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The Berean CHRISTADELPHIAN

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

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

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

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Notes.

L.S.—Yours to hand and we wish you God-speed in your desires and efforts for Purity and Peace.

H.A. MAYHEW. —You will see our mind on your pamphlet in this month's pages.

THE DIFFERENCE between what is printed under the headings of ECCLESIAL NEWS and FROM OUR POST BAG is, that, what is contained under the former heading is from those only whom we have reasons for knowing are in fellowship with those who whole heartedly accept the recognised Birmingham (Amended) Statement of Faith and have no fellowship with the Temperance Hall and other ecclesias which tolerate reservationists; whereas items under the heading POST BAG may be from those who have not yet definitely taken a stand, but whose communications are of interest, and may be of profit to our readers. (See the three paragraphs which appear monthly under the heading "ECCLESIAL NEWS").

L.W. (Brixton). —As your communication reflected upon a third party, we forwarded it to him. We are glad to know you so carefully read the Berean Christadelphian, which evidently you do, seeing you are so positive as to what is not to be found in its pages of late.

"Trades Unionism in relation to Our Brotherhood in Christ."—This is the title of a sixteen-page pamphlet by bro. H.A. Mayhew of the Bexley Heath Ecclesia It is well written and contains some powerful reasons for a calm and prayerful consideration of the duty of brethren of Christ in view of the unpleasant truths concerning what membership of at least some of the unions entails. For instance the fact found at bottom of page five and top of page six. And again, the first paragraph on page 9. We recommend our readers to write bro. Mayhew, 232 Broadway, Bexley Heath, Kent, for a copy—2d. post free, or 12 copies for 1/6. We intend to return to the subject after more mature consideration and research of the rules of some of the Unions. We invite the opinions of our readers—that is of brethren in fellowship, and shall feel at liberty to quote from such as far as space permits. —EDITORS, Berean Christadelphian.

J.D. (Ardrossan). —Thanks for letter. Your paper on "Who has Changed" we have forwarded to bro. Smallwood. Seeing, that what we regard as simple and clear statements from the pens of Dr. Thomas and bro. Roberts, are regarded, by you, as "ambiguous," it is useless to write more than we have, especially as we have so much more useful work on hand. Do not be offended at us asking you to read Nehemiah 6: 3.

C. —The remark you quote from bro. C.C. Walker was called forth by a letter from bro. W.R. Davies, of Liverpool. “D” might have meant bro. Dowling or the Editor of the Berean Christadelphian. Neither had anything to do with bro. Rothwell’s fine little circular, but bro. Davies informed bro. C.C.W. that it was “bro. Denney who was responsible.” We do not mind. No answer, you will note, was given to the facts bro. Rothwell quoted. Why? Well, none is possible.

E.C. (Philadelphia). —Thanks for letter. Yes; we quite appreciate what you say. Unfortunately—especially for themselves—the majority of the present generation have been “brought into the Truth” at no sacrifice to themselves. It cannot be said truly of such that they have “bought the Truth”: they have not “fought their way through.” They have been led to regard Birmingham, as children of the church regard Rome, and therefore have neither the desire or the courage to think for themselves and act accordingly.

C.L., and others. —If we tried to please all as to the colour of the cover of the Berean Christadelphian we should please no one, for the result would be somewhat of a Scotch plaid, which would not be reasonable as the bulk of our subscriptions are not from the north of the Tweed. We hope the shade decided upon will prove satisfactory. Certainly the type shows up better than on the darker shade.

BOOKS FOR SALE. —Late the property of a deceased brother. Eureka, the three volumes, well bound in half calf, nearly new, 30/-. Elpis Israel (C.C.W. edition) in cloth nearly new, 5/6. Dr. Adam Clarke’s Commentary on the Old and New Testaments, six volumes, complete. Bound in leather excellent condition, 20/-. Do not send money until you know the books are yours. —Address: A.E., c/o Editor.

H.W.; P.H.G.; R.B.G.; A.M.; D.E.W.; W.H.B.; A.H.; J.C.; F.H.; W.G.; E.L.; H.C.; G.L.; F.D.; F.B.; W.H.C.; H.J.M.; and others. Your letters, etc., have been duly received. Perhaps ere you read this you will have heard from us, but for the moment we have had to put them on the “not yet answered” shelf.

The Berean

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Dr. John Thomas
(Christadelphian)

His Life and Work

CHAPTER 13.

The communications from Dr. Thomas to Mr. Campbell, referred to in our previous chapter were in the form of letters, and were published in the Apostolic Advocate. There were four in all, and from these we select the more important paragraphs: —

FROM LETTER 1. (September 19, 1835).

“In the foregoing article, I have confined myself to a running criticism upon ‘Susan’ and upon ‘Reply.’ I have done it in the finest humour and best feeling. I am obliged to commend myself lest the feeling of my remarks should be misinterpreted. I am not unconscious of an apparent ‘bitterness and severity’ of style which my opponents are very glad to lay hold of as real, to my disadvantage. It is but apparent, however, for I can honestly, in the presence of an All-seeing eye, affirm that I have no bitter feelings, no, not an atom of animosity in my heart against a single member of the human race. I make this remark lest an expression should have escaped me that may seem like resentment. I am aware that what might seem very mild and conciliatory to me might appear ‘harsh’ to one of a different temperament. I disclaim, therefore, everything of this sort; and hope you will just receive it in the spirit of the intention. This is one item of reformation: to confess our faults and forsake them.

“In the documents alluded to, I denied the charge in general, but I have not descended to particulars. I shall now, therefore, detail to you and my readers the views I hold, and I leave you to judge of their accordance with the Scriptures....

“When John the Baptist began to proclaim ‘the baptism of repentance for the remission of sins,’ all classes of Jews had forsaken the law of the Lord, and had corrupted the institutions of Moses. This unhappy state of things had been superinduced by the introduction into the

Jewish economy of a class of men unauthorized by God, and unknown to the nation, before the Babylonian captivity. These 'clergymen' were styled 'Scribes, Pharisees, and lawyers,' whom our Saviour so severely denounced as a race of vipers, hypocrites, devourers of widows' houses, whited sepulchres, etc. They had made of none effect the word of God by their traditions, so that it was in vain that they and the people worshipped God, as all their worship was the mere observance of the commandments of men. The minds of the people thus perverted by the Jewish clergy were blinded, and their hearts hardened, so that, having no relish for the Truth, seeing they did not perceive, and hearing they did not understand. Their morals were likewise depraved, and violence and extortion filled the land. When multitudes of these characters, flocked to John, and asked him what they were to do, did he command them to beat their breast and cry, as an evocation of 'sorrow for sin'? 'Bring forth the proper fruits of reformation,' said he, 'Let him that has two coats impart to him that has none, and let him that has victuals do the same. Exact no more than what is appointed you. Injure no man, either by violence or false accusation, and be content with your allowance.' The proper fruits of reformation, then, were good actions flowing from a belief of those things announced by John...

Let us now accompany Paul to Athens. Standing in the middle of the Areopagus, and surrounded by Epicurean and Stoic philosophers, and in the presence of the archdeacons of a city 'exceedingly addicted to the worship of demons,' what is the burden of his proclamation? Reformation towards God and the faith in Jesus. Hear him, then, in an assembly of Pagans wholly devoted to human traditions, reason with them on the absurdity of idolatry, on their dependence upon one God for life and breath and all things, calling upon them to reform towards God, unknown, indeed, to them before, but now declaring His willingness to look over the past, and announcing Jesus as the righteous Judge of the world. What astonishing demands these, on the faith of Pagans that were to forsake their gods, their philosophy, and their wisdom, in which they prided themselves, and to return to the unknown God, now heralded to them by a wandering Jew. They heard, and what was the result? As there was but one proclamation, those who were convinced by what they heard, did what other Pagans did, namely, were baptized. Thus it was affirmed of the Corinthians, that 'hearing, they believed and were baptized.' Some of the Athenians jested, but others consorted with Paul. Reformation then, in relation to a Pagan, was to renounce idolatry, and immediately to be baptized. This was its first proper fruit, and evinced reformation towards God and faith in Jesus Christ...

* * *

FROM LETTER 2. (October 10, 1835).

"When once reformed, it was the practice of these Christians to conduct themselves holily, unblameably and unprovably, in the sight of God. There were exceptions. It is not of these I speak. I refer to those who walked worthily of their high calling. To some of these worthies, of whom the world was not worthy, were distributed the gifts of the Holy Spirit. Those of them, who received these gifts were called 'spiritual men'... The gifts of the Spirit, however, are to be distinguished from the fruits of the Spirit. The gifts were, 'the word of wisdom,' 'the word of knowledge,' 'faith' to remove mountains, 'gifts of healing,' 'operations of powers,' 'prophecy,' 'discerning of spirits,' 'kinds of foreign languages,' etc., etc.; the fruits, 'love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness and temperance.' The former are the result of inspiration; the latter flow from the Truth believed and obeyed. These fruits are the signs by which true Christians may be discovered and discriminated from hypocrites. By hypocrites, I mean those who profess to know God, but in works deny Him...

"This is certain, that the Apostles all proclaimed one and the same thing, and this is equally sure, that the Episcopalians, Presbyterians, Methodist and Baptist apostles all declare different things. If then they do not agree among themselves, how can they be said to agree with the Apostles of Christ who knew nothing of any such sects as these? Seeing, then, that these

denominational gospels do not agree with that recorded in the New Testament, and seeing that things different cannot be the same it follows that they are 'other gospels,' or pervertings of the Gospel of Christ; and, therefore, both the clergy who preach them and the Gospels themselves, are 'accursed' in the sight of God...

"Now, brother Campbell, what redeeming qualities do you see in these four great and leading sects of 'Protestantism,' when viewed by the New Testament? Protestantism, in whole or part, is not the religion of Jesus Christ. It is nothing else but modified Popery. It is one of the horns of the beast which John saw ascending out of the earth, lamb-like in its appearance, but of dragon-speech—Revelation 13: 11. It is a system of deception, and constitutes in the aggregate a part of that 'strong delusion' which Paul predicted God would send upon men, 'that they might believe a lie, in order that all might be condemned who have not believed the Truth, but have taken pleasure in iniquity'—2 Thessalonians 2: 12. Take the whole world, and what do you behold? Precisely the same state of things as obtained in the days of John the Baptist: the whole population of the globe (a very small fraction excepted) in abject subjection to human tradition. Varieties will be found between the first and nineteenth centuries; still, they are all traditions—human traditions...all severally, making of 'none effect the word of God by their traditions' ...

"These are, 'wells without water, clouds driven by a tempest, for whom the blackness of darkness is reserved for ever. They promise their disciples liberty, while they themselves are the slaves of corruption' ...

"Such are the descriptions, given by the Apostles, of those who have arisen since their day, as 'successors of the Apostles,' 'called and sent of God,' to proclaim that sins are pardoned and sinners adopted into His family without being baptized in Jesus Christ!!! These are the accursed false teachers of 'another gospel,' who are the blind guides of the Gentiles, making merchandise of them by fictitious tales, and 'on account of whom the way of Truth is now evil spoken of.' Brother Campbell, do you candidly believe that anything good and acceptable to God can come out of the denomination Babylon, over which such a fraternity presides, unless it be purified with a bath of water in connection with the Word? No; hate the garment spotted by the flesh."

(To be continued).

The Bible wholly inspired and infallible.

No 112. — Bible Times.

THE PROPHETIC CHARACTER OF THE CREATION STORY.

Concluding Article.

The fifth day saw the creation by God of the fowls of the air and the denizens of the deep. Whales and all kinds of fish thus came into existence in preparation for the advent of animals, including the human animal, man. In all these was the breath of life: all were living creatures.

The gradual preparation of food is noteworthy. Food for animals is provided when the animals come: so also the birds of the air found their sustenance ready. Man entered upon a full heritage at his own advent.

Now the fifth day of a thousand years saw the establishment of the Christian church throughout the world, and culminated in the darkness of the middle ages when animalism and apostasy achieved its greatest triumph.

It is not unworthy of note that a fish was one of the earliest signs of our Lord's name, and continued to be so right through the persecutions. The Dragon power from the Sea, great Rome, also manifested itself in the form described in Revelation 12: 3, and 13: 1. The locusts did their work in that day—Revelation 9: 3. The woman was given “wings as an eagle, that she might fly into the wilderness”—Revelation 12: 14. The sea and the air are the elements used in the main to denote the centres and character of the conflicts of the fifth day, as Dr. Thomas so graphically describes in Eureka.

That day ended in the darkest night. The sun was lost and the moon was obscured to all except to the small remnant wandering apart in the wilderness.

The sixth day of a thousand years witnessed a great change as its course began to run, and that day is now nearing its glorious end.

While the sixth day of Creation saw the advent of the first Adam, the spiritual millennium will see the second advent of the second Adam, the Man, Christ Jesus. In the natural sixth day Adam acquired “dominion over the fish of the sea, the fowl of the air and over every living thing.” He lost much of that dominion through disobedience. We might say that he lost all the dominion, for death seized him, and the grave still holds him. The present era will see the “restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.” Then the dominion will be regained for “He who shall come will come and will not tarry,” and “he will reign through endless days.” “He shall come down like rain upon the mown grass, and there shall be abundance of peace so long as the moon endureth”—Psalm 72.

The whole promise of the creation will be fulfilled in him.

Hence as the first Adam in the sixth day was created “out of the dust of the ground,” so those in the second Adam will be called out of the dust of the ages to stand again upon the earth, and to receive that gift, the vigour and strength of an unending life. God will breathe upon the dead bones and they shall live.

Hence the whole symbolism of the sixth day is being worked out today in a real parallel.

Just as the beasts of the earth come early in the day, so the beast kingdoms were preeminent in the early years of this present millennium. Later in that day, the Man was made and given the power of government over all the earth. The beasts were subject to him, and he called them and named them. We believe none did hurt or destroy in that day. Cruelty and the “redness of nature in tooth and claw” that men speak of today came later as part of man's punishment for disobedience, and of his discipline for development in righteousness. But in the few years ahead of us we shall see Eden bloom on earth again. We shall see “the wolf... dwell with the lamb and the leopard lie down with the kid, and the calf and the young lion and the fatling together and a little child leading them”—Isaiah 11: 6.

Above all, the world will see Jesus, who will root out all the wickedness and want and woe before the sixth day closes. The sabbath day of rest, the millennial day of our Lord, must not be encumbered with work of a creative or constructive kind. That is the day of firm calm administration of God's law, when the “law shall go forth from Zion and the Word of the Lord from Jerusalem.” “Nothing shall hurt or destroy in all my holy mountain, saith the Lord.”

Hence the rooting out of evil has to be done. The administration must be constructed after its members, the saints, have been raised and made after the power of an endless life—Revelation 5. The twelve tribes of Israel must be brought together and the twelve heads, the Apostles, placed over them.

The great temple must be built—the House of Prayer for all nations. The battles and conflicts of Revelation 17 to 19 must all have been hushed, and the noise of them forgotten. Satan must be bound with the great chain and cast into the bottomless pit.

The responsible ones, who, knowing their Lord’s will, “did it not,” must all, after being beaten with stripes, few or many, have suffered the second death.

The scaffolding is, as it were, all erected in the sixth day, but taken down before the closing moments of it in order that the glorious beauty may stand fully revealed in the bright dawn of the seventh day of that “city which hath foundations whose builder and maker is God.” Then we shall come “unto Mount Zion and unto the City of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly of the church of the first born and to God the judge of all and to the spirits of just men made perfect and to Jesus the mediator”—Hebrews 11: 10; 12: 22. Another characteristic that the two sixth days have in common is that the Word of God and His commands then went forth to Man. As in the creation day, Adam then heard God’s voice and received His command, so in the present 1000 years the Bible was recovered from the Beast in Rome and by the labours of such men as Wycliffe and Tyndal and by the discovery of the printing press, was circulated into every “kindred and tongue and people and nation” that dwell in all the Earth. This translation and circulation of the Bible, largely the work of the British and Foreign Bible Society, is one of the great marvels of the age and is undoubtedly of God’s intent and purpose by His overruling power.

The fulness of that is however to come in soon when the “nations learn righteousness” from Jesus when “His judgments are in the earth.”

Our idea of the times is very simple. We think the world today is but 5921 years old and the relation of various times thus: —

PAPAL.	Decree of Phocas	607 A.D.	Daniel 7: 25 & 12: 7	on Revelation 13: 5
			607	607
			<u>1260</u>	<u>1335</u>
			1867	1942

TURKISH.	Hegira	A.D. 622	622	622	Apply Daniel 12.
			<u>1260</u>	<u>1290</u>	<u>1335</u>
			1882	1912	1957 A.D.

JEWISH.	7 Times	592 B.C.}			Leviticus 26: 18, 28.
		2520 }		1928 A.D.	

GENTILE.	Zenith	606 B.C.}			Daniel 4: 25.
		2520 }		1914 A.D.	

GENTILE.	The Lesson Learnt	578 B.C.}			Daniel 4: 25.
		2520 }		1942 A.D.	

The Lord may come to call His own people at any moment now. The present movement towards apostasy, links itself very closely with Revelation 3: 14-20. Christ “stands at the door and knocks” at no distant date: it might be tomorrow. His words recorded in Luke 18 ring in our ears, “Shall I find faith on the earth?”

A tremendous amount of work has to be accomplished in seventy-nine years, and none can be left over.

All the Bible times without possible exception and without any regard to differences of opinion work out within another twenty-five years. Not one item of the prophetic vision needs to be of necessity fulfilled before Jesus is here again. "What manner of men and women ought we to be"?

We can only see how the great work can be done in a short time if we realise that what God can do in a long time and by a process, He can, if He wills, do in a short time.

A process results in bread but Jesus by Divine power could make bread without a process. Geologists claim that thousands of years, nay millions, were needed to do the work described in Genesis 1. But if God could do it in a million years we contend that He could do it in a day. What is time to Him? or again, Is there time with Him? "A thousand years are nothing to Him" we are told. Hence we have never felt any difficulty in accepting the days of creation as literal days of twenty-four hours. Why should we? If God can do a thing at all, He can do it in long or short time as pleases Him. Men too often measure God by their own accomplishments and experience. His "thoughts are as high above" ours "as the heavens are above the earth."

That helps us also to see that great as the task is, Jesus will accomplish it fully and all will be made ready for the great Millennial seventh day.

"There remaineth a rest for the people of God." Let none be discouraged because it appears that "the Lord delayeth his coming." He will surely come and it is on that note the Bible itself closes.

"Let us, therefore, live in Godly fear, lest, a promise being given to us that we shall enter into his rest, any of us should seem likely to come short of it." "We who in that day are declared to have believed with full faith, shall enter into the rest of God"—Hebrews 4: 1 and 3. —G.H.D.

(To be continued).

PALESTINE IMMIGRATION.

The Jewish World states that it is officially stated that 7,254 Jewish immigrants—2,866 men, 2,409 women, and 1,979 children—entered Palestine during 1923. Within the same period there were 3,466 Jewish emigrants from Palestine, so that, on balance, the Jewish population increased by 3,788 through immigration during the twelve months.

(The emigrants from Palestine are of the type referred to in Numbers 14: 3, and the Holy Land is all the better for their absence. —F.G.J.).

LIGHT BEFORE THE SUN. —What are we to understand by light being the first thing God created on the first day, seeing the heavenly bodies did not appear till the fourth day of creation, and as they are the only natural source of light? R.R. in Good Company (1., 185,) says: "We are to understand that the first thing that happened was to strike a light in the dark, so to speak, as a man does when he goes into a dark workshop. 'Darkness was upon the face of the deep.' (How long it had prevailed there is no record; ages probably). It was natural that the first thing should be to dispel the darkness. How it was done no man can tell. It is possible to suggest various ways. The probability is that the thick vapour that overspread all the earth, causing the darkness—Job 38: 9, was thinned off enough to allow the light of the sun to come through without allowing the sun itself to be seen, as on a dull day. But it may have been in some other way. There is light latent in all things, and the Spirit of God could easily, by the volition of the Almighty, evoke it sufficiently for the uses of the first day."

Editorial.

THE JEWISH POPULATION OF THE WORLD.

According to the Jewish Year Book, published for the American Jewish Committee, there has been a considerable increase recently in the Jewish population of the world. This is now over fifteen-and-a-half millions.

Two-thirds of that total live in Europe, 100,000 in Palestine, and 800,000 in the British Empire.

The Jews in Great Britain number well over a quarter of a million.

This is extremely interesting and important.

On the basis of Isaiah 6: 13 and Dr. Thomas' view thereon, this would entail a population in Palestine of one and a half million Jews at the point indicated in Zechariah 13.

We think this will soon be accomplished. Glowing reports are coming to hand of God's blessing upon the Jewish colonies in the land. Increasing amity with the Arab population is also a favourable sign.

A COMMON PLATFORM.

The platform recently adopted and advocated in the Christadelphian by bro. C.C. Walker as to how to deal with error is meeting with wide acceptance. From all over the world come letters speaking approvingly of it. "Preach the truth and say as little as possible about the errors" is now accepted by all the parties who shield or shelter those who have reservations.

As we have previously pointed out, this is the old platform of brethren J.J. Hadley and J.J. Bishop at the time of the Inspiration division in 1885.

A striking illustration of the result of this advocacy is now being seen in America. The Message is a quarterly magazine representing those who have put forward the "Guide" movement. This movement aims high, and its motive is Unity and Peace in the brotherhood. We have no quarrel with that motive for it is our own also. It is when we come to the question of how to deal with those who hold false doctrine that we are compelled to part company. Last quarter and this, the Message has printed contributions from bro. A.D. Strickler and others who are in fellowship with him, and also from those in fellowship with the Suffolk Street (Partial Inspiration) brethren. The Editor, bro. Clough, thinks heresy can be localized, and says, "We must criticize any ecclesia that appeals to the brotherhood to take sides in its local troubles." "The Bible teaches the complete autonomy and independence of each ecclesia." "No one is responsible for the acts or teaching of a member of another ecclesia." "No ecclesia should attempt to exercise any...control over another." "No ecclesia should impose its own statement of faith upon other ecclesias as a condition of fellowship." "These are the principles of the Guide movement," or rather its method of attaining unity.

Now for the results as set forth this quarter: —

- (a) Bro. A. D. Strickler is commended as good and faithful.
- (b) Bro. Moore, of Temperance Hall fellowship, is commended for saying, "There is no Scriptural warrant for a general crusade against any supposed erroneous doctrine." "The chief responsibility resting with the 'shepherds' of an ecclesia is to faithfully...set the doctrines of the Truth before the brethren." "Withdrawal" is strongly deprecated.

- (c) “The Suffolk Street Ecclesia is perfectly sound in doctrine and worthy of the fellowship of all true Christadelphians.”

It is clear that a common platform is now afforded for all those who, today, hold or countenance heresy.

The lesson of history is unheeded. Exactly similar proceedings gave room for the apostasy to grow in every instance of departure from the Truth since the world began.

Let it be a matter of reflection that while ecclesias must not be criticized who have those who hold false doctrine in their midst, yet those ecclesias who are today striving hard for purity are thus spoken of: “We must criticize” such (see quotation above).

The New Testament abounds in instances of condemnation of ecclesias that tolerated evil. Look at Paul’s first letter to the Corinthians, and read these stirring words from our Lord in Revelation 2: 15. “Thou hast them that hold” false doctrine “which thing I hate. REPENT or I will come unto thee quickly, and will fight against them.” Again, Revelation 2: 5, “Repent and do the first works or else I will come unto thee quickly, and remove thy candlestick out of its place.” Surely we ought to follow our Lord in condemnation of toleration.

Brethren, nowhere in the whole Bible is any condemnation meted out to those who strive continually for purity and faithfulness, but on the other hand condemnation. “I know thy works that thou canst not bear them which are evil, and thou hast put to the test those who say they are apostles.”

It is impossible to “localize” passages of that character.

We have a common responsibility, as had Noah and his family, for preserving the Truth in the world, and hence must “try” or rather, put to the test, the leading “spirits.” This injunction is part of the true love enjoined in John’s epistle— see 1 John 4: 1. —G.H.D.

1925.

Many years ago, bro. Roberts, in an Editorial, told his readers that the Christadelphian would gladly cease its work, if any other section of the Press faithfully expounded the Spirit of God. That is our mind today; for there would be no need for the Berean Christadelphian were the Christadelphian (to which we have been a subscriber since 1875) faithful to its trust. On the contrary, for nearly ten years past it has been on the down-grade. The charge of its apostasy does not rest upon our evidence—the witnesses for the most part, so far as prominent brethren are concerned, are still in fellowship with the Temperance Hall and its magazine—to wit, brethren Lake, Boulton, Thompson, Turner, Bonds, and a score of others, some of whom tell us they are remaining there for the present because they feel they can do more in fighting from within than from without. Before us is a letter from a life-long member of the Temperance Hall Ecclesia, in which the following is found: —

“These are perilous times, and we cannot make our voice and actions known too much in the witnessing against Truth-nullifying doctrines. I know and rejoice that you are doing it, and I hope you will do it more and more—but, then comes the sorrowful thought that we are not one, and therefore cannot work together ...

“Do come in and fight ...

“Bro. ——— is at the Temperance Hall Sunday; sorry it is not F.G.J. . . .”

What can we say to such a state of mind. Imagine Dr. Thomas or bro. Roberts with such a Laodicean “warmth”!

JOB AND ELIHU.

We have just been enjoying a peep into “Grandma’s Bookcase” (Christadelphian Family Journal, for December), and admiring her comments upon Rebekah and Jacob, and “the lot of hard things many people say about them.” What a contrast “Grandma’s” sentiments afford to the ungodly comments of clerical commentators and those who are enamoured therewith! The contrast not only has to do with Rebekah and Jacob but many other Bible worthies. Take Job, for instance, of whom we have been reading daily for nearly a whole month. As with Rebekah and Jacob, so with Job. No right-minded Christadelphian will denounce or adversely criticize such a God-fearing and God-approved man because of a few questionable outbursts in moments of unparalleled physical and mental agony. Nor will any right-minded Christadelphian praise an evil-minded detractor of Job because he serves up wholesale pious platitudes and cultured truisms.

Apologists of Elihu—such as the “Rev.” T. Robinson—would have us believe that Elihu was an inspired mediator or “go-between,” “like John the Baptist in relation to Christ,” alleging that “the place of Elihu is that of an umpire between Job and his three friends on the one hand, and between Job and the Almighty on the other.”

A peculiar umpire, Elihu! True, the name means “whose God is he,” but so does Eliphaz mean “whose strength God is”!

Elihu, with all his pseudo theological thunder, was but a comparatively youthful, and self-opinionated slanderer of Job, if not of the Almighty; for look at the terrible and untrue charges he brought against poor Job. He charged Job with having said, “I am clean, without transgression”; with keeping “company with the workers of iniquity”; with “walking with wicked men”; with declaring that “it profiteth a man nothing that he should delight himself with God”; with adding “rebellion to his sin”; with having “spoken without knowledge”; with having claimed that his “righteousness was more than God’s”; and, furthermore, Elihu charged Job with “multiplying words against God”!

But, what is God’s verdict concerning His “servant Job”? Ponder these nine words in Job 42: 7: “HATH SPOKEN OF ME THE THING THAT IS RIGHT.”

Then, too, let us ponder the weighty pronouncement of God through Ezekiel concerning the “righteousness” of Noah, Daniel and Job—Ezekiel 14: 14, 16, 20.

And last, although not least, let us remember what the inspired apostle of Jesus said about Job, as “an example of suffering affliction and patience”—James 5: 11.

In the face of this testimony what right-minded Christadelphian will dare side with the cultured cleric in criticizing Job and lauding Elihu? Those who do, will find no place in the Berean Christadelphian for ventilating their views, notwithstanding our policy being labeled “behind the times,” by those who are “moving with the times.” For that reason we found “Grandma’s Bookcase” appealed to us, and also, because it is en suite with the bookcase of another Grand-mother, commended by the great Apostle Paul—2 Timothy 1: 5; 3: 13-17.

God’s dismissal of Elihu was, “Who is this that darkeneth counsel with words without knowledge.” How fitting this pronouncement is. Let us remember it. —F.G.J.

“First Pure, then Peaceable.”

A Sunday Morning Exhortation by Bro. R. Roberts.

Romans 6. —“First pure, then peaceable;” this is a divine principle which has many illustrations. The world at large will only arrive at peace when it has been purified by the terrible doings of the Prince of Peace, who will be as a refiner’s fire and fuller’s soap, before he speaks peace

to the people. The individual application of the principle is that which mostly concerns us at the present moment. Purity must precede glorification. It is written of the Holy City: "There shall not enter therein anything that defileth." The list of excluded persons includes "drunkards, revilers, extortioners, fornicators, adulterers, effeminate, abusers of themselves with mankind" —1 Corinthians 6: 9. Nothing is more incontrovertible in our most holy faith, than that righteousness of a high order is indispensable to secure approval at the hands of the Judge of the quick and the dead. A continuance in sin in any form is fatal to our prospects in relation to that great day when every man will stand nakedly revealed in the presence of men and angels.

This is the lesson brought out in the chapter read, in which are certain collateral aspects of the question interesting to follow. In the fifth chapter Paul had said, "The law entered that sin might abound: but where sin abounded, grace might also much more abound." This, at first sight, strange statement, yields some beautiful ideas when closely considered, as is the case with all Scriptural things. Paul elsewhere says, "I had not known sin but by the law." This is true; for "sin is the transgression of the law," and "where there is no law, there is no transgression." A short-sighted philosophy says, "The more is the pity, then, that there ever was a law to transgress." "Away with the law," says this philosophy, "and we shall get rid of the sin and all its consequences." A short-sighted philosophy indeed! How would it do applied to common things? We see a criminal walked off to prison. If there were no law in England, he could not commit crime, for it is the breaking of the law that constitutes crime, and brings him into the clutches of the policeman. Shall we say, then, "Abolish the law that we may get rid of crime, and so save many a human being the pains and penalties resulting"? This would be the folly of those who, in their presumption, criticise God. No, no; in getting rid of the law, we should not only get rid of the consequences of breaking it, but of all the excellent consequences attending the keeping of it. We should get rid of security, and peace, and property, and life. There must be law. There can be no good without it. Existence itself springs from and continues by conformity to law. Without law, there would be chaos, confusion, and every evil thing. The lawless critics who would get rid of God, would be the first to bemoan their calamity if the sun took to rising at uncertain hours, and keeping away for uncertain days together. Suppose, for a change, the condensing vapours of the atmosphere forgot to condense and deprived us of rain, or took to raining up instead of down? The brutish creatures who consider not the operations of the Almighty hand would make a great outcry for the re-establishment of law, even if the rain is sometimes disagreeable and the sun hot. Stability of law in the physical and moral, gives a basis for the peaceful development of rational well-being; and it operates to this result by the very pain which its infraction causes. In a family where law is maintained, you have whips and tears, but then you have also the sunshine after the rain—the beautiful spectacle of obedient, intelligent, cheerful children, whose society is not a nuisance. In families where there is no law, the children escape the rod, but they get something which is a thousand times worse—the misery of undeveloped minds and wilful, wicked dispositions, which repel sympathy, and lead at last into all sorrow. There is no finer spectacle on earth—it is the beauty of heaven itself—than complete and intelligent submission to law, the disobedience of which is known to bring evil consequences. Away from law, there is nothing but chaos and death. It is, therefore, a madman's criticism to find fault with the introduction of law because it leads to sin.

"The law entered that sin might abound," not for the sake of sin, but for the sake of what sin would give an opportunity of developing: "that where sin abounded, grace might also much more abound."

We cannot doubt that God foresaw the consequences of introducing law—first in Eden, then at Sinai—viz., that "all the world would become guilty before God," and therefore, utterly lost, giving the opportunity for His kindness to come into play, with the result of drawing eternal gratitude and glory to Himself, and conferring unspeakable and appreciated benefit on such as should be redeemed. But does He show His kindness by dropping the law out of sight, and doing the offenders good irrespective of its condemnations? By no means. This would have been worse than admitting man to life without law at all in the first instance. He came to the rescue on the principle of upholding the law to the uttermost. By His Son He did what we could not do. In our nature, He fulfilled the law. The Son came for this purpose, "to do Thy will, O God." "Mere man" could not do it. "What the law could not

do, in that it was weak through the flesh, God (hath done) sending His own Son in the likeness of sinful flesh.” The Son said, “Think not that I come to destroy the law and the prophets: I am not come to destroy, but to fulfil;” and fulfil them he did to the letter; and then what? Died for those who had failed—took upon himself the curse which the law imposed upon them. This God required at his hand: “to lay down his life for the sheep”; by this only, under His arrangement, could the sinning sheep live. The law was upheld. Christ died. “Through the Eternal Spirit he offered himself without spot unto God,” and Christ was then raised and offered to sinners as a meeting point with God. Belief in him, acceptance of him, love of him, submission to him, obedience to him, are the conditions under which God is pleased to admit perishing sinners into relation with Himself. We look to the uplifted serpent and are saved from the serpent’s bite. Believing in him as God’s appointed sacrifice for sin, and as the fountain of every blessing covenanted in the promises to the fathers, and taking upon us his name, God extends forgiveness of past sins, and promise of life through Christ in the kingdom and age to come. The law is upheld: yet it is all of grace; we could not claim such a glorious arrangement. We were condemned. There is no room for boasting. Yet we are saved by obedience. The glorious result is achieved, that God is magnified as the source of all the benefit, while sinners are justified by believing; and with the answer of a good conscience, and the joy of immortality, ascribe all the glory to God—“for of Him, and to Him, and through Him are all things.” But this point of glory could not have been reached without the law entering that sin might abound, that where sin abounded, grace might also much more abound.

Paul then introduces a question which needed to be asked in his day. There was a class who said that since the death of Christ had taken away sin, and his resurrection secured justification for those who believed, it was a matter of indifference how believers lived. Consequently they are said to have indulged in wicked practices while adhering to the faith of the gospel. John warns the brethren of this class. He says, “Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil” (1 John 3:7). “Whosoever,” he says again, “is born of God doth not commit sin.” “Shall we,” says Paul, “continue in sin that grace may abound?” This question anticipates the possibility of someone turning upon him and saying, “If the entrance of sin has led to such glorious results, is it not a good thing for sin to continue?” “God forbid,” is his answer. It is like everything else pushed too far. It destroys itself. Grace would not abound with such a continuance in sin, but “indignation and wrath and anguish upon every soul of man that doeth evil” (Romans 2: 9). “If we sin wilfully after we receive the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries” (Hebrews 10: 26). Paul meets the question with another, which we do well to consider: “How shall we that are dead to sin continue any longer therein?” Here Paul brings baptism to bear in an important relation. “Know ye not that as many of us as were baptised into Jesus Christ were baptised into his death?” This, in the connection of the words, directs special attention to the purpose of the death in which we take symbolic part by baptism. “He died to take away our sins.” If so, how shall we who have fellowshipped his death, continue the evil it was designed to remove? There is great logic in this argument. Having been buried with Christ in baptism, we are, so far as moral obligation goes, dead unto sin, that we should henceforth no longer live the rest of our time in the flesh, but to the will of God (1 Peter 4: 2). Dead unto sin, we are “alive unto righteousness.” Hence, those who are truly born of God, sin not. They are men of holiness; men who adorn the doctrine of God in all things. Having been planted together in the likeness of his death, it is theirs to realise in their risen state, the likeness of his resurrection, “that like as Christ was raised up from the dead by the glory of the Father, they also might walk in newness of life.” “Reckon ye yourselves,” continues Paul, “to be dead indeed unto sin, but alive unto righteousness.” “Let not sin reign in your mortal body, that ye should obey it in the lusts thereof.” “Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Moral regeneration is therefore characteristic of all who shall be saved. “Without holiness no man shall see the Lord.” Even as John the Baptist, when he came preaching the baptism of repentance for the remission of sins, called upon the people to “bring forth fruits meet for repentance.” Without this, baptism is null and void. A knowledge of the gospel is not enough. There must be that love of all things to which it pertains, which will cause it to germinate like good seed in the mind, to the production of abundant fruit. If the knowledge of the truth fail to beget the new man in the heart of the

sinner, the baptism following his knowledge is not a birth. It is a mere performance of no benefit to him, but rather to his condemnation. It ought, therefore, to be seriously considered by all who contemplate that step, and by all who are called upon to assist them, whether there is evidence of death to sin before arrangements are made for burial. The burial of a living man is cruelty. It were better for the sinner to leave God's covenant alone than to make a mockery of it. Let him ponder well his state and his ways. "Let the sinner forsake his way, and the unrighteous man his thoughts," before he comes in this matter "to the Lord our God, who will abundantly pardon." Let him "repent," before he is baptised for the remission of sins. Then will he be received as a son with blessing, and his days guided unto life eternal—that is, if his circumspection continue. In Christ he must grow and prosper, "increasing in the knowledge of God," "always abounding in the work of the Lord." He must not be a slothful servant. He must not go to sleep on rising from the watery grave to newness of life. He must not delude himself with the idea that now that his sins are forgiven, and his connection with Christ made sure, he has nothing more to do. A delusion of this sort will be fatal. His connection with Christ is made sure, but not his salvation. His connection with Christ will prove a terrible thing if he receive not Christ's approval on the day of account. His salvation has to be "wrought out with fear and trembling" (Philippians 2: 12), "lest he come short of it" (Hebrews 4: 1). He has to make his "calling and election sure" (2 Peter 1: 10). The justification of which he is the subject at his baptism does not ensure glorification. It but reinstates him in the position from which Adam fell. This was the position of probation, which, had Adam continued obedient, would have ended in eternal life. So in Christ, if we walk worthy of the position to which we are called, "as obedient children, not fashioning ourselves according to the former lusts in our ignorance," continuing patiently in well-doing to the end, we shall receive the crown of life which the Lord hath promised to them that love him. A right understanding of the matter will, therefore, increase care on the part of those obeying the truth, instead of diminishing it. The danger is that we tire in the long silence and darkness of the night in which our lot is cast. This were a great mistake. What else is there of hope? Naught besides. If we surrender this, darkness irretrievable is our inheritance; away from God, there is no redemption from the vanity of present existence. But there is more than deprivation to fear. There will be Divine wrath to encounter, and this in the mildest form is a fearful thing. It were better for us never to have known the way of life than to turn from the holy commandment after it has been delivered unto us (2 Peter 2: 21). "It is a fearful thing to fall into the hands of the living God" (Hebrews 10: 31). There is terror as well as goodness connected with the truth. The goodness of God leadeth us to repentance; but if we continue not in His goodness, it were better for us not to have been born.

There is no condemnation to them who are in Jesus Christ, who walk not after the flesh but after the Spirit. There is condemnation to all others. All will be condemned who walk after the flesh, even though they be in Christ. The day that comes will be a day of judging every man according to his works, whether good or evil. Those who walk after the flesh will die (Romans 8: 13). They will reap corruption (Galatians 6: 8). "Tribulation, and wrath, and anguish will be on every soul of man that doeth evil . . . in the day when God shall judge the secrets of men by Christ Jesus" (Romans 2: 9, 16). "Knowing, therefore, the terror of the Lord," says Paul, "we persuade men."

For such as walk humbly and do justly in the Lord, there is forgiveness for shortcomings and offences. The intercession of Christ is a great consolation for them. It is not available for those who walk in sin; who live according to the course of this world, and whose affections are set on the things of the earth, instead of those things where Christ sitteth at the right hand of God. "To this man" will God look, not to the man who loves the world and the things therein, and who has no response for the things that are of Christ; but "to the broken and contrite in heart, who trembleth at His word." He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of our salvation. Such hath this great consolation that, though for the meantime subject to the bondage of hereditary mortality, "the law of the spirit of life in Christ Jesus hath made him free from the law of sin and death," as will be made visible on the day when Christ shall proclaim all his sins forgiven, and change his vile body, and fashion it like unto his own glorious body. This will be to the glory of his grace, who hath made us accepted in the beloved. It will be all of God, for "what the law could not do in that it was weak through the flesh, that God (hath done) in sending His own Son in the likeness of sinful

flesh, that for (or on account of) sin he might condemn sin in the flesh.” Consider this, ye who say Christ was “a mere man.” It is because “mere man” could not do the work, that Christ appeared—Emmanuel—God with us. “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.” The “arm of the Lord” has been outstretched in him to do what we mere men could not do. The law was holy, just and good; nay, it was “ordained unto life” (Romans 7: 10); but the weakness of “mere man” made it powerless. Being disobedient from the cradle, he found it unto death, for it cursed him if he diverged from it in one particular. But though man was weak, God was strong, and being (in Christ) “made flesh,” he fulfilled the law and the prophets, and earned the triumph secured by resurrection. Dying and rising thus he constitutionally destroys the curse of the law. “God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law.” He was made sin for us, who knew no sin. In his own body, he bore our sins on the tree. Thus was the law vindicated and God’s way magnified, and man saved by faith in the slain Lamb of the Passover. “O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen” (Romans 11: 33-36). —ROBERT ROBERTS.

THE PHILOSOPHER’S STONE. —There is no such thing. It was imagined there might be such a substance, which would have the property of changing baser metals into gold by touch. In the same way, before the age of exact science, there was a belief in the possibility of inventing or discovering a fluid which would confer on a person drinking it everlasting life and beauty. Much time, health, and fortune have been wasted in the vain search for them. The existence of such a phantasy would probably be a traditional survival from the age of miracle, when by the use of a rod or other things, God accomplished such feats of power through Moses, Elisha, and others. The researches to which it led were not altogether useless. They enlarged that knowledge of drugs and plants, which is so useful in medicine, while from the falsehoods of astrology and alchemy sprang the truths of astronomy and chemistry. —(R.R., in *Good Company*, 1., 351)

Sin and Sacrifice.

BY BRO. WM. SMALLWOOD, TORONTO.

(Continued from page 436).

PART 2.

In the pamphlet on Sin and Sacrifice referred to in the previous article, the writer said, on page 47, “If he (bro. Strickler) is right, then sin has not been taken away, our faith is vain,” we are “yet in our sins.” Such is the disastrous result, logically worked out, of his truth-destroying invention.

In acknowledging receipt of a copy of this pamphlet in the *Christadelphian* for June, 1913, page 259, bro. C.C. Walker, said, “We have received from bro. Wm. Smallwood, of Toronto, a pamphlet of ninety-two pages on Bible Teaching Concerning Sin and Sacrifice, and we find ourselves in entire agreement with the matter set forth. Although the matter is controversial, the writer exhibits a good spirit, and strives only for the preservation of the Truth in its integrity.” Comment is unnecessary.

In connection with the above, bro. Walker makes some instructive observations on the primary and other meanings of the word “sin,” from which the following is extracted: —

“Sin is the transgression of the law;” literally “sin is lawlessness.” This is the primary definition that is given by the apostle John—1 John 3: 4. “All unrighteousness is sin”—1 John

5: 17. This lawlessness and unrighteousness is made manifest by the law of God, which is “holy and just, and good.”

“This is the doctrine of Paul—Romans 7: 12-13. “By one man sin entered into the world, and death by sin; and so death passed upon all men”—Romans 5: 12. Since that time sin has been so inveterately ingrained in human nature that in divine usage it signifies “an incarnation or embodiment of sin” that is “the flesh.”

“Sin is both the cause and the effect of the flesh, so much so that even the man after God’s own heart exclaims: “Behold I was shapen in iniquity and in sin did my mother conceive me”—Psalm 51: 5. Hence the flesh is called “a body of sin” and “a body of death”—Romans 6: 6; 7: 24. “Is the law sin?”—Romans 7: 7, that is, Is sin the effect of the law? The Lord Jesus Christ being, as he so often declared himself to be, Son of Man, was equally “a body of sin” with David and Paul, though sinless in character. And it is because of this that he is said to have borne our sins in his own body on the tree—1 Peter 2: 24. He bore the effects of sin in his own body, and so put sin away by obedience unto death and consequent resurrection unto life eternal in harmony with the will of God who had so commanded him.

“Sin” is used with reference to Christ by the apostle Paul in a way that is a stumbling block to some: “He hath made him to be sin for us who knew no sin”—2 Corinthians 5: 21. That is, God revealed Himself in Christ, a member of a sin-stricken race, who was nevertheless, sinless in character. If it be suggested that “sin” should be read and understood as “sin offering,” it must be replied that that offering was “his body”—Hebrews 10: 10; and that *amartia* (sin) is never rendered “sin offering” in the New Testament.

Sin is personified. He is a master who has “servants”—John 8: 34; Romans 6: 6, 17, 20, and pays terribly bad “wages”—Romans 6: 23. He is a king who “reigns”—Romans 5: 21; 6: 12, 14. He “reigned unto death;” “had the power of death” and is, therefore, “the devil”—Hebrews 2: 14. Jesus died that through death he might “destroy him,” “put him away,” “cast him out,” which he did in the initial stage when he rose again from the dead, and will do completely hereafter when he abolishes sin and death from the earth.

“Sin is an evil principle of the flesh, of which the best of men are conscious. The apostle Paul speaks of ‘sin that dwelleth in me’—Romans 7: 20. ‘I find a law’ says he, ‘that when I would do good, evil is present with me.’ He spoke of it as ‘the law of sin which is in my members’—verse 23—which is flesh unwillingly ‘served’—verse 25. Thus Paul is in harmony with David in Psalm 51.”

In the foregoing, bro. Walker is entirely in harmony with the teaching of Dr. Thomas and Bro. Roberts, who faithfully and simply exhibit the Truth in their writings. The Dr. fully and clearly presents Bible teaching on the Constitution of sin in *Elpis Israel* *, pp. 113-117, concerning which bro. Walker truthfully says, “Nobody has improved on this last. Many have spoiled it under profession of superior enlightenment.”

* In all these references to *Elpis Israel*, the original edition is quoted from, which edition has been reprinted verbatim by the Maranatha Press, 100 Southwark Street, London, S.E.1. in various bindings, from 2/6 upwards.

Let the reader carefully note, that, as bro. Walker observes, the Apostle, in 1 John 3: 4, says, literally, “sin is lawlessness.” This is why the word “sin” is used in the Scriptures as a synonym for human nature, which is essentially lawless in its attitude toward God, therefore the Apostle says, “The carnal mind (or thinking of the flesh) is enmity against God, for it is not subject to the law of God, neither indeed can be.” Thus “sinful flesh”—Romans 8: 7 produces sinful thoughts, impulses, and actions. Man’s natural propensity is to obey the lust of his nature, and to do its evil works, which are,

“adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, envying, murders, drunkenness, revellings, and such like”—Galatians 5: 19.

As men name trees according to the fruit they bear, so the Spirit of God in the Word labels human nature, Sin, and Sinful Flesh—Romans 8: 3; 6: 6; 2 Corinthians 5: 21; etc. Yet in spite of such plain and positive evidence to the contrary bro. Strickler persists in maintaining that the word “Sin” is used in the Scriptures in the sense of transgression only. This delusion is the foundation of his errors. The Bible doctrine of the devil is its teaching concerning sin. Through not understanding its teaching on the subject of sin, bro. Strickler has discarded the true doctrine of the devil as revealed in the Scriptures, and expounded in the writings of brethren Dr. Thomas, Robert Roberts, C.C. Walker, and others, as among the First Principles of the Truth.

Having discarded the Bible doctrine, bro. Strickler substitutes one of his own. Thus, on page 38 of Out of Darkness into Light, he writes about “that having the power of death, unforgiven sin, which is the devil, has been brought to naught or rendered powerless by forgiveness covering pardon.”

Bro. J.T. Irwin, of Los Angeles, California, gravely defends and justifies such teaching, and grossly misapplies the writings of Dr. Thomas and bro. Roberts in order to establish this fleshly conceit, which shows that both he and bro. Strickler need instructing in the “First Principles of the Oracles of God.”

Next month, if God permit, the writer will endeavour to show the utter foolishness of such teaching.

(To be continued.)

Learn these two things—never to be discouraged because good things get on slowly here, and never fail to do daily that good which comes next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. God affords to wait, why cannot we, since if we are true, we have Him to fall back upon.

* * *

Let patience have her perfect work, and bring forth her celestial fruits. Trust God, to weave in our little web into the great web, though the pattern may not show it yet; for we see through a glass darkly, but if our work is faithfully done, “Face to face.” God’s people must be willing and able to practise patience and long-suffering, remembering that with the Lord, a thousand years is as one day. The grand harvest of the ages will surely come to its reaping, and the thousand years show themselves as a perfect day.

* * *

“Be thou faithful unto death, and I will give thee a crown of life.”

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)].

* * *

JEWISH STEAMSHIP SCHEME. —A great scheme is now in process of fulfillment—that of the creation of an entirely Jewish steamship company to serve Palestinian ports with the rest of the world, and also to ply between other cosmopolitan ports. This service had been tentatively created in the United States about a year ago and named “The Palestine Line.” Several Jewish capitalists had taken

part in its creation, and in spite of the capital being found, there were certain difficulties—mainly legal—in connection with the registration of the company in America and Palestine, besides difficulties in arranging for quays, docks and warehouses. But these obstacles have been removed; and, according to what we hear, the company is to commence activities in the very near future.

One of the promoters of the enterprise is the veteran Zionist and philanthropist, Mr. Nathan Straus. Mr. Straus has, on behalf of the company, purchased from the United States Government one of the large vessels constructed at New-Haven during the World War—the s.s. “President Harding,” a 9,000-ton boat. This liner has been enrolled as the Company’s first sea-going vessel. The s.s. “President Harding” will be among the largest boats on the Mediterranean; the s.s. “Helouan” and “Esperia” are no more than 10,000 tons respectively.

One of Mr. Straus’ primary objects in the purchase of this boat is, as the company was informed, to further Jewish immigration into Palestine. Considerable reductions in transport prices are to be made. The liner will arrive in Palestine waters at no far distant period. The one problem now agitating the company is that of equipping the boat with a responsible captain and crew. Jewish sailors will as far as possible be engaged, but their participation in oceanic enterprises since the time of David and Solomon has, comparatively speaking, been at a decided minimum! —(e).

* * *

JEWISH WORKERS’ STRIKE. —The Palestine Jewish Colonization Association (Pica) recently dismissed one hundred Jewish workers employed by it in draining the swamps at Zor Kabarra. Four hundred and fifty Arab workers engaged in the same work were retained. The rest of the Jewish workers went on strike as a protest and closed down by force the technical office of the “Pica” at Zichron Jacob. The strike has now been settled. —(c)

* * *

HOUSE TO LET—AT JERICHO! —Furnished house, five rooms and accessories, garage, etc. To be let for the winter. Communicate with J.H., P.O. Box 431, Jerusalem. —(e).

* * *

THE NEW GOVERNMENT AND PALESTINE. —The selections made by Mr. Baldwin of those who are to form the new Government we, of course, would not comment upon from the political point of view. But we feel constrained to congratulate Mr. A.M. Samuel upon his appointment, which marks his entry into official life, and to note that Sir Philip Sassoon has been entrusted with the important position of Under-Secretary of Air. That comprises the personal Jewish interest in the new Ministry. What is undoubtedly the supreme Jewish concern today—the building up of a Jewish nation in the Land of Israel—has more than one ardent supporter in the new Ministry. It is particularly gratifying to find the Colonial Office in charge of two such excellent friends of Jewish Nationalism as Mr. Amery, who becomes Colonial Secretary, and the Hon. W. Ormsby-Gore, who becomes Under-Secretary. Viscount Cecil who is included in the Cabinet as Chancellor of the Duchy of Lancaster, is a keen supporter of the Movement, conspicuous among non-Jews for the thoroughness and consistency of his aid. Mr. Austen Chamberlain also is a good friend to Jewish Nationalism, as is only natural with the son of Joseph Chamberlain, one of the first Statesmen of the world to hold out a helping hand to Dr. Herzl. —(b).

* * *

FIRMLY ROOTED. —Broadly speaking, it can hardly be said that Palestine has yet begun to pay its way. In an economic sense it has still to find its feet. Vigorous efforts will for some time have to be made to support it until it becomes capable of standing alone. Nevertheless, there are already some encouraging signs of increasing production, and it can hardly be long before the capital and labour which have been so freely expended in Palestine begin to bear visible fruit. Most encouraging of all is

the spirit of confidence and optimism in which the Jews of Palestine are now settling down to solid constructive work. From an economic as well as from a political point of view the Jews are far more firmly rooted in Palestine than they were three years ago. —(g).

* * *

RUSSIA STILL ANTI-SEMITIC. —The fall of the Labour Government in England has had the effect of seriously compromising the position of the Zionists, and of the Jews in general, in Russia. It is nothing unusual for the Russians to endeavour to throw the blame for every occurrence on the Jews, and when, as has happened on this occasion, the Jews themselves attacked the Zionists, fresh fuel is added to Russian hatred. The Emess, the Jewish Communist organ, in a recent issue, accused the Zionists in Russia of having spread false information in order to assist the Anglo-Jewish financiers in the Conservative and Liberal camps to overthrow the Labour Government, and of having tried to influence the French Government against Russia. The Evsektzia (Jewish Communists' organization) demands the total suppression of Zionist work, the imprisonment of all Zionists, and the confiscation of Zionist funds, to be used for settling Jews on the land in Russia.

The Russian Secret Service has issued instructions to the police throughout the country to suppress all Zionist activities and to arrest all Zionists. This policy has already been started in the Ukraine, where 150 Zionists were arrested in the Odessa district on the day of the issue of the order, forty-four in Kief, twenty-six in Kharkoff, fifty-one in Kremenchug, and many others at Vinnitza, Balta, Elizabetgrad, Otchakoff, and other cities. Many new arrests are expected. In Odessa, a number of the arrested women Zionists have been submitted to the severest tortures in the hope of obtaining from them information about their associates. In no case, however, have the arrested Zionists given any information. —(b).

* * *

QUERIES AT THE DOORS OF PALESTINE. —The gates of the various countries were closed to Jews, and it was a sad fact that it was only in Palestine where substantial Jewish immigration was supported. The immigration laws, which hit Jews more than any other people, had become a tragic problem. It was impossible to bring to Palestine all who wanted to go, but if Jewry in this and other countries did their share, the rate of immigration would increase. The opportunity of developing Jewish cultural work in Palestine was being seized, following the instinct for preservation which the Jewish race possessed. Insufficient means had created a dilemma, and it was the object of the "Keren Hayesod" to provide the means. —(c).

* * *

QUITE CHARACTERISTIC. —Ghetto life also gives rise to feelings of good fellowship among one's own people, and contempt for the non-Jew. You English Jews scarcely have any idea what the eastern-European Jew thinks of the non-Jew—the "Goy," as he calls him. The following story was told me as an incident that had actually taken place. One Jew owed another £5. For many weeks the debtor was asked to pay up. He always put off the evil day. At last a summons was issued. The debtor was brought to court, and stoutly denied that he owed a penny. He was repeatedly questioned, asked whether he had not admitted the debt, and so on, but each time he gave an emphatic denial. As there was no written evidence, and the defendant could not be shaken in his denial, judgment was given for the debtor, with costs. Outside the court, the man who had lent the money came up to his debtor, and angrily asked him how he could have had the audacity so to lie in court.

"Well, well," said the Jew, "you know I owe you the money, I know I owe you the money, but why should I go and tell that goy on the bench?"—(d).

* * *

“PALESTINE” OR “LAND OF ISRAEL.”—Palestine! Who was it that first gave this name to our land? It was our deadly enemy, Vespasian. He laid waste our land, uprooted our nation and dispersed it like dust over the face of the earth. He thought he had destroyed the Jews as a nation, and he took pains to make the world forget that that nation ever possessed a land—a Home of its own—where it lived independently, in happiness, honour and greatness, spreading light over the whole world. On the coins put in circulation by Vespasian after the destruction of the Temple, our land was for the first time named Palestine, i.e., the land of the Philistines. The great enemy of Israel of the Roman Empire period thus named the Land of Israel after its bitterest enemy of a thousand years before. Remember, brethren! Let us never in future employ the name “Palestine”! Authors, teachers, social workers, all Jews, should expel the name “Palestine” from literature and from life. Let our land be called by its proper name in newspapers, magazines, schools, and documents. And the leaders of our National resurrection should start a movement among the nations to change the hateful name by which our land is called. The nations are repairing the wrong which was done us and are restoring to us the land of our ancestors, of which we were robbed. Let them also restore its name.

Possibly, the name, Eretz Yisrael or “Land of Israel,” will be found too long. Then let it be shortened and expressed in one word: “Israelia.”—(b).

* * *

TEL-AVIV STILL GOING AHEAD. —A silk-weaving plant is the latest enterprise to be established in Tel-Aviv. The promoter is Mr. Max Delfiner, a banker and silk manufacturer of Vienna. Mr. Delfiner is now in the country, having brought with him mechanical looms of the most modern type. Should his undertaking develop under favourable circumstances, much bigger developments will follow before long. His initial investment amounts to about £30,000. —(g).

* * *

MR. ASQUITH IN PALESTINE. —The Right Hon. H.H. Asquith, the former Prime Minister and present Leader of the Liberal Party, has inspected the colonies Dagania, Kinnereth, and Balfouria. He expressed admiration both of the individual colonists and of their work of reconstruction. —(g).

To The Bible.

Thoughts and fancies and dreams,
Legends of long ago
Like a flood of mighty streams,
Within My pages flow.

I behold the creation of earth,
The rise and the fall of man
And all things coming to birth
That have been since the world began.

I stand at Mount Sinai's base,
At the giving of the law;
I see Moses face to face—
And Moses the Lord God saw.

Nations and temples and creeds
Crash, and shatter and fall;
The Lord has done mighty deeds,
And His word stands high over all.

(Jewish Guardian).

“The Truth prevents us from taking any part in the political movements of the time, and shuts us up to the position of ‘strangers and pilgrims,’ whose energy is all required for the work of preparing for the great administration of authority that is to come on earth, in God’s appointed time, of which we shall have a share, if God accounts us worthy.”—R. ROBERTS.

“Sin and the Flesh.”

BY BRO. B.J. DOWLING, U.S.A.

PART 1.

A brother in Australia controverting what he calls “the unclean flesh of Christ heresy”—see the Shield for June, p. 104, tells us that in Romans 6: 6 Paul is not referring to the flesh and blood body at all! He also declares that “Romans 6: 6 ought never to be quoted to bolster up the argument for a physical body (of sin. —B.J.D.)—its teaching is purely moral and ethical, and affects daily life and practice, not the constitution of the flesh and blood body!”

Brother C.C. Walker in criticizing the statements of this brother, very properly says: “We could understand an immortal-soulist talking like this—but a brother! In the name of Scripture and common sense, what ‘body’ is it that is dead because of sin?..... The attempt to separate ‘character’ from flesh is wrong and heretical... Yet in the end of the article the brother affirms the truth.” Bro. Walker then asks the question, “What can we do in such a case?” The answer given, which is absolutely correct, is this: “In faithfulness to the Truth, it is impossible to receive such”—Christadelphian, September, 1924, p. 405.

So far, so good, for bro. Roberts, quoting Romans 6: 6, said: —

1. —“Understanding by the devil (diabolos), the hereditary death-power, we may understand how Christ... destroyed the power by dying and rising... How ‘our old man is crucified that the body of sin might be destroyed’—Romans 6: 6.”—Law of Moses, p. 165.
2. —“The type involved in the complete burning is consumption of sin-nature. This is the great promise and prophecy and requirement of every form of the Truth: the destruction of the body of sin—Romans 6: 6. It was destroyed in Christ’s crucifixion.”—Law of Moses, pp. 218-219.
3. —“God sent Christ forth in the nature of the condemned, that sin might be condemned in him. Hence, he was made sin—2 Corinthians 5: 21, and when he died, he died, he died unto sin—Romans 6: 10, and when he comes again, he comes without sin”—Hebrews 9: 28. —Christadelphian, 1873, p. 402.
4. —“Jesus by being of the seed of Abraham, became sin for us; that sin was condemned in the flesh, our sins were borne in his body on the tree; these things could not have been accomplished in a nature destitute of that physical principle, styled ‘sin in the flesh.’”—Christadelphian, 1873, p. 361.

Brother Roberts, time and time again, acknowledged his indebtedness to Dr. Thomas for his knowledge of the Scripture teaching on this subject, and the Dr. wrote, saying: —

1. —“Sinful flesh was laid upon him (Christ), that ‘through death, he might destroy him that had the power of death, that is the devil’ or sin in the flesh.”—Elpis Israel, p. 89.
2. —“It was implanted in their flesh (Adam and Eve) by transgression, it is styled ‘the law of sin,’ and death being the wages of sin, it is also termed, ‘the law of sin and death;’ but by philosophy, ‘the law of nature.’”—Elpis Israel, p. 80.

3. —“Sin could not have been condemned in the body of Jesus, if it had not existed there... Sinful nature being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin.”—Elpis Israel, p. 114-115.

In view of the teaching of the Scriptures, so clearly outlined by Dr. Thomas and bro. Roberts, every true Christadelphian will heartily join in the censure and condemnation of the statements of the Australian brother, because, as bro. Walker declares, they are “wrong and heretical and in faithfulness to the Truth, it is impossible to receive such.”

But now let us turn our attention to an American brother, who holds precisely the same views and writes in the same manner, using the same terms as the Australian brother, but who, strangely enough, is proclaimed by bro. Walker to be “fundamentally sound” and is “received” and declared to be worthy of fellowship.

We refer, of course, to bro. A.D. Strickler, who, in his pernicious book, *Out of Darkness into Light*, criticizes and condemns the theory of physical sin as taught by our leaders, Dr. Thomas and bro. Roberts, which theory he styles “Number One,” and says:

“Theory No. 1 holds that Christ as a person was under Adamic condemnation to death, that death for that reason had dominion over him; that when he died, the claim of death was satisfied, and therefore his resurrection from the dead made possible. To support this, the sixth chapter of Romans is cited in evidence, ‘knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him, for in that he died, he died unto sin.’ The conclusion drawn from this evidence is, that death had dominion over Christ, but that now it has no more dominion over him, because when he died, he did so, unto sin in the flesh, ‘that having the power of death, the devil’—Hebrews 2: 14, died to get rid of it, as the physical cause of death; and, therefore, ‘he that is dead is freed from sin,’ sin in the flesh, and because there is no more sin in the flesh, death hath no more dominion over him.”

The above is bro. Strickler’s definition of theory Number One, and to the whole of it he strongly objects, saying: —

“This interpretation of these verses in Romans, chapter six, gives nothing but a physical and mechanical reason for the death of Christ,” and he then makes the claim that the sixth chapter of Romans treats throughout with moral considerations, except where the death and resurrection of Christ are stated as facts, then only is it physical and mechanical.”

Brother Strickler here admits that Paul’s reason for the death of Christ when stated as a fact is physical, and yet he objects to such an interpretation, making the monstrous and blasphemous claim that it was not for any physical uncleanness, but for some figurative moral uncleanness of the mind of Christ, that his body died (See *Out of Darkness*, pp. 62, 64 and 66). The difficulty therefore is seen to be wholly between the Apostle and bro. Strickler, and his only method of surmounting it is to invent this profane, wicked, and heterodox theory that Christ died because of some sort of uncleanness attaching to the mind of Christ. He attempts to still further mutilate the sixth chapter of Romans by asking the question, “What right has anyone to take Paul’s statement, ‘he died unto sin’ to mean that Christ died unto sin’ to mean that Christ died unto sin in the flesh as a fixed principle there?”

Brother Strickler also makes the statement that when Paul said that Christ “put away sin by the sacrifice of himself,” “he had no reference to the putting away of sin nature”—see pp. 48-49.

On page 51, he again objects strongly to the theory that “Christ bare sin by bearing human nature with sin in it.” On page 55 he wrote, “the sacrifice that God required was one that was not itself in captivity to sin and death,” which is without question, a contradiction of Romans 6: 9.

Again on page 85, he declares, "it is marvelous... that such a theory should ever have been invented as that of the bearing of physical so-called sin."

(To be continued).

WHY NO REVELATION NOW. —There is no revelation among the Jews now, because God has hidden His face from them. The hiding of His face is testified—Deuteronomy 32: 20; Isaiah 8: 17. The suspension of revelation was plainly foretold—see Micah 3: 6; also Amos 8: 9-12. Some seem to think, the fact of there having been revelation is discountenanced by the fact of its non-occurrence now. The argument really works the other way. Its non-occurrence now, proves its occurrence then, in view of the prediction that it would cease: for here is the prophecy fulfilled. —R.R., in Good Company, 1, 63.

Tutankhamen: Was he Joseph?

ALLEGED BIBLE EVIDENCE.

"And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt"—Genesis 50: 25-26.

"The children of Israel went up armed out of the land of Egypt. And Moses took the bones of Joseph with him"—Exodus 13: 18-19.

Was Tutankhamen the Joseph of the Bible?

Professor Selikovitsch, the renowned Egyptologist, maintains in the New York Jewish Forum, that he was. If this theory is correct it follows that when the sarcophagus comes to be opened it will be found to be empty.

Tutankhamen, says the professor, was never a king of Egypt. He was a full-fledged regent, or rather co-regent, in the time of the 18th dynasty, which corresponds to the time in which Joseph lived. Tutankhamen was a heretical Pharaoh, who erased from the Egyptian monuments the names of the various gods—Ra, Osiris, Isis, Ptah, Seb—and substituted the new deity, which some Egyptologists read "Aten." This, the professor declares, is an error, and the word should be "Adon," which is, of course, the Hebrew for Lord.

If Tutankhamen and Joseph were the same it would explain the fact that no "Book of the Dead," or anything in the nature of a religious ritual, was discovered in the tomb. Professor Selikovitsch points out that the Talmud states that "Joseph had concealed three precious treasures in Egypt." These, he holds, must refer to a concealment in the grave, "the safest place to conceal treasures."

The Jewish World, which quotes the professor's theory, says that it will account for the confusion in which the treasures of the tomb were found. A violent panic must have prevailed at the Exodus, and nothing is more likely than that in the wild rush the remains of Joseph were hurriedly, and perhaps surreptitiously, taken from the sarcophagus in which they had for so long lain, and that the treasures that had been disturbed in the process were replaced anyhow, so that the tomb might be quickly closed again.

* * *

[We are indebted for the above to bro. Dyer of the Clapton (London) Ecclesia, who monthly furnishes us with an abundance of Jewish matter from which we extract the news under "Palestine and the Jews." We leave our readers to form their own conclusions. —F.G.J.]

The Evolutionist.

He builds his theory bit by bit,
On very slight foundation;
And first to bolster up his views
Abolishes Creation;
He knows so surely what befell—
This so-called Scientist;
Foundations are not needed by
An Evolutionist!

You but suppose that this was that,
And that must be the other.
(All evidence which contradicts
You needs must promptly smother!):
Those men who once in earlier days
The world termed Atheist
Are now by Church and State acclaimed
As Evolutionist!

With flowing periods he will speak,
Excel as a debater,
And claim to know a great deal more
Than He Who is Creator!
He cannot trace light to its source,
Or prove that we exist:
But these are trivial matters to
An Evolutionist!

The seasons as they run their course,
(So plain to you and me!)
Since Science cannot trace their Source,
They cannot really be!
The sun which moves in ceaseless round,
The flow'rs the sun has kissed,
Convey no meaning to his mind—
The Evolutionist!

A donkey was perhaps a horse,
Or maybe horse was donkey?
It's just as likely as to try
To prove that man was monkey!
Perhaps the monkey came from man
(To give the thing a twist);
Just try your theory on that plan
Evolutionist!

Correspondence.

[Correspondence for insertion in the current month must reach the Editor by the 25th of the month. Please write distinctly, and on one side of the paper only. Each letter must not exceed 200 words, or it will be liable to curtailment.]

* * *

RESERVATIONS.

Bro. C.J.N. writes: —

“1 Corinthians 7: 10-11, has been given to me as an instance when the apostle Paul sanctions latitude in the interpretation of the commandments, since he first commands in the Name of the Lord, and in the next sentence provides for the breaking of the commandment. I do not agree with the understanding of the matter, and contend that the two verses taken together comprehensively express the mind of Paul upon the question of divorce, the same to be understood in harmony with Matthew 5: 31-32, where Christ makes marriage indissoluble except for the one cause. I take it that what is allowed to the man is also allowed to the woman, although the law referred to by Jesus only permitted a man to give a bill of divorcement. Is that so? Also are the various translations of 1 Corinthians 7: 11 that are given by some writers correct; that render the first sentence by such words as, ‘If she be already parted.’ If so, it would seem that a sister in Christ could not under any circumstances leave her husband, and could only find release in an unbelieving husband himself departing from her as is referred to lower down in the chapter. The matter seems a little obscure. Perhaps you will deal with these queries at some time or other in the Berean Christadelphian.”

(ANSWER. —We quite agree with bro. N. Jesus gave directions to the man. The self-same Spirit through Paul supplements the command by giving the woman the same right. The words “To the rest speak I, not the Lord,” must not be taken as meaning that Paul’s words were of less importance than Christ’s. The distinction is merely that in the one case Jesus gave the word, and in the other Paul was the medium. Both are equally inspired.

The eleventh verse can be translated either way, and some commentators and translators think the text is correctly given one way and some another. The fact, of course, is that Paul covered all cases both past, present and future, hence the Greek in the case. —EDS.).

From our Post Bag.

CATERING FOR THE ENEMY.

“I desire to subscribe for the Berean Christadelphian to be sent to my address as above, for the which I enclose money order....

“These are trying times in which we live, whereby our faith is tried. I have been taking in the Birmingham Christadelphian for a number of years; but its ‘Intelligence’ from Canada seems now every month just only for those who are not in our fellowship—those holding the Strickler heresy. Those who wish to hold the Truth in its purity will have none of such false doctrines...—L.A. COTTON.”

* * *

TWO UNTRUTHS.

“Duty to my brethren and the cause I love constrains me to endeavour to remove wrong impressions created by the Christadelphian.

“1. —It is not true that ‘a travelling brother’ has driven ‘a wedge of discord’ in regard to the Strickler controversy.

“The facts are: —About twelve years ago, Pomona was on the verge of disunion on the clean-flesh theory taught in bro. Strickler’s New Light pamphlet: this was forestalled by enforcing a rigid hush mouth policy—the matter was not to be agitated. About a year before bro. Dowling went on his lecturing tour, bro. Strickler’s two pamphlets, Out of Darkness into Light, and A Defense were freely circulated, and agitation began at once. One more effort to suppress agitation, and prevent circulation of the pamphlets, was made by the Arranging Body, but they could not stem the tide. Those pamphlets proved to be the wedge for splitting the body asunder.

“2. —There are no grounds for the assertion that my father, John Banta, if alive, would be with the ‘Strickler’ brethren and their theory of the Atonement, as reported by bro. J.T. Irwin in a circular, and whose authority is bro. H.J. Moore. I must challenge the grounds on which he infers that my father would see the Atonement as they see it. First, because writings of my father are extant which show he was strongly against the theory as taught by the pamphlet of bro. Strickler. Second, by personal knowledge of his views on the ‘Nature of Christ and his Sacrifice.’ Further, he would not be with them on the question of fellowship: he would never fellowship a brother who had ‘side-stepped’ till he had recovered himself. His most frequently repeated maxims were: —

“‘A little truth, and error mixed together will save no one.’

“‘True charity would warn a brother of a wrong course and not condone or go with him to perdition.’

“‘Do not build wood, hay, or stubble on the foundation of a house God is building.’

“I say to brethren Irwin and Moore...your imputation is wrong and misleading.

Pomona, California.

“W.W. BANTA.”

* * *

A JANUS-LIKE POLICY. *

“The Salisbury (Queensland) Ecclesia unreservedly believes and upholds the Birmingham (Amended) Statement of Faith—in each and every part thereof. We will not extend fellowship to any brother or ecclesia tolerating views contrary thereto (such as brethren J. Bell, H.G. Ladson, and others); nor will we extend fellowship to brethren or ecclesias not so determined.

* Janus was the Roman deity—a guardian of the gates—having two faces!

“The Salisbury Ecclesia has never fellowshiped the teaching of J. Bell and H.G. Ladson, nor will they tolerate the views of A.D. Strickler contained in his pamphlet Out of Darkness into Light, which would be more correctly Out of Darkness into Greater Darkness. We disassociate ourselves from the Birmingham Temperance Hall Ecclesia and the Janus-like ‘Yes and No’ policy of the editor of the Christadelphian who condemns the heresies one day and tolerates them the next!

“For years we have protested against the errors afloat in Australia, but our voice has been like the voice of one crying in the wilderness... In Birmingham, too; turning faithful brethren out, excommunicating those who object and protest... Such conduct exhibits a state of corruption astounding—the exposure, too, we have had of brethren who condemned the state into which the body was sinking, and yet, when the time came to take action according to their avowed warnings—mostly turned back and by their actions are now giving flat contradiction to their words. No true brother in Christ, no matter how high he may be in the ecclesial world can expect to be approved by the Lord at his Appearing if double-minded. . .

“The Truth in its purity is, indeed, at a very low ebb, and at the rate things have been going during the past few years, it will have been so leavened and corrupted as to cease to be Truth at all. A

determined opposition to error and heresy in every form must be the rule of the ecclesias, and not the 'hush' policy which fosters the evil instead of uprooting it...

"Prominent brethren whose duty it was to feed the flock seem to have had little care whether the hemlock of the furrows was mixed with the grain. Now is the time to "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins;" also to "Save yourselves from this untoward generation."

"We as an ecclesia are whole-heartedly with you in the lifting up of the warning voice to the brotherhood, for who knows that perhaps some may be enlightened thereby and may escape. It has ceased to be a matter only of fellowship; it is a matter of life and death, for in the end it is 'Yahweh's selection,' and no toleration will be shown by Him to those who are false to Him in any way.

"ROBERT FERGUSON,

"Rec. Bro. for the Salisbury Ecclesia, Brisbane, Queensland, Australia."

* * *

EXALTING THE FLESH.

"Many brethren who are attempting to bolster up the writings of bro. A.D. Strickler are unconsciously being constrained to use phrases and arguments which commit them to the clean flesh heresy themselves.

"I have particularly in mind the latest effusion from the pen of bro. J.T. Irwin who is a staunch supporter of bro. Strickler and loyal follower of bro. C.C. Walker. In attempting to refute the teaching of all true Christadelphians, that Jesus had sin in the flesh, for which uncleanness he offered on his own (as well as our) behalf, bro. Irwin most illogically declares that, 'the propensities which lead us to sin being styled "sin," the same propensities in Jesus, when restrained as they were, ought to be properly styled "righteousness."'

"Thus he not only becomes a poor logician, seeing he has left out of account the fact that Jesus' mind had the ascendancy, presided over and governed his actions, so that the propensities were not to be credited for actions of righteousness which he did, for had they influenced and dominated his mind sin would inevitably have resulted; but he (bro. Irwin) also unwittingly commits himself to the clean flesh theory, since, if what is sin in our flesh was righteousness in his (Jesus) he would be immaculate as to his nature, and his offering vicarious. Had the propensities, on the other hand, not been properly restrained, there could be no such contrast as that which the Scriptures exhibit between carnally-minded descendants of Adam and the holy, harmless and undefiled Lamb of God."

H.A. SOMERVILLE, Ariel, Pa., U.S.A.

* * *

A NEW YEAR'S GREETING.

"Dear Brethren Denney and Jannaway, —Greetings to you in the all-absorbing Name of Jesus Christ— Jesus, he who will save—Christ, God's Anointed One: he who has manifested such undying, unselfish love to the world: who hath loved us and washed us from our sins in (or through) his own shed blood.

"Again, having loved his own, he loved them unto the end. The antipathy of his own flesh and blood did not move him. The cruel words and acts of his enemies placed no obstacle in his path; as we read, he set his face steadfastly toward Jerusalem in full view and with perfect knowledge of what awaited him there.

“Being forsaken of his own brethren did not move him. The jeering, mocking crowd at Pilate’s Judgment Seat interfered not with his purpose. The agony in the Garden of Gethsemane did not frustrate his determination. He loved us unto the end.

“In the face of such a marvelous example, let us altogether take courage as we enter the New Year; and may your zeal and faithfulness be no less, but stronger during the year 1925, and may the God of Israel guide you safely until the Master appears is the prayer of the few faithful ones in this place.

“Here below are the names and addresses of the subscribers for the Berean Christadelphian for 1925...

“ALBERT P. RUTHEM,
“Rec. Bro., Lansing Ecclesia, Ohio.”

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. —We have received a letter signed by brethren Davidson, Holland, Lindsay, Harper and Wilson. In it they state that the recording brother did not say that literal Babylon is the Mother of harlots, or that the ten horns are the ten tribes. We willingly publish their joint disclaimer. It is not however to their credit, for one of those signing the disclaimer, came to the assistance of the recording brother only a few weeks since and did say in his letter—“Babylon is the Mother of harlots—the Papacy is only one of the harlots”—also he wrote, “The ten tribes are represented by the ten kings that are coming up on that territory, these are the kings of the east”—and again, “The merchants of Tarshish are the Jews”—“Israel are the young lions.” And the recording brother himself wrote—“Eureka is something which cannot be followed... It is because I have studied Eureka and Thirteen Lectures on the Apocalypse that I cannot now accept them;” and, “Right from the first chapter to the last the Dr. has misinterpreted the scope and outline of the Apocalypse. As I have said, he has only one chapter correctly interpreted, and that is the ninth chapter.” And yet he is angry because the Berean Christadelphian is not open to publish his criticisms of Eureka. —EDITORS.

ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 151 Old Street. Breaking of Bread 2.30 p.m. We have secured the tenancy of the above room as a place of meeting for the present. Though small, it is centrally situated, being right opposite the Technical School and Free Library. The Nos. 26 and 28 Manchester Cars pass the door. We shall be glad to welcome at the Lord’s table any brethren and sisters of like mind. Up to the end of the present year we purpose holding the memorial feast at 2.30 p.m., but with the New Year this will be changed to 11.0 a.m. Sister Bogan of the Clapham Ecclesia, who is on a visit to the Manchester district, is at present meeting with us. All communications should be addressed to the undersigned. —J. H. MELLOR, Rec. Bro., 27 Newmarket Road, Waterloo, Ashton-under-Lyne. LATER: —I am sorry to report that since writing the foregoing,

a fire has occurred on the premises mentioned above, and this will necessitate that we again meet from house to house until the necessary repairs are completed. It is rather unfortunate, as the fire took place in the evening after our first meeting in the room. It is remarkable that our furniture and fittings sustained no damage, for which we are thankful to our Heavenly Father. The business premises beneath our room suffered most. Will brethren and sisters forward communications to my address. — J.H.M.

BEXLEYHEATH. —Cooperative Hall. Sundays: 11.0 a.m., 7 p.m. Breaking of Bread, alternate Sundays, 6.15 p.m. Bible Class, Thursdays, 8 p.m., M.I.C., last Thursday in month, 8 p.m. We are pleased to report an addition to our numbers by the removal of sis. Tripp from Ipswich to this district. —H. A. MAYHEW, Rec. Bro.

COVENTRY. —Christadelphian Ecclesia, Cooperative Room, Lockhurst Lane, Coventry. Breaking of Bread, 2.45 p.m.; Lecture, 6.30 p.m. Bible Class, Wednesday 8 p.m. We have further reason for thankfulness in the fact that Miss Bertha Massey was assisted by us to put on the Saving Name of Christ in baptism on December 22nd. She had been a scholar in the Sunday School of the Coventry (Masonic Hall) Ecclesia, but having investigated the “Birmingham Trouble” and satisfied herself that ours was the Scriptural fellowship, came to us for preparation, examination and immersion, and now rejoices in being a member of the true family of God. —H. C. GATES, 14 Wyken Way, Stoke Heath, Coventry.

DERBY. —Unity Hall, Room No. 9. Sunday School, 10.45 a.m. Breaking of Bread 2.45 p.m. Lecture 6.30 p.m. Thursday 7.30 p.m. Bible Class. The Illuminating Word of Life has been faithfully proclaimed by brethren J.B. Strawson, W.J. Elston, Nottingham; and Viner Hall, Sutton Coldfield; and in conjunction with distribution of suitable leaflets, we have continued to witness before those from whom we have separated. There has been a fair attendance of strangers. Our joys are further increased by a good confession of The Faith of Sister Gotham, and Sister G. Richardson, who have resigned from the Athenaeum Meeting. We have had the company of Sisters Bradshaw, Nottingham at the Table of our Lord. For these and other mercies we are grateful to “The Deity” that He will bless the Seed sown to Eternal Life. —G. E. LOMAS, Rec. Bro., 13 Hadden Street.

ILFORD. —Cranbrook Hall, Cranbrook Road. Sundays, 11 a.m. and 6.30 p.m. Bible Class, Tuesdays, 8 p.m., Cleveland Road Schools. We are very pleased to report that Miss Nellie Carter was baptized on Wednesday, December 3rd. We hope she will attain unto Life Eternal. Our last report should have read “W. Jackson of Gunnersbury” and that “bro. and sis. Widger has joined the ecclesia in Gunnersbury.”—W. W. DIGGENS, Rec. Bro.

IPSWICH. —Public Hall (Arcade Street entrance). Sundays: 11 a.m. and 6.30 p.m. We are sorry to have lost by removal Sis. Tripp to East Greenwich. Our Sister will in future meet at Bexley Heath. —S. C. SIMPSON, Rec. Bro.

LONDON, WEST (Gunnersbury). —Ivy Hall, Wellesley Road. Sundays: 11 a.m., and 6.30 p.m. Wednesday, 8 p.m. Our number has been increased by Bro. and Sis. N. G. Widger who have removed from Ilford to this district. We are much encouraged by their company and help in ‘The Race.’—W. E. EUSTACE, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays; 9.45 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. During the month, two more have put on the name of Christ by baptism after a good confession of the faith in the things of the Kingdom and the name, viz. Mr. Alfred Thomas Manktelow (neutral) on December 14th and Miss Viola Clarice Yapp (neutral) on December 21st. We trust they will be found worthy in the day of account. We welcomed back to our fellowship on Novemebr 28th, Brother Arthur George Skinner, who was a member of our Ecclesia before the recent division. He now recognises the unfaithfulness of the Temperance Hall position and is one with us in our determination to uphold the

purity of the Truth. The Fraternal Gathering, to which reference was made last month was held on December 25th in Avondale Hall. Both the tea and after meeting were largely attended, between 250 and 300 being present at the Evening Meeting. The subject, "Comfort from God," was dealt with and a most profitable and helpful time spent. We were much encouraged by the presence of a number of brethren and sisters from Croydon, Bexley Heath, Ilford, Ipswich etc. etc. The Ecclesia loses one of its oldest members by the death of Brother Frederick Taylor on November 30th. His probation had extended to fully forty years—during which long period he rendered faithful service to Christ not the least of which was that all his children obeyed the Truth as a result of his faithful example. We believe the Crown of Life awaits our dead brother on Christ's return. The sincere sympathies of the Ecclesia are with his family in their loss. Bro. Taylor was buried at the South Ealing Cemetery on December 5th in the presence of a number of brethren and sisters. We gain by removal from Clapton, Sister Hilda Denney. —H. E. PURSER, Sec.

LONDON (Clapton). —Pembury Hall, 41 Pembury Road, Clapton, E.5. Sundays: Breaking of Bread, 11 a.m.; Lecture 6.30 p.m.; Tuesdays, Bible Class, 8 p.m. Since our last report we have lost the company of sister Hilda Denney, who has removed to South London, and is now meeting with the Clapham Ecclesia. We have regretfully been compelled to withdraw fellowship from sister E.M. Forsdike on account of her return to association with her husband in the Birmingham (Temperance Hall) fellowship. —C. C. REDMILL, Rec. Bro.

LUTON. —Oxford Hall, 3 Union Street. Sundays, 11 a.m. and 6 p.m.; Sunday School, 2.45 p.m., Bible Class, Thursdays 8 p.m. Since our last report we have had a course of five lectures upon the Signs of Christ's Coming. We distributed 2,000 cards, and we feel our little effort has been very satisfactory, there being a total of forty-five strangers attending the course, an average of nine per Sunday. We have hopes that some will continue to attend. Our thanks go out to those brethren who have faithfully assisted us in the proclamation of the Truth during the past year. —GEO. ELLIS, Rec. Bro.

MOTHERWELL. —Orange Hall, Milton Street. Sunday, Breaking of Bread 11.30 a.m., School 1 p.m. Eureka Class, Thursday 7.30 p.m. We are pleased to report the baptism of George Dickson, 17, a member of our Bible Class and son of Bro. and Sis. Dickson of this Ecclesia. May he continue faithful to the end and obtain the Prize. It also gives us pleasure to report that bro. A. McKay and Sis. E. Moffat of this Ecclesia have been united in marriage. We wish them every happiness and trust they may be true help-meets to the Kingdom of God. —ROD. H. ROSS, 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. Bible Class Wednesday 7 p.m. On November 30th we had the company of Bro. W. Southall of Birmingham who addressed a meeting on the Saturday evening on the following subject, "Apostolic Fellowship: a consideration of the obligations of the true friends of Christ." We were strengthened and encouraged by this visit. We were glad to see a few of the brethren and sisters from the Wigan (T.H.) meeting. We are glad to report that sister Johnson and sister Mattie Littler have applied for, and after satisfactory interviews, have been received into our fellowship. Both were members of the Wigan (T.H.) meeting. —J. WINSTANLEY, Rec. Bro.

SHATTERFORD (Nr. Bewdley). —I am forwarding on the subscription for the Berean Christadelphian for 1925 which we greatly appreciate for its outspokenness in regard to vital matters affecting doctrine and practice in relation to the One Faith. I am also enclosing a letter which we should be very glad if you would hand on to Bro. Bellamy for the Jewish relief fund. Since our last report in July last we have been cheered by the company of Bro. and Sis. Powell and Sis. Doyle of the Blackheath (Staffs.) Ecclesia. Also Bro. and Sis. Broughton of the Bristol Street Ecclesia, Birmingham, whose company and fellowship we greatly appreciate. We welcome any who are sound in the faith as once delivered to the saints, and who will have no compromise with errorists. Hoping you and Bro. Jannaway are keeping well and that God will give you strength to carry on the good work to which you have put your hand. —H. W. PIGOTT, Rec. Bro.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread 6.30 p.m.; Thursdays, Bible Class 8 p.m. We are thankful indeed to our Heavenly Father who has graciously blessed us in our efforts during the year that is fast drawing to a close to keep the doctrines “pure,” and pray that during the coming year, if the Lord tarry, He may continue to guide us and help us to be faithful unto the end in striving to gain that Crown of Life that fadeth not away. We are very pleased indeed to announce that we had the pleasure of the company of our beloved Brother G.H. Denney, of London, on the 7th inst. at our Memorial Feast. We were, indeed, very much cheered and encouraged by his presence and help. Any brethren or sisters in fellowship passing this way may rely upon a hearty welcome to the Table of the Lord. —A. G. CORDER.

AUSTRALIA.

To the Editors of the Berean Christadelphian,

Dear Brethren,

You will see by the enclosed resolutions, which were passed unanimously, that we have decided to withhold our fellowship from the Birmingham Temperance Hall Ecclesia, until they act righteously. Certain Brethren (English) with whom I have been corresponding have made accusations against the Editors of the Berean so that until we have satisfied ourselves as to the untruth of same, we cannot ask you for your fellowship. We are writing the Brethren in question by this mail, asking them to make definite charges, so that we can bring them to your notice, also to allow their names to be used. As soon as we hear from them, we will write you further. I may say that I do not think there is anything serious in what they have written to me, but I believe they are under a misapprehension and that what charges they are able to make will prove groundless, but you can see that until we have investigated same, we must remain out of fellowship. At the same time I must thank you for the work you are doing, in fighting for purity, both of doctrine and fellowship. As the years go on, and our Lord delays his coming, a more earnest contention for the faith seems necessary—that is to keep it pure—let us always remember that in our contention for the Faith, we neither do nor say anything which we would not like to say before Christ. If we can prevail over our tongue, and pen to that degree, happy shall we be. Praying that God may bless you in your endeavour to keep the Truth pure. On behalf of the Evington Vale Ecclesia. —E. J. YORK, Rec. Bro., Evington Vale, Wongan Hills, Western Australia.

RESOLUTIONS PASSED AT BUSINESS MEETING OCTOBER 9TH, 1924.

“That the Ecclesia at Evington Vale, Wongan Hills, withholds its fellowship from the Temperance Hall Ecclesia, Birmingham, until they give an assurance that Brethren Davis and Pearce accept without reservation the Amended Birmingham Statement of Faith, including Military and Constabulary Service. Further, that the Temperance Hall Ecclesia cancels its unrighteous withdrawal from the John Bright Street Brethren. And also give an assurance that they will not in future, fellowship (knowingly) those who fellowship the Clean Flesh Heresy.” “That we meet upon the Amended Birmingham Statement of Faith. That we affirm our whole-hearted belief in the same, without any reservations or qualifications whatever. And that we only receive those in fellowship who can subscribe to same.” “Seeing that those who conduct the Berean Christadelphian are charged with making false statements, and using other unfair means to gain advantage, the Brethren who have made the charges be asked to give specific instances of those things alleged against them, and also to allow their names to be mentioned. And that the charges be referred to the Editors of the Berean, for their answer.”

CANADA.

BRANTFORD (Ont.). —C.O.F. Hall, 136 Dalhousie Street. Sundays: 10.30 a.m. and 7 p.m. Thursdays 8 p.m. We have been strengthened and comforted in our pilgrimage to the Kingdom of God by the visits of Bro. D. Gwalchmai of London, and Bro. J.P. Vilbert of I.O.O.F. Temple Ecclesia,

Hamilton, both of whom exhorted us to continuance in the Narrow Way, and delivered faithful testimony to the Truth before a few strangers in their Lectures. We were also cheered by the company for a few hours of our Bro. Wm. Whitehouse of Canton, Ohio, U.S.A., who addressed our Bible Class on November 13th. We have been much helped by our brethren of adjoining Ecclesias during 1924, and are hoping to receive the same loving assistance for 1925. We are also pleased to report that our Sister Hickman, lately returned from Detroit, has endorsed our position in a manner satisfactory to us and is therefore meeting with us once more. Sister A. Walter, of I.O.O.F. Temple, Hamilton, was a recent visitor. —WALTER J. LIVERMORE, Rec. Bro.

HAMILTON (Ont.). —I.O.O.F. Temple, 41 Gore Street. Sundays: Memorial Meeting 11 a.m. Lecture 7 p.m. Bible Class, Wednesday 8 p.m. Since last reporting progress we have been assisted in the work of the Truth by Brethren Gwalchmai of London, Livermore and Marlett of Brantford, whose able and willing assistance is much appreciated. Our visitors, Sister Briggs from Tottenham, Bro. McBride, of Buffalo, Bro. and Sis. H. Pryor, of Bridgeburg, Bro. Harvey, of Windsor, welcome visitors to the Lord's Table. We have lost some members of our meeting owing to the adoption by this Ecclesia of the Resolution announced in our last intelligence. The following brethren and sisters resigned from this meeting, and united themselves in fellowship with the Greenaway Street Meeting who are in fellowship with brother A.D. Strickler: —Bro. and Sis. Martin, Sisters Bella, Florence and Martha Martin (their daughters), Sis. J. McNeil, Bro. and Sis. Petrie, Bro. and Sis. J. Smith, Bro. and Sis. Varley, Sis. Thompson. We have withdrawn our fellowship from Bro. and Sis. J. Kennedy and Bro. and Sis. K. Keith, who have united themselves with the Greenaway Av. Ecclesia. We rejoice to report that Bro. Charles Sparham has again united himself with this Ecclesia. We trust he may be steadfast and run well. We are thankful for the Berean Christadelphian Magazine, and pray our Maker's blessing may attend its efforts. —H. WARD. 504 Aberdeen Av., Hamilton.

UNITED STATES.

LOS ANGELES (California). —Benevolence Hall, 10th and Olive Sts. Sundays: School 9.30; Worship 11 a.m. Lecture 7.30 p.m. Thursday 7.30 p.m. (Concord Hall same Bldg). We are pleased to report that on July 15 we had the honour of assisting Mrs. M.E. Clark to put on the sin covering Name of Christ, we hope she may run the race well and finally obtain the crown of life. On Sunday, August 14, we had the pleasure of the company of Bro. Dowling, who spoke acceptable words of exhortation in the morning and in the evening he gave the public lecture. We now have again the companionship of Bro. and Sis. McKie and Bro. and Sis. Brazener after their visit to England. Brother Julius Brinkerhoff and Sister C. Parker were united in marriage on October 25th; they have the good wishes of all who know them. We have lost by removal Bro. and Sis. Kilpatrick who left for Santa Barbara on November 10th; their walk and conversation has been a good example among us and the Ecclesia to which they have gone will gain by the removal. On November 9th we had the pleasure of welcoming our Bro. W.H. Aue who has returned after an extended visit in the East. On November 16th we were glad to welcome again our Sister Bain who for some time has made her abode in Canada. We have lost by removal our Bro. Lester Clarks; he moved to San Bernardino on November 17th. He will meet hereafter with the Pomona Ecclesia; we bid him God Speed. We have been favoured and helped by the good visits of quite a number of Brethren and Sisters since our last writing. —E. ROUND Rec. Bro.
