellite professors in Fredericksburg, who had been Baptists, and received among the Campbellites without re-immersion, called Mr. Campbell's attention to the Doctor's letter to the Baltimore church, quoted in the foregoing chapter, and asked him what he thought of the Doctor's statement that the majority of Baptists should be re-immersed? Mr. Campbell replied: "It was with no ordinary feelings of regret and mortification too, that I saw, a few weeks since, an intimation in the Apostolic Advocate, to the church in Baltimore, that they ought to re-immense all who came over to them from the Baptists. That the Baptists are greatly degenerate and fast immersing themselves into the popular errors of the age, I am sorry to confess is my sincere conviction in the presence of God; but among these hundreds of thousands, there are some tens that have not bowed the knee to the image of Baal, and are worthy citizens of the kingdom of the Messiah as any of our brethren. Some few persons in this country have, under the impulse of their new discoveries, been re-immersed, but they generally were immersed at night or in secret. But in the ardour of our young brethren in Virginia, and in their zeal for truth, they have not only re-immersed in open day, but published to the world the prevalence of these symptoms, and registered the converts. I need not tell you that I have not only a very great esteem for brother Thomas and brother Albert Anderson, but a most ardent affection for them; but had they made these bold and, at best, doubtful, measures matters of privacy, I could not have been induced either to have inserted your letter, or to have published this reply to it. But much as I love and esteem these two brethren, I esteem and love the twelve apostles and the cause of my Lord and Master more; and, therefore, I must say, that the preaching up of re-immersion to the citizens of the kingdom of Jesus Christ, for the remission of their sins, is wholly ultra to our views of reformation, and, in our judgment, wholly unauthorised by the New Testament."

This letter appeared in the Millennial Harbinger for September, 1835, and was re-published and answered by Dr. Thomas, in the Advocate of the following month. The Doctor heads his reply with the following quotation from Campbell's own works, which is itself a sufficient answer to the objections sheathed in Campbell's letter: "We have always said, and we say it again, that persons who were without faith in Jesus as the Messiah, on believing should be immersed into his death. THEY DIFFER NOTHING FROM IMMERSSED INFANTS; and if a person has been immersed solely into his own experience or conceit, instead of into Christ, as we believe sometimes happens, then, indeed, as respects Christian immersion, that person is as one unbaptised."—Millennial Harbinger, vol. 6, number 9, p. 420.

In the reply which follows, the Doctor repels the charge of "re-baptising the baptised" as unfounded. He says: "I admit that I have baptised the immersed, and continue to do so still; but cannot the readers of the New Testament discern the difference between an immersed and a baptised person? If they cannot, then with them I have no fellowship as Christians; for with doctrinaires of such a mould, who maintain that water washes away sin, I cannot fraternise. The Scripture teaches 'baptism' and not water, 'for the remission of sins.' This is what I contend for, and what I preach to the immersed and unimmersed. But what surprises me more than anything else, is that brother Campbell, upon such a vague testimony as 'Susan's,' should have penned the second article, which contains his reply to this writer. Mr. Susan says he believes so-and-so, because he was told it! Is he in the custom of believing everything he is told? To believe what is told us without examination is credulity. Susan has credulously received a report, and our beloved brother C., has credulously adopted it. I ask Mr. Susan, did he ever read in the pages of the Advocate, with his own eyes, or hear from my own lips, with his own ears, that I 'preached up re-immersion to the citizens of the kingdom of Jesus Christ for the remission of sins?' I ask brother C., did he ever? I unhesitatingly affirm that there lives not the man, the woman, or the child, that ever heard or read such a sentiment from my lips or pen. If there be such a person living, let him come forward, and not only affirm, but attest the charge.

"Again, we wish it to be known, that in all things it is our intention to act openly, and in the face of day. If it is right to re-immersse privately and by night, it is equally so to do it publicly and by day; that is, if it may be done at all, it ought to be done openly; and if a necessity exist for re-immersion, it ought to be made known for the information and consideration of others. I agree that the 'notion of re-baptism is wholly out of the Record' in all cases except one, Acts 19. With the exception of this case, so is re-immersion. There is but 'one baptism,' and that ought not to be repeated. It is for the 'one baptism,' I contend, in opposition to the many immersions of the sects: the Greeks, Russians, Baptists, Mormons, &c."

Succeeding to this reply, the Doctor addressed a series of communications to Mr. Campbell, which it will be useful to reproduce, as they illustrate the bearings of the controversy at this early stage, and exemplify to some extent the characteristics and style of Dr. Thomas as a young writer, and also constitute a valuable exposition of the important subjects of which they treat

(To be continued).

FRIENDS.

We naturally lean on friends: we take courage from their faithfulness; we comfort ourselves by their allegiance to Christ, but we mistake a friend, and suppose him to be more reliable than he is. Then, if there is a slip, we seem to partake of the stumble, and a man may be disheartened. Beware of friends in this sense. Lean not much. Lean on the rock that is eternal. Be discouraged by no man's faithlessness; and to this end, refrain from much joy at promising appearance. Practise moderation and patience. Let the guide of our course be the Word. Let this be the only one standard by which we live and move, and have our being spiritually. Let us day by day, hold on by this Book, and it will matter

little then what position, wife, or husband, or brother, or sister, father, or mother, or friends may take. Nothing shall separate us from the real thing. —R. ROBERTS, 1870.

The Bible wholly inspired and infallible.

No 112. — Bible Times.

Fourth Article.

THE PROPHETIC CHARACTER OF THE CREATION STORY.

We come to the third day. In this day God created the dry land and the seas, and on the dry land He caused to grow “grass, the herb yielding seed, and the fruit tree after his kind, whose seed is in itself.”

In the third day of a thousand years, which brings us to Solomon’s reign, we have the following great events: —

1. —The Promises made to Abraham.
2. —The calling and election of Abraham’s descendants as God’s peculiar people.
3. —The choice of a land in the midst of the seas as God’s Holy Land, the place of His Temple, the Throne of David, and the designed birthplace of His only begotten Son.
4. —The Day closes with the preparation for the building of the Temple in Jerusalem, which was dedicated and opened 996 B.C., or 3000 A.M., i.e., the year of the world.

The relation of the natural to the spiritual is clearly seen. In each day God chose to make a land for His glory. In the natural or physical all the dry land; in the spiritual, the one land in which He will set His Name for ever. Concerning that land of Canaan it has been truly said that it is the one country of all others that could claim to be a microcosm of all. No other district has such variety of elevation and of climatic conditions. Much has been written by travellers on this point.

Surely, then, the symbolism of the third day finds application in that fact of the Divine choice.

Isaiah and Peter agree to tell us that “all flesh is as grass, and all the glory of man as the flower of grass—1 Peter 1: 24; Isaiah 40: 6; 51: 12. But Isaiah and others labour to show that out of all the generations of grass God is making choice of “trees of righteousness,” “branches of His own planting,” “the work of His hands”—Psalm 60: 21 and 61: 3. Jesus is himself the “Branch” and the “Root” of David who finds place in this third day. To the faithful it is said that they shall have the joy of entrance to the Paradise or Garden of God—Revelation 2: 7. The glory of man, which is likened to the flower of the field, was greatly cultivated during this third millennium, as the monuments of Egypt and Assyria testify. The British Museum is full of evidences of the “flowering time,” as Professor Sayce calls it, of the human race.

The analogy seems thus to be completed.

Fourth Day. —For the fourth day the great glory is reserved that in it, for the first time, the great Sun shone forth. As in the natural so in the spiritual—so the glorious Son of God was born in its close to rule the Day of God’s people. He is their Daysman and the Light of the world.

The moon, his consort, corresponds to the Bride of Christ, betrothed to her Lord, and made sure of final union with him by his sacrifice on her behalf. He “laid down his life for his sheep,” who together constitute the elect lady.

CHRONOLOGY.

Promises made to Abraham	.....	.....	.....	.....	1913-1890 B.C.
Israel enter Canaan	.....	.....	.....	.....	1443 B.C.
David begins to reign	.....	.....	.....	.....	1051 B.C.
Solomon begins to reign	.....	.....	.....	.....	1011 B.C.
The Temple in building	.....	.....	.....	.....	1000 B.C.
The Temple dedicated	.....	.....	.....	.....	996 B.C. or 3000A.M.
Jesus born	.....	.....	.....	.....	3996 A.M.

Note. —We use the B.C. to denote the year of our era so designated, not to show the actual fact, which to our mind is that Jesus was born eight years before the present A.D. era commenced. — G.H.D.

CHRISTENDOM.

The temples styled by the clericals “Houses of God” are what Daniel’s prophecy denominates *mivtzahrai mahuzzim*, “Bazaars of the Guardians;” or ecclesiastical edifices dedicated to angels and the ghosts of saints which are regarded in the mystery of spiritual sorcery, as “guardian spirits,” or protectors of those who honour them. In these Church Bazaars are deposited “sacred” images and pictures of “saints.” They are Demon-Temples, wherein are placed shrines for the repose of relics, supposed to have belonged to the demon, or ghost, when a dweller upon earth; also silver, gold, and ivory crucifixes; old bones, and divers’ junk-store odds and ends. —DR. THOMAS.

Editorial.

BISHOP BARNES AND RESERVATIONS.

The newly-appointed Bishop of Birmingham duly recited the solemn promises a bishop has to make on ordination, and in the Birmingham Daily Post for October 13, a sermon by him is reported in which he admitted that he had received a number of letters from many who failed to see how certain views he was known to hold “could be reconciled with the solemn promises he made at his consecration.” He then goes on to say that he regards the oaths taken at consecration as of serious importance, but that these questions were “not so narrow as was supposed.”

Very ingeniously he continues then to say that “God’s Word” does not mean “the Holy Scripture,” but “God’s revelation of Himself primarily through Christ” and “also the revelation He gave through the discoveries He enabled men in all ages to make.”

“It was the Holy Spirit that worked through a Newton or a Darwin no less than through Isaiah or Paul.

He neglects the fact that the Prayer Book uses “God’s Word and “Holy Scripture” synonymously and indiscriminately.

The doctrine of reservations is taught by the Bishop unreservedly. Following his argument you can accept a set of propositions without regard to the intention of those who framed them, and you can then shelter under them while you hold very great reservations to them and to their very foundation.

We deplore his words, "There was need to study the thought and temper of the great humanists . . . such men as Erasmus, Colet, and Moore." It is of God's Word that there is a famine in the land. The Birmingham Temperance Hall Study Class, under the guidance of bro. A.H. Hill, claims the necessity of studying the world's literature. We deplore the tendency in this direction. "To the law and to the Testimony." Paying regard to the current thought of the world leads others besides bishops to "broaden out their horizon" and to establish reservations.

* * *

A NOTABLE ADMISSION.

It often appears to us when contrasting the nature of the fight for the Truth, say in 1889, with that of 1924, that the main reason for the present attack by the religious leaders upon the theory of the Divine Inspiration of the Bible lies in the fact that the Scriptures do not teach the doctrines the Churches hold.

In 1889 we fought for the Truth on the main front: —What does the Bible say? And battle was accepted by our opponents thereon.

Today one scarcely ever meets anyone who will fight on those lines. Our present experience is that the authority of human reasoning and Church teaching is upheld, and the Divinity of the Scriptures denied. The denial is not in so many words of clarity. It takes the form of equal inspiration for all great teachers, extending to Shakespeare, Milton, and Bishop Barnes. The last-named puts it thus: —"Truth is not confined to the covers of one Book." Apropos to this charge we call attention to a statement made by Principal H. Wheeler Robinson, of Regents Park Congregational College, London, when delivering the 18th Drew lecture on "Immortality" on October 28. "Nowhere," said he, "in the Old Testament was the conception of the survival of the soul to be found. To the Old Testament Hebrew personality was inseparable from the physical life."

The learned gentleman declared that it was very strange that all these old prophets and teachers did not pierce the veil of death and find out about immortality, i.e., the immortality of man's soul. Finally, he maintained that "the argument of immortality is wholly built upon God. Faith in immortality is faith in God."

Once admit that the Bible is alone God's Holy Word, and the teaching of Principal Robinson falls. As long as it was possible to delude people into believing that the Bible supported them, the clergy would uphold it, as the Prayer Book calls upon them all to do. People, however, now realise that the Bible does not teach such foundation untruths as the Immortality of the Soul. The devil has, therefore to use other wiles. Doing this, he still continues to enslave the hearts of men, and take them in bondage to darkness and death. The Day of Brightness is coming when God's Word will be vindicated, and His elect avenged.

* * *

AMERICA AND "FUNDAMENTALS" AND "RESERVATIONS."

As our readers will have noted from the Daily Press, a great fight has been going on in the United States concerning "Fundamentals." It largely came about because of the teaching of Dr. H.E. Fosdick, of the First Presbyterian Church, New York. He had taught many things that are quite fashionable today, but which break down such fundamental truths as the Inspiration of Holy Scripture. Hence Dr. A.C. Dixon and a number of influential speakers, both clergy and lay, attacked him, and claimed that he was holding his pulpit on false pretences, as he could not really subscribe to the Presbyterian Creed which is expressed in the Westminster Confession. The fundamentalists carried the

day at the recent General Assembly of the U.S.A. Presbyterian Church, and it was resolved that Dr. Fosdick must subscribe to the Creed if he was to retain his pastorate. The Dr., therefore, resigned, and The Baptist says, "In thus surrendering his pulpit, Dr. Fosdick takes the high moral ground of standing by his convictions, without attempting the acrobatic feat of maintaining mental reservations while accommodating himself to ecclesiastical authority." We agree that it is an "acrobatic feat" to "submit to" or "accept" a Statement of Faith and hold mental reservations. The Davis-Pearce incident is a good case in point. —G.H.D.

* * *

EGYPT.

The events of the last month in Egypt do but illustrate the "time of trouble such as never was," with its "perplexity" and "distress of nations," "the sea (of the wicked) and the waves roaring." Out of this and the other developments of international politics, we can see gradually emerging the two-fold camp of the nations at the War of Armageddon. Those are wise who watch and wait.

* * *

OATHS.

Jesus gave a solemn warning, not only to those who "break one of these least commandments," but, to those also who "shall teach men so."

In the light of that warning, what a sorry picture was seen in last month's Christadelphian. No less than ten columns devoted to "watering down" the Lord's simple command, "Swear not at all;" and, teaching, that Jesus did not mean exactly what he said, for, under certain circumstances, it was not wrong to swear; for instance, in a Court of Justice.

And, the evidence: Several columns of the opinion of a Baptist parson! True, he was the father of Dr. Thomas, but the flesh profiteth nothing.

But, says last month's Christadelphian, bro. Roberts reprinted that opinion "a few weeks before his death in 1898." Did he? Bro. Roberts went to Australia in the middle of 1897, and never returned. During that time the present editor was in charge. Does he want us to believe that bro. Roberts took with him the thirty-four volumes of the Christadelphian so that he might have been able to copy out, verbatim, answers given in bygone days? (This answer on oaths is not the only one reproduced from a 25-year-old magazine during bro. Roberts' Australian visit).

Another question arises—Is it fair to cite a brother's earlier conviction when a later one exists? Although bro. Roberts inserted the article by the Baptist in 1872 (not 1874 as stated in the Christadelphian), yet, six years later, with a more enlightened mind, he wrote this: —

A CHRISTADELPHIAN CANNOT SWEAR, BECAUSE CHRIST HAS FORBIDDEN IT. Oaths in a Court of Law are not now compulsory. The Legislature has appointed the alternative of solemn affirmation in cases of conscientious objection, and the affirmation, instead of the oath, will be administered"—Christadelphian, 1878, p. 136.

What is the explanation for that "Answer" being skipped in last month's compilation? Was it not because of bro. Roberts' therein declared conviction, that, "A Christadelphian cannot swear, because Christ has forbidden it?"

Be it noted, too, the present editor of the Christadelphian, in reproducing, last month, what bro. Roberts wrote in 1867, omits the first part of bro. Roberts' answer, which reads: —

"CHRIST DISTINCTLY PROHIBITS SWEARING—Matthew 5: 34-37, and JAMES REPEATS THE INJUNCTION IN AN EMPHATIC FORM—James 5: 12.

We ask, was it fair to exclude those two emphatic statements of bro. Roberts, while citing in full the 70-year-old opinion of a blind reverend? (The article was written in 1851, not in 1871.)

It is difficult to understand a Christadelphian catering for reservations concerning commandments, when he ought to be striving to “magnify the Word, and make it honourable.” Human nature is artful enough in the hour of temptation, without leading brethren devising schemes beforehand as to how to “get round” clear commandments, as suggested of late by the Christadelphian, not only on this question of swearing, but on the question of H.M. Service and Voting.

Our Heavenly Father knows our weaknesses, and our Lord can sympathise with us thereon; but, we shall not have the High Priest’s intercession if we belittle his commandments. Let us emulate Daniel, who, boldly faced the situation, by having previously “purposed in his heart,” that, whatever were the consequences, he would not do this, or that.

Brother Roberts, the late editor of the Christadelphian, sounded the true Christadelphian note and gave the right lead when he said: —

“We are not to consider consequences at all. It is a mistake to hamper the question with any secondary considerations whatever.”

In that God-fearing mind it was that he declared: —

“A CHRISTADELPHIAN CANNOT SWEAR BECAUSE CHRIST HAS FORBIDDEN IT.”

Therefore, beloved readers, if, and where, we have had reservations in the past, let us “amend our ways,” and not stand on petty dignity by seeking to justify, or sticking to, some unscriptural answers we may have given years ago. Let us quit ourselves as men, and acknowledge our past mistakes. —F.G.J.

* * *

SUBSCRIPTIONS.

We shall only supply the January number to those who send in their subscriptions on or before January 15th, 1925. Our circulation in December, 1924, reached the highest figure yet attained. We are sure our readers will be gratified to know this.

* * *

THE BIBLE—GOD’S WORD.

There can be no doubt in the minds of those who have fully mastered the facts of the case, about the Bible being God’s Word. But there is a possibility that a man may assent to its being the Word of God and yet fail to be influenced by its teaching in the way that ought to result from such an assent. Many causes may conduce to this. The leading cause is want of familiarity. Business and other studies interfere with that affectionate and intimate acquaintance which comes with daily reasonable deferential reading to the man who prays without ceasing. Let business and other things be attended to in their proper measure; but the Bible ought never to be displaced from the supreme position. It ought to have an inalienable place in the day’s programme. —R. ROBERTS.

* * *

THE WOMAN NEXT DOOR.

A house is made for use and comfort, and a daughter of God acts on this view, and uses the things around her for the family and the visitor, both of whom are much more precious than any article

that can be purchased from a furniture dealer. The poor thing next door worships the shining toys, wears herself out in keeping them in due condition, wastes her time at the ignoble shrine, frets and fidgets at the inevitable moth and rust which doth corrupt, and at last lies down to die with a desolate mind, leaving her household gods to other and perhaps ruder hands. She learns too late, the lesson that perishable things are only wisely used when made the means of useful life, and stepping-stones to a life that will never end. —R. ROBERTS.

Remembering Christ.

A Sunday Morning Exhortation by Bro. R. Roberts.

Once again assembled at the breaking of bread, we do this "till he come." It is in remembrance of him whom we have heard, and of whom we have been able to say, "Whom having not seen, we love." The love of Christ is not a mere phrase with the true saint; it is a reality—the leading sentiment of his mind. He can say with Paul, "The love of Christ constraineth me." There is not a more powerful motive among men—nay, I will say, that as regards enduring effort and unconquerable perseverance, there is no motive among men at all equal to the love of Christ. Nothing binds men so firmly together as a mutual and concurring love of Christ; and nothing divides them so effectually as difference in sentiment with regard to Christ.

The saint has every reason to love Christ. He is in all respects beautiful in himself to such as have learnt the first and the great commandment to "Love (and fear) the Lord with all the soul, and mind and strength." By any other class his beauty is not appreciated. His beauty is not such as would answer to the world's ideal—moral, artistic, or religious. It is not the beauty of a statue or of a "gentleman born." Christ is more than kind; he is holy. He is more than forgiving; he is just, and with wickedness angry. He is more than gentle; he is exacting of supreme affection. He is more than good; he is zealous of the Father. He is more than courteous, refined, and cultivated; he is the impartial Judge according to each man's work, regarding not the persons of men, and speaking flattery to none. He is more than man; he is God manifest. The Lamb of God, he is yet the Lion of the Tribe of Judah. The healing Sun of Righteousness, he is yet the treader of the winepress of the fierceness and wrath of Almighty God. A right acquaintance with him will embrace all the features of his beauty, and will lead to the imitation of each of them in our own characters: for he is the example set us to copy. The omission of any causes defect. Some try to imitate his kindness while forgetting his zeal. Others copy his severity while failing to remember his gentleness. Others extol his placability and charity while overlooking his righteousness and jealousy of the Father's honour.

Let us remember all the elements of his perfect character. They are altogether lovely. They constitute the Lord Jesus one by himself in the history of the world. No such personage ever appeared before or since. No name comes near his in its glorious renown. Even now, in the present evil world, God hath given him a name which is above every name. It is the highest name in the world's mouth, in the world's hero roll. True, it is regarded superstitiously. Still, it is the most exalted and honourable in all their assemblies, in all their traditions and associations. Before him, the glory of other names pales like the yellow light of a candle before the sun. He is the object of universal homage, though it be the homage of ignorance and insincerity. He stands alone in the past in his towering dignity, his superhuman earnestness, his unapproachable beneficence, his unwearying patience, his immaculate righteousness, his spotless purity, his unostentatious condescension, his untainted disinterestedness, his perfect submission to the will of God. He has shed a great light upon the world already. Europe owes its civilization to him. By the mission he placed in the hands of the Apostles, he abolished Paganism and humanized the Gothic hordes.

But above all, he is THE COMING MAN. The light of the past is but the token of the dawn, the first rays of the sun sent up from the horizon athwart the darkness of night. The light of the future is the brightness of meridian day. The future is filled with him. No other name is discernible but his. As the stars disappear as the sun rises, so his glory in the future blots out all other names that are

named. When the dreary course of the present animal economy shall have run its appointed time, Christ on earth will be all in all. All present greatness (so called) will have passed away like a dream. Mighty cities: London, Rome, Paris, New York, Berlin, Vienna, St. Petersburg, etc., will be no more. The roaring commerce of a thousand markets will have ceased; the trade of a hundred ship-crowded seas, the business on all the marts and exchanges of the world will have dried up and vanished away. The political personages who fill so large a place in the importances of the present hour, will be as effete as the mummies of Egypt. Kings and emperors will be remembered as blots; literary men, artists and academicians as deceptions; the teeming and all-important "public" as the horrid labyrinth of a huge nightmare passed away with the rise of the dawn—never more to re-appear, while CHRIST will be the established institution of the earth—established on foundations that cannot be moved. His kingdom will have no end. The earth will be filled with his glory. Nothing will be important but his people and his affairs.

Well may we choose him as our portion and inheritance. The present, which is all we have of our own, is a transitory dream of trouble; while the future, which is his, and ours in him, is an everlasting reign of glory.

Well may we prefer him and serve him. We have no hope apart from him. Without him human life is without light. There is nothing but clouds around and darkness ahead to the natural man. Decay works within; vanity attends on all external circumstances; the grave yawns with open mouth at the end of the toilsome journey—and you never know how near that end is. Bring Christ into the economy of human life, and you bring light, hope, joy, friendship with God and man, and an eternal inheritance in reserve. Some say they do not want an eternal inheritance. Some say the present life is quite long enough for them; that immortality would tire them. Such is the grunt of the sow, which knows no higher good than the mire and the wallow. They speak foolishly. They reason from present weakness and incapacity. Whence comes the sensation of "tire"? From the incapability of an animal nature to keep up the supply of energy which enjoyment consumes. No doubt a body, such as we have, would tire of living for ever; but it is not the present body that is to live for ever. The present body is to be changed: it is to be made a spiritual body; and the spiritual body is powerful where the animal body is weak. There will be no "tire" or satiety with the spirit body. Weariness belongs to weakness only, and comes in the ratio of weakness purely. A person in poor health tires sooner than one that is robust. One laid on a sick bed is tired as soon as he begins; one that is well can go on for hours, and enjoy what he is about. A spiritual body is strong, and incapable of fatigue. Therefore, endless days will be endless sweetness and joy; chiefly because heart and nature will be one with God, the inexhaustible fountain of sweetness, glory and joy.

These things are accessible to us in Christ, and in Christ only. Well may we meet at this Table in honour of him and in remembrance of him. It is good for us to be here. It is to our profit to call him to memory. If we remember him, he will remember us in the day of his gladness. If we forget him, he cannot forget himself. He is in heaven, and at the appointed time will come, whether we on earth remember him or not. When that day comes, we shall realize how much it has been to our well-being to have been kept in the way of his commandments, and to have waited on the memorial of his name.

Every time we assemble round the Table, he is brought to our minds. We act not as our own friends if we suffer any controllable cause to keep us away. Destructive indeed is the doctrine that we are not called upon to break bread in remembrance of him. The love of him will lead to it as a delight. We cannot recall his memory so distinctly as is desirable, without some objective exercise. Jesus, who "knew what was in man," knew when he appointed this memorial supper. Designed for a purpose, it serves its purpose admirably. It brings him before us in the hour of his, humiliation, and introduces to notice the day of his glory. It connects the two in one act. It reminds us of what he accomplished in the days of his weakness as the foundation of the day of his glory. A guileless partaker of our common mortality in Adam, we see him herein offered in harmony with the working of an immutable Creator, that in raising him, the Father might provide us one in whom His law has been vindicated, that through him His grace might advance without the compromise of His justice. Perceiving this, we can unite in the adoration of the Designer of this arrangement of love. We ascribe glory to Him that sitteth on the

throne, and unto the Lamb. This Table of the Lord gives us a standing ground for the Scriptural contemplation of the sufferings of Christ and the glory that should follow. They help us to realize our entire dependence on him for all our hope of goodness in the ages to come; they help us to feel our position as his servants, his disciples, his brethren; they stir up, from first day to first day, our anxiety to be diligent to make our calling and election sure, by the doing of those things which he has commanded, obedience to which will alone command his favour in that day. To forsake the assembly of ourselves together, as the manner of some is, is a species of wilful sinning, which will cut us off from beneficial relation to that one sacrifice of sins, which was made by and in the Root and Offspring of David. It is a disobedience of one of the leading commandments, left by the Lord for the observance of his disciples, during his absence. The assembly of the saints at the Table of the Lord, is one of the sweet resting-places provided by the Lord of the highway, for his weary pilgrims in their journey through this evil world.

At the same time, it is always possible, as at Corinth, to come together, "not for the better but for the worse." We must guard against this by the avoidance of those conditions that lead to such a result. A want of unity is fatal to edification. Union without unity is worse than worthless; it is pernicious; it tends to frustrate the objects of fellowship. The ecclesia is not the place at all for discussing the principles of the one faith. That belongs altogether to the outside. The plea of looking at both sides is plausible and looks candid, but it belongs only to those who are uncertain of the faith; and uncertainty is no feature of the full assurance of faith, without which it is impossible to please God. It is all very well for those who do not know the Truth to talk in such a style; such are in no state to form constituents of a community whose function is to be the "pillar and ground of the Truth." Agreement in the things of the Spirit is the first condition of ecclesial unity. The unity of the Spirit may be kept in the bond of peace; but the seclusion of the Spirit—disagreement in the things of the Spirit—renders peace impossible. Those who are indifferent can easily afford to ignore disagreement; and preach cordially of the virtue of "agreeing to differ." This is no characteristic of the Church of the living God. It contends for the Faith once delivered to the saints, and obeys Paul's command (1 Tim. 6:5) to "turn away" from the perverse disputings of men of corrupt minds. The first characteristic of true saintship is zeal for the things of God. He is not content to cultivate friendship on the basis of adhesiveness or any other merely fleshly instinct. He stands "in God": God's ways and principles are the rule of his life, the measure of his aspirations, the standard of his friendship, the foundation of all his doings. The Laodicean attitude of indifference—The readiness to agree to differ within the precincts of the ecclesia—it is impossible with him. He must have the Faith first pure, knowing that peace will follow, and from peace, edification, and the growth in every good thing that shall prepare the brethren for the Coming of the Lord. A contrary condition produces every evil work. Unity in the Spirit will admit of growth to the stature of the perfect man in Christ. It will help us to dwell together in love and hope, striving together for the faith of the Gospel, abounding in the whole work of the Lord with thanksgiving.

Let us obey implicitly the advice of Paul, who counsels abstinence from strife of words, foolish questions and contentions, which he declares to be "unprofitable and vain" (Titus 3:9). "Charge them before the Lord," he says, "that they strive not about words to no profit, but to the subversion of the hearers ... Shun profane and vain babblings" (2 Tim. 2:14-16). He instructed Titus to "AFFIRM CONSTANTLY" that believers should be careful to maintain good works, which were to their profit (Titus 3:8). Leaving perverse, uncandid, evasive and Jesuitical disputers, then, to themselves, let us be diligent in every good work, against the impending day of account, relieving the afflicted, comforting the saints in their tribulations, leading sinners into the way of justification and eternal life. These good works wither before the hot blast of contention, strife, backbiting, and vainglory; and by these, men, running well for a while, are destroyed. Let us take heed, and show ourselves men of God, whose seed "remaineth in them"; who cannot be moved away from the path of duty or the hope of the Gospel by the wildest storms that may come; who stand stoutly, in their particular day and relations, in the position described by Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation" (3:17). The standing aim of this class is to be approved of God, however much they may

incur the opprobrium of men. Men work one way; the children of God another. God's opinion of the ways of men is clearly and abundantly recorded. This record they "read, mark, learn, and inwardly digest." They eschew the selfishness rebuked by Haggai, who was commanded by the Spirit to say to the men of Israel, "Is it time for you, O ye, to dwell in your ceiled houses, and My house lie waste? ... My house is waste, and ye run every man unto his own house" (1:4-9). There is no stone-and-mortar house of God to attend to; but there is another house—the house of God, the pillar and ground of the Truth, whose condition is that of wasteness, and to which we are called to attend in priority to our own affairs. If we are of God, we feel not at liberty to do as the men of Israel did, and as the world around does, to look after our own affairs, and see ourselves comfortably established without regard to the desolate state of the house of God. While God is a pilgrim in the earth, His sons are not content to be dwellers in the tents of sin. While Jerusalem and her children are in affliction, they aim not to seek their ease. They have a heart to feel for the down-trodden house of Christ, and on its upbuilding their best exertions are bestowed. They give not to the Lord the refuse, and the fag-end, and superfluity. They have noticed the lesson of Mal. 1: 6, 14: "A son honoureth his father, and a servant his master: if, then, I be a Father, where is mine honour? And if I be a Master, where is my fear? Saith the Lord of Hosts, unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts ... Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing. For I am a great king, saith the Lord of Hosts, and my name is dreadful among the heathen." These principles apply in the Truth. Wise men will have them in remembrance, honouring the Lord with their substance; sowing bountifully, that they may reap bountifully; that in the day about to dawn, they may not be of those who will be rejected for a faithless use of the "few things" now entrusted to their care. —ROBERT ROBERTS.

“Our moral characteristics are of the first importance in Christ. While unavailing for salvation to those who have not believed and obeyed the gospel, moral excellence is everything to those who have. It is as the fruit to the seed; without which the sowing and the planting and the watering are thrown away.”—R. ROBERTS.

Sin and Sacrifice.

BY WILLIAM SMALLWOOD, TORONTO.

INTRODUCTION.

Notwithstanding the errors on the above subject written and circulated by bro. A.D. Strickler of Buffalo, N.Y., bro. C.C. Walker has recently declared it as his opinion that he is “fundamentally sound” in the Faith. By so doing he not only stultifies himself, but reflects seriously upon the wisdom of the many brethren and ecclesias that refuse fellowship to bro. Strickler and his supporters on doctrinal grounds. The latter consideration constrains the writer to publish that which follows: —

Bro. Strickler’s errors circulating in manuscript form, and especially the serious charges brought by him against the expositions of brethren Dr. Thomas and Robert Roberts, led the writer to give special attention to the subject, and, as a result, he published in the year 1913, a pamphlet of ninety-two pages entitled, “Bible Teaching concerning Sin and Sacrifice, with special reference to the errors of A. D. Strickler.” Page eighty-six of this pamphlet contains the following summary of errors, and remarks thereon: —

“Some of the errors noticed in the foregoing pages may be summarised as follows: —

1st.—That the Apostle in 2 Corinthians 5: 21, in teaching that Jesus “was made sin for us” does not mean that he was made a bearer of our sinful nature, but that he was made a transgressor of the Mosaic Law, in being brought, by his Father’s contrivance, under its curse.

2nd. —That the Apostle does not teach in Hebrews 7: 27 “that Christ offered ‘for his own sin,’ either in or out of the flesh.” That he did not and could not possibly have offered for himself as a priest during the days of his flesh.

3rd.—That the accumulated sins of his brethren of all ages were, in some indefinable way, laid upon Jesus, and he bore them in, or on his body “to the tree.” Sins were symbolically laid upon him, in the same way as they were laid upon the goats in the sacrifices made under the Mosaic law.

4th. —That Jesus did not offer an atoning sacrifice for himself to redeem himself. That “it was not necessary for Christ, morally or physically, that he should offer for his cleansing an offering for atonement.”

5th. —That Jesus was not made unclean by his nature, but was defiled as an altar, by the transgressions of his brethren that were laid upon him, and which he bore “to the tree;” from which defilement he was cleansed by his own blood.

6th. —That the sacrifice of Christ was for purging from moral defilement only, not from “sin in the flesh” as well.

7th. —That there never was a divine atoning sacrifice offered under the Mosaic system, where there was not transgression.

8th. —That it was “the life, the character” of Jesus that was “sentenced to death.”

9th. —That Jesus “suffered the penalty due for the sins of his brethren;” “suffered the punishment due to sin.”

10th. —That the sin “put away” by “the sacrifice of himself” was actual transgression and not sin in his nature, and that the “sin” without which he appears the second time unto salvation—Hebrews 9: 28 is sin in his brethren, or, a sin-offering.

Such teaching must produce confusion in the minds of all who receive it. “Turn away” from it, if you would not go down “to the chambers of death”—Proverbs 7: 27.

Brethren who have read *The Slain Lamb* know how strenuously Bro. Roberts defended the Truth against the teaching of Edward Turney. The reason he gave for his earnest contention against “Turneyism” was that the meaning of the death of Christ, as a sacrifice, and the truth concerning his nature was beclouded and rendered doubtful. Bro. Strickler’s teaching has exactly the same effect, and in its logical results nullifies the truth on a doctrine of vital importance to all believers of the Gospel. It strikes at the very foundation of the system of saving truth revealed in the Scriptures and expounded in the writings of Brethren Thomas and Roberts, and will be resisted by all the faithful who discern its true character.”

A copy of this pamphlet was sent to bro. Walker with a request that if he approved he would notice same in the *Christadelphian Magazine*, a request with which he kindly complied, the said notice appearing in the number for July 1913, accompanied with some excellent remarks by the editor himself on the word “Sin.” The following letters were also received from him: —

21, Hendon Road, Sparkhill,
Birmingham.
29 April, 1913.

Dear Brother Smallwood,

Thanks for yours of the 19th inst. Although your pamphlet has not as yet come, I thought I would write to say I will read it with interest and every attention.

I have long been grieved by bro. Strickler's typewritten documents, copies of which have reached me from time to time. I had hoped that bro. Sulley's interviews with him would have had the effect of quieting him. What especially grieves me in bro. Strickler's writings, is his inconsistency. He will now and then affirm the Truth, and then say something that undermines it. This is a grave difficulty in dealing with his utterances, and is not peculiar to him, but to all who get glamourised with errors, whether on the subject of the sacrifice of Christ or other matters.

I will see what I can do in the matter of "a few words" in The Christadelphian,

With love in the Truth,
(Signed) CHAS. C. WALKER

21, Hendon Road, Sparkhill,
Birmingham,
28, May 1913.

Dear Brother Smallwood,

Yours of the 19th with Dominion Express draft for £2 9 0, is safely to hand, and books ordered shall be sent as directed.

The copies of your pamphlet arrived shortly after my last letter to you. I have read it carefully, and am very thankful that I am in complete harmony therewith, and think that the substance and spirit of your reply do you credit.

You will see from the cover-notes in the June Christadelphian how bro. Strickler's unhappy aberrations have increased the difficulties in the conduct of The Christadelphian.

With love in Christ,
(Signed) CHAS. C. WALKER.

Among the many other letters of commendation received was the one following from bro. Geo. Waite, senr., of Toronto, who has since become one of bro. Strickler's apologists: —

57 Hannaford Street,
East Toronto.
April 24/ 1913.

Dear Brother Smallwood,

I thank you for pamphlet received. No doubt it will be helpful to many. I sincerely hope the brethren of this and other Ecclesias will carefully read it. I am happy to say that with the broad and fundamental facts, I am in full accord. Whatever differences of opinion may exist as to the correct application of certain passages of Scripture on this question among the brethren, the significant fact remains that "God sent forth His Son in the likeness of sinful flesh"—and condemned sin in that same flesh, hence in the offering of the body of Jesus once for all, he himself was of necessity included for he also needed and obtained for himself eternal redemption which was "for us" also.

Yours in Jesus Christ, (Signed) G. WAITE.

How bro. Walker could unreservedly endorse the contents of this pamphlet and now adopt his present attitude towards the errors exposed therein is hard to understand.

With the permission of the Editors, the writer purposes writing a series of short articles for the Berean Christadelphian in order to exhibit to its readers the results of bro. Strickler's "unhappy aberrations," and incidentally to show what errors a brother may promulgate and yet be pronounced "fundamentally sound" by the present editors of the Christadelphian, and the sapient leaders of the "Musicians' Temple" Ecclesia, Toronto, Canada.

(To be continued).

* * *

(We are glad to have bro. Smallwood's contributions. The spirit of the times is to bow the knee to the flesh which counsels toleration always. As with bro. A.D. Strickler, so with bro. A. Davis, the present editor of the Christadelphian first condemns the false views, and then, under pressure from the "moderate" element, yields and gives toleration. Bro. Smallwood strikingly illustrates this. — EDITORS, B.C.)

Palestine and the Jews.

[Information culled from Jewish and other papers; the respective papers to be distinguished by a letter in brackets, thus:—"Zionist Review" (a); "Jewish Chronicle" (b); "Jewish World" (c); "Jewish Guardian" (d); "Palestine Weekly" (e); "Gentile Press" (f); "New Judea" (g)].

* * *

A JEWISH PEASANTRY. —Experience has shown that where a Jewish peasantry is growing up is Palestine. Only there one notes the gradual development of Jewish productivity in the village and in the city. Limited as Jewish immigration into Palestine is, it leads to a firm settlement on the soil of the country. That cannot be said about Jewish colonisation elsewhere. For even if Jews in other countries are driven by force of circumstances to engage in work on the land, the tendency is always to return to trade and industry. In Palestine, however, even the proverbial luftmensch becomes in due course a productive worker. —(c)

ANIMAL LIFE IN JERUSALEM. —Animals are a characteristic feature of the life of Jerusalem. Donkeys bray in earnest protest against being beaten, or against the "Hish! Hish!" with which their drivers urge them on. Camels groan weirdly as they crouch to rest, kneeling. Sparrows twitter saucily on the parapets of the City Wall. Dogs carry on long-distance barking duels. A herd of black goats passes through a narrow lane of the Old City at twilight with a rain-like patter. Cocks crow all night long. —(g).

PALESTINE POPULATION. —The population of Palestine was shown by the census of October, 1922, as 757,182, which works out at about 75 per square mile, or about 108 per square mile of the habitable area. The census returns include 103,331 Bedouins, and taking the settled population only, the density is reduced to about 65 per square mile, or about 93 per square mile to the habitable area. —(b)

JERUSALEM GREETINGS. —More than anything else, a Jew hears the word "Shalom!" in Jerusalem. Morning, noon, and night, "Shalom!" is the set greeting for coming and for going, for a momentary stop in the street, for a day's visit, for an eternal farewell, or for anything you please. And, if you find favour in the eyes of your friend, he will add to his goodbye-Shalom, "Lehitraot!" ("To meet again!"). —(g)

NOW 100,000 JEWS IN PALESTINE. —So far as can be ascertained, the total number of Jews who have settled in Palestine since the British occupation up to the end of September, 1924, is

approximately 38,000. To these must be added the pre-War Jewish residents, to the number of about 5,000, who have now returned to their homes. The total Jewish population of the country now stands at about 100,000. The bulk of the immigrants have, naturally, been drawn from the dense Jewish population of Eastern and South-Eastern Europe. The most important function of the Jewish Agency has been to fit the immigrants into the economic life of the country by providing them with productive employment. —(c)

ZIONISM SELF-SUPPORTING. —In regard to the constitution of a Jewish National Home, Sir Herbert Samuel said that all the immigrants are Hebrew-speaking, and that a great number are settling on the land, in spite of the fact that the majority of them have received secondary instruction. The British Government is doing its best to limit the number of immigrants in conformity with the power of absorption of the country, and immigration was stopped last year when the number of unemployed increased in Palestine. He declared that Great Britain is granting no subsidy whatever to Palestine, where the Budget has always been balanced, as the deficit of 1922 was recovered subsequently. —(b)

NEW JERUSALEM SUBURB. —Further on is the new Beth-Hakerem quarter, which is the nicest district of Jerusalem, having already water supply, good roads, and here a Higher Elementary School and the Hebrew Teachers' Training College will shortly be built. Further on is the Bayish ve-Gan of the Mizrachi group of Jerusalem and Knesseth-Israel, bought by Egyptian Jews. In fine, we have around us a new Jewish suburb of about 1,000 houses, built on modern lines, on the Town Planning System, and all the different quarters are in complete harmony with each other, as they have all been planned by the same surveyor, the town planning engineer, Richard Kaufmann, of Jerusalem. —(d)

WINDFALL FOR JERUSALEM UNIVERSITY. —Mr. Jacob Cohen, Southport, merchant, who died in June, left estate of the gross value of £54,555 with net personality £46,368. After the death of his wife and the fulfilment of certain bequests, he left part of his residuary property as to one-fourth for a Jewish scholarship to be associated with the names of himself and his wife, in the Jewish University at Jerusalem. —(c)

REVIVAL OF TRADE IN JERUSALEM. —Sir Herbert Samuel today gave to Press representatives some details on the administration of Palestine and the revival of trade in Palestine—which had been falling off for some years previously. He stated that 40,000 Jews had come to Palestine, and the work of immigration and settlement continued regularly on satisfactory lines. —(d)

TROUBLE BREWING. —Anxiety for the future peace of Palestine has arisen owing to the ambitious schemes of the Wahabi monarch, Ibn Saud, Sultan of Nejd. Ibn Saud is the most powerful of all the Arab rulers, and if this Confederation comes into being his will be the dominating voice from Palestine down the Red Sea coast to Aden. He has sent a message to the Moslem Supreme Council in Palestine declaring his intention of setting up the Confederation of Arab Countries, and already a heated controversy is raging among the Palestine Arabs in regard to Palestine's participation in his scheme. —(f)

The Adamic Creation.

4089 B.C.: 4000 B.C.: or When?

A correspondent has vouchsafed a little kindly and well-meant, although misplaced, criticism upon the suggestion, in the Berean Christadelphian for September and October, that the Adamic world was about 4000 years old at the birth of the Lord Jesus; and, therefore, at the present time, the world is about 5925 years old.

Our correspondent's criticism is a dual one: —

1. —That 4000 B.C. is not in accord with the Chronological conclusions of Dr. Thomas, seeing that he fixed the creation of Adam at 4089 B.C.; and, that to suggest a different date is derogatory to our esteemed forerunner. Such, however, is not so. Every well-read Christadelphian is surely aware, that, in any case, 4089 is not the correct date, for it would mean that the world was 6000 years old in the year 1910, which the Dr. believed (see his Chronology, p. 5). If that had been correct, then the Dr's well grounded conclusion, that, "The Millennium is the Sabbath Day of the previous 6000 years," is falsified; whereas we are convinced that the Exposition found in Elpis Israel and Eureka, as well as in Chronikon Hebraikon, is too well-founded to be weakened by a possible, if not certain, mistake in a chronological chain. What Dr. Thomas and Brother Roberts were assured of and what all other Bible students are assured of, is, that when the world enters upon her seventh thousand years, The Millennium will have been entered upon; and, that, we all know was not in 1910. Foolish therefore, are we, if we shut our eyes to the fact that 4089 B.C. cannot be the correct date. But that fact does not in the slightest degree affect the assured facts of prophecy, concerning the exposition of which, Dr. John Thomas has no equal. The editors of the Berean Christadelphian determinedly maintain that conviction against all comers, and have no sympathy with the new generation who seem never so happy as when criticising and improving (?) the Dr's Hebrew and Greek.

2. —Our beloved correspondent is also distressed at the suggestion of about "4000 B.C.," because it makes the world to be only 5925 years old at the present time, and thus we shall have to "wait" another seventy-five years before the Millennium dawns, which, our correspondent fears, will weaken the work of the young brethren and sisters, who instead of joyfully watching the Signs of the Times, and anticipating the speedy return of our Lord, will make prolonged worldly plans for the long interval between now and the Millennium. But such fears are all based on a failure to remember what Dr. Thomas and Brother Roberts have written on the subject They have both clearly made plain the enormous amount of work to be done between the Second Appearance of the Lord Jesus Christ and the Establishment of the Kingdom of God—the inauguration of the Seventh Millennial Day of Rest, after six millenniums of unrest.

The pre-millennial work will include the gathering together of the responsible to the Judgment Seat of Christ; the adjudication of hundreds of thousands of cases, which will be no slipshod, or wholesale, matter—no wholesale judging of communities, or ecclesias, or families, but an individual giving of account and reckoning—2 Corinthians 5: 10, etc.

Then, there is Armageddon—Revelation 16: 16. And, too, as one writer correctly wrote, "We must bear in mind that there is a very chaotic condition of the nations following the battle of Armageddon. A long breathing spell will be required. There will be much to be done in the Holy Land in the way of strengthening the new power, as well as in Egypt and Assyria, in the preparation of the highway between Egypt and Assyria. The nations of the ten-horned beast must have time to recover from the shock of Armageddon, and to prepare for the war of the Great day of God Almighty. The gospel of the age of blessedness has to be proclaimed to the nations, giving sufficient time for the working of the Truth among them. All this is a great work. It will take time, much time" ("Day of His Coming," Christadelphian, 1893, p. 337).

Yes, indeed, there is so much preliminary work to be done before the Millennial Day of the thousand years is ushered in, that the Lord may now be expected at any moment; and, then, woe betide those who have settled down on their lees, under the ungodly idea that "the Lord delayeth his coming." The Berean Christadelphian has not been, and will not be, the vehicle of any such fallacy; and, certainly the suggestion that the world was 4000 years old at the birth of Christ, does not give the slightest warranty that Christ may not very shortly put in an appearance and call us to His Judgment seat. —F.G.J.

“If a man knows the way of life and is in earnest, it is impossible he can hold his tongue, for both duty and impulse will drive him to speak.”—R. ROBERTS.

* * *

“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, etc., and miss the reality in the end.”—R. ROBERTS.

Constitutional Fellowship. To the Editors of the Berean Christadelphian.

Dear Brethren, —Greeting. I hereby enclose copy of letter to our bro. W. Southall, written by the same Temperance Hall Arranging Brother eight days after the one he wrote to me which you published in the Berean Christadelphian (July) under the title “An Unworthy Suggestion.”

This further proves beyond the possibility of cavil that the Temperance Hall Ecclesia mean exactly what they stated in their Declaration published to the ecclesias in the Christadelphian for June 1924 p. 275, where they say: “That in future we will receive only those who restrict their fellowship to brethren and sisters of the Temperance Hall Fellowship;” and incidentally makes manifest the Jesuitical character of their “Explanation” of the said declaration published in the Christadelphian for August, 1924.

To my mind this “Explanation” shows that the Temperance Hall are acting the part of ecclesiastical politicians. This is the logical out-working of their unscriptural doctrine of “Constitutional Fellowship,” by which they are committed to disfellowship all ecclesias who refuse to acquiesce in their unscriptural rulings; and so, in harmony with the prerogative they claim as “the church” to make the acceptance of their ecclesiastical rulings a condition of fellowship in the body of Christ, when they find that their mandate is not acceptable to their ecclesial dependencies, and that if they persist in their attempt to force it upon them it will result in the loss of their ecclesial prestige and power, they imitate the ecclesiastical politicians of the Romish church: they change their policy and waive their principles to maintain their power when they discover that they are not strong enough to enforce them with any reasonable chance of success.

Influential ecclesias in the Temperance Hall Fellowship refused to accept or act upon their mandate, and protested against it, with the result that the Temperance Hall published a sort of encyclical called An Explanation, in which they affect to believe that the protesting ecclesias have read into their mandate something that they really did not intend to convey, while in the last paragraph they reiterate their mandate, which can mean nothing less than every ecclesia has taken it to mean! Such An Explanation as this is worthy of the best traditions of the Church of Rome.

Now if it was a matter of Scriptural principle with the Temperance Hall that they can and will fellowship “only those who restrict their fellowship to the brethren and sisters of the Temperance Hall Fellowship,” then they could not be influenced by ecclesial protests to change their policy. They would have stood alone and gone to the stake rather than have yielded to the ecclesial clamour against their mandate.

But if it is not a vital matter of principle, then what is it? Is it a “political expedient?” If it is, then we have the spectacle of “the largest ecclesia in the world” making fellowship in the Body of Christ a question of ecclesial expediency!

Now consider, brethren: the principles and conditions of fellowship laid down in the writings of the Apostles are fundamental and unalterable. They cannot be changed or modified or waived at the discretion of “a church” to enhance her power or maintain her influence. Yet this is what the Temperance Hall are actually engaged in doing! In their pamphlet, Ecclesial Relationships, they have

formally enunciated this unscriptural doctrine of “constitutional fellowship.” That is to say, “fellowship according to ecclesiastical law” (as distinct from the law of Christ) by which they are committed to disfellowship faithful ecclesias and brethren who refuse to acquiesce in their unscriptural rulings.

We earnestly ask the brethren who are still in the Temperance Hall fellowship to seriously consider what this doctrine involves. It involves the dogma of “the inerrancy and infallibility of the church,” and consequently the substitution of the authority of the Church for the authority of the Bible! For if the decision of an ecclesia is to be accepted and upheld as a condition of fellowship by other ecclesias without investigation, or question, on pain of “seriously compromising their fellowship” as the Temperance Hall contend (see Temperance Hall letters to the Dudley (Holly Hall) brethren from September 4th, 1920, to December 15th, 1920), would it not necessitate the inerrancy and infallibility of the ecclesia making the decision? So that according to this doctrine no matter what the decision might be—whether Scriptural or unscriptural, right or wrong—it must be accepted and honoured on pain of excommunication. What does this mean? Does it not mean that “if the Church says it is Scriptural you must accept and uphold her decision, even if it is diametrically opposed to the teaching of Christ?” Is it not thus that the authority of an ecclesia is substituted for the authority of the Bible? It is, and the Temperance Hall are guilty of this terrible sin whether they know it or not, and those who continue to fellowship them are “partakers of their sins,” whether they know it or not. It is for this reason that we appeal to them to “come out” from the Temperance Hall and have no fellowship with them until they are ashamed, repent and reform.

We are not “the troublers of Israel.” This is not a vulgar ecclesial quarrel as some seem to think. We are fighting to maintain the primitive constitution of the Body of Christ inviolate and unsullied, free and unfettered, and subject to Christ alone.

Faithfully your brother in Christ,
VINER HALL. Sutton Coldfield.

DON'T

Don't do your Bible readings when a brother is speaking at the meetings.

Don't chatter to your neighbour after once the presiding brother has risen to begin the meeting.

Don't make it practice to relieve your nostrils, or put up your spectacles during prayer.

Don't make it a rule to be five minutes late at meetings held in the interests of the Truth.

Don't be poorly on Sundays (if you can help it); but, if you must be poorly and “done up,” by all means try it on some other day (say Saturday or Monday). —F.R.S.

The Sin of Alien Marriage.

An address to the South London Mutual Improvement Class, 21st October, 1924.

The subject before us is extremely important when we recall the words of the Apostle Paul in 2 Corinthians 6: 16 “Ye are the temple of the living God.” We have obtained this position by entering into covenant relationship with God. At one time we were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world”—Ephesians 2: 12. This state of affairs has been altered, firstly because God has opened up a way of salvation through Jesus, and secondly having mercifully caused His truth to cross our path, we have accepted the invitation to separate ourselves from the world and become, prospectively, sons and

daughters of God. We are thus “new creatures” in Christ, and in this position we look on life from an entirely new point of view. Our duties are clearly defined in God’s Word, and it is only by constant reference to it, that we shall be able to combat the workings of the mind of the flesh, and upon no phase of our probation does the mind of the flesh operate so readily as upon the question of marriage. In view of this fact the events connected with the first marriage in history are extremely interesting.

Adam, the most wonderful of all the works of God, was created “very good” yet alone. “And the Lord God said, It is not good that man should be alone; I will make a help meet for him”—Genesis 2: 18. The whole of the animal creation was brought before Adam and there was not one suitable for association with the man. The companion required by God for Adam was to be one possessing qualities appealing to the intellect. Woman’s companionship was to be on a much higher plane than the rest of creation; It was not to be based on merely physical attractions but it was to be morally sympathetic. This attachment was provided for in the beautiful manner in which the woman was created, for Adam was subjected to a temporary death in order to provide his companion. The emotions stirred in Adam on his awakening, by God having taken “bone of his bone, and flesh of his flesh,” for this purpose, have been transmitted to Adam’s posterity. “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh—Genesis 2: 24. Here was the ideal pair fresh from the hands of their Creator, now united in the marriage bond. To such a state the final purpose of God with man and the earth upon which he lives is likened. Concerning Israel he says, “I am married unto you”—Jeremiah 3: 14, concerning the land, “thy land shall be married”—Isaiah 62: 4, and in Revelation 19: 7, we have the union of Christ and the saints styled “the marriage of the Lamb.”

The true import of marriage, undoubtedly, is that two who are mutually in love with godly things should go into a life-long partnership with a view to helping each other into the kingdom of God, thereby being “heirs together of the grace of life”—1 Peter 3: 7. In Proverbs 18: 22, we are told, “whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.” This, however, is not an unqualified statement as a study of Proverbs 31, and many other parts of the Bible, clearly shows. Marriage like everything else in the Truth is only to be entered into under divine guidance. Very early in history the “sons of God” made alliances with the “daughters of men” with the result that ultimately “all flesh corrupted God’s way.”

Later on we find God choosing Abraham, and the reason for the choice is indicated in Genesis 18: 19: “For I know him, that he will command his children.” Abraham had no mistaken ideas upon marriage; and, as the result of his care in obtaining a wife of the right character for Isaac, the seed was preserved in its purity. The attitude of Isaac and Rebekah is worthy of careful consideration. They were patient and submissive to their parents and were willing instruments in the hands of God, although by this time Isaac was a man of experience, being about forty years of age.

Under the law, marriage was very carefully regulated. Concerning the Canaanites, God said, “Thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them”—Deuteronomy 7: 2-4; Joshua 23: 11-13. Israel neglected God’s commands as the following references clearly show. Judges 3: 5, 7; Ezra 9: 1-2; Nehemiah 13: 23-24. Other outstanding examples of the folly of alien marriage are to be seen in Solomon whose alien wives turned him from God, and Ahab whose Zidonian spouse caused him to turn to Baal and murder the prophets of God. Thus is indicated how far reaching were the results of marriage with the alien in Old Testament times. The incident of Balak and Balaam shows how easily a whole nation was seduced. Seeing that such stringent regulations concerning marriage were made for Israel under the Law it is not surprising to find the subject continually under discussion in the New Testament.

In Mark 10: 7, we have Christ endorsing the statement in Genesis: “For this cause shall a man leave his father and mother, and cleave to his wife.” We are not to assume that it may be a blind forsaking of the home and a throwing off of parental discipline. In the Truth everything that we do must be regulated by divine principles. The words of the Apostle Paul in his letters to the Corinthians show how serious the matter had become in that ecclesia. Marriages were being made and broken

without regard to the law of God, or even of common decency, and therefore the Apostle was caused to issue some very outspoken words of warning. In 2 Corinthians 6, he likens alien marriage to idolatry in its grossest forms. In Ephesians 5: 30-32, he speaks of marriage and goes on to say, "I speak concerning Christ and the church." Surely the fact that marriage is used as a symbol of the association of Christ with his brethren and sisters is sufficient to impress us with the importance of conforming strictly to the law of God in this matter of marriage. Certain individuals have been "called out" to bear the name of Christ, and this "calling" implies separation. Our acceptance of the "call" has been indicated by baptism. Baptism is an outward testimony of inward resolve to serve God irrespective of consequences, and by it we become Abraham's seed and heirs according to the promise. We are, therefore, under a bond to exercise as careful a choice in obtaining a partner in life as Abraham did for his son Isaac. Marriage was ordained as a means of assistance in serving God, and in the choice of a partner God must come first. How far the influence of the wife may be exercised is seen in the record of Adam's transgression.

Those who are contemplating marriage may well ask themselves a few questions. The brother may ask, "Will the one I seek help me in the service of God?" "Will she stand by me when the Truth causes me to let slip some worldly prize? Will she stimulate me to work harder and more efficiently in God's service? Will she be ready to sacrifice her own pleasures when the Truth calls me to leave her side? Will she help me willingly to sacrifice business associations in order to enjoy her companionship? Has she the love of the Truth which inspired the mothers of Israel?"

The sister may ask, Will he stand by me as a pillar of the Truth? Will he be able to nicely balance the claims of the Truth's work and myself upon his time and energy? Is he of such character that he will allow the Word of God to guide him at all times? Can I, without fear, trust myself to his care, knowing that the Bible is his guide in life?

None of the foregoing questions can be answered in the affirmative unless both parties are in thorough attune with the Truth. The prime reason for marriage is that they may be co-labourers in God's service. All other matters are entirely secondary, and to marry an alien is to take fire into one's bosom. Marriage has certain duties and responsibilities unknown to the unmarried, and where we have no personal experience it is more necessary than ever to follow closely the Word of God. Life is full of variation, everything is changing, and in this all important matter we cannot afford to take any risks. It may be said that within the Truth there is insufficient choice; such reasoning is out of harmony with divine things, for it is no part of our duty as brethren and sisters of Christ to waste time hunting for a partner in life. Such a proceeding betokens lack of faith in Him who has said, "I will never leave thee, nor forsake thee"—Hebrews 13: 5. It is this searching for companions of the opposite sex which works so much evil in the world, and if indulged in by those in the Truth will probably end in companionship with the alien.

To the great majority, marriage is the ideal state in the present life, yet there are those who are not permitted to marry. This may be a great disappointment to the persons concerned, yet if continually fed on the Spirit's teaching they will not murmur. Certain phases of the work of the Truth can be carried on more effectively by those who have none of the responsibilities incidental to marriage. In any case, if God's purpose necessitates that His servant shall have an intimate partner in life, then assuredly God will provide one when the proper time arrives. Let each one take what God offers in the right spirit. Those whose minds are rightly exercised in the things of the Truth will be careful to avoid the cultivation of attractiveness as understood by the world, with a view to obtaining a companion of the opposite sex. The mind not subjugated by the law of Christ hankers after such, and it is entirely out of place in ecclesial life. A perusal of the First epistle of Peter chapter 3, will help us in identifying the adornments befitting a saint of God.

Probably the most dangerous state of affairs is produced when an unmarried brother or sister comes in contact with an alien of the opposite sex, who is interested in the Truth. Here is a case for very rigid application of the Spirit's teaching. Let the brother or sister be most circumspect and repress any emotion towards the one concerned. The good seed of the Kingdom should always fall into the

ground in an entirely natural atmosphere, and there should be no exotic conditions attendant upon the planting and watering of the seed. When the seed has grown into a plant hardy and strong, denoting good soil, then, and then only, is the way open for further advances if desired. Let us remember that until the name of Christ has been put on in baptism everyone is an alien in the sight of God, and to unite ourselves with such is to break our covenant with God made at the waters of baptism, when we said in effect, “All that the Lord hath commanded will we do.” We commence in the Truth as potential dwelling-places of the Spirit, and “If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are”—1 Corinthians 3: 17.

To associate with the world, even casually, is a defiling influence. This we know by our daily experience, therefore God says, “Come out from among them and be ye separate”—2 Corinthians 6: 17. It may be said, there are good people in the world, and so there are, judged by worldly standards; nevertheless, they belong to the unmeasured court of the Gentiles. We may help an alien into the Kingdom of God, but let us see that we render such help as free men and women in Christ Jesus. Companionship in marriage is entirely unlike any other form of friendship, and it is not comparable with any of the experiences preceding marriage. Those who are married share the deepest and most sacred relationships in life, and can we allow an idolater to enter the innermost precincts of a life dedicated to the service of God? Contemplate for a moment the final picture; the man and his wife stand before the great Judge. One, maybe, is accepted, the other certainly rejected, and thus we are brought to the crux of the whole matter. Marriage, like everything else in our lives, is not merely for our own pleasure, it is an integral part of that subtle process styled probation. Paul aptly sums up the whole matter in the fifth chapter of his epistle to the Ephesians. We are called out from the world to be a people separated for the glory of God, and everything in our lives must be subordinated to that one object. How can this be done, if at the outset we have become “unequally yoked together” with an unbeliever? The foregoing applies with equal force to the question of courtship, and also what is often styled mild flirtation. No servant of God, man or woman, who is strongly rooted in Christ, will descend to such dishonourable conduct. A strong, spiritual character cannot be built up under the blighting influence of alien companionship. Consider the exalted position we occupy as brethren and sisters of Christ: —

“If any man be in Christ, he is a new creature”—2 Corinthians 5: 17.

“Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him”—Colossians 3: 9-10.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren”—Romans 8: 29.

We have it on the authority of Paul that “the carnal mind is enmity against God,” and to indulge in an alien marriage betokens the fact that the carnal mind has got the upper hand. The influences of this carnal mind are only to be repressed by continual reference to the Word of God, and an honest and searching self-examination. There are times when we feel the yoke to be unbearable, and at such times we are wise if we have recourse to the uplifting influence of the Spirit’s word. God has provided a sympathetic mediator in the person of His own Son, through whom we can approach to the Father and obtain strength and comfort, provided we honestly endeavour to walk faithfully in the way of life. The child wearying of what seems an endless journey is in sight, and so also the children of God are helped by contemplating the picture so vividly portrayed by the beloved apostle who saw “the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband”—Revelation 21: 2.

From the days of Cain down to our own day alien marriages have been the means of seducing sons and daughters of God from their exalted position to their ultimate downfall. Such an intimate alliance with the world as marriage with the alien must be avoided at all costs, for it will almost certainly result in departure from the Truth and failure to obtain the crown of life which fadeth not away.

C. WHARTON, Clapham.

Answers to Correspondents.

(For which in the main we are indebted to our beloved forerunners, Dr. Thomas and bro. Roberts).

FORNICATION.

J.R.—There is only one Scriptural way to deal with the offence of which you speak, i.e., fornication. It is expressed very plainly in the Christadelphian for 1898, pp. 158 and 20, thus: —

We have ourselves dealt with a similar case exactly in that way.

* * *

OPEN SIN.

“When a brother or sister falls into open sin (‘known and read of all men’), an ecclesia is bound in an open manner to signify its reprobation of its offence, to prevent the taunt arising among ‘those without’ that iniquity is fellowshiped with impunity. As Paul says, ‘Them that sin rebuke before all, that others also may fear.’—1 Timothy 5: 20. What course should be pursued in the matter? If the brother or sister offending is callous or indifferent on the subject, there is only one course, and that is the public repudiation of their company. But if they are sincerely repentant, it is the duty of the ecclesia to receive them or help them, at the same time vindicating the ecclesia’s regard for righteousness, and the sullied honour of Christ, by subjecting their action to some open mark of disavowal.”

“No man should be condemned without the fullest opportunity of answer, whatever his crime may be. If, on a proper hearing, he is found guilty, the Apostolic rule requires that he should be ‘rebuked before all, that others may fear’—1 Timothy 5: 20. If he defends his sin, or is without token of repentance, the same rule requires that he should be repudiated in all spiritual and social relations—Matthew 18: 17; 2 Corinthians 2: 7. But it does not require this line of action if there is manifest repentance. If he confesses and forsakes his sin, he is to have mercy—Proverbs 28: 13, for ‘all manner of sin shall be forgiven unto men but the sin against the Holy Spirit’—Matthew 12: 31. If duly sensible of his offence he is to be forgiven and comforted ‘lest such an one should be swallowed up of much sorrow’—2 Corinthians 2: 7. This is according to the character of God revealed so abundantly, leading him to say in Ezekiel, that ‘he has no pleasure in the death of the wicked, but rather that he should return and live’—Ezekiel 18: 23.”—R. ROBERTS.

PEACE.

There is a peace like the placid lake—stagnant (T.H.), a peace more destructive than war; chains are worse than bayonets.

We copy the following from the Jewish Chronicle of November 14th by special permission of the Editor: —

A Christadelphian on the Land of Israel.

INTERVIEW FOR “THE JEWISH CHRONICLE,” WITH MR. FRANK G. JANNAWAY.

Our readers on several occasions have noted that very great sympathy displayed towards Judaism and Palestine and the Jews generally by the Christian sect known as the Christadelphians. Mr. William Grant, of Edinburgh, the editor of GLAD TIDINGS, has on many occasions appeared on Zionist platforms, and the readers of his journal have subscribed considerable sums to the Zionist cause. Another Christadelphian who has given very practical support to Zionism is Mr. Frank

Jannaway (co-editor of the BEREAN CHRISTADELPHIAN), who has made several visits to Palestine, and is the author of three books, "Palestine and the Jews," "Palestine and the Powers," and "Palestine and the World," in which the Jewish colonies are described. To a representative of the JEWISH CHRONICLE, Mr. Jannaway has, in an interview, indicated the reason which induce Christadelphians to take so keen an interest in the restoration of Palestine.

BIBLE PROPHECIES.

"The Christadelphians," said Mr. Jannaway, "believe in the Bible and its prophecies. We are all keen students of the Bible and have no paid ministry. We believe that the inspired messages therein contained all point in no unmistakable terms to the restoration of the Jews to their ancient homeland, and we hold that that restoration is an essential element in the fulfillment of the wider hopes contained in the holy book. Much of the error of modern theology is due to a misreading of the Bible, or to the adoption of pagan ideas that are not in the Bible at all. Thus the idea of a triune God is nowhere outlined and is, indeed, expressly repudiated by the founder of Christianity.

HISTORY IN THE MAKING.

"Our faith in the Bible is based on the remarkable fulfillment of prophecy in the pages of history. One of the early Christadelphians, Dr. John Thomas, a medical man who came in touch with the 'Campbellites' in America, and was led to a close study of the scriptures, wrote a remarkable book, entitled 'Elpis Israel,' seventy-five years ago, in which he predicted, solely on the basis of biblical data, that there would be a remarkable colonization of Palestine by Jews, and that England would acquire a protectorate over Palestine, and take the Jews under her wing, and he was almost able to give the date of that happening. 'The finger of God,' he wrote, 'has indicated a course to be pursued by Britain, which cannot be evaded and which her Counsellors will not only be willing, but eager, to adopt when the crisis comes upon them.' He also, in the same book, unhesitatingly asserted that Great Britain would contain a control of Egypt. When Dr. Thomas made these bold forecasts there was not the slightest sign of their coming to pass. 'Elpis Israel' it is that provoked my ardent love for the Land and the People. 'The Maranatha Press' have just issued a popular edition—an exact reprint of the original—covering over 400 pages.

HISTORY MADE.

"The Bible prophecies can be applied to most of the great past events in history. I have been particularly interested in another aspect of Bible study—the confirmation of the Bible from ancient monuments and archaeology. In my little book, "Round the British Museum with Bible in Hand" I have tried to show how some of the treasures in our great collection illustrate the Bible, and in many cases confirm in an almost uncanny way the verbal text. Unfortunately, the arrangement of the collection does not facilitate examination by the casual visitor interested in the Bible, and a guide is really a necessity. It would be a good thing if the Museum authorities appointed special guides to show its exhibits that had a direct leaning on the Bible.

VISITS TO PALESTINE.

"I have been to Palestine five times," said Mr. Jannaway, "my first visit having been made in 1901, and my last in 1922. I have seen very remarkable progress in the Jewish settlements, most of which I made a point of visiting. On my first trip Tel Aviv did not exist, and I remember seeing a sandy waste and a dead camel where that wonderful Jewish township now stands. Tel Aviv is really an inspiration. I, unfortunately, do not know Hebrew, but I got on quite well with the Jewish colonists, and I shall never forget my reception by a stalwart party of Chalutzim who were working on a lonely road and living in tents. I came upon them when I was motoring through the country, and I stopped and showed them my letter of introduction, which was written in Hebrew. They cheered me and threw their caps in the air. I received much hospitality and many kindnesses from the Jewish settlers, and made many Jewish friends, both in Palestine and en route. One of my most interesting rencontres was

with Mr. Herbert Loewe, whom I met in the smoking room of a little steamer we had both embarked on at Jaffa. We had a long chat on Biblical subjects, spent much time together in Jaffa, and I think we each learnt from the other. I should like to say, before we conclude this chat, that our aim is not to proselytize. Our meetings are open to all. I do not think much of the Jew converted to a Christianity with a triune God.”

* * *

(The foregoing is verbatim from the Jewish Chronicle for November 14th. It is the outcome of compliance, by bro. F.G.J., with a request from its editor for an interview to talk over the Christadelphian attitude towards the Palestine Movement. He disappointed our contemporary by refusing permission to reproduce his photograph with the article; but, as he explained, no true Christadelphian would sanction anything likely to savour of leadership—our only “Head” not having permitted us to possess his photograph—2 Corinthians 5: 7; 1 John 3: 2. —G.H.D.).

“Eternal Death.”

We heard this expression used in a very misleading and unscriptural way the other day in connection with Christ’s sacrifice and death. We quote from bro. G. W. Banta’s little leaflet on Resurrection—To Stand Again, these clear and cogent words: —

“The fact that resurrection from the dead was provided for before Adam sinned makes it impossible that the sentence pronounced upon him in Eden was eternal death. Any theory based upon that assumption is therefore fundamentally wrong and misleading. Bro. R. Roberts saw this many years ago and said, “There is no legal barrier which stands in the way of Adam’s resurrection from the dead or any of his race who die under the Edenic sentence.” This is true, and to this we may add another truth of equal importance: that while eternal death was not contemplated in the Edenic sentence on account of the pre-arranged purpose of resurrection, it is yet true that eternal death will be the portion of the great majority of the human race, not because the sentence holds them in the grave, but because the purpose of God does not require their coming forth.

“This is proved incidentally by the fact that God has declared that certain ones should ‘never see light,’ and ‘sleep a perpetual sleep and not awake’—Psalm 49: 19; Isaiah 26: 14. Such a declaration would have been superfluous if they had been sentenced to eternal death in Eden.

“Eternal death will also be the fate of all who are condemned at the judgment seat of Christ.”

G.H.D.

First Principles.

The Temple of Truth, built by Eternal Wisdom, is a system of doctrine, whose Seven Pillars are the “Unity of the Spirit,” which consists of One Body, One Spirit, One Hope of the Calling, One Lord, One Faith, One Baptism, One Deity and Father of all, through all, and in all the faithful in Christ Jesus—Ephesians 4: 4-6. The Brethren of Christ, or CHRISTADELPHIANS (Christou adelphoi), who are really such, believe and maintain that the Scriptures of the Old and New Testament teach: —

1. —That all things were made by “the Spirit” of the ETERNAL FATHER, which Spirit is styled by the Apostles, “THE WORD OF THE DEITY”—John 1: 1-5; Genesis 1: 2; Revelation 19: 11, 13.
2. —That the ETERNAL FATHER, “Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see”—1 Timothy 6: 16, did by His angel at the bush, reveal a Name to Moses, by which He chose to be known. This is a name

- prophetic of a multitude, styled the “One Body,” of which Christ is the Head; and is contained in the “Memorial,” correctly rendered into English, “I WILL BE WHO I WILL BE.” I will be, converted into a proper noun, gives the Hebrew name YAH, or YAH-WEH, commonly pronounced Jehovah—Exodus 3: 13-15; 6: 3.
3. –That by this same Spirit, or Power, the Father Spirit, prepared “a body”—Hebrews 10: 5 out of the substance of Mary; and named it before its formation, YAH-SHUA, or Yehoshuah, HE SHALL BE, the Saviour: in Greek, Jesus, or Jesus: and that when about thirty years old, he was anointed with the same Spirit and with power—Luke 1: 35; Acts 10: 38.
 4. –That this Jesus Anointed was the ETERNAL INVISIBLE FATHER, by His Spirit, manifested in the nature that sinned in Eden’s garden; that when nailed to the Cross, the Father forsook him in withdrawing His Spirit from him—Matthew 27: 46; that when he died, his death was “the condemnation of sin in the flesh”—Romans 8: 3; and that in so dying, he bare the sins of his brethren in his own body to the tree—1 Peter 2: 24.
 5. –That on the third day, he was brought to life again, and left the sepulcher; and after this, he “ascended,” in the twinkling of an eye, from the nature crucified, to a powerful nature, styled “spirit of holiness,” which is the exact likeness of the Father’s substance; and that forty days afterwards, he was “taken up” to the right hand of power. Thus, he was “perfected,” or “justified by spirit,” and “received up into glory”—Acts 1: 9; 1 Timothy 3: 16; Hebrews 1: 3; Luke 13: 32; 1 Corinthians 15: 20, 52, 45; Romans 1: 4.
 6. –That he was delivered to death for the offences, and raised for the justification, of all who believe “the things concerning the KINGDOM OF THE DEITY, and of the NAME of Jesus Christ;” and being immersed on this belief, “walk not after the flesh,” but “patiently continue in well doing to the end”—Romans 4: 24-25; Acts 8: 12; Romans 2: 4-7; 8: 1; Matthew 28: 19-20; Mark 16: 16.
 7. –That there will be a resurrection of just and unjust persons when Christ comes in power; that all bodies coming out of the earth are “earthy,” or natural; and that of these, all whose account of themselves shall be deemed acceptable by him, will “be clothed upon, that MORTALITY may be swallowed up of life”—Acts 24: 15; Matthew 16: 27; 2 Corinthians 5: 4; 1 Corinthians 15: 46-47.
 8. –That immortality is deathlessness; or life manifested through INCORRUPTIBLE BODY. It is promised with glory and honour, to none but those who shall be able to “stand in the judgment;” and these are they only who understand and walk in the Truth. “Man who is in honour, and understandeth not, is like the beasts that perish”—Psalm 1: 5-6; 49: 20.
 9. –That the just and unjust, or all that have been enlightened, must stand before the judgment seat of Christ, when every one shall give account of himself; and receive through the body, according to what he hath done, whether good or bad—Romans 14: 10, 12; 2 Corinthians 5: 10.
 10. –That Christ comes as a thief. His political mission is to regenerate and re-establish the Hebrew Nation and Kingdom in the Holy Land: to abolish all “the Powers that be,” temporal and spiritual; and subject all nations to the saints; who are the glorified aggregate of the prophetic NAME. Therefore Hallelu-YAH. —JOHN THOMAS.
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CHANCE.

There is such a thing as chance, as distinct from what God does. The Bible declares this—Ecclesiastes 9: 11, and the experience of every day teaches it. Every moment teems with the incidents

of chance. The whirl of a cloud of dust before the windy gust coming round the corner of the house illustrates the point. God has control of all chance; but all chance is not controlled. It is controlled when His purpose requires it. His purpose does not require Him to decide which shells every or any child on the sea-shore shall pick up and which throw away, unless the incident be a link in a purpose being worked out, and then the hand of the child will be guided. This illustration touches a great fact which it is important to see clearly. —R. ROBERTS.

LOVE AND DUTY.

“The man who says that because we are to live in love, therefore, we are not to find fault with other people’s opinions, and must not separate ourselves from sincere and pious people, who may, in our judgment, deny the Truth, is a destroyer of the Word; he handles the Word of God deceitfully.”—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.

ARDROSSAN. —The Recording Brother informs us that the brethren here have come to the decision that the views of bro. A.D. Strickler as set forth in *Out of Darkness into Light* are “altogether sound and Scriptural.” We are not surprised in view of what has been written by some of them of late. It has been manifest that their “First Love” for the expositions of Dr. Thomas and bro. Roberts has waned. What to us are simple truths from the pens of the latter, Ardrossan regards as “ambiguous” and “vague.” Even *Eureka* is belittled. The Recording Brother contends the *Mother of Harlots* is literal Babylon; the Ten Horns are the ten Tribes; Armageddon is a thing of the past, etc., and he declares, “It is because I have studied *Eureka* and *Thirteen Lectures* that I cannot now accept them.” We are sorry at the lapse, but glad to know bro. and sis. Grant have risen to the situation and holding fast in withdrawing from such departure. They are not alone—Matthew 18: 20. Bro Grant writes: —“According to them it is simply a resolution of protest against the attitude of the Berean Christadelphian on the matter of the teaching of Bro. Strickler and others who support him, but the clause endorsing the teaching of *Out of Darkness into Light* leaves us no option.”

BIRMINGHAM (John Bright Street). —Bristol Street Council Schools. Sundays, 11a.m. and 6.30 p.m. Wednesdays, 8 p.m. We have with unanimity extended our Statement of Faith by the addition of those five clauses defining Scriptural Fellowship which were finally agreed on at the Birmingham Conferences. (The wording appears on page 408 of last month’s Berean, and therefore need not be here repeated). Peter warns us that as there are many who wrest the Scriptures, so we should be diligent, and beware lest being led away with the error of the wicked we should fall from our own steadfastness; remembering, too, the constant addition of new brethren and sisters who will not have had the advantage of experiencing the recent division, and of learning its lessons by experience. We

have been cheered by the company of bro. Frank Walker, of Bristol, bro. and sis. Cartwright, bro. and sis. Jordan of Walsall, and bre. T. Phipps and W. Southall. —A. H. BROUGHTON, Rec. Bro.

BLAKENEY. —Brook Cottage, New Road. Blakeney, Glos. Breaking of Bread, Sunday, 6 p.m. We are pleased to report the baptisms (on October 25th) of George Hubert Matthews, 16 years, also of Constance Minnie Matthews, 14 years, son and daughter of the writer. May they continue faithful unto the end. —H. MATTHEWS, Rec. Bro.

BRIGHTON. —Athenaeum Hall, (Room C), 148 North Street. Sundays: Breaking of Bread, 5 p.m., Lecture, 6.30 p.m. Will brethren and sisters intending visiting kindly note change of time for meetings. Through an oversight I omitted to record the immersion of bro. Carmac on September 7th, formerly Presbyterian, after a satisfactory confession. He was immersed at Clapham; but we are sorry to say we lose his company through his returning to the Malay States, where he will be in isolation. We have another interested in the Truth who we hope will shortly take upon himself the saving Name. We take this opportunity of thanking the brethren who visit us every Sunday in proclaiming the Truth in this place. —J. A. ANSTEE, Rec. Bro.

DERBY. —Unity Hall, Room No. 9. Sunday School, 10.45 a.m. Breaking of Bread, 2.45. Lecture, 6.30 p.m. Bible Class, Thursdays, 7.30 p.m. The brotherhood will now see by the announcement above, that in the mercy of God we have now been able to secure a suitable room. We have opened it by a course of lectures by brethren from Nottingham and Birmingham, for whom we are truly thankful for their help, they being much more competent than we for this purpose. We shall be very thankful for the help of any other brother to help us to proclaim the good news we ourselves have received, if not too far distant (expense being the obstacle.)—W. E. CAULTON, Rec. Bro.

DUDLEY. —Christadelphian Hall, Scott's Green. Breaking of Bread, 11 a.m. Proclamation of the Truth, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m. Our numbers have been increased by the additions of sisters A. and D. Meese from Dudley (Temperance Hall community), and also bro. Hodges of Stourbridge, who belonged to the Suffolk Street community. —FRED H. JAKEMAN, Rec. Bro.

HARROGATE. —Christadelphian Room (Harrogate Girls' Club), 2 Parliament Terrace. Breaking of Bread 3 p.m., Lecture, 6.30 p.m. We are glad to report the baptism on November 1st of Mr. Thomas Dixon, of 6 Tingley Court, Bridge St., Morley, nr. Leeds. Our new brother is brother in the flesh to our sis. Hamilton, of Rossington, nr. Doncaster, both of whom are in isolation. Our visitors since last report have been sis. Hamilton, of Rossington, sis. Sharpe from Clapham, bro. W. Jeacock, of Clapham, who exhorted and lectured on the subject of "Heaven-going a delusion." Also bro. T. Wilson from Clapham who spoke to us in exhortation. We are pleased to say our lectures are being better attended and that we have several interested strangers regularly attending. —W. MOSBY, Rec. Bro.

ILFORD. —Cranbrook Hall, Cranbrook Road: Sundays, 11 a.m. and 6.30 p.m. Bible Class, Tuesdays at 8 p.m. Cleveland Road Schools. We regret to write that our sis. Webb, of Ilford Lane, died on September 18th last, bro. Eustace doing what was necessary by way of comfort to the bereaved. We trust that our sister will rise to newness of life. On the other hand we rejoice that on October 24th, Helen Isabel Trapp, daughter of our bro. and sis. W.H. Trapp, put on the Saving Name in the appointed way. We hope she may run faithfully to the end of her probation. On October 18th we held our annual Tea and Fraternal when we had the pleasure of the company of brethren and sisters from various meetings. Altogether an edifying time was spent. We have made a special effort to stir up the people in Ilford by giving two lectures in the Cranbrook Hall on the first two Mondays in October entitled respectively "The Great Apostasy" and "Are there few that be saved?" Bro. W.H. Trapp and bro. W. Jackson (Ealing) were the lecturers. We hope that some good will be the outcome of our efforts to warn the people against the Clergy. We regret to lose bro. and sis. Norman Widger who have removed to Ealing. We commend them to the ecclesia there. Our loss will be their gain. —W. W. DIGGENS, Rec. Bro.

LEICESTER. —Secular Hall. Sundays: Breaking of Bread, 10.45 a.m.; Elpis Israel Class, 6.30 p.m. In the goodness and mercy of God we are now enabled to meet regularly Sunday evenings. We had hoped to have commenced the public proclamation of the Truth in the New Year, but owing to the enforced absence of bro. E.C. Clements, we meet to study one of our beloved Dr. Thomas' works, Elpis Israel. Our visitors have been bro. and sis. Simpson, of Nottingham. Bro. Simpson gave encouraging words of exhortation. A welcome awaits any brother or sister passing through Leicester. —CHAS. A. ASK.

LONDON, South (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 are happy to be able to report the baptism of Mr. Ernest Henry Dobson (formerly neutral) on November 9th and of Miss Mary Elizabeth White (daughter of bro. and sis. W.J. White) on November 16th and Miss Dorothy Janet Bayles (daughter of bro. and sis. A. Bayles) on November 23rd. These two young sisters are late members of our Sunday School. Their obedience to the Truth is an encouragement to our school workers—a testimony to duty faithfully done, and also evidence of earnest parental cooperation in the home. Death, ever at the door, has visited us during the month. Our sis. M. Abbotts fell asleep on November 8th, and was buried on November 13th at the Fulham Cemetery in the presence of brethren and sisters, bro. E.W. Evans presiding at the grave. Our sympathy goes out to bro. Abbotts who has lost a faithful mother and companion in the Truth. We are sorry to learn of the death of sis. Gladys Watkins' father, who was buried on November 5th at the Tooting Cemetery. Our sympathies are with her in her bereavement. We purpose (God willing) holding a Fraternal Gathering on Boxing Day (December 26th), at the Avondale Hall. Tea at 5 o'clock. After-meeting at 6.15. We extend hearty invitation to all brethren and sisters in fellowship. The subject for the evening meeting is as follows: —“Comfort from God. Given to help and cheer us in these trying and perilous last days.” The subject will be spoken to under the following divisions: —“1st: THE GIFT OF THE BIBLE and the place it should occupy in the life of a saint.” “2nd: OUR MODERN EXEMPLARS, Dr. Thomas and bro. Roberts, and the providential part they played in exhaling the Truth.” “3rd: DIVINE ASSURANCES OF HELP for the faithful and the glorious end to which faithfulness leads.” “4th: OUR RECENT DELIVERANCE from apostasy, and the dangers which still assail us from many quarters.” “5th: SIGNS OF THE NEARNESS of the end. Light increasing on Zion's horizon.” Programmes will be in the hands of Ecclesial Secretaries in due course. —HENRY E. PURSER, Secretary.

LONDON, W. (Gunnersbury). —Ivy Hall, Wellesley Rd. Sundays: 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m. We are pleased to report the immersion of Miss L. Mineard, the daughter of our bro. and sis. Mineard: we hope that she with us may attain to the life that knows no ending. The following brethren and sisters have met with us around the Table of the Lord: —Bro. Kirby and sis. Greenacre of Oxford, sis. Robinson, snr., and her daughter and bro. Taylor of Clapham. We thank all those who have helped us in the public testimony of the Truth. —W. E. EUSTACE, Rec. Bro.

NOTTINGHAM. —Huntingdon Street Schools. Sundays: Breaking of Bread 10.30; School, 2.30, Lecture, 6.30. Tuesday Eureka Class, 7.45. Wednesday, 7.45. Since last report, Muriel Grimes, the daughter of sis. Grimes has been baptized. We trust that a faithful probation will prepare her, as purified gold, for the Lord Jesus when he appears. We hope to be back in the Corn Exchange for the New Year, and it is our intention by specially-advertised lectures to awaken still more to the eternal realities of the Truth. The Sunday School Party will be held (D.V.) in the Huntingdon St. Schools on Boxing Day. —W.J. ELSTON, Rec. Bro.

PEMBERTON (nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays, Bible Class at 7 p.m. Our Fraternal Gathering was held on Saturday, October 18th, when brethren and sisters from Liverpool, Oldham, Rochdale, Bacup, and Nottingham were present. The following were subjects and speakers for the evening: —“For His Name's sake. A consideration of a few things required of those who bear the Name of Christ,” bro. W.A. Billiald, Nottingham; “Blessedness,” bro. W. Cockcroft,

Oldham; "A True Ecclesia," bro. W. Rothwell, Liverpool. A most encouraging and upbuilding time was experienced, and we were strengthened in the things which we have espoused. A very cordial invitation is extended to all in our fellowship to attend our Sunday School Tea and Prize Distribution to be held in our own room (God willing) on New Year's Day. Tea on the tables at 4 p.m.—J. WINSTANLEY.

PLYMOUTH. —Temperance Hall, Millbay Road; Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursday, Bible Class, 8.15 p.m. Since our last report our numbers have been decreased. Bro. and sis. Quin and family having removed to Glasgow. The nearest meeting in fellowship, we understand, will be Motherwell, to whom we commend them. Being few in number, we miss their help and cooperation in the services of the Truth. —JOHN HODGE, Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street. Sundays, 11 a.m.; Eureka Class, Breaking of Bread, Thursdays, 8 p.m. We are pleased to report that bro W. Winston, snr., who has been meeting with us as a visitor for some months past, has now been transferred to our register and is therefore a member of our ecclesia. God willing, we intend holding our Annual Tea Meeting on Boxing Day and extend a hearty invitation to any brethren and sisters in fellowship who may be able to join us. Further information can be obtained from the Recording Brother. — J. H. MORSE.

CANADA.

VANCOUVER, B.C.—Dear bro. Denney, —Greeting in the Name. I am pleased to inform you that an ecclesia has been formed here, meeting on the Berean Christadelphian basis, and to be known as the Vancouver Berean Christadelphian Ecclesia. We shall be pleased to welcome to our fellowship any who are prepared to accept the Berean Basis. We start with a membership of five: —Bro. Fenn, sis. Fenn, bro. Allen, sis. Allen and bro. R. Allen. Postal Address: 2360 Frederick Av., Burnaby, New Westminster B.C. Yours fraternally, —W.B. FENN, Rec. Bro.

UNITED STATES.

DETROIT (Mich.) —I.O.O.F. Hall, Canton and Gratiot. Sundays: 10 a.m. and 7 30p.m. Wednesdays, 8 p.m. Our lectures mentioned last month are now being regularly given, and we are getting a few strangers—not many, but more than sufficient to encourage us. We have very fair hope of assistance from neighbouring cities, and are feeling confident of progress. Our visitors have been bro. and sis. Barcus of Chicago, and bro. and sis. Taylor of Saginaw. Sis. K. Blake, of Southampton, England, mother of our sis. Growcott, is here on an extended visit. Upon taking time to consider the question of fellowship, with the facts we were able to place before her, she accepted our position as the right one, and is meeting with us. We do wish that those ecclesias in England who are "sitting on the fence" and are silent, would do something in this matter. Do they realise that in many places the only ecclesias in fellowship with Birmingham are not even "neutral," but are those avowedly holding to bro. Strickler's heresy? — THOS. SHAW, Rec. Bro.

FROM OUR POST BAG.

SPORTS AND OTHER WORLDLY CLUBS.

November 1st, 1924.

Dear Brethren Denney and Jannaway,

After perusing October issue of the Berean Christadelphian (which I obtained when away lecturing through the kindness of a brother), we feel we should like some more. Down these parts many consider you have done "right," but think you are "extreme." We are at last beginning to change, having experienced the tendency to "drift" from our recent activities in----- Last summer a few Arranging Brethren were regular and active members of a Sports' Association, members of Bowling Teams, etc., playing in competition with "outsiders," their names frequently appearing in the Press.

After some interviewing, it, of course, came before the Arranging Brethren—October 6th—a letter from myself, asking if, in their judgment these brethren were still qualified to hold “office,” having refused to sever their worldly connections, at which I read from Christadelphian Answers, p. 248, “Friendly Societies,” and p. 182, to illustrate our position. To our surprise, the meeting considered it was “not ecclesial business,” but after some argument, it was decided to call a special ecclesial meeting. On October 16th, a fairly large gathering decided against our position. The chairman objected to our reading Christadelphian Answers. He also omitted to read our original letter of protest. I then proposed: —

“In consequence of brethren..... refusing to cease membership of a worldly Sports’ Club, etc., we request the immediate resignation of all ecclesial appointments by them in this meeting.”

This was rejected, and the following carried: —

“The ecclesia expresses its disapproval of any brother or sister becoming a member of any worldly association (voluntarily) of whatever nature, being convinced that it is at least undesirable for the servants of our Lord . . . But the ecclesia considers the action of those who do so more in the nature of an indiscretion than a transgression, and not sufficient to warrant or justify any further action. The ecclesia, while desiring not to interfere or meddle with the private opinions and actions of its members within reasonable limits, would earnestly urge and counsel all to seriously consider the teaching of our Lord and his Apostles—Romans 12: 1; James 4: 4; John 15: 19, etc.”.

What we objected to was the middle clause, claiming it to be a sort of compromise. The chairman, expressing his views, remarked, “The effect of this will be seen in the future.” We further considered, and finally decided to cease from the----- Ecclesia membership. On October 8th, we sent the following to the-----Ecclesia: —“Do you consider that brethren who are voluntary and subscribing members of a Sports’ Association, Bowling, etc., maintained solely for pleasure in company with worldly associates, are ‘fit’ or qualified to hold ‘Office’ such as Arranging or Presiding Brethren in the Truth’s service?”

Reply, October 12th, read: —

“We, as the Arranging Brethren of-----Ecclesia, cannot see how any brother of Christ can hold such positions as stated in your letter and serve Christ faithfully, especially to hold an office on a governing body of an ecclesia, professing to uphold the doctrines and commandments of our Lord and Master.”

We sent a similar note to bro. C.C. Walker on October 8th, with a stamped and addressed envelope, but have received no reply, not even an acknowledgment!

Now dear brethren, we hope you are not wearied, but we feel we must tell someone to ease our feelings a little.

On October 18th, we posted the following letter to the Arranging Brethren of the----- Ecclesia: —

“We write to bring to your notice that we request you to remove our names from the membership roll, as a further protest against brethren connected with worldly societies without compulsion, and of their own free will, serving as ‘official brethren’ in the Ecclesia, also expressing our mind regarding the recent decision of the Ecclesial Meeting, as mere compromise between ‘good’ and ‘evil.’ The-----Ecclesia having expressed themselves at ‘one’ with us in this matter we contemplate applying to them for membership after your

consideration of this note of resignation. We promise to attend any meeting you may feel inclined to call to consider such.”

(Signed by the writers).

On October 27th, the Arranging Brethren meeting-----after lengthy debate, in which we were entirely without support, the proposer of the compromise was forced to admit it was ‘a compromise.’ We questioned the chairman: ‘Do you consider these brethren (who are still members of these Clubs) are still qualified to be ‘Serving Brethren’? No answer. On asking it again, the meeting answered as one voice, “Yes;” and after endeavouring to prove that the-----Ecclesia were worse than them, and calling me “Extreme,” “Narrow,” “Revolutionary,” etc., they refused our resignation on the grounds that we were making a charge against them, deciding to warn the-----Ecclesia against receiving us into membership. The chairman finally appealed to us to “withdraw the offending resignation and abide with the majority;” to which we replied “We cannot; because we believe we are doing right:’

We are almost inclined to “Come out” from among them altogether, yet feeling that-----Ecclesia should first of all be tested: the brethren there seem firm on this point. Anyhow, we must consider further.

Now will you, dear brethren, favour us by giving your version; whether we are too narrow, etc., in the position we have taken up, and will you forward us the Berean Christadelphian for November and December, and also particulars of the Christadelphian Family Journal.

May our Heavenly Father guide and strengthen you in the fight you are waging for “Purity” in the Ecclesia of our Lord, which fight we are beginning to fully realise—

Yours in hope of Life Eternal,

(Signed by the writers)

“Our correspondent’s letter has the right ring about it—so much so, that we feel confident he needs no directing which way to go—or, what to do—he knows the way, and if he will but avoid by-paths, and half measures, we shall soon have him working shoulder to shoulder with us in our warfare with the unfaithful and compromising Temperance Hall party. —EDITORS, B.C.)

SAD AND BAD.

(Correspondence between two brethren, one of whom, having withdrawn from the Temperance Hall Fellowship, was desirous of knowing why the other brother had not done likewise, and, in reply, received the first of the following letters: the subsequent letters speak for themselves).

* * *

Dear Brother-----,

November 2, 1924

. . . . Before we decided on our present position the writer drafted a strong and appealing letter to bro. A. Davis in the interest of the brotherhood as a whole—as did bro.-----of-----. The reply was of such a nature of to help us to have a clearer view of things, and so help us to take the step we have,

Yours, etc.,-----

* * *

Dear Brother-----,

4th November, 1924

. . . . Surely such a letter ought to be circulated far and wide to help Christ’s other brethren to come to a similar decision. Why have you not let me see that letter? You surely believe I want to do the right thing. Please let me have a full copy of that letter.

Yours, etc.,-----

* * *

Dear Brother-----,

7th November, 1924

. . . . I feel sure you will bear with me when I say that the idea of publishing a letter, in part or whole, without mutual consent, is decidedly wrong.

Re your remark—"you surely believe I want to do the right thing"—I hope I shall never see the day when such a thing will not be possible.

Yours, etc.,-----
* * *

Dear Brother-----,

10th November, 1924

Surely you do not realise what your refusal means, in view of the facts: —

1. —For eighteen months you have assured us you knew we were in the right, and the Temperance Hall in the wrong.
2. —You gave as your reason, for postponing action, your desire to win over one or two more in your ecclesia, so as to get a majority, and thus retain your meeting-place.
3. —A week ago, you wrote, telling me that you had received a satisfactory letter from bro. A. Davis, which had caused you to "take the step" you have.
4. —Rather than let me—a "brother beloved"—see the letter which has "decided" you, and made your ecclesia "united and peaceful," you prefer that we become "enemies," for he can be no true friend who withholds from his brother what has been his own cure.
5. —If bro. A. Davis' letter is really what you seem to think, surely it is your duty to publish it far and wide, to enable those, whom you "so dearly love," to come to a "right decision" with yourself.

Brother: for Christ's sake, for the sake of yourself, and those near and dear to each of us, I ask you to at once let me have a verbatim copy of that letter.

Yours, etc.,-----
* * *

Dear Brother-----,

November 11th, 1924

Your strong pleading to obtain a sight of bro. A. Davis' letter induces me to yield, but I must first obtain his consent. Immediately I am in receipt of same, I will gladly post on a verbatim copy. Kindly say if this proviso is acceptable

Yours, etc.,-----
* * *

Dear Brother-----,

13th November, 1924

In reply I can only say that any and every letter written by me with a view to convince a brother of the right course to take, would be free to any and every other brother who needed putting right; and,

Any letter which came into my possession of such a nature, and which had helped me to come to what I considered a right decision, I would at once pass on to others, hopeful of similar results—permission or no permission.

Were I not so to do, I would consider my brother's blood would rest on my head.

Yours, etc.,-----
* * *

Dear Brother-----,

17th November, 1924

Bro. A. Davis refuses me his consent to pass on the letter in question to you . . .

Yours, etc.,-----

(What can we say? Doubtless what every lover of light and hater of darkness will say on reading these letters—EDS., B.C.)

IN FELLOWSHIP. —The brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: —

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

ARDROSSAN. —C. Grant, "Redholme," South Beach.

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

BEWDLEY. —H. Pigott, "Shatterford," nr. Bewdley.

BEXLEY HEATH. —H. A. Mayhew 232 The Broadway.

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.

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.

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

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

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

DERBY. —W.E. Caulton, 26 Sun St.

DONCASTER. (Near). —A. Hamilton 8 Nelson Road Rossington.

DUDLEY. —F. Jakeman "Halford," Stourbridge Road, Scotts Green.

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

FALMOUTH. —W. Warn, Budock House.

GREAT BRIDGE. —W. Southall 91 Hampton Road, Birchfields.

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

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

HAVERHILL. —C. H. Atkin, "Rookwood."

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

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

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

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

IPSWICH. —S. Simpson, 116 London Rd.

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

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

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

LEEDS (Near). —T. Dixon, 6 Tingley Court, Bridge Street, Morley.

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

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

LINCOLN. —F. T. Heaton, 109 Sincil Bank.

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

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

LONDON (Putney). —W. Jackson, 172c New Kings Road, S.W.6.

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

LONDON (West). —W.E. Eustace, 9 Clovelly Rd., Ealing, W. 5.

LUTON. —Geo. Ellis, 44 Oak Road.

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

MILFORD HAVEN. —A. Charman, Castle Hall.

MOTHERWELL. —R. D. Ross, 34 Coronation Rd., New Stevenston, Scotland.

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.

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

SOUTHEND-ON-SEA. —W. L. Wille, 20 Westbury Parade.

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.

WALSALL. —A. M. Jordan, 12 Edward St.

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

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

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

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.

INDIA.

L. W. Griffin, Chakadahpur.

AUSTRALIA.

R. W. Ferguson, "Bellisina," Salisbury, Brisbane, Queensland.

NEW ZEALAND.

L. Walker, 126 Great South Road, Auckland.
