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April, 1925

The Berean CHRISTADELPHIAN

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

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

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

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

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Notes.

JEWISH RELIEF FUND. —We gladly acknowledge 30/- from H. (L.) and have passed on same to bro. Bellamy.

BRITISH MUSEUM VISIT. —On Whit Monday a joint visit of Nottingham and other brethren is being arranged in London, and will (D.V.) be followed by a Fraternal Meeting. Full particulars can be had from bro. F.C. Wood, 203 Camberwell Grove, London, S.E.5.

W. (B.). —Your practical expression of sympathy was duly passed on to "C.S.," to convey to the blind brother, from whom you have no doubt heard.

N.T.—We did not know that your letter was meant for the editors, seeing it began "*Dear Brother.*" Unless communications are addressed to the *EditorS*, or begin with "*Dear Brethren,*" the editor receiving such does not trouble his co-editor, unless he thinks the contents necessitate consultation.

WARNING. —Should a "brother Chapman," of Colchester (not in our fellowship) apply for financial assistance, refer him to bro. Diggins, 211 Hampton Road, Ilford.

SUMMER HOLIDAYS. —Recommended for rest and recuperation—Sister Dennis, the Poplars, Vernham Dean, nr. Hungerford, Berks. (Her boarding terms to our mind are too low—EDS).

C.H. COSIER, COVENTRY. —We have no sympathy with those who hold that Jesus was "raised immortal" and that the Saints will also be raised immortal from the graves. Nor do we intend to company with those who hold this view which destroys the whole framework of the Divine Plan.

TO MANY. —We regret the publication of the let you mention. As several have said, the views expressed therein inevitably lead up to the ideas of "no judgment for the saints" and "immortal emergence." The Divine Word condemns those who would say that the judgment is passed already.

100 POINTS OF BIBLE INSPIRATION. —This book will most probably make its appearance in the near future, through the Maranatha Press. It will consist of 256 pages, crown octavo size, bound in full cloth, gilt lettering, in size and style uniform with *The Key to the Prophecies*, and will be published at 3/6 net, postage fourpence extra. We are writing to those who have up-to-date subscribed at the higher price, which we originally estimated would have to be charged. All future orders should be sent to the Maranatha Press, Bramleigh House, Langdon Hills, Essex.

TIMID SHEPHERDS. —The sheep in the Birmingham, Bournemouth, Cardiff, Coventry, Hull, Leeds, Leicester, Lincoln, Liverpool, Milnsbridge, Manchester, Northampton, Rhondda, Southampton, Swansea, and other folds, have been led by shepherds to believe that the letters, and facts, set out in *Lest we Forget*, and *Solemn Warnings*, are “not so.” But the compiler has journeyed to Birmingham, and many of the other places, and is still willing to journey, at his own expense, to any ecclesia with the actual letters, and other documentary evidence. In every case, so far, the “shepherds” have not only kept away themselves, but have counselled their sheep to do likewise. WHY? Dr. Thomas furnishes the reason in the *Herald* for 1846, p. 32: “Some persons are afraid of knowing too much; others, again, of discovering how little they know; and others again, like Galileo's friend, will neither hear nor see, lest they should be convinced.” Another opportunity for these shepherds to follow Paul—Galatians 2: 11, will be afforded at the Clarence Hall, Newport, Mon., on Saturday, 18th April, at 6 p.m. The compiler of *Lest we Forget* and *Solemn Warnings* will be willing to give the first half hour to any Temperance Hall representative to defend their position, and point out our “misrepresentations”. We hope our old co-workers from the “Star Buildings” and “South Wales” Ecclesias will turn up and endeavour to show their old comrade where he is wrong. —F.GJ.

NOTTINGHAM. —Arrangements have been made to hold a Tea and Fraternal Gathering in the Huntingdon St. Schools on Easter Monday, April 13th, to which all brethren and sisters in our fellowship are welcome. Tea: 4.30 prompt. After Meeting: 6 o'clock. Subject: "Signs of the Times". We are sorry to report the loss of our bro. Reynolds, senr., who fell asleep on March 1st, and was laid to rest in the Wilford Hill Cemetery, to wait for the coming of the Lord Jesus. —W. J. ELSTON, *Rec. Bro.*

The Berean

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April 15th, 1925

SIXPENCE.

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

CHAPTER 16.

Page 81 last month should have read “Chapter 15” (not 14).

The reply of Mr. Campbell to the Doctor's four letters took the form of an article which occupied seven-and-a-half pages of the *Millennial Harbinger*, and was directed against the practice of re-immersion. On this the Doctor, after introductory remarks, speaks as follows: —

"I may be 'illogical', 'playful upon words', 'sport with language', 'a young convert', 'a stripling of the Kingdom', 'ardent', 'sanguine', etc.; but with all this, the question remains untouched as to the necessity of the members of the 'BAPTIST APOSTASY' being cleansed by a bath of water in connection with the Word, on their coming out of that district of Babylon. As to the *tout ensemble* of the article aforesaid, I am authorised by brethren within the range of my acquaintance, who have not been re-immersed, to observe that it is unsatisfactory, because calculated rather to divert the reader's attention from the point than to convince the judgment. It is as dust to the eyes: it may blind, but it cannot enlighten. For my own part, I see below the surface a something which the writer contemplates with much alarm. What the apparition may be, our brother, who deems the agitation of the subject 'inexpedient *at this time*', best knows. But the same premisses not being before my mind that are before his, he must excuse me if I follow my darkness visible rather than his latent light.

"I would make some very brief remarks on a few particulars in this article. I do not inform my readers that those re-immersed by me and others 'were unbelievers until about the time of their re-immersion.' At the time of their first immersion, their faith, or rather *assent*, outstripped their evidence; and if they assented to the proposition 'I believe in Christ', they knew not why. At that time they assented to the 'doctrine of men', which had transmuted *the* Gospel into 'another gospel', like to which, they have since discovered, none is to be found in the Scriptures of Truth; that into *a* Christ, and on any assent to *a* gospel, they had been immersed; but having subsequently had their minds directed to the true Christ, and to the one only true Gospel as announced by the Apostles, by brother Campbell (and may his memory be

ever held in grateful remembrance for this same thing!) they determined (and who would not?) to embrace it as far as they could. They accordingly came out of the 'Baptist Apostasy', but with 'the body of the sin's flesh' adherent to them. Their consciences became uneasy as to their first immersion, but a few comforting remarks in the *Harbinger* tranquillised their fears, until the *Advocate* aroused them from their slumber, and induced them to bury 'the Old Man' in the watery grave of sin. This is a brief history of their journey from Babylon to Jerusalem, and of their putting off Antichrist, that they might put on Jesus as the Messiah. Notwithstanding all that has been said against it, they stand unshaken and rejoicing in the hope of immortality, to which they expect to attain by walking worthily hereafter. It is asked if the agitation of this question is for the purpose of rendering 'our cause as unpopular as possible, by making it appear to be all about *water*.' This is not quite ingenuous. Surely, there can be no mistake as to what we are contending about! The question should have been worded by making it appear to be all about *faith*. It is against the value of water we plead, unless that water be used in connection with *faith in the blood of Jesus, i.e.*, a belief of the testimony of the Holy Spirit, concerning the shedding of the blood of Jesus for the remission of sins. As to the popularity of our cause, I believe if it becomes so now, it will be at the sacrifice of purity and truth; for these divine gems are now of little value in the religious world. It has always been the fate of the religion of Jesus to decline in efficiency as its *name* became popular. That it will be popular in a few years, there is no doubt. It will not be by our efforts though. Physical displays of Jehovah's omnipotence by overturning the kingdoms and ushering in Messiah, called the making bare His arm, the prophets show will be the efficient cause of its ascendancy. The work before us is plainly set forth in Revelation 19. It is THE PREPARATION OF THE CHURCH TO RECEIVE HER RETURNING LORD. This is too much neglected for the business of proselytising. And if our dear brother feels called to the work of converting the world at this late period of the 'Times of the Gentiles', he will allow me to use his words and say that I feel 'called to the work' of contributing my humble efforts to the conversion of those who pretend to have been 'converted', and of building up the faithful in the most holy faith. We should depend more upon the body for the increase of itself. If a church of 100 adults were well grounded in the Faith, and were to demean themselves as becometh saints, they could not fail, in ten years, to double their numbers; but while the labours of the brethren are expended on the world, the numbers are in full retreat to the chambers of night.

"The Truth, if known, digested and believed, will produce *feeling*: and that feeling will be chastened by its influence and duly developed in prescribed acts of devotion to God the Father and our Lord Jesus Christ; and of beneficence to our neighbour, be he alien or citizen of the Kingdom. I am as much for feeling, in its proper place, as our feeling brother, though perhaps, I may not be so fortunate or exuberant in its expression as he. But lest I show too much feeling in relation to these feeling insinuations, I will pass on.

"I would ask, '*Is an immersed Atheist baptised?*' If he is baptised, then he is 'in Christ', *i.e.*, a Christian. Who will venture to affirm this? Then baptism is something *more* than immersion, or immersion is something *less* than baptism. What is wanting, then, to the baptism of such a person? A belief in the being of a God? Something more than this. A belief in a Messiah? Something more than this. A belief that the shedding of blood is necessary to remission? Something more than this. A declaration that he 'believes in Jesus'? We say something more than this; for a man may declare this, and know nothing at all about him; or he may affirm that he was indeed the Christ that was to come, *the Son of God*, in a certain sense, but nothing more, in reality, than the son of Joseph and Mary. Now, as this is contrary to Scripture evidence, it is clear that in whatever Jesus he believes, it is not *the* Jesus whose witnesses were the Apostles. What, then, is wanting in the case? We reply, a full assurance of faith that Jesus, the Nazarene, is the Christ, the Son of God, the Living One; that he died for us (his blood being shed for the remission of), our sins, *according to the Scriptures*; that he was buried, and that he rose again the third day *according to the Scriptures*; And this assurance must precede and not follow, to make it baptism. A man, I conceive, may believe that Jesus is the Son of

God, *in the Scripture sense*, and that he rose from the dead, and upon this belief, be immersed, yet not be baptised. For if there be 'no remission without the shedding of blood'; and seeing that so much stress is laid upon his blood by Jesus himself and his Apostles, it is clear that there is one thing lacking yet, *if a belief in the sin-remitting efficacy of the blood of Jesus be wanting*. Well, then, belief in this is absolutely necessary to constitute an immersed person a baptised one, who has had his heart or moral faculties sprinkled from an evil conscience by 'the blood of sprinkling' . . .

"Brother C. says he has 'not told the half'; *nor have I*. I shall leave the other half for another time. We will, however, that our respected brother's memory may be refreshed and our readers informed, quote a *few* of the many excellent remarks (by Mr. C.) to be found in the *Christian Baptist* on the subject of Baptism: — '*Few profess to believe the same gospel. Many of the preachers repudiate the forgiveness of sins through the obedience of faith in immersion. They ridicule it; they nickname it, like Mr. Brantley, baptismal regeneration; they hold it up to derision. How, then, can those led by them experience any great felicity from that which their spiritual guides ridicule? They cannot.* THE POPULAR IMMERSION IS NO BETTER THAN A JEWISH ABLUTION. *It is a mere rite, a ceremony, an ordinance, etc. I will now assert it, and leave it for philosophers and historians to disprove it if they can, that HE WHO IS IMMERSed FOR THE REMISSION OF HIS SINS, IN THE FULL BELIEF THAT HE WILL RECEIVE REMISSION IN THE ACT, WILL ENJOY MORE OF THE LIFE AND JOY OF CHRISTIANITY, AND NOT BE HALF SO LIKELY TO APOSTATIZE AS HE THAT IS IMMERSed FOR ANY OTHER PURPOSE, I CARE NOT WHAT IT BE. This I proved by observation; I was going to say, by experience too. May the Lord deliver us from the ghosts and spectres of an untoward generation*'. Now, reader, here brother C. and I can heartily shake hands and say, Amen! Reader, are you the subject of this Jewish ablution? If you are, do you honestly believe that by means of this 'mere rite', you have the remission of sins? I leave you to your own reflections.

"Now stripping the subject of all adventitious matter, it is all resolvable into this: Brother C. has re-immersed and so have I, and for the same reasons. Why, then, this difference? I answer, We are at issue on the *expediency* of doing publicly what we agree is Scriptural. He maintains that it ought to be done with all available privacy, and I that, as there are no secrets under the reign of heaven, and as truth, either in theory or practice, never suffers by publicity, that it should be freely canvassed and practised openly, for the good of all. It is a question of expediency, then; and who is to be the judge of this among us? Brother C. will join with me and unhesitatingly say, THE BOOK. And how is the meaning of the Book to be determined? Let every man judge for himself, according to the evidence in the case. The evidence of the Book shines like the sun, and will dispel the darkness of the minds of all who will examine with an indifference to every name and thing but truth. But enough for to-day's fight.

"The 'stripling' has slung his stone in as good and courteous a spirit as that in which Goliath has provoked the combat. He doubts not but 'the esteem and confidence of all brethren will be greatly heightened.' All the balsam I ask for my wounds is fair play and equal ground. Let brother Campbell, then, do me the same justice as he has done to a Waterman or a Meredith—and I am sure he will—and permit me to speak for myself to his more numerous readers, by the insertion of this in the next number of the *Harbinger*."

(To be continued).

OH, THESE PRINTERS! —Over half a century ago, bro. Roberts had to leave reading of proof to the Printer. Next month he wrote: "The *Christadelphian* is well off in having an intelligent, good, and careful printer, but still there is not an entire absence of danger. Glanced over cover to cover to see how it had fared; a wonder if there are no mistakes. A wonder not to be; one paragraph among the 'notes' with all the sense knocked out of it, by the substitution of 'individuals' for 'withdrawals'.

The note read, 'The individuals referred to in the Birmingham Intelligence', etc. It ought to have been 'The withdrawals referred to', etc. Mistake not very serious; but still it was awkward to have to explain an explanation!' (The *Berean Christadelphian* is better off, in having a brother for the printer— but still mistakes—funny mistakes sometimes—will creep in; and we have to bespeak the sufferance of our readers. —EDS.).

The Bible wholly inspired and infallible.

No. 115—The Day of Judgment.

No religion in the world now, except the true faith, exhibits plainly among its tenets that there is a certain definitely fixed Day of Judgment.

In a recent discourse upon judgment a very learned member of the professional staff of a large Congregational training college declared that the old idea of a certain day when all would be gathered together to be judged by a visible Christ had become completely exploded. "No reasonable mind" said he, "now sheltered such a crude idea". But the Bible declaration is very plain. "God . . . hath appointed a Day in the which he will judge the world in righteousness by that man whom he hath ordained"—Acts 17: 30-31. "God will render to every man according to his deeds . . . in the day when he shall judge the secrets of men by Jesus Christ according to the Gospel"—Romans 2: 6-16.

Doctrines such as Evolution and Immortal-Soulism do not fit in with the Truth. Those who hold such, find no logical need for a "certain Day of Judgment".

The question arises, How did this idea of judgment originate and why is it so plainly an integral part of the plan of the ages, outlined in the Scripture? The answer is that God was the origin of it and inserted it in His own Word. Not only does the New Testament teach the doctrine but throughout the Old it is always in sight. Job looked forward to it equally with Daniel—Job 14: 3, etc., and Daniel 12: 2, and the promises made to the Fathers from the beginning, all necessitate it.

There never was a source for it in human reasoning. On the contrary, the reasonings of Babylon and Egypt and Greece and later of Rome and apostate Christendom have all concluded that man passed to his individual fate at his own death, and did not wait for "a Day of Judgment" of "quick and dead"—2 Timothy 4: 1. To-day, Spiritualism, with abandonment of the Bible as God's Word, has led to almost universal acceptance of the idea that the human species at death passes to some other sphere of existence with either no judgment at all, or some shadowy affair that serves the purpose. It is well to come back to the Bible as the stronghold of Faith.

But always with those who hold the Truth, the strong pull of the flesh remains, and we have to be consequently on our guard that it does not prevail against the spirit. It is a constant discipline, this endeavour to "keep the Unity of the Spirit in the bond of peace". Withdrawal from those who openly depart from this or any other doctrine, is strictly enjoined. Only in that way, and by constant self-control, is the Truth kept pure. It is so easy to be lenient and to shelter behind some formula that will not cause the discomfort of having to withdraw from those whose social side we value. One such formula is "substantial acceptance".

The danger of that formula lies in the fact that if one man is allowed to reject one point out of 100, there can be no objection raised to a further ninety-nine men being also allowed to reject one point each. Let each reject a different doctrine and while all accept "substantially", yet, between them they all reject entirely, the whole Truth!

Another such formula is "Judge not, that ye be not judged," which, while a quotation from Christ's own lips, is not intended to interfere with that other work of the true Saints as set forth in John 7: 24, and in 1 Corinthians 5 and 2 Thessalonians 3: 6.

An examination of the Greek words translated " judge " and " judgment ", soon make the distinction clear. The word translated "judge" in Matthew 7: 1-2, is used in Greek literature to denote the pronouncement of final judgment and the meting out of either acquittal or punishment (See Dr. Bullinger's *Critical Lexicon*, page 427, 2nd edition). The Saint has no right to do this. The great Judge alone can do this at the One Day fixed. But the child of God must withdraw from evil and from those who practise it. In Matthew 18 a way is laid down by which the duty is laid upon ecclesias to do this. But, while humbly carrying this order out, both in respect of wrong practices and of doctrine, and rejecting "a man that is an heretic after the first and second admonition", yet, final judgment and the condemnation of the second death await the advent and the Judgment seat of Christ, when "we shall all give account of the deeds done in the body, whether good and bad".

A different Greek word is translated " judge " and "judgment", which really means discerning or investigating. Instances of its use are found in 1 Corinthians 2: 15, " He that is spiritual judgeth or discerneth (investigates) all things" (also in 1 Corinthians 4: 3- 4).

A third Greek word translated "judge" is found in 1 Corinthians 6: 5. The original meaning in this case is to completely separate or distinguish, so a very clear distinction is made in various cases. While we may not finally condemn as in No. 1 case, and are at the same time bound to investigate all things, yet if two brethren fall out we are to "separate throughout" their differences and discern the right and the wrong by our investigation.

A fourth Greek word appears in the margin of Rom. 14: 1 as, "not to judge his doubtful thoughts". In the text it is "Him that is weak in the faith receive ye, but not to doubtful disputations". The real idea is, Receive one that is weak in the faith, but not with a view to the act of scrutinizing him. The continuation goes on to show that such a one should be helped and built up in love, not criticized continually. This brings to our minds how often the flesh makes scorn of idiosyncrasies of faithful brethren.

This verse is sometimes used to cover cases where false doctrine is tolerated. "Weak in the faith" could never cover cases such as that of bro. Ashcroft and bro. J. Bell, and bro. A. D. Strickler and bro. A. Davies. These men were and are strong in their positions: by no means weak: and very persistent in their promulgation of error. There are many most excellent brethren and sisters who are "weak" but we have never seen our weaker folk set out to fight against the Truth.

1 Corinthians 6: 2 is an interesting case. Here we have introduced a fifth Greek word. " Do ye not know that the saints shall judge *i.e.*, pronounce final judgment upon the world? And if the world shall be judged (same word) by you, are ye unworthy to judge"? In the last instance the new word comes, in, meaning to set up a tribunal.

The sense is very clear. While we may not finally condemn, we can, and ought to set up a small judgment seat or a tribunal to settle matters between brethren. The word is not in any other place translated " judge".

We have a sixth term translated " judged " in Hebrews 11: 11 (only occurrence). Sarah viewed, regarded, esteemed, or reckoned God faithful, who had promised.

It is easy, by the help of such a Lexicon as that of Dr. Bullinger, to discriminate between the different ideas embodied in the passages where the word judge occurs in our translation. The teaching is very clear. While the individual brother and the ecclesia have to investigate and to discriminate, and to separate between good and evil: while the duty is laid upon such to withdraw from the brother who proves unfaithful, yet final judgment and condemnation awaits the Day of God when Jesus shall sit upon his judgment throne. So while we withdraw because we discriminate and have investigated, we still have to " admonish as a brother" the one whose actions and sayings we cannot approve. We do not, and cannot, mete out condemnation and sentence. Hence those who contend that we can refuse the

title "brother" to one who has become an heretic, usurp Christ's prerogative, forgetting that there is still time for repentance while the time of probation continues. —G.H.D.

(*To be continued.*)

GOD IN COMMON-PLACE INCIDENTS.

God put Esau to the proof by a common-place home incident, in which the hand of God was not visible. God may prove us by common-place home incidents. The Spirit exhorts us: "Let no man take thy crown". Esau illustrates the failure of this exhortation. Crowns are lost, and won, in the common-ways of life. The general habit of man is, to look upon these common ways as insignificant—a view which puts people off their guard. The attitude of wisdom is, to have our eyes open towards God in all our ways—in all these ways acknowledging Him, that he may direct our steps. It was part of the folly of Jerusalem, bewailed by Jesus, that, she "knew not the time of her visitation"—Luke 19: 44. She looked upon Jesus and the apostles as common men, and their teachings as matters of debateable value. She discerned not in them the approach of God's expostulation invitation, and entreaty. Her mistake is possible individually. God works in "divers manners" with the "sundry times". He may come near to a man in the special instrumentality of His Word, brought to bear in an apparently unofficial, natural, and common-place way. If there is no loving intelligence to discern, the visitation may be turned to hurt, and without our knowing that God has anything to do with it. Jesus intimates as much to the ecclesia at Sardis, saying, "If, therefore, thou shalt not watch, I will come upon thee AS A THIEF, and *thou shalt not know what hour I shall come upon thee*"—Revelation 3: 3. Esau's case is a fair illustration of God's coming upon a man as a thief. He took away his birthright in a way, and at a moment, when Esau was unaware of the operation. God works still, and changes not. Our only safety lies in the attitude of constant watchfulness over our tongues, and our hands, that word and deed may be in harmony with the will of God. Practically, this is to be accomplished in the daily reading of the Word, and continuing instant in prayer. Pleasure and too much business, frustrate the operation of these, and leave us a prey to that insensibility and neglect in which we may fall from our steadfastness and lose our birthright. —R.R. in *Ways of Providence*, pp. 51, 52.

Editorial.

THE SHADOW OF CONSCRIPTION.

Any brother who has read the Parliamentary Reports of the last month will have been deeply impressed with the statements made by the Minister for War regarding the Army's strength, and the great difficulty now being experienced in keeping the various regiments up to their regular numbers. In the debate on the matter, various explanations were given of this difficulty, and considerable newspaper comment and discussion has been aroused. Many minds have visualized conscription as certain to come again in a short time. One speaker put it thus in the House: —" We must have the men if trouble arises, and it would be better to have them in the Regular Army than to have to call upon the Reserve".

DRIFT 1. —BRO. STRICKLER'S LEAVEN.

One of the dangers of toleration of false doctrine is that the error so soon gets the chief place. The advocates of the heresy are generally ardent workers and propagandists, and as the toleration is at first always extended for the sake of peace, it follows that brethren who consent to the tolerance, although themselves not agreeing with the false doctrine, are at last in most cases undone and in small minority. The history of the ecclesias in the first and second centuries is full of illustrations of this. It was by this means that apostasy developed and triumphed.

Here is a present-day position as unfolded in a letter just received from a faithful brother and sister who recently went out to the United States: —

"We are not going on well in our meeting. We thought as long as the Strickler doctrine was not put forth from our platform we would stay, for we have had so much in isolation; but they have been coming out strong with bro. Strickler's teaching these last few Sundays. There was quite an uproar last week. Bro. Dowling is coming down to interview a few who are faithful to the old position which we have always held, but as a result of the long toleration all, or nearly all, are a bit tainted. They will not have it that Christ died to make atonement for the Adamic nature and condition which he shared, or that he had the same sin-stricken nature that all Adam's race possess. Bro——, when he speaks from the platform, combats their views, and then the other people attack him. Perhaps three or four may come out. Its an awful pity that these false doctrines get into the meetings".

Yet in spite of the real trouble that bro. Strickler has created, thus simply and artlessly stated, we have bro. C. C. Walker and others who are surely well aware of it, choosing to give fellowship to bro. A.D.S. and pronouncing him *fundamentally* sound. Here is the *Birmingham Christadelphian* saying: "Take no notice of the passing errors: simply preach the Truth" when this sort of thing is going on. It reminds one of Nero fiddling while Rome burned.

DRIFT 2. —" BOY SCOUTS AND THE BIRMINGHAM FELLOWSHIP ".

The Boy Scouts' movement originated with General Baden-Powell, and has now extended itself all over the world. Unlike the Church Lads Brigade (of which we recently wrote, giving an account of their refusal to come under the rules of the War Office), the Scouts are quite willing to let the great Government War Department direct them, and are simply the Junior branch of this country's Army. They have rather gloried in that fact, we have noted from time to time, and are proud of their military connections.

Surely, then, no true brother of Christ could represent or countenance or lead them! But having determined to tolerate bro. A. Davis and others of like opinions, the Birmingham Temperance Hall fellowship find no difficulty now in this matter. Hence at the Scouts' Conference held at Oldham on Saturday, February 28th last, as reported in the *Oldham Chronicle*, bro. W. H. Barker, * who is a reader in geography now at Manchester University, came along to represent that important educational establishment at this Conference. The Deputy-Mayor of Oldham welcomed the Conference, and County-Commissioner Gaddum moved a vote of thanks to him. He quoted the Home Secretary as saying that the solution of the country's difficulties lay with the wonderful Scout movement, who were building up the next generation on better lines.

Commissioner Simmons seconded, and the vote was carried.

Bro. W. H. Barker spoke next on "Regional Survey", incidentally observing that the Scouts had as their motto, "Be prepared".

The " Rev." H.H. Royle followed, and then tea was served, and a mock trial, and a camp fire, and a sing-song held, "all of which proved very enjoyable".

But to us it is the reverse of enjoyable. We weep and lament for the growing sins of the ecclesias. Let the faithful be up and doing, though men like the Secretary of the Bridge Street Ecclesia at Oldham may term them " troublers ". It is such unfaithfulness as that described that makes trouble.

* Painful reading. Has bro. Barker forgotten what he wrote to the Recruiting Officer, Leyton Town Hall, when he was " Called to the Colours" on June 26th, 1916? —F.G.J.

DRIFT 3. —BRISTOL AND BRO. F. WALKER.

We went down to help the faithful few at Bristol to open their public collective effort. We heard some illuminating news about the Ecclesia of Bristol that has so faithfully shielded Birmingham Temperance Hall Ecclesia.

Not very long ago we were solemnly chided by members of that ecclesia for criticizing Birmingham Temperance Hall Ecclesia. These members were led by a young brother living in isolation, having no experience in the subtle working of apostasy. It will be remembered that we published their manifesto in a recent number.

Since then, the toleration of various forms of unsound doctrine by Birmingham has been faithfully shown to the Bristol (Backfields) Ecclesia by brethren F. Walker and Durston. The brethren there, however, have concluded that the evils were not great enough for them to take any steps whatever.

But when bro. F. Walker, in obedience to the Divine Command and his own conscience, withdrew from the Ecclesia, they woke up. They had discovered a crime great enough to deal with. So in the spirit of Rome, they just recently called a special meeting to "withdraw" from bro. F. Walker for refusing to submit to their decision. They did not invite him to be present, however, as they ought to have done. They "withdrew" in his absence. Anyway, it saved them from listening to him, and would stop any being "tainted", as one brother observed.

So now we see the devil at work again in his bad old way. You need not withdraw from the people who sin against God by abandoning part of His Truth, but you must lose no time in withdrawing from any who dispute the will of the flesh.

Is it not heart-rending? —G.H.D.

A TYPICAL LETTER.

From an old co-worker, still in the Temperance Hall community, comes a letter, typical of dozens of others, with renewed subscription, which reads: —

" I am enclosing order for the *Berean Christadelphian*, together with 7/- P.O. With reference to Divisions with Birmingham Ecclesia: while I agree with your views, I do not agree with division. By dividing you are only playing into the hands of the enemy. The Scriptures say, " Mark them which cause divisions among you"! I take this to mean that you should call attention to them, and isolate them—remove them from power and authority. While C. C. Walker is in authority we can never have unity or the upholding of sound doctrine! . . .

" We do not think many of the brethren have, as yet, grasped the serious nature of the evil. This evil can only be dealt with by ruthless treatment of the individuals that cause it, and not the ecclesias who are deceived. It, of course, cannot be left to develop unchecked, and I trust that the London brethren have some ideas to develop in connection with the situation. I hope you will be able to advise me in confidence of any development".

" REMEMBER CLAUSE 7 ".

We feel for our brother as we felt ten years ago, when we saw our Temperance Hall brethren being driven like sheep. Then, however, although only just in time, they saw where they were being driven: they forsook the " Clause 7" inventors, and heeded the counsel of Dr. Thomas and bro. Roberts—"Be not enrolled ".

Ah! in those days every Eligible had to fill up a "Form" and answer for himself; whereas, now, all he has to do, for ease and comfort, is to hide behind his Arranging brethren, while his Arranging brethren hide behind the Birmingham Ecclesia, who in turn shelter themselves behind their "Constitution". Not one of the Temperance Hall Arranging brethren has the courage of his convictions: they will shelve their Bible Class to face a hireling like Mellows, whom a babe in Christ could put to flight, but they dare not do likewise with one of their brethren, whom they profess to believe are deceiving the household. How unlike Paul— Galatians 2: 11.

And, what about the " shepherds " outside the Temperance Hall, who for years past have been writing letters warning the household of Birmingham apostasy? Samples of those letters are found in *Solemn Warnings*, but not one has been called in question! Now, in "danger's hour", where are the writers of those warnings? We commend to their notice, Christadelphian Hymn 58, verse 2. They admit heresies are afloat and that, since Birmingham lost bro. Roberts, things have got to a very low ebb— *"Attractions appealing to the flesh have a predominating influence. Propose some social affair . . . under the guise of ecclesial edification; What enthusiasm! What numbers attend! but, subject a discussion of matters vital to the Truth's welfare— What languor and lassitude and indifference—not one in ten deem it worth while to attend!"*

Our correspondent evidently has in mind the occasion when less than 100 of the ecclesia of 1300 attended an Annual Fraternal Meeting; and the 1200 absentees excused by the one, who, above all others, should have shown himself a shepherd.

THE CRY OF PEACE.

How can there be peace in a body where " real doctrinal differences " exist? Utterly impossible if such a body contains Christadelphians of conviction; division is inevitable, for, as bro. Roberts said, *"When heresy is proved, and every endeavour has been made to bring a brother (or an ecclesia) round, it is also clear that action must be taken by those who would be faithful to the Truth. If action is not taken, it is by those who are not themselves confident of their own position, or of the standard by which they gauge the tenets of another"*. Bro. Roberts denounced lax fellowship, mental reservations, clean-flesh heresy, substitution theories, oath-taking, tobacco-smoking, military service, special constabulary, whereas, with all these things rife, the present editor of the *Christadelphian* is " calling a halt " in the name of "peace". As another correspondent truly writes, *"This effort of peace, peace, fits in with the world's cry; and, so, destruction will come upon them, being careless for the keeping of that which has been placed in their trust by Him whose plan will succeed apart from our success or failure."*

These " friends of Birmingham " are walking in the ways of the false teachers of whom God said: —

"They have healed also the breach of my people lightly, saying, Peace, peace; when there is no peace"—Jeremiah 6: 14. (*Revised Version* and Marginal Reference thereof.)—F.G.J.

TO SOME OF OUR READERS. —" We have no objections to answer hostile arguments, or harmonize apparent discrepancies. This indeed, we are always anxious to do for the sake of the honest objectors, 'feeling their way'; but to make the *Christadelphian* a debating magazine is not within the scheme of our policy. There is a great and serious work in hand—the development, upbuilding, encouragement, and purification of believers in the Truth—and to this work we seek to stick as closely as possible, doing everything that will promote it, and avoiding everything that would weaken or obstruct it. Those who demur at this narrow line of action have nothing to complain of. We are only exercising the prerogative of a private individual. If they do not agree with it, let them strike out a course of their own". —(R. ROBERTS, in 1870; and so say the editors of the *Berean Christadelphian*).

John's First Epistle.—Chapter 3.

A Sunday Morning Exhortation by Bro. R. Roberts.

BELOVED BRETHREN AND SISTERS. —In this chapter we are presented with many enriching thoughts, the contemplation of which will greatly help us in the way that we are going. The very first sentence presents us with one of them. " Behold "—see, contemplate, look at the fact—" What manner of love the Father hath bestowed upon us that we should be called the sons of God." Yes; this is great love. Who are we by nature? The descendants of barbarians; the living continuation of the outcast Gentiles, who are "strangers from the covenants of promise, aliens from the commonwealth of Israel". What are we in ourselves? The momentary creatures of earth, part and parcel of the common substance of which the planet is constituted—transitory forms of life emerged from the dust, with countless myriads of other living things, and destined in the ordinary course of things to return thither again, and disappear for evermore. When we consider this, how heartily can we respond to John's observation: "Behold, what manner of love the Father hath bestowed on *us*, that we should be called the sons of God".

How precious appears that simple message of love which, by the Gospel, has emanated from God through the Apostles, calling the sons of earth to be sons of Almighty Power. Does it not fill us with a sense of our privilege, when we think of these things? And are we not helped to reconcile ourselves to the inevitable fact stated in the next sentence: "*Therefore, the world knoweth us not, because it knew him not*". To this we must reconcile ourselves. It is one of the most necessary parts of our discipline that we should accustom ourselves to the isolated and deprived position in which a person is placed who makes the promises of God the portion of his life, and the law of God his rule. Such a position has been the lot of every true son and daughter of the Almighty from the commencement. Not that everyone professing to be such has shared it. There has, all along, been those who "have a name to live and are dead"—Revelation 3: 1. Such are those who "live in pleasure". Paul declared such to be "dead while they live"—1 Timothy 5: 6. There is such a thing as choice in the matter. The scope there is for choice is the basis of responsibility.

Every man shall reap as he sows. Moses with splendid opportunities, both as to rank and wealth, "*chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season*"—Hebrews 11: 25. The real victory, in our own day, is where a man, for Christ's sake foregoes *what it is in his power to have*. There is no merit in compulsory submission. The grace of our Lord Jesus Christ lies here, that for our sakes he BECAME POOR. He LAID DOWN his life. No man took it from him—John 10: 18. It was voluntary. He might have lived; he might have been well off, and lived in wealth, insensible to the claims of his Father; but he chose to be poor and to die. He left us an example that we should tread in his steps—1 Peter 2: 21. There may be times when we are called upon to *lay down our lives for the brethren*—1 John 3: 16. In greater or less degree, it is in the power of all to choose great things or small things; pleasant things or bitter things. If for Christ's sake, we choose the worst, we choose wisely, however much worldly-wise professors may pronounce against it; for he that loseth his life for Christ's sake, shall find it; and he that saveth it shall lose it. Some choose to save their lives and their comforts and their reputation now, at the expense of what the Truth claims at their hands. Of such it is not true that "the world knoweth them not". The world knoweth them, and honoureth and delighteth in them.

But those who set themselves for the maintenance of "the blessed hope", and the law of righteousness connected therewith, find a different experience, namely, the experience of John and the early believers. The world will not recognize them; the world will have none of them—it will put them far away from its company. This is bitter experience for the time, but there is a sweetness behind. We know we are in the company of the Apostles who said the friendship of the world is enmity with God—James 4: 4. Besides, the fact is in itself a token for good, when we come to reflect on the situation. It is impossible to secure the friendship of anybody except on the principle of having like sympathies, or like interests. This is the basis of all friendship, whether individual or friendship in

society. If, therefore, we were to find ourselves getting on with the world, there would be evidence of moral identity with the world, and, therefore, of estrangement from God, before whom "the world lieth in wickedness". Those who are of God, will be affinitized to the things of God, insulated from the things that are of the world. As Paul puts, " They that are after the flesh, *do mind the things of the flesh*, and they that are after the Spirit, *the things of the Spirit*"—Romans 8: 5. The things of the Spirit are the seed of a glorious harvest, though like all seed, they look unpromising of such a result. "Glory, honour, immortality", will spring out of them in due time—Romans 2: 6-7. He that soweth to the Spirit shall reap life everlasting.

The things of the flesh are as poisoned treacle to the brainless fly. They are enticing and pleasant for the time, but pangs, corruption and death are in them, and will lay the fools on their backs at last. "He that soweth to the flesh, shall of the flesh reap corruption"—Galatians 6: 8. "If ye live after the flesh, ye shall die"—Romans 8: 13. What matters it, then, that the Truth brings suffering upon us at present—makes us current as fools—imposes upon us a social solitariness— thirsting for and capable of love and true society, but out of joint with the people around; living in the world but not of it; strangers and sojourners with the Man of Sorrows, who, before us, walked through the world without belonging to it: we can well reconcile ourselves to the adversities of our position, when we remember all that is involved in the wonderful fact that we are called to be "sons of God". Even in this present time, we are better off than the creatures of pleasure. No man is so substantially and everlastingly happy as the man whose faith and hope are in God. The "pleasures" of the world is not happiness. It lacks the first element of true enjoyment.

There can be no joy without the fear of God, the love of man and the answer of a good conscience. Happiness is the outflow of all the faculties in harmonious play. It is a quiet electric glow; it is not a thing that comes out in boisterous laughter: the joviality of the world is not the outcome of joy. It is the boiling over of folly into the fire of vanity, generative of deadly odours. As Solomon has it, "The laughter (or the joy) of fools is as the crackling of thorns under a pot". A very good simile; for when the thorns are burnt away, there is nothing left but ashes. Joy of the description desolates the heart, and leaves behind a sense of void and discontent. The quieter joys of sinners are no less enviable. The joy of ambition, the joy of avarice, the joy of sensuality, the joy of successful business, the joy of literary dissipation, are all joys that consume the subject in a slow fire of wretchedness and destruction at the last. Even the gratification of the intellect in the paths of science is a limited satisfaction. In all these, the mind is without a bottom, as it were. As John expresses it: "ALL THAT IS IN THE WORLD: the lust of the eye, the lust of the flesh, and the pride of life, is not of the Father, but of the world, *and the world passeth away*"—1 John 2: 16-17. But "joy in God", which is the privilege of saints, is a well of water through all the thirsty paths of life. It is a peace of God profound, passing all understanding filling the heart and mind. Such is our heritage in the Truth, if we sell it not by unfaithfulness. Therefore, we can afford to be looked upon as fools. We have that good part which shall not be taken away.

Our satisfaction has a solid foundation. We are not of the class who say, " We feel so and so; we cannot understand or explain it". We can touch the springs of our satisfaction; we can lay bare the secrets of our joy; we can say, "God has spoken; we know what He has said: we believe His Word, and therefore are we glad". Strong in this, we look at the world around, and see that that which is now will not be. A hundred years will suffice to blot out everything that now is—even the very houses, for houses are mostly built upon ninety-nine years' leases, because it is reckoned that at the end of that time they are worth nothing. The grinding process of time is at work everywhere, blotting out and destroying all the ways of man. The busy, pompous fools of the day may laugh and have it all their own way. They may jeer at the Truth, and blaspheme the God of heaven and earth. They shall soon be as though they had not been; their voices will soon be heard no more; their very names will be forgotten. They shall be chased away as a vision of the night. In view of this inevitable fate of all men by nature, is it not the highest type of folly to throw away *the chance* of so good a thing as that which is offered in the Gospel—namely, a restitution of our weak, worthless selves from the all-devouring grave, to be rendered incorruptible, and glorious, and powerful, and put into possession of life

unending, society immortal and unblemishable, joy ineffable, riches unsearchable, and honour everlasting.

We can even rejoice at the fact that the world knoweth us not. The world cannot know us; it could only know us if we live as they live, and if we lived as they live, we should not be the sons of God, The man of the world lives for himself and the present. His great motto is, "Look out for yourself; take care of yourself ". We need not wonder at this. If the future is kept out of view, nothing seems wiser than looking after your own interests. All around is a seething ocean of blighted and wretched humanity. The world's life is a scramble—a desperate competition for existence, and where existence is secured, it assumes the character of an armed selfishness. The evil is great— too great in its magnitude to be cured by mortal man; and if there is nothing but the grave for us all at the end, the very hopelessness of the situation would incline one to let the world entirely alone, and get away into selfish ease and quiet, to spend, in some kind of enjoyment "the short allotted span". Selfishness is the logical result of the world's philosophy; but when the Truth comes, it opens out quite another view, and supplies a new motive. It exhibits a plan in actual process of development for the regeneration of the world, and gives a man a personal interest in the work. It shows him Infinite Wisdom at the helm of human affairs, in all their embittered course, and causes him to feel himself invited to co-operate with Eternal Wisdom in its designs. It gives him the hope of seeing with his own eyes, the work triumphant, whether we live or die; and of himself sharing the blessedness for ages, covenanted for all the earth through Abraham and his Seed. It shows him Jesus, the King of Glory, in possession of the earth at the time appointed, the universal Master of mankind, in association with an order of men whom he has previously developed for himself, and who are to him in love, honour, obedience, and dependence, all that a wife is to a worthy husband, and much more than words can express, for he died for them, and has glorified them. It tells him that by faith and obedience he may earn for himself a position in this glorious community.

Seeing this, he says to himself, "all that I can accomplish, in this present time is not worthy to be compared with the good that is in store for those who please God; for however well I may succeed in life, I must, at the last, leave everything—but here is something that will be eternal". If he believe— this consideration begins to weigh, for he says, "I see that my relation to that future state will depend upon my present course, for the King of Glory, who was himself, in his mortal day, a man of sorrows and acquainted with grief, has said, "Except a man take up his cross, and follow me, he cannot be my disciple; if a man loves anything else more than me, he is not worthy of me". If the man be a truly reasonable man, he will give in to the force of this consideration, and begin to live with reference to the Kingdom of God.

The real thing is not now here, but in heaven and ahead. Our only safety in relation thereto consists in holding fast by the faith that is in God and Jesus Christ our Lord, which can only be done by the daily, and diligent, and unvarying study of God's Word. —R. ROBERTS.

NO HALF MEASURES. —"What is worth doing at all is worth doing well; and surely the Truth deserves the best treatment and the highest place. This it ought to have, so far as it is in the power of its friends to bestow it". —R. ROBERTS, 1871.

EPHESUS AND LAODICEA. —"The Laodicean state of a community is no reason why the Ephesian element should separate, IF the community acknowledge the faith, commandments and patience of Jesus Christ. It is only when they lend themselves to the destruction of these that separation becomes necessary ". — R. ROBERTS, 1873.

Sin and Sacrifice.

BY BRO. WM. SMALLWOOD, TORONTO.

(Continued from page 99).

PART 5.

Brethren Dr. Thomas and Robert Roberts have amply and Scripturally exhibited in their writings the true teaching of the Bible on the above subject. These articles are written in defence of their capable expositions. While regretting the necessity for controversy, the writer remembers that “earnest contention for the Faith” is the normal attitude of true Christadelphians—Jude 3; and this “contention applies to everything opposed to ‘the faith’.” That bro. Strickler’s speculations are opposed to “the Faith” is known to all intelligent in the Scriptures, who have taken the time and trouble to thoroughly examine what he has written.

In a letter recently received from an Australian brother, he says, “It is remarkable how the ‘Renunciationist’ heresy appears periodically in different parts of the household. We have had it to combat here for many years and we instantly recognised bro. Strickler as another advocate of it. It is a thousand pities that the *Christadelphian* is not more definite upon the question; its action is doing much harm.”

An intelligent brother from the United States, while in Toronto, recently voluntarily bore similar testimony regarding the essential identity of “Stricklerism” with “Turneyism.” * Bro. C.C. Walker, with reference to the same errors ten years ago, used similar language. He said, “The old errors of forty years ago are cropping up here and there in the Brotherhood all over the earth. They are all the more difficult to deal with now because they generally avoid the extremes of bygone controversies. We find ourselves in perfect agreement with the pamphlet just published by bro. William Smallwood on this particular matter of Sin and Sacrifice”—*Christadelphian*, 1913, p. 286.

*Edward Turney, of Nottingham, was the brother who, half a century ago, split the household by renouncing Christadelphian teaching concerning Jesus Christ having sinful flesh—hence the term “Renunciationism” or “Turneyism.” See the *Slain Lamb*, by bro. Roberts. —EDITORS.

More recently he (bro. C.C. Walker), has said that bro. Strickler, in his pamphlet, “has reproduced the errors that were introduced by Edward Turney fifty years ago.”

Yet bro. Strickler appears to be under the delusion that he has discovered new truth in the Apostolic writings, obtained a deeper insight into their meaning than any others have done since the Apostles’ days. Under profession of superior enlightenment, he rejects the teaching of Dr. Thomas and bro. Roberts on the “Constitution of Sin,” so ably expounded in their writings. He declares it to be: —

“A marvellous thing in view of the testimony of Jesus, which is the spirit of prophecy, that such a theory should ever have been invented as that of the bearing of physical so-called sin, as so much concrete substance as a sacrifice to redeem man from death”—*Out of Darkness into Light*, p. 85.

Again, he says: —

“And, here again, we repeat, if no sin, no offering for himself, *only an offering for those who have sins*”—*Out of Darkness into Light*, p. 69.

Concerning the truth of the matter, that he (Christ) offered for himself also for his own redemption from death, so plainly testified in the Word, bro. Strickler says: —

“It is what your leaders* have taught you, you have allowed those leaders to do your thinking”—*Out of Darkness into Light*, p. 69.

Edward Turney, in the Renunciationist Controversy, over fifty years ago, taught that Jesus in the days of his flesh, had a free or unforfeited life. Bro. Strickler’s teaching is similar. He writes: —

“Paul says in 2 Timothy 2: 6, ‘Who gave himself a ransom for all;’ and, Jesus says in Matthew 20: 27, ‘Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.’ What kind of life was this—a forfeited life? God forbid! Peter says, ‘But with precious blood as of a lamb without blemish, and without spot, even the blood of Christ.’ Again, Peter says, ‘Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.’ *The sacrifice that God required was one that was not itself in captivity to sin and death as the wages of sin*, so that when life was given it could be taken again, for the reason that death cannot hold it; it must be able to live again and die no more, as a demonstration to show forth that upon just and righteous grounds, those of the human family who have been justified by faith in Christ Jesus can die a natural death, and be raised from the dead to life eternal”—*Out of Darkness into Light*, p. 55.

*We have before us a letter written by bro. Strickler, in which he says, by “your leaders” he meant, among others, brethren C.C. Walker, H. Sulley, W.H. Boulton and G.F. Lake. Bro. Sulley also terms bro. Strickler, “enemy.” And yet, for the sake of peace, bro. C.C. Walker wants us to regard bro. Strickler as “fundamentally sound”! —F.G.J.

Regarding this fiction about Jesus having a “free” or “unforfeited” life, bro. Roberts said: —

“I will show you, before I am done, that he had not a free life, but bore our condemnation in his own person, as much as any of us, necessitating his death before he could be purified from the curse. This ‘free life’ is a thing you do not read of in the Scriptures; it is a mere invention; a plausible thing; an unproved assumption which is made the starting-point of the train of reasoning by which it is attempted to establish this heresy. If the initial fallacy is taken for granted, the false conclusion comes with all the appearance of irresistible logic. But, let the initial fallacy be perceived, and the whole argument falls to pieces like a rope of sand.

“The fallacy is two-fold. First, it is a fallacy to speak of ‘life’ as distinct from ‘nature.’ ‘Life’ is used by the Lord and by the Apostles in a way to cover the whole idea of existence, and not as an element of existence to be considered abstractly by itself. Thus the sacrifice of Christ is expressed variously as the ‘laying down of his life,’ ‘the giving of his body’—Luke 22: 19; ‘the pouring out of his soul’—Isaiah 53: 12; or, ‘the offering up of himself’—Hebrews 9: 25, as the case requires. All these literally mean his submission to death, and not the disentanglement of a so-called ‘life’ from his body for presentation to the eternal throne. It was ‘a body’ that was prepared for sacrifice, and not a ‘life.’ It was death, and not life that was required for the putting away of sin”—*Slain Lamb*, p. 8.

The following is also good and to the point: —

“Adam was condemned and we have the testimony of the Spirit that his condemnation hath passed upon all men. Now what is that condemnation? Is it a condemnation against the nature or against the life in the nature? Which? It cannot be a condemnation against the life in the nature: that is what immortal-soulism says; and, in this respect, the new theory makes an advance towards immortal-soulism. The abstract life in all nature is the same. Men and animals have all one breath. With God is the fountain of life. God is the life of all; and He giveth unto all life, and breath, and all things; and when death happens, the dust returns into the dust, and the spirit or the life returns to God who gave it. It is not the life that is condemned, for it is not the life that is the sinner. It is the person, the individual, the nature that is condemned, because it was the person, Adam, that was the sinner. Condemnation in

Adam means, therefore, that we are mortal in Adam: mortal in the physical constitution—the organization. Look at any of us when we are just newly born. Why are we mortal at that moment? We have not sinned.

“Why is it we are mortal, then? In what sense is the sentence of Adam upon us when we are born? Well, we are Adam’s organization. It is in the organization that the law of mortality resides. It is in the physical substance that the principle of death is at work. Hence the phrase ‘this corruptible.’ If the substance were not corruptible, ‘life’ would be ours for ever”—*Slain Lamb*, p. 10.

Edward Turney taught that the word “sin” was used in the Bible in the sense of transgression only. Bro. Strickler, in effect, teaches the same. Consider the following for example: —

“The Scriptures nowhere connect Christ with the word sin, only in its primary sense, and that at the time when he was made sin on the cross. We repeat here that the original word translated ‘sin’ in 2 Corinthians 5: 21 means ‘transgression,’ ‘guilt,’ and *it does not mean sin as a physical concrete thing*. Christ’s own human nature did not sin; he controlled it; in every point so far as physical substance was concerned he was made like his brethren, mortal, under the dominion of death. But, though in the likeness or exact sameness of sinful flesh—Greek, ‘flesh of sin,’ we have no right to say that his individual flesh was ‘flesh full of sin’ or ‘sinful flesh’...

“Christ had the same flesh or nature that in all others, save himself, sinned, therefore it was flesh of sin, of the same kind that sinned in others; but it was not sinful while he tabernacled in it”—*Out of Darkness into Light*, p. 84.

Bro. Strickler writes in a similar strain throughout his pamphlet. The length to which he is prepared to go in order to establish this fallacy is shown by the above quotation, in which he interprets 2 Corinthians 5: 21 in such a way as to make the Apostles teach that Christ was made a transgressor.

There is a strong contrast between such teaching and the Scriptural presentation of the matter. “The Truth,” as revived in our age, through the instrumentality of Dr. Thomas, harmonises all difficulties and apparently divergent testimonies. The confusion apparent in bro. Strickler’s teaching is largely due to his well-meant attempt to exclude Jesus Christ from the redeeming power of his own sacrifice. Once his true relation to his own offering is discerned, it gives us a simple central idea in which all the various expressions concerning his death converge.

The writer is not unaware of the fact that bro. Strickler has published another pamphlet, ostensibly to show that his teaching agrees with that of Dr. Thomas and bro. Roberts. No doubt, if pressed he could also produce a third to prove that his teaching is opposed to theirs, as he has said: —

“I can prove from their writings just what I believe and teach. I can also prove from the same writings something quite different”—from a *letter* to a U.S. brother.

The spectacle of an aged brother on the verge of the grave, cutting and carving up the grand God-given writings of these brethren, accepting what appears to fit in with his theory, and casting the rest aside, with the Judgment Seat looming on the horizon, and a group of his deceived and perplexed followers in the back-ground, is a sight to make the angels weep.

(To be continued).

Palestine and the Jews.

During the month of January, 1,840 immigrants entered Palestine, this is an increase of 175 over the figures of December. —*Jewish Chronicle*.

* * *

In recent months immigration' has somewhat changed in character, a large proportion of those entering the country being people with means. A substantial number are already founding new industries, and others are being readily absorbed into the labour market. As a result, there is, for the present, practically no unemployment among the Jewish population, and the number of non-Jews reported to be out of work has also decreased. —*Jewish Guardian*

* * *

The one hundred and twenty thousand Jews in Palestine, (this is the present favourite figure), own at least twelve million of pounds between them. That is a high average, surely a much higher average than most recipients of oral or written Palestinian appeals have ever suspected. Perhaps the statement of this fact will prove to be the first step in pressing Palestine out of its present unique position, as a land of dependence and demands, into a land sanctified—and there is more than one form of holiness in the catalogue of righteousness—by its independence and self-development. —Palestine Weekly.

* * *

The banks are just now swollen with cash, but it is the personal property of newcomers who will presently use it up for the purchase of home sites at fabulous prices, and then eagerly join in the world appeal for cash for Palestinian enterprise. *Tradesmen readily admit that they are five times as well off as they were at the beginning of the war. So this picture of Palestine which is never presented to the much petitioned public, is a conservative presentation of real conditions. —Palestine Weekly.*

* * *

Make Tel-Aviv your centre for the southern colonies. There are plenty of cars (except on Saturday) that will take you, for instance, to Rishon, where the wine is made. A ride in a Palestinian Ford on a Palestinian road, gives you a Palestinian appetite—the delirious excitation of a switchback is as nothing compared with it! Trust your driver, that is all! —*Jewish Chronicle*.

* * *

We welcome very cordially the views expressed by Mr. E. P. Hewitt, K.C., in the course of a lecture which he delivered last week at the West London Zionist Society on " Great Britain and the Palestine Mandate". For he did not beat about the bush in what he—a non-Jew be it said—understood by Zionism. It was to restore the Jewish people to the land in which they had had an illustrious past. That, said Mr. Hewitt, seemed to him a reasonable and natural ambition, and one that should have the sympathy of all fair-minded people, Christians in particular. And he proceeded to tell the Association that their ultimate aim should be that Palestine should become a Jewish State and that the Jewish nation in Palestine should eventually become a Jewish State. — *Jewish World*.

* * *

The Water Supply Department was handed over to the Jerusalem Municipality by the Public Works Department on the 1st April, 1923, together with all the existing waterworks, distribution system, etc. The total amount of water actually supplied during the period 15.2.23 to 15.2.24 was 49,078,260 gallons. The early requirements amount to 68,110,000 gallons, so that only 72 per cent. of the normal demand of the population could be met. It is hoped, however, that the further repairs to Solomon's Pools, and an increased rainfall this year, will help to improve the condition of the water supply. — *Palestine Weekly*.

* * *

The total number of connections on the 15.2.23 was 229 for 9874 persons and on the 29.2.24—178 for 11,665 persons. Several applications for connections had to be refused owing to the absence of mains in the streets where the applicants lived. There are also a great number of houses still solely dependent on their rainwater cisterns.

The approximate average daily supply at the standpipes amounted to about 34,000 gallons, issued for 25,000 persons; this supply was made free of any charge which might have covered expenses in connection with this service. —*Palestine Weekly*.

The unfortunate tourist who wanders up and down Palestine in charge of a guide will come home disappointed. I was once standing in one of the most thrilling spots in the world, a spot where Jews have poured out tears that would fill an ocean, the very sight of which sets the whole frame athrob (there, in Jerusalem, by the Wall of the Weepers), when a highly efficient guide appeared, followed by big-goggled Americans and bored Englishmen. He spoke: " This is the Jews' wailing place. These are African Jews, these Arab . . . those Russian". " Verint'restin' " muttered the Americans, turned on their heels, and within a minute were gone. They had "done" one of the sights of Jerusalem. —*Jewish Chronicle*.

* * *

It must be frankly admitted that Jerusalem will give you only in proportion to what you take. The lady who was disappointed with Jerusalem because the hotels were so bad, should have gone to Monte Carlo and not to Jerusalem. You must go with the spirit of the man in the play who went to Jerusalem in order to see Pithom and Rameses! Doubtless he did not see them, but equally doubtless is the fact that he was satisfied. You must go with the feeling that the Spirit of God hovers over the city, that its present appearance (of a meandering mediaeval Arab town) is of no importance, and that you are treading the very ground trod by Isaiah and Jeremiah, Nehemiah and Ezra; you are walking o'er the stones bedewed with the tears of the ages, that here is the earthly position of the Heavenly Jerusalem. Unless you can feel some such spiritual exaltation as this, Jerusalem will fail you. —*Jewish Chronicle*.

SMATTERERS IN GREEK. —" Smatterers are generally confident. With the superficial knowledge of a Greek Grammar, they are able by a dash of the pen, to settle disputed readings which men of research, who have spent their lives in the study of the original documents themselves, are unable to agree upon. When a man airs his Greek in the rabid style of this class, he gives us the best of reasons for leaving him to himself ". —(R. ROBERTS).

Unity of Faith.

The True Foundation of Peace and Love:

Exactly sixty years ago our beloved forerunner, brother Robert Roberts, was fighting, in his magazine, precisely the same battle that is now being waged by the *Berean Christadelphian* and those whom it is endeavouring faithfully to help and represent. Our worthy example in fighting those who were watering down First Principles and belittling the commandments of the Lord, was charged with being a disturber of ecclesial peace and a causer of divisions in the brotherhood. His reply to such is so applicable to our day and the conflict we are engaged in with the Temperance Hall "Reservationists" that no apology is needed for our reproducing the following from the pen of brother Roberts: —

"They lament division and lack of brotherly love throughout the professed brotherhood of Christ, but do nothing to supply the defects they deplore, beyond verbal entreaties to a contrary condition which is the most profitless kind of exhortation that can be given. It is like telling a man to be happy without alleviating the cause of his misery. Moral conditions spring from moral causes, and to educe the one, you must affect the other. Peace and brotherly love come from unity of doctrine as the basis of faith. We do not say men cannot be at peace with each other without doctrinal accord. Men may fellowship each other in many things besides the Truth; but this general principle may be laid down: —*men cannot be at peace without agreement*. There must be concord in reference to that which forms the basis of their union, whatever that may be. If it be business, they cannot hold together without identical interests and identical schemes. If it be plunder, there must be concert of plans before there is co-operation and peace in the gang. Pleasure shows the same principle; there must be identity in the modes of enjoyment before there can be mutual relish. Men can always "get on" when they are at one in that which acts as the link of their connection. These may seem low comparisons for the illustration of our subject, but they are to the point, in so far as they bring out the principle which suggests the Scriptural question, "How can two walk together unless they be agreed?"—Amos 3: 3. The principle holds good perhaps more strongly in matters of faith than anything else. The very essence of fellowship in such matters is *unity*. Peace comes from unity, and peace permits and fosters

growth of love; but neither peace nor brotherly love can exist apart from unity. Hence it was that Jesus could say, 'I came not to send peace on earth, but a sword'— Matthew 10: 34. His mission in its ultimate results is a mission of peace, and in his essential character, he is 'the Prince of Peace'; but all this peace is to come through the unity which he will establish between God and man, and in the establishing of this unity, there will be much that is the very opposite of peace. He will tread the winepress of the fierceness of the wrath of Almighty God and in doing so, 'destroy them that destroy the earth.'

"Jesus foresaw that the world would not receive the Truth, and that there would necessarily be established an antagonism between the world and those who did receive the Truth. 'Henceforth a man's foes shall be they of his own household.' In its perfect form, this antagonism results in death to those who are Christ's. While the flesh is supreme and has the power, it kills all who are of the Spirit. But, circumstances, providentially arranged, may prevent the flesh having its own way. On the other hand, the flesh may become a little modified in its manifestations by moral influences which may be remotely traced to the Word. In that case, the antagonism is not so hot; the World and 'the Church' get on better, though not in union. Sometimes, the World puts on the name of the Church, and there is external fellowship, but because perfect unity (unity of faith, of doctrine, of taste and affection), does not exist, there is not perfect 'peace and brotherly love', that is to say, if there are any true sons of God in the alliance. If there are none such, of course, there may be peace, because agreement even in apostasy will produce peace, even if it be the peace of a stagnant pool. But if there be true men in the rotten compact, there cannot be long peace or brotherly love. Incompatibilities will soon be manifest. The manifestations and doctrines of the flesh will offend the taste of those who are of the Spirit, and there will be 'division'; and father will be separated from son, and mother from daughter. Arid it is right that division under such circumstances should take place. Why should an unholy fellowship continue? What concord hath Christ with Belial? Why exhort to peace and brotherly love where the foundation of such conditions is wanting. The Apostolic exhortation is, 'Be ye ALL OF ONE: MIND, and live at peace'. There can be no living in peace without oneness of mind. The 'unity of the Spirit' ought to be kept in 'the bond of peace', but peace need not be expected where this 'unity of Spirit' is wanting.

"The unhappy features of the present crisis are owing to the admixture of error with truth, of worldliness with spiritual mindedness, and while these two elements co-exist—and they have always done so from the Apostolic age down to the present—there must be fermentation as of two opposite chemical principles. 'It must needs be that there be heresy among you.' 'It must needs be that offences come.' We need not look for anything else than division so long as there is no infallible hand to prevent the admixture of error with the Truth, and of the worldly-minded with those who truly consecrate themselves to God. Our duty is to 'contend earnestly for the Faith once delivered to the Saints.' This is the best way to bring about peace and brotherly love. It may cause division in the first instance, but among those who receive the Truth in the love thereof, it will lay a foundation for the wisdom which is 'first pure, THEN peaceable, easy to be entreated, full of good fruits.' Apart from this, exhortations to peace are not worthy of being listened to. The peace-at-any-price policy is as dangerous in matters of faith as in matters of politics. Peace ought not to exist where the One Faith is not upheld in its purity: and therefore we decline circulating an appeal to peace at a time when the Word of God is being corrupted and made of none effect through tradition. The appeal will no doubt receive currency elsewhere, as we perceive it has been sent to certain publications in this country and America which are by no means famed for their scrupulosity in such matters, but we decline to occupy space with it. It might not do much harm, but not being on the true foundation, it could do no good, and would therefore cumber the pages of a periodical which we strive to make 'a faithful Ambassador'"—(*The Ambassador of the Coming Age*, 1865, p. 283).

A Curious Advertisement.

The following is culled verbatim from the *Natal Advertiser*, for Wednesday, December 31, 1924.

FOUND.

A Codicil.

To whom it may concern, and to all whom these presents shall come, Greeting.

This Codicil to my last Will and Testament is to let you know that I have set aside for the Christadelphians and God's People is for service rendered and for service to come to be rendered for God's purpose. In other words, payment for said works because it is clearly stated in the Bible that the gold and silver is for God's services. I have hereto set my name and will not to allow any dispute to take place over this Codicil, which is added to my last Will and Testament.

ANNIE MARIA WOOD.

We ourselves both of us at the same time witnessed the signature.

Signed, R M.J. and S. P.

March 22nd, 1924.

P.S.—Upon receiving a stamped and addressed envelope a copy can be had from L. J. Johnson, P.O. Box 232, Durban— December 30th, 1924.

Gog and Russia.

Evidences which identify the one with the other.

By Bro. W. J. JEACOCK, Jnr.

An expounder of prophecy must tread warily, whilst the events of which he speaks are yet future; nevertheless, in this instance, a further consideration of the subject has brought to light such evidence that the case for believing Gog to be Russia appears stronger than ever.

There are a number of points upon which we can all agree, as a basis, *e.g.*, that there are to be, in the latter days, a partial restoration of Israel, an invasion from the North consequent upon Jewish prosperity, and the defeat of the invader by Christ and the saints, followed by the establishment of the Kingdom of God in Palestine. Most of us agree that the leader of the invading armies is Russia.

Ezekiel 38 is undoubtedly a prophecy still unfulfilled, for the events described in it are involved in Israel's latter day restoration. As we know, the details of these events are not confined to Ezekiel's prophecy, but the same powers are identifiable from other Scriptures also.

As an illustration, we can take the King of the North, described in the last few verses of Daniel 11. (That is the view of Dr. Thomas (*Elpis Israel*, p.379); but some brethren hold the view that Daniel 11 does not here refer to Russia. —G.H.D.) This King is identifiable with Gog, by at least eight points of similarity, *viz.*, he comes in the latter days—against God's land—to take a spoil—from the North—with horsemen—in alliance with Ethiopia and Libya— associated with the mountains of Israel— destroyed by Divine power. In the same way we see that the same people are referred to in the invading armies of Zech. 12—14; the Northern Army of Joel 2; the antitypical Assyrian; Jeremiah's whirlwind—chapter 25; and the confederacies of Psalm 83, Haggai and Zephaniah, the collective consideration of which gives a comprehensive picture admitting of little doubt as to our correct understanding of the order of latter-day events.

Thus we see that the power—whoever it may be—is a mighty modern nation with much cavalry, whose home is in a northerly direction from Palestine.

Ezekiel 38: 2, according to the English and American Revised Versions, and the Septuagint Version (in use in Christ's day), should read, " Gog . . . prince of Rosh, Meshech and Tubal " (the Doctor's translation, *Elpis Israel*, p. 424, is therefore amply confirmed).

If independent testimony is further required, let us quote a man who was not a Christadelphian, and certainly not likely to have a bias in our favour; Dean Stanley, a contemporary of Dr. Thomas, "The sentence ought to run, Gog . . . the prince of Rosh, Meshech and Tubal. The obliteration of it by the A.V. is one of the many remarkable variations of our version from the meaning of the sacred text of the O.T."—In an article in *Smith's Dictionary*, p. 1061.

This translation, therefore, has not been invented to suit modern times. Centuries ago, Jerome referred to it and raised the objection that Rhos was not mentioned elsewhere in the Bible. But this is a poor objection—there are very many proper names mentioned only once; at least two others in this same prophecy of Ezekiel.

Having determined the correct rendering of the text, how shall we identify the three names mentioned? There was no early patriarch named Rhos, but Meshech and Tubal are found amongst the sons of Japheth. Tubal is identified by Josephus—*Antiquities*, I., 6, 1, as occupying the land now styled Georgia, and whilst there are slight differences amongst authorities, all agree in placing him in the vicinity of the Black Sea. *The Koran*—says *Smith's Dictionary*, p. 205, places both Meshech and Tubal to the N. of the Caucasus. Armenia, part of which is now a Soviet Republic, is noted for its copper mines—one of the products of Meshech and Tubal—Ezekiel 27: 13. The same verse refers to the slave trade to which many ancient authorities testify; the most beautiful slaves coming from the region of the Black Sea.

We do not wish to enlarge these points now, only quoting sufficient to show that our opinions are not without foundation. Even if we proceeded no further, we should have to agree that Gog was a ruler in Russian territory, but when the ancient names are compared with modern Russia, Muscovy, and Tobolski, our opinions are made sure, for doubtless the original inhabitants of the Caucasus spread northward and were the ancestors of the modern Russians.

Moscow, on R. Moskwa, capital of Muscovy; ancient capital of all Russia and still the centre of its trade, copper being one of its most important items. A perusal of the advertisements issued by Arcos Ltd., the British agents of the Soviet republics, will show copper to be one of Russia's exports.

Tobolski, on R. Tobol—capital of Siberia—a land described by encyclopaedias as rich in minerals, not the least of which is copper. A Siberian missionary told Dr. Keith that there was no such word as Tobol in the Mongolian language—inferring that it had its origin in Hebrew. —From a lengthy article, well worth reading, in 1880 *Christadelphian*, p. 257.

Rosh—the chief of the three we have no option but to identify as Russia. It is not a freak identification, invented by Dr. Thomas, but one well understood centuries ago. Dean Stanley—*Smith's Dictionary*, p. 1061 says, " This early Biblical notice of so great an empire is doubly interesting from its being a solitary instance. No other name of any modern nation occurs in the Scripture". Even such an orthodox work as the *Speaker's Commentary* quotes authorities who say that from this word, the Russians are thought to derive their name. Gesenius, quoted in Dean Stanley's article just referred to, is even bolder. "He considers it beyond doubt that by Ros is intended the tribe on the S. of the Taurus, so-called from their neighbourhood to the Rha or Volga, and that in this name and tribe we have the first trace of the Russ or Russian nation".

The first definite mention of the Russians under this name is found in a Latin Chronicle, dated A.D. 839, quoted by *Bayer* (1726).

Bochart, 1640, whom the Doctor quotes—*Elpis Israel*, p. 425, says, " Ros is the most ancient form under which history makes mention of the name of Russia. It is credible that from Rhos and Mesech descended the Russians and Muscovites—nations of the greatest celebrity in European Scythia".

The Doctor further quotes a Greek historian who says, " It is related that the Russians whom the Greeks called Ros and sometimes Rosos, derived their name from Ros, a valiant man who delivered his nation from the yoke of their tyrants".

Ollier's Universal History (II., 154), in dealing with the origin of the Russians, says there is no information apart from Ezekiel 38, and quotes Gesenius and the Koran in support, as we have done.

There is an interesting note from the same writer (II., 159), speaking of the Huns who descended upon the Roman Empire from the Russian abyss, he says, " Some believed them to be the subjects of the Gog and Magog in the O.T., whose appearance was reckoned amongst the signs of the approaching destruction of the world".

Gibbon also records this belief (chap, 55, section 2), and, of course, ridicules it. He further records that an abbot of the 9th Century, "rejected the opinion and decided that Gog and Magog referred to heretics or spiritual persecutors of the Church", which only shows that the opinions of learned Divines of the 9th Century were no more to be respected than are those of their present-day brethren.

That such a belief existed, however, is of unusual interest, as it shows that over 1000 years ago, Gog and Magog were identified as a destroying power from the far North—the Huns were certainly terrible enough to justify this opinion.

(To be continued.)

“The Destruction of the Devil.”

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

PART I.

Not long ago there appeared in a small American paper, * an article purporting to have been written by bro. A.D. Strickler, of Buffalo, N.Y. It was entitled, “The Destruction of the Devil and his works,” by A.D. Strickler.

The article opened with these words: “In a recent publication it has been asserted that we deny the existence of the physical principle of sin in the flesh, styled the *diabolos*. The assertion is false.” This statement was followed by an ingeniously worded composition which left the reader in doubt as to what the writer really believed.

The article was given a prominent position on the first and second pages of a supposedly religious paper, in which the reader would not expect to find deception practised. Nevertheless, turning the pages over carefully, the reader is somewhat surprised to find a short item, removed by several pages from the article in question, where he reads the following: “Brother Strickler *wishes it made known* that HE DID NOT WRITE THE ARTICLE on ‘The Destruction of the *diabolos*,’ appearing in this number *under his name*.”

The reader pauses and reflects. “Bro. Strickler did not write the article”! But some one wrote it and affixed bro. Strickler’s name to it as the writer, which he was not, thus giving the article every appearance of being an attempt at forgery, frustrated only by bro. Strickler’s timely request.

What an artful device to an evil end is this. “Ah, that deceit should steal such gentle shapes.” But why stoop to such folly? “Truth never was indebted to a lie.” It is the declaration of inspiration that “no lie is of the Truth.” Truth is always straightforward, and brethren and sisters may rest assured that when the friends of bro. Strickler resort to such falsehood and misrepresentation in an effort to make him appear “fundamentally sound,” it is simply because they find his case fearfully embarrassing.

* Entitled *The Message*: a magazine which advocates the dropping of all contention, and the uniting in fellowship of divided Christadelphians—The Temperance Hall party, the Suffolk Street party, the Andrew-Williams party, the Bell party, the Ladson party, the Strickler party, etc. *The Message* is evidently bent on Peace first, Purity second (if at all). —EDS.

These friends of bro. Strickler’s tell us that he says the article is a good expression of his views. What narrow innocence is this. Of course it is as good an expression of his views as he could reasonably expect from those who differ with him, while despairingly wishing their representations were true. It were better for his friends not to appear to know so much about his views, than to know so much that is absolutely untrue.

If the article in question is a correct expression of his views, why was he so insistent upon disowning it? Simply because bro. Strickler knew it was not an expression of his own written views, which he has time and time again refused to repudiate.

Bro. Strickler is evidently in the hands of “friends” who would quickly repudiate him if he did not acquiesce in, and agree to, the adoption of the “pernicious tactics” that are obviously intended to deceive as to what bro. Strickler’s teachings really are. But we are wondering who is the perpetrator of this “literary fraud” which bro. Strickler disowns. Whoever he is, he has an agent in England (The “agent” hails from Bournemouth—judging by the postmarks on the wrappers. —EDITORS.) who has acted his part in this plausible deception, distributing the article freely, which he claims is “published by request,” and doubtless it is, at the request of the real writer, or the instigator of this propaganda of deception.

In publishing the article in England, the false claim that it was written by bro. A.D. Strickler was prefixed by the addition of the word “approved.” The change, however, is for the worse, because in itself, the change is an admission of crookedness, for while he would certainly approve of someone else writing the article, if it must be written, he was sufficiently cautious to disown it. The article was probably written by a person who desires to manage and control the affairs of bro. Strickler’s faith. But whoever the practical forger of bro. Strickler’s name may be, he should remember that—

“He who complies against his will,
Is of his own opinion still;
Which he may adhere to, yet disown,
For reason to himself best known.”

All who are guilty of participating in any way in such “pernicious tactics” should remember the case of Ananias and Sapphira; try and realise the seriousness of attempting such things, professedly under the auspices of the Truth, and humbly repent, confessing their sin.

(To be continued).

From our Post Bag.

TRADE UNIONISM.

Bro. Durston, of Bristol, writes: —

Having read bro. Mayhew's booklet, *Trade Unionism in relation to our Brotherhood in Christ*, and also holding deep-rooted convictions myself, that membership in a Trade Union should be avoided by every brother who meets on our basis, because, if it is not actually "a sin", it certainly "has the appearance of evil"; may I suggest through the pages of the *Berean Christadelphian* that the Brotherhood form a Committee of brethren to wait upon the Trade Union Congress when next in Session to state our case and to ask for Exemption from membership respecting the "Trade Union" applicable to the particular industry which any of our brethren may be engaged in: at the same time offering to contribute to some "Charity" the amount equal to what would be the Trade Union contribution. Maybe our Heavenly Father will give us favour in their eyes, that they may grant us our request.

Belonging myself to a very highly organized body of workers, viz., that of a railway employee, the time seems fast approaching when I shall— and perhaps many more brethren in other spheres of labour—either have to leave my (our) employment or "join the Union".

Perhaps other brethren will express their minds on the suggestion etc.

(Editorial Note: The suggestion appeals to us, and we shall be glad to hear from brethren affected).

* * *

ANOTHER TYPICAL LETTER.

Dear Brother,
Just a few lines to you from Bedford.

First of all, I am a brother who during the war, did over two years' service on a farm in accordance with the conditions of our exemption from military service. There is no one who has been more thankful than I for that God-provided peace in useful labour during those trying years, and as you often state in referring to the matter yourself—it was God-given, and God-blessed. I loved, and still love, your devoted service, to the great cause, which helped us to stand firm in that trying day, so that we can look back on such a period and feel we have been true in every sense to our Faith and loyal to our God : that though we could render unto Caesar the things that were Caesar's, no matter what the loss, yet to God we owe our bodies, and unto Him alone we must present them, holy and acceptable, which could only be done in the wonderful way He opened up for us. Therefore I have no sympathy with those who would have jeopardized the position and would have taken a path so contrary to the Word of God.

It has taken some time for the Bedford Ecclesia to come to grips with the matter, a disinclination to be disturbed; the inability of some to see how it affects us at all, the effort to make a stand, on well defined principles where those principles are at stake, has, of course, something to do with it. But the time has come when some of us feel that inaction can no longer obtain; that there has been enough delay, and that we—a few of us so far—must identify ourselves with that which is right. I have studied and re-studied the many books and leaflets, and there is only one conclusion to come to, though it has been a great mental struggle. —THOS. G. GASTON.

THE NORTH LONDON CIRCULAR.

We have received copies of the letter from the North London Ecclesia in which is described their method of "amending the present unsatisfactory conditions in the Household".

Sometime ago we received copies of another letter which advocated a very different method of "amending the present unsatisfactory conditions," a method which was so beautifully clear and simple that it could be described by one word—Revelation 2: 4; 2: 16; 2: 22; 3: 3; 3: 19. Christ, the Great Healer, urges the acquisition of White Raiment and use of Eyesalve. North London offers instead, a Whitewash Brush, and Bandages for the Eyes, as is explained in their "subsequent question" which reads: —*That printed statements from distant Brethren {the Colonies or America}, be regarded as the attitude of their authors, and that such attitude be verified by correspondence and then the fellowship of such be determined for the guidance of the home Ecclesias.*

It is impossible that this North London Movement can seduce any except those who find Matthew 10. 37 too hard for them?

John Bright Street, Birmingham.

A. H. BROUGHTON.

* * *

We take it as another attempt to bury the evil, instead of the Scriptural way, which is to root it out, that the whole body be not leavened. We also note the personal feeling towards Brother Viner Hall, in that it marks him as a troubler, terming the trouble the Viner Hall Trouble, whereas it is the *Birmingham* Trouble; or, in other words, the Davis and Pearce Trouble.

Shatterford.

H. PIGOTT.

* * *

ALMOST—BUT NOT QUITE!

Dear Brethren Denney and Jannaway, —Greeting in Christ. I am sending along the enclosed intelligence, which I am anxious will reach you in time for publication in the April magazine. We appreciate the help and strength given by the *Berean* to the fight, both here and in Australia, against the Strickler and Bell teachings. Praying for the Father's blessing upon our united efforts. —E. ALLWOOD.

The intelligence referred to in the foregoing letter is as follows: —

VANCOUVER "Grandview" Christadelphian Ecclesia, meeting at 1881 Grandview Highway. *Breaking of Bread*, 11 a.m.; *Sunday School*, 9.45 a.m. The following brethren and sisters have withdrawn from the I.O.O.F. Hall Ecclesia: —Brother and sister E. Allwood, sister Bennett, senr., E. Bennett, sister M. Derwin, sister B. Hall, sister Kate Livermore, and bro. and sister C. Pickles; in order to definitely reject current heresies, including those of bro. A. D. Strickler and of brethren Andrews and Williams. We have done this in a series of propositions to be included in the *Doctrines to be Rejected*. We do not tolerate the clean flesh theories of Australia, neither uphold the practice of fellowshipping those expressing serious mental reservations to the Basis of Fellowship. These and other matters having a vital bearing on our position are set out in a recently issued printed Statement, a copy of which will be gladly sent to all who desire. We welcome to our fellowship all who are opposed to present-day relaxations in regard to fellowship and doctrine, but wish it to be known that we have not passed judgment upon the complex situation existing in the Old Country ecclesias, and do not see how any at a distance can rightly do so. We prefer the *Berean Christadelphian*, because its intelligence columns stand out clear for Purity of doctrine and fellowship, whereas those of the *Christadelphian*, in our judgment, we regret to say, have not done so for some time past. —E. ALLWOOD, *Rec. Bro.*

(We regret we cannot insert the foregoing under our "Ecclesial News", the reason for which is found in the last but one paragraph. We have called bro. Allwood's attention to the condition of fellowship under the heading of "Ecclesial News", and have also sent him literature (the "Blue Book" and the "White Book", etc.) which we hope will enable him and those with him to see it is in no sense a "complex situation" but perfectly plain, in view of the simple facts. We hope they will get in touch with bro. Fenn and the other brethren in Vancouver who have gone into the "Trouble" and made the right stand. —EDITORS).

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.

BEDFORD. —71 Warwick Avenue. *Breaking of Bread*, 11 a.m. I am pleased to report that our little meeting now numbers fourteen. Bro. and sis. Charles Benson took their stand against "error" and joined us some time back, and the following brethren and sisters have recently followed their example: —Bro. and sis. George Benson, bro. and sis. Benjamin Bygrave, also bro. and sis. Edward Hart, of Flitwick, Beds. Sis. Betty Charman, who is now staying in Bedford, is also meeting with us, and although the above address has served its purpose in the past, we feel encouraged to look forward to the time when, in the near future, we hope to obtain a more suitable place of meeting, to enable us to witness for the Truth in this town. —W. H. COTTON, *Rec. Bro.*

BEXLEY HEATH. —*Co-operative Hall, Broadway. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 7 p.m. Thursdays: Bible Class, 8 p.m.; last Thursday in month, M.I.C., 8 p.m.* If the Lord will, we hope to hold our Annual Tea and Fraternal Gathering on Easter Monday, April 13th; Tea, 4.30. After Meeting, 6.15. All brethren and sisters in fellowship are cordially invited. Programmes will be circulated in due course. —H. A. MAYHEW, *Rec. Bro.*

BIRMINGHAM (John Bright St.). —*Bristol Street Council Schools. Sundays: 11 and 6.30. Wednesdays, 8 p.m.* We are sorry to report that bro. J. E. Robinson has severed himself from our fellowship by reason of his having joined the fellowship of the Temperance Hall, whom he admits are maintaining a disfellowship of faithful brethren and sisters contrary to the doctrine of Christ. Having allied himself with this community of unfaithful brethren—brethren who consent not to the wholesome teaching of Christ—he thereby becomes a partaker in their disobedience on the principle laid down in 2 John 1: 11, and therefore ceases from our fellowship: but we hope that in the grace of God he may realize his unscriptural position and retrace his steps. We have been upbuilt and aided during the month in proclaiming the Gospel by the following brethren: —Brother Daniel Jakeman, of Scott's Green; bro. Gates, of Coventry; bro. Elston, of Nottingham; and bro. Harrison of Lichfield. Date arranged for Fraternal Gathering: —Easter Monday, at the Shakespeare Rooms, Edmund Street. —ARTHUR H. BROUGHTON, *Rec. Bro.*

BOURNEMOUTH. —438 Wimborne Road. *Breaking of Bread, Sunday, 11 a.m. Bible Class, Thursday, 8 p.m., at 39 Frederica Road, Winton.* We have been encouraged since our last report by a visit from bro. Maurice Smith (Croydon), who ministered to our profit and upbuilding in the faithful word. Bro. G. H. Denney has also been with us, his stirring exhortation being greatly appreciated and helpful. We continue in the patient waiting for Christ, and pray that through serious meditation, others who desire to be faithful may be drawn out to join issue with us in our stand for purity of doctrine and fellowship. "The Lord knoweth those that are His". —J. WILKINSON.

BRIDGEND. —Wyndham Street. *Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesday evening, Bible Class, 7.30 p.m.* We are pleased to record the faithful attendance of bro. and sis. Ellis, Llwynypia. The awkward train service makes it inconvenient for them to stay to the lecture, but we are regularly comforted by the word of exhortation from bro. Ellis. The hand of sickness has been heavy upon us, and for several weeks we have been reduced to the services of the same one brother to carry on the lectures. We are not discouraged, however, by small meetings, but rather encouraged by the zeal of those who carry on the good work, and the knowledge that numbers count for nothing with God, but that we hold fast His Name and deny not His Faith. —W. WINSTON, *Rec. Bro.*

BRISTOL. —*Druid's Hall, 8 Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m. Lecture, 6.30 p.m. Wednesday evening, 7.30 p.m.* We have pleasure in reporting that the hand of God has been in evidence among us, particularly in blessing our efforts in connection with our New Hall, the average attendance of strangers has been five. Some have shown much interest, not only in attending our lectures, but also taking advantage of the literature we offer. A copy of *Elpis Israel* and *Christendom Astray* have been sold; another copy of *Christendom Astray* had on loan, while other smaller works have either been sold or given away. Sis. Cooper, of the Clapham Ecclesia, has decided to transfer her membership to the Bristol Ecclesia as her stay in this city appears for the moment to be indefinite on account of the illness of her mother. We heartily welcome her into our midst: this addition brings our numbers up to seven. We would point out to brethren and sisters (on our basis) visiting Clevedon or Weston-super-Mare for their holidays, that Bristol is in easy reach from either of these places, and that their brethren and sisters at Bristol will be pleased to welcome them around the Table of the Lord. Also if any "lecturing brethren" intend to spend their holidays at either of the places named, we ask them to kindly offer their services in this direction, as most of the speaking duties at present fall upon the shoulders of bro. Walker. If there are any who think they may be in a position to assist us in this respect, will they please communicate with us in time, so that we can make the necessary arrangements re advertising. We have been cheered by the company of the following brethren: —Bro. G. H. Denney, of London, who gave us faithful words of exhortation in the morning, and lectured for us in the evening, at the opening of our hall on Sunday, March 1st. Also bro. Stenner, of New Tredegar, who visited Bristol to undergo an operation at the Bristol Royal Infirmary. We are pleased to say that his operation seems to have been quite a success, and although still somewhat weak, yet he is hoping to return to his home on Wednesday, March 25th. —CHAS. R. DURSTON, *Rec. Bro.*

COCKERMOUTH. —Sister E. Fleming (formerly of Clapham) is living in isolation in this town, and would be pleased to see any, in fellowship, who may be passing through. Although age has now touched our sister, she is still busy trying to open the eyes of her neighbours to the good news of the kingdom. Her new address is Soulsby Court, Kirkgate, Cocker-mouth, Cumberland.

DERBY. —*Unity Hall, Room No. 9. Sundays: Breaking of Bread, 10.45 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Bible Class: Thursdays, 7.30 p.m., Room No. 15.* Since last report, our hands have been strengthened by the faithful service of brethren J. Elston, A. C. Simpson, J. B. Strawson, Nottingham; A. Cheffins, Sutton Coldfield; Viner Hall, John Bright Street, Birmingham; and W. E. Caulton and G. Lowe, of this Meeting. The Seed has been sown; the attendance of interested strangers is maintained. Our prayer is that it may please "The Deity" to bless the work. We had the pleasure of sis. Cheffins' presence at the Table of the Lord. Communications concerning Sunday School should be addressed to the Superintendent, bro. W. R. Laskey, 51 Lewis Street. —GEO. E. LOMAS, *Rec. Bro.*

DUDLEY. —*Christadelphian Hall. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday Class, 7.30 p.m.* Our numbers have been increased by the additions of bro. Aston (formerly of the Suffolk Street community) and sis. Smith, of Kinver, who put on the All-saving Name of Jesus by baptism on January 14th, 1925. She is the result of seed sown twelve months ago at Kinver. —FRED H. JAKEMAN, *Rec. Bro.*

GLASGOW (Shettleston). —320 *West Muir Street. Memorial Service, 11 a.m.* Please note our meeting is changed to morning as stated above, and will be held here, God willing, until better arrangements are completed for a hall. Brethren and sisters coming from a distance should notify us previously, until we get a permanent address. On March 8th we were visited by bro. Ask, of Leicester, and pleased to welcome him to the Table of the Lord. Bro. and sister Quin have intimated their intention to join the Motherwell ecclesia. We commend them to the brethren there. — G. E. LAISTER, *Rec. Bro.*

HARROGATE. —*Christadelphian Room, 2 Parliament Terrace, Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7 p.m., at Holmside, Borough Bridge Rd., Knaresborough.* We have been visited by bro. Viner Hall, who spoke to us cheering words of exhortation, and lectured on the subject of "The League of Nations: A Broken Reed, not Olive Branch". Syllabus - " War coming, not Peace; The League of Nations foredoomed to complete and abject failure ". The lecture was attended by one of the ladies of the League of Nations Union, who have a strong branch in Harrogate, and who spoke in favour of the League at the close of the lecture. A letter of protest from the hon. secretary of the Union also appeared in the *Harrogate Advertiser*, protesting against bro. Hall's lecture, to which he (bro. Hall) replied through the newspaper. Our meetings are held in the Harrogate Girls' Club, who are all members of the Union, and we appear to have raised a hornet's nest about our ears, as the hon. organizing lady secretary of the Girls' Club also wrote to the paper disclaiming all connection with the small sect which is allowed to hold its meetings at the Club, and has also requested us to omit the name "Harrogate Girls' Club" from our address. The storm, however, appears to have died down for the present, but we are hoping that good may result—at any rate the testimony has been delivered. — W. MOSBY, *Rec. Bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; Sunday School, 11 a.m., Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* Two have conformed to the requirements of the Gospel, and were baptised, viz., Mr. W. R. E. Davis, an ex-Sunday School scholar, and Mr. Raymond W. Parks (neutral), on March 2nd and March 8th respectively. We have gained by removal, sister A. M. Greenacre, from Bexley Heath. Our aged sister Sutch fell asleep on March 12th; she had reached the advanced age of eighty-three, and was ever ready to attend the meetings when able. She was only absent a short period prior to her death. Our sympathies are with her son, bro. Sutch. Her burial took place in the Norwood Cemetery on March 17th, in the presence of a number of brethren and sisters, bro. F. G. Jannaway presiding at the funeral. Our visitors have been: Bro. Parks and sister W. J. Whiting, bro. and sister Morse, sister M. Hayward, sister F. Whiting, bro. C. C. Redmill, and sister Clapucott. Brother H. M. Lee and Sister L. Hutcheson were united in marriage on March 7th. They have the best wishes of the Ecclesia in their new relationship. —H. E. PURSER, *Rec. Bro.*

LONDON (Croydon). —*Gymnasium Hall, 117b High St. Sundays, 11 a.m., 6.30 p.m. Bible Class: Thursdays, 8 p.m., Horniman's Hall, North End, West Croydon.* We have gained by removal, bro. A. Charman, late of Tier's Cross, Haversfordwest, Pern. —ALFRED J. RAMUS, *Rec. Bro.*

LONDON, WEST (Gunnorsbury). —Ivy Hall, Wellesley Road. Sundays: 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m. We held the Fraternal Tea and Meeting on February 28th, when we were much encouraged by the support of so many brethren and sisters, about 140 being present. We listened to four upbuilding addresses under the subject of "Rejoice in the Lord, O ye righteous; for praise is

comely for the upright". We have had the company of sister Gates of Coventry, and sister Bath of Clapton, at the Table of the Lord. —W. E. EUSTACE, *Rec. Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road, opposite Technical Institute. Sundays: 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays, 7 p.m.* We are very pleased to announce that bro. F. G. Jannaway will, God willing, visit us on April 18th and 19th, when on the 18th, in the evening at 6 p.m., he will speak to Christadelphians only on "The Birmingham Trouble", and on the 19th will exhort and lecture. We have sent invitations to neighbouring ecclesias to attend. We are looking forward to a refreshing time. It is hoped that those brethren who think we have taken a wrong stand will be present at the Saturday meeting, and put questions to bro. Jannaway. —D. M. WILLIAMS, *Rec. Bro.*

OLDHAM. —*Co-operative Guild Room, Greenwood Street, Huddersfield Road. Breaking of Bread, 2.30 p.m.; Lecture, 6.30. Bible Class; Wednesdays, 7.30, at 140 Werneth Hall Road.* We held our Annual Fraternal Gathering on March 14th. We had the company of brethren and sisters from the following places: Ashton-under-Lyne, Bacup, Crewe, Halifax, Ilford, London, Liverpool, Manchester, Pemberton, and Whitworth. Forty-eight brethren and sisters were present at the evening meeting, when exhortations to faithfulness were given upon the theme, "The Brethren of Christ". "In Tribulation" (bro. W. H. Trapp, Ilford); "In Glory" (bro. G. H. Denney, London). We were glad to hear our brethren, whose exhortations will long be remembered by those who were present. Our thanks are due also to the following, who have assisted us in the work of the Truth: bro. W. Rothwell, Liverpool; J. Winstanley, Pemberton; and W. H. Trapp, Ilford. —A. GEATLEY, *Rec. Bro.*

SOUTHSEA. —*10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread, 6.30 p.m. Thursdays: Bible Class, 8 p.m.* We have had the pleasure of the company of bro. and sister Lindars, of Ropley, on the 8th inst., and our bro. C. H. Lindars again visited us on the 22nd inst. We were much encouraged by their company and fellowship, and heartily hope any brother and sister passing this way will avail themselves of the "lightstand" in this corner of the vineyard, knowing that the days are quickly flying, when he who shall come, will come, and will not tarry. —A. G. CORDER, *Rec. Bro.*

WALSALL. —*12 Edward Street.* It is with great pleasure that I report that two more from the Walsall Ecclesia (allied with the Temperance Hall Birmingham), have come out from their apostasy, namely, bro. and sister Alic Cole. It is the lack of realizing the importance of the written Word of God, and the principle involved, that more do not make a stand for the faith once delivered to the saints. What a rueful day when the message (and it may be soon) will ring through the earth, "The Lord is come", for those who have allowed themselves to be influenced by the opinion of man in preference to the Word of God. It is, however, encouraging that our Heavenly Father has opened the eyes of bro. and sister Cole through His Word (that He has magnified above His Name), and I trust more may follow. —A. M. JORDAN, *Rec. Bro.*

CANADA.

MONTREAL (Que.). —*Allies' Hall, 284 Charron Street, Pt. St. Charles. Breaking of Bread, 11 a.m.* We deeply regret the death of our aged sister E. Harper, formerly of Birmingham, England, ecclesia, who passed away on February 5th, and was laid to rest on the 9th, bro. Baines doing what was necessary at the funeral, and speaking to the strangers present of our hope and faith. As sister Harper was a mother in Israel, and ever an example to all of patience and faith, and an example in the Truth, she will be greatly missed by all. She died in the hope of a better resurrection, and we hope she will reap that great reward at our Master's return. Kindly insert the writer's address for the benefit of those who might be coming this way: 701 Wellington Street, Pt. St. Charles. —J. V. RICHMOND, *Rec. Bro.*

VANCOUVER, B.C.—*Breaking of Bread, Sunday 11 a.m. at 2360 Frederick Avenue, Burnaby.* I am pleased to report another addition to our number. Bro. W. Grimes having satisfied himself that our

attitude in these troublous times is the Scriptural one, applied to our meeting for fellowship, and was welcomed to the Table of the Lord on Sunday, February 8th. —W. B. FUNN, *Rec. Bro.*

UNITED STATES.

LOS ANGELES (California). —*Benevolence Hall, 10th and Olive Sts. Sundays: School, 9.30 a.m.; Worship, 11 a.m.; Lecture, 7.30 p.m. Thursdays: 7.30 p.m., Concord Hall (same building).* On New Year's Day we held our usual Fraternal Gathering. "The Voice of God in the Psalms" was the theme of addresses by bro. A. Lees (Santa Barbara), bro. E. Round (Los Angeles), bro. A. Wolff (Pomona), bro. B. A. Warrender (Los Angeles), and bro. J. R. Young (Pomona). After this spiritual feast, about 200 sat down to partake of refreshments, which was followed by a programme of singing and recitations arranged by the Sunday School, and the distribution of prizes to the scholars. God indeed is mindful of His children, and such gatherings are helpful to us on our way to His Kingdom. May the voice of God be our guide through the remaining days of our probation, is our earnest prayer. We are pleased to be able to report the baptism (on December 3rd, 1924) of Mrs. Emily Wright, daughter of our sister A. Bain; also on February 18th, Howard (19) and Lois (17) Magill, son and daughter of our bro. and sister H.H. Magill, and scholars of the Sunday School. May they run faithfully the race set before them, and receive the crown reserved for all who love and obey God. On December 23rd, bro. S. M. Livingston was married to sister Marjorie Lees, of Santa Barbara, and on February 20th, bro. L. Norwood and sister Kathleen Hughes were united in marriage. They have the best wishes of the ecclesia in their new relationship. Death has again been in our midst. Bro. G. Harmer, age 65, fell asleep in Jesus on January 31st, and was buried at Pomona on February 3rd. Bro. J. R. Young spoke appropriate words to a large number of brethren and sisters and friends. Our sympathy goes out to sister Harmer and family in their sad bereavement. We have lost by removal, bro. and sister MacDonald to Pomona, and bro. R. R. Livingston to Santa Barbara. It is with regret we report withdrawal from bro. and sis. E. R. Fisher for long continued absence from the Table of the Lord. At a recent election by the Ecclesia, the writer was appointed to the office of recording brother, and attention is called to the address mentioned below, where all ecclesial communications should hereafter be sent. For the information of some, we wish to make known the following: At a special meeting of the ecclesia, held October 5th, 1924, and which was convened to pass upon proposed changes and additions to the *Constitution* and Doctrines to be Rejected, submitted by the Arranging Brethren, the following was unanimously approved: —"Insert after the heading, 'Doctrines to be Rejected' the following: 'Fellowship cannot be extended to anyone who holds, teaches, fellowships, or countenances any of the Doctrinal heresies referred to below.' '35, which now reads, '35. —That we are at liberty to serve in the army, take part in politics, or recover debts by legal coercion', change to read, '35. —That we are at liberty to serve in the Army, Navy Police Force, or any Service whatsoever requiring the Oath of Allegiance or use of force. 36. —That we are at liberty to take part in politics, or recover debts by legal coercion'". —JAS. C. M. SHARP, *Rec. Bro.*, 2725 So. Rimpau Blvd., Los Angeles, Calif.