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The Berean CHRISTADELPHIAN

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

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

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

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CONTENTS		Page
Dr. John Thomas, (Christadelphian) His Life and Work	201
The Bible Wholly Inspired and Infallible—	204
No. 117. — The Magnificence of Babylon		
Editorial ... ..	...	208
1 Corinthians 12: 2 (R. Roberts) .....	.....	212
Sin and Sacrifice: Part 7 (Wm. Smallwood) .....	.....	215
Palestine and the Jews ... ..	.....	219
The Destruction of the Devil (B.J. Dowling) .....	.....	221
Sinai to Jerusalem .....	.....	224
James 1: 14 .....	.....	226
Gog and Russia	230
From our Post Bag.....	233
Ecclesial News	234
Paragraphs.....	229, 232

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Notes.

C.W.—We welcome such constructive criticism as yours; so refreshing and helpful in the midst of so much mere fault-finding. Most of the fault-finders make manifest they have axes to grind. Some accuse us of being man-worshippers because we give Dr. Thomas the place of honour every month, and always choose the exhortations of bro. Roberts for our "Sunday Morning" pages. Another is cross because we exclude his "flat earth" conclusions; and another would have us print "evidence" that Christ cannot return to the earth for another five years; and others want us to denounce the increase of motor cars in the brotherhood, and the "bobbing" of hair by sisters; etc., etc.! Certain, we cannot please all.

C.B. AND OTHERS. —Conferences, at which delegates from ecclesias attend to adjudicate for their own and other ecclesias, we will be no party to. The "London Standing Committee" was nothing of the kind; it was purely a London Committee to give a lead when, as bro. F. W. Turner rightly said, "Birmingham and the Christadelphian utterly failed to do their duty". Let each ecclesia take the responsibility of deciding its own course of action, and act accordingly. Fraternal Gatherings—by all means; but Conferences, Synods, Councils, and the like, No; not at any price.

C.F.—We heartily endorse your remarks concerning the vital importance of "a sound and thorough understanding of the doctrine of the Atonement", on the part of every Christadelphian. Failure on the part of some Examining Brethren has led to the present Apostasy. Not only in America and Canada have whole ecclesias been "carried away" with the heresy, but the same is making headway in "Temperance Hall Ecclesias" in our own country, through the editor of the Christadelphian declaring the advocates "fundamentally sound". Bro. Smallwood (whose articles close this month), and bro. Dowling (whose articles finish next month), have rendered the brotherhood yeoman service; and although we shall be glad of the space for other matter of importance, we do not regret a single page. (So wrote bro. Roberts, fifty years ago, after two years' fighting a similar heresy).

BRO. J. V. RICHMOND, 701 Wellington Street, Montreal, Canada (and many others), want Christadelphian Answers and Christadelphian Treasury. Can any of our readers oblige? (There are 5,000 somewhere).

L AND OTHERS. —Please do not write and accuse the authors of the Blue and White Books of printing lies, and in the same letter withhold permission to reveal your name. It is mean. Of L. we ask, where is your evidence for telling your Colonial brother that in England a munition-maker had to take an oath equally with a police constable? It is not true, and you know you have no evidence!

YES. —Yes, the sentence "Bills of Excommunication " was a Printer's "Bull".

AUSTRALIA AND NEW ZEALAND. —Bro. J. Hughes, of 55 Glenhuntly Road, Elsternwick, Vic, Melbourne, is now definitely "with us". He will be glad to hear from brethren and sisters in Australia, New Zealand, and Tasmania, who have "come out" from Birmingham Apostasy.

A DAY IN THE THAMES VALLEY. —The Annual Outing of the South London (Clapham) Ecclesia and Sunday School will, God willing, take place on Saturday, June 27. Free Trams to and from London (9 a.m. 7 p.m.), as usual. The Pavilion in Bushy Park has been reserved wholly and solely for the party. Programmes can be had from bro. F. G. Ford, 7 Eatonville Road, Upper Tooting, S.W.

C. LADSON. —Your note that "two more have joined us from John Bright Street" duly received. You would withhold such boasts were you to see the letters from some whom you think are "with you" because they ally themselves with "Temperance Hall". In a letter just received the writer apologetically explains that by forming one of the ecclesia he is able to witness against its apostasy. He writes, "It is not much pleasure that I have had (or happiness) in the Temperance Hall, and I should not be sorry to leave it; it is a hotbed of lies, envy and hatred . . . private interests . . . There is, however, a duty to Christ we all have to consider: shall we run away from the sin or shall we stay and fight it?" Similar excuses are made by ecclesias for remaining "with Birmingham". One of the largest, is now requesting us to return and help them "purge the brotherhood" Yet your Christadelphian claims you are "all of one mind".

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SIXPENCE.

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

CHAPTER 18.

Much of the opposition to Dr. Thomas in the controversy referred to in our previous chapter owed its virulence to the attitude of the Doctor on the question of re-immersion. On this point the Doctor expresses himself thus in the Herald of the Future Age, Vol. 3, p. 125: —

"We do not say that the war began; it had commenced several months previously. The question which began the strife was, Does immersion, predicated on ignorance of the doctrine of remission, impart to the subject remission of sins? Mr. Campbell had already published, that 'the popular immersion was no better than a Jewish ablution'; and he had declared to us in a letter, that he had himself re-immersed individuals, but always upon their own application, and 'with all attainable privacy', because of the cry of Ana-baptism, which had always been injurious to the Truth, and that there was no difference between us on this subject except as a matter of expediency.

"After such admissions as these, it was obviously impossible for Mr. C. to maintain successfully his opposition to us on this ground. He had subjected himself to 'expediency'; we, however, acknowledged no such lordship; our rule being, that it is proper to advocate whatever is true. But Mr. Campbell was champion of a squad of preachers, whose baptism, from their own protestations against their former co-religionists, was evidently no better than a Jewish ablution. They preached a baptism they were not themselves the subjects of; and there was no one to disturb their drowsy consciences on this matter but the editor of the Apostolic Advocate. They could not silence him by Scripture or argument, and to the time of the thirty-four questions they had failed to affect him by clamour. Hence, these questions came as a god-send to these preachers, who preached baptism for the remission of all men's sins but their own. Our correspondent has caused us to turn our attention to the question concerning infants, Enoch, Elijah, Moses, etc.

"The article thus elicited was as a spark to the ecclesiastical electricities whose combination shook the heavens with its thunder. The questions were magnified into a creed and test of fellowship; others fancied they saw in them infidelity and Atheism; some declared them to be untaught questions and speculations; and others consequently prophesied that we should be an infidel in six months! Henceforth, they said very little about re-immersion, being but too glad to find something to fasten upon by way of a foil to that. They now appealed to materialism, soul-sleeping, and no-soulism. This process not being sufficiently rapid, they attacked our character, and denounced us for everything villainous and unholy. All this failed in its desired effect. Instead of intimidating us and putting us to silence, it only roused our determination to comprehend the subject; if wrong, to get right; and when righted, to defend the right, maintain the right, and overthrow the wrong, or perish in the attempt.

"The battle being thus forced upon us, not upon a field of our own selection, but on ground chosen by the adversary, we were involved in a discussion of minor and comparatively unimportant points, such as the destiny of infants, idiots, and pagans, the last end of the wicked, etc. These are details, or consequences, resulting from a great principle, not the principle in itself. The opposition strove to keep this out of sight, and to make it appear, if possible, that what we contended for was the non-immortality of the soul, the non-resurrection of infants, idiots, pagans, and the annihilation of the wicked, 'as the pith and marrow of the Gospel'! ! Here is where their hypocrisy, dishonesty, or ignorance beams forth as the meridian sun. We were long detained campaigning in the chapperal of these diminutive growths from the parent stock; nevertheless we gradually acquired experience in the art of war; and came to understand well the character and capacity of the men with whom we had to do. Their attacks compelled us to defend points which might have been neglected. The result of the whole has been that, from being assailed, we have become the assailant; and, without boasting, the facts show that, having driven in their outposts, their camp is now besieged, and they are put to it to prove that they are upon Apostolic ground at all. This makes some exceedingly mad; others are disposed to meet the crisis calmly and dispassionately; while others seem to be dumb with astonishment at the turn which affairs have taken".

One or two correspondents whose letters appear in the Apostolic Advocate for February, 1836, treated the Doctor's queries in a candid and reasonable mood. One of these, " A. R. Flippo, Caroline", "found many valuable considerations embraced: some of which were entirely novel to him". Nevertheless, he saw difficulties which he duly presents, viz., the cases of Enoch and Elijah, the thief on the cross, Stephen's dying words, "Spirits of just men made perfect", etc. From the Doctor's answer to these, we make the following extracts: —

"The thirty-four queries were propounded as interrogatories merely, and not as things proved. But I will assume that they are true and inconfutable, and in their behalf, proceed to combat your antagonistic positions.

"First, then as to your adopted phrase 'the spirits of just men made perfect' . . I perceive that you believe, that what your side of the question calls 'spirits of just men' are by death, separated from the bodies of just men, and by some means, 'on angels' wings', perhaps, immediately wafted away to what orthodoxy calls 'heaven'. Well suppose we grant it, seeing that the Scripture speaks of body, soul, and spirit, and seeing that the body returns to dust, pray tell me, my dear friend, what becomes of the soul? You have provided a place for the body, and a home for the spirit, but you have left the poor soul a wanderer without a habitation in some 'undiscovered country', from whose bourne no traveller returns. You will say, perhaps, that soul and spirit are significant of the same thing. I admit that they are so used, and I claim the benefit of the admission for the term body, as equally significant of the whole man, comprehending within it the other two. Hence where you have placed the spirit and the soul, the body must be, or if you consent not to that, where fact places the body, there the spirit and soul must be at rest, till the trump of God calls them forth from the grave to a new and eternal life. Now why not be contented with the Apostle's illustration of this matter? He compares

man—a whole, not one or two-thirds of a man—when deposited in the grave, to a grain of wheat, or any other grain sown or planted in the earth. Turn now to 1 Corinthians 15, and mark well his reasoning upon this beautiful analogy. 'What you sow is not made alive, or reproduced, except it first die'. Now, in sowing, you do not sow the body that is to be produced; you do not take a sheaf of wheat under your arm, and scatter each body of wheat, comprised of root, ear, and grain in the ear, over the field; no, but you so broadcast the naked grain, previously separated from the ear. Just so is the resurrection of the dead. They are sown animal bodies, they are raised spiritual or incorruptible bodies. Permit me to enquire, Is not grain under certain conditions, resolvable into body, soul, and spirit? The body is the grain as thrashed from the ear; the soul, the germ, the spirit, that which is produced by distillation. Would you call whiskey, rye? No, but is not the whiskey contained in the rye? Yes, Cut the germ, the blood, or soul of the grain, would you call that the grain? No, deprive the grain of its spirit and germ, would you call what is left, the grain? You perceive then in order to constitute a grain of wheat, the body, the germ, and the spirit are all necessary. Well then, a perfect spirit of a man is no more a perfect man than the perfect whiskey is perfect rye. Would you send an imperfect man—that is, the third part of a man—to heaven, where you acknowledge that no imperfection can enter? Again, Paul says, and all botanists know he is correct, that the grain will not be reproduced except it die. Will you say that the spirit and the soul of the grain leave the body, and that when they rise above the ground, a re-union of body, germ and spirit takes place in order to produce that effect? No. Well it is just as unscriptural, and therefore irrational to say that a similar re-union is necessary to the resurrection of the dead. . And what do you think will be the cause of the resurrection of the animal human world, when the spring time of human existences shall arrive? Do you suppose it will be caused by myriads of disembodied ghosts rushing from heaven to earth, to search each one for his old clay tenement? Ha, ha! my dear friend, what a Papistical conceit you have fallen upon! What a scramble there will be among the ghosts to get out of hell, purgatory, and heaven, to look after their old mortalities! What a whooping of fiends, what a squalling of sprinkled babes, what a gabbling of old wives and priests—why methinks when the gates of the Protestant and Papal shades are flung open, the road from these umbrageous regions will present to the calm, unimpassioned observer, perhaps the most vivid picture of a protracted revival that ever was witnessed on earth, either among the howling dervishes of Mahomedism, or the equally riotous devotees of Protestant camp meetings, etc."!

The appearance of this reply to Flippo only added fuel to the fire. Mr. Campbell was bitterly chagrined that a co-worker in "the Reformation" should promulgate ideas so ultra-heterodox, and so calculated to jeopardize the rising popularity of the movement. To counteract their effect, he published an article, in conversational form, entitled "Conversation at Thomas Goodall's". In this conversation the Doctor's articles on the mortality of man were freely canvassed. A Mr. Wickliffe (supposed to represent Mr. Campbell) acting the part of the Doctor's confutor, and a Mr. Payne undertaking to explain the views to be confuted—a duty for which his part in the conversation shewed him to be unqualified. Catching up the idea, the Doctor, by way of reply, published "A dialogue between three friends on men and things", from which we shall give extracts next month.

(To be continued).

The Bible wholly inspired and infallible.

No. 117. —The Magnificence of Babylon.

Many attacks have been made upon the book of Daniel on the score that it over-rated the glory and magnificence of the City of Babylon. The spade of the excavator revealed a great deal of information during the past fifty years confirming Daniel's statement, but in spite of this, only recently Higher Critics have boldly assailed the prophet whom our Lord himself commended.

In the autumn of last year, however, a great American newspaper, the Philadelphia Public Ledger, published the news of another discovery of the greatest importance. Quoting Daniel 3: 1, it says: —

"A story of Babylonian magnificence which throws into the shade even the foregoing account from the Old Testament of a golden statue ninety feet high, has just been translated at the University Museum in Philadelphia.

"Heretofore some historians have attempted to discount the Prophet Daniel's account of Nebuchadnezzar's profligate use of gold, but the new narrative confuses them by furnishing the Babylonian King's own recital of just what he did with tons of gold, silver, bronze and precious stones in the way of decorating the boats and the temples of his gods.

"No more amazing discovery has been made about ancient Babylon in the hundred-year history of archaeology. According to facts now made public, science has been in possession of a fairly detailed description of that famous city for at least thirty-five years. During all of that time a large barrel cylinder has been on display at the University Museum. It contains three columns of writing in cuneiform script, each ninety-six lines long. A translation of this message reveals that it was written at the order of Nebuchadnezzar himself. But for nearly half a century explorers have been hunting for just such an account, unaware that it was already in their possession.

"The cylinder's contents were translated recently by Dr. Leon Legrain, curator of the Babylonian section. He explains that although it was one of the first pieces in the now large collection of Babylonian records at the museum, it was assumed by preceding curators that it was a parallel of a relatively unimportant tablet in the British Museum.

"Since translation of cuneiform script is a tedious operation, no one, heretofore, took the trouble of examining it in detail until Dr. Legrain was moved to study it in order to complete the museum's catalogue.

" 'This hollow barrel of clay is an original document', says Dr. Legrain, 'compiled probably shortly after 586 B.C., by order of Nebuchadnezzar, the King, with a true regard for posterity, and buried into the foundation of a temple. Its description of the gorgeous temples of Marduk and Nabu, and of their splendid furniture, especially of their state boats adorned with gold and precious stones, is of great interest and strangely like the story of the prophet.

" 'The publication of the text will provide new details on the sumptuous temples of Babylon and Borsippa, and particularly on the boats decorated with gold, lapis lazuli and alabaster, and shining on the clear surface of the Euphrates like the constellations in heaven. In these state boats the gods would ride in procession during the feasts of the New Year over river and canals between Babylon and Borsippa, for the admiration of the people crowding on the shores, among whom many a captive Israelite and likely the Prophet Daniel would stand, sore at heart, and looking with abomination on these pagan splendours.'

"Nebuchadnezzar's account begins with a recital of where he got the gold and other decorations for the temples and boats of his gods. It was evidently loot from a score of surrounding tribes which had been made subject to him by force of arms. 'I counted all these lands unto my dominion', says Nebuchadnezzar, 'and the lord Marduk, my lord, delivered unto me silver, costly precious stones, huge cedar trees, a heavy tribute, magnificent presents, products of all countries, treasures of all habitations. I had them brought in Esagila and Ezida, before Marduk, the great lord of the gods, and before Nabu, his dutiful son, who loves my royalty. Nabu and Marduk looked with favour on me and intrusted me solemnly with the embellishment of the city and the restoration of the temples'.

"With this grant from the gods, Nebuchadnezzar set to work. He asserts that he covered four temples with 'shining gold' as follows: —

"Esagila the awe-inspiring sanctuary, the palace of heaven and earth, the house of delight; Ekuā the shrine of the Enlil of the gods, Marduk; Ka-ushduglisug the gate of Zarpanit's shrine; Ezida the abode of the gold of all the kings of heaven and earth, the shrine of Nabu of the temple court I covered with shining gold and let shine like the day'."

Nebuchadnezzar also restored the Ziggurat of Babylon, known as Etemenanki, and to the modern world as the Tower of Babel. This was really a huge stage tower on the top of which was a temple that was supposed to bring the worshippers nearer to heaven. The King then explains how he restored the Temple of Ezida. After telling how huge cedars were sheathed and clamped with shining bronze, he goes on as follows: —

"The huge cedar trees, which my pure hands cut in their forest of Mount Libanon, I clothed with shining gold and I adorned with precious stones, and I had them laid across by three as a roof over Emahtila, the shrine of Nabu. Above these cedars I spread shining bronze as a covering. Above the bronze I placed a tahlal as a covering fence on their top. In order that no rain, storm or cataract of heaven should reach them I redoubled and with strong cedar wood built a new roof above them.

"As for the six rooms adjoining the shrine of Nabu I adorned their cedar roof with bright silver. As a roof over all these rooms I laid huge cedar trees. I enveloped Magan wood with bronze and I placed it as lintels on high. I fabricated huge bulls in bronze and I clothed them with a coating of gold and adorned them with precious stones and I placed them on the threshold of the shrine gate.

"The threshold, the fetter, the bar, the doorwings, the lintel, the knob, the bolt of the shrine gate I plated with shining gold. With tiles of clear silver I made bright the passage to the shrine and the entrance of the temple. The doorwings of Magan and cedarwood I incased in clear silver and over the hollow of their span I placed lustrous alabaster and I fixed the lintels of all their doors. I made the dais of Ezida shrine, the lintel and the hinges in a fabric of clear silver and placed them inside.'

"The tablet then goes on with similar descriptions of how temples and passage ways were 'made bright' by a lavish use of gold and silver. King Nebuchadnezzar also tells of restoring and strengthening the huge walls of Babylon, two in number, with a moat between, that had been extended by his father. That account evidently led him up to his exploits in decorating the boats of the gods floating just outside his palace windows on the Euphrates.

"I adorned the boat Udura on which rides the lord of the gods Marduk' he says, 'its front and rear, its upper structure its sides, its deck post and dragon with fourteen talents, twelve minehs of shining gold, 750 pieces of marble, and bright lapis lazuli and on the surface of the clear Euphrates I let him shine splendid like the stars in heaven and I filled it with jewels for the admiration of all the people.

"I covered the cabin of the boat of the Ganul canal, the boat of Nabu, and also both sides, with thirteen talents, thirty minehs of shining gold, and costly precious stones and for the going and comes of the illustrious son, Nabu, who at Zagmuch, the beginning of the year, rides in procession into Babylon, I let it shine like the day.

"For Nergal, the lord who ties the hands of my enemies, I adorned the gate of his temple, Emeslam, with clear silver. I had the lintel and the lower hinges of the door made of clear silver and I placed them inside of his shrine.

"The shrine of fat, the abode of Nabu, the brave, the illustrious son, in which at Zagmuk, the beginning of the year, on the fifth and the eleventh in his going to and coming from Babylon, he Nabu, the victorious son takes his rest. I made in a fabric of clear silver and I placed it in front of his gate. Bulls of shining silver I planted as ornaments on the threshold of the gates of Ezida.

"In the obedience of my faithful heart I attended to these two temples and I adorned their structure with gold, silver, precious stones, bronze magan and cedar wood, I made the construction of Ezida, resplendent like the star writing of heaven, and no King who shall walk as I do shall change the construction of this temple which no King among the Kings has ever built, while I have made it magnificent for Nabu and Marduk, my lords. With rejoicing and jubilation I let Nabu and Nana, my lords, enter and settle in the abode of their heart gladness.'

"It was only a short span of years after this brave writing that the Persian hordes stormed over the walls and through the great bronze gates of Babylon to loot to their hearts' content while Belshazzar made merry at his feast. Nebuchadnezzar himself had had some warning of this from Daniel, but not the detailed prophecy that was given to Belshazzar in the shape of the writing on the wall. The King knew that the Persians were growing in strength— hence his attention to the fortifications.

"Probably no sacking in the history of the world has ever yielded booty comparable to that taken in Babylon at this time. Some idea of it was given by Herodotus, whom Dr. Legrain calls 'the father of all reporters', when he set down the following: —

"In this temple of Babylon is another chapel down below, in which is seen a great gold statue representing a seated Jove. Close to the statue there is a great gold table; the throne and the dais are of the same metal. The whole, according to the Chaldeans, weighs 800 gold talents. Outside of the chapel is seen a gold altar, on which only suckling lambs were sacrificed. There was, moreover, in those days within the sacred area a statue of massive gold whose height was twelve cubits. I have not seen it, and only report what the Chaldeans tell about it".

Our comment is a brief one. The more discoveries made, the more the Bible story is confirmed. The accuracy of the Scriptures can only be explained in one way, the Author is the Creator whose wise provision we have. We are glad to see in the American newspapers so much space given to discussion of religious matters as a result of the fight between the two schools —Fundamentalists and Modernists. G.H.D.

(To be continued).

Editorial.

THE PUBLICAN AND THE PHARISEE: THE LESSON OF HUMILITY.

In Luke 18: 8, we have from the lips of our Lord Jesus a prophecy regarding the last days (which we know from so many confirmatory signs are the days in which we live). "When the Son of Man cometh shall he find the faith on the Earth"?

We couple with this Matthew 24: 37, "As the days of Noah were so shall also the coming of the Son of Man be . . . men eating, drinking, marrying . . . until the day that Noah entered into the ark and knew not until the flood came and took them all away: so shall also the coming of the Son of Man be".

These passages convey a solemn warning to those who hold the Truth in these closing days of Gentile times. The gravest danger exists that through the impulses of the flesh the Truth may yet, before Christ's actual advent, be obscured and lost. Hence the necessity for the careful watching which our Lord goes on to insist upon. "Watch, therefore, for ye know not what hour your Lord doth come"—Matthew 24: 42. It is in the spirit of that watchfulness that we have in these few years of our editorial work in this magazine laboured hard amid tears and disappointments to point out and to remove the weeds of false doctrine that have grown up here and there in the vineyard. It has seemed to us that every brother should be able to recognize the necessity laid upon him and us to preserve "the Unity of the Spirit in the bond of peace"—Ephesians 4: 3.

Now attention has been called by faithful brethren through our columns in these years to various heresies whose teachers have been drawing away converts after them. Action has resulted and now only a remnant of those named Christadelphians stand resolutely for the whole Truth and nothing but the Truth. Surely it was of that remnant that Jesus was thinking when in the same speech recorded in Luke 18, he goes on to solemnly warn even those who show plainly their endeavour to do right, that there is a preserving grace of humility. "And he spake this parable to certain who trusted in themselves that they were righteous. Two men went up into the temple to pray, one a Pharisee and the other a publican" (i.e. a despised tax gatherer: one of the class whom Jesus was rebuked for eating and drinking with so frequently). The Pharisee stood and prayed thus with himself "God, I thank thee that I am not as other men are", and went on to speak of his own virtues. "The publican standing afar off would not so much as lift his eyes but smote upon his breast saying, God be merciful to me a sinner".

Jesus draws the lesson. "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted".

Recognizing, therefore, that it is but a few years since many well known brethren, now drifting away, were resolute and steadfast, let us not glory within ourselves and exalt ourselves. Do not let us tell God in our prayers how we have fought, and what we have done. Let us rather ask Him to so help us and guide us and strengthen us that we may not fall into the same error and condemnation. Let us "take heed lest we fall" while we believe we stand fast. Human nature is the same in all of us. All are tempted and tried in the same way—James 1: 14. If we begin to glory in our strength and our achievements immediately that dart of the evil one called "the pride of life" enters between the joints of our armour.

With watchfulness and prayer let us preserve the humility of the servant who recognizes his own weakness. "Humble yourselves in the sight of the Lord, and He shall lift you up"—James 4: 10. The true wisdom "is first pure then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy".

And so John, that humblest and most loving of men, says, "These things write I unto you that ye sin not. If any man sin we have an advocate (paraclete—comforter) with the Father Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but for the whole world's. Hereby we do know that we know him if we keep his commandments"—1 John 2: 1-3. Humility is one of those commandments. John in his humble way says, "If we say that we have no sin we deceive ourselves and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned we make him a liar and his word is not in us"—1 John 1: 8-10.

Let us ponder these words and while we have had laid upon us a stern necessity, which has made us stand aside from many whose company we enjoyed in the past, do not let us go to the other extreme—that of self righteousness—but let us walk carefully and prayerfully, having our hearts filled with desire to preserve purity of doctrine and of practice in ourselves and to be able at the same time to "admonish as a brother" that one whom we feel and know, however sincere, is nevertheless straying away from the narrow path. We cannot go into the by-path with him, being bound to company only in the narrow way, but we must not count him as an enemy even then, but continue our admonitions. Let

us not be weary in this endeavour, but with God's help keep on in our striving after righteousness both for ourselves and for our erstwhile comrades. G.H.D.

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A DISCREDITED BIRMINGHAM ATTRACTION.

At no time during the writer's half century's experience of the Truth has any Temperance Hall member achieved such fame and notoriety as bro. A. Davis; and all arising from a proposition opposing withdrawal from brethren who had joined the Special Constabulary, supported by arguments and assertions which shocked bro. C. C. Walker, the editor of the Christadelphian, and caused consternation throughout the meeting.

True, bro. C. C. Walker has made the humiliating confession that he misunderstood the meaning of the plain English used by the speech makers—brethren A. Davis and T. Pearce; and, having come to that decision, has declared the matter "finally closed", and forbidden the meeting any further say in the matter!

But their own partisans were not satisfied with the assurances of the editor of the Christadelphian, or their Recording Brother, with the result that bro. Davis has been personally interviewed by quite a little army of official and other delegates. From London alone—north, south, east, and west—brethren, prominent and obscure, have made pilgrimages to Birmingham to obtain evidence, first hand, that would satisfy them that bro. A. Davis was "fundamentally sound".

Of all the invaders, only three managed to get anything in writing that was satisfactory, and as to what that was—one delegate destroyed it, number 2 was forbidden to show it, and number 3 will not show it without bro. Davis's permission, and that he cannot get!

WHAT ABOUT BRIXTON AND NORTH LONDON?

The Brixton Ecclesia, notwithstanding its loud profession of independence of Birmingham, surrendered, and fell into line with the Temperance Hall Manifesto.

The North London Ecclesia, however, the home of brethren Garside, Lake, Simper, and Thompson, was not to be silenced so easily; their representative, bro. Simper, the holder of three ecclesial offices (Recording Brother, Presiding Brother, and Arranging Brother), made a special journey to Birmingham, and personally interviewed bro. Davis. On his return, in high glee, he rang up the writer of these notes, exclaiming, "I have good news for you; I have seen bro. Davis, and he concedes all that Clapham has asked; he positively admits that any brother joining the Constabulary would be breaking the commandments of Christ, and should be withdrawn from for departure from the principles of the Truth". On our asking bro. Simper if he had such in bro. Davis's handwriting, he became very angry, and wrote me strongly for doubting his word. Unfortunately for himself, but fortunately for the Truth, bro. Simper published his report of the interview in a printed circular letter, of which a copy was sent to bro. A. Davis, asking if such correctly represented his real mind. Bro. Davis replied as follows:—

Dear Brother,

Thanks for your letter of the 19th, which indicates to me that you at least wish to be fair; also copy of bro. Simper's letter.

You are quite right; this does not describe my position correctly or the conversation I had with him in the presence of several witnesses, and with which he expressed his complete satisfaction. . It was issued without my knowledge or consent. I have not taken the matter up with the author, as I do not want to do anything to keep the discussion alive.

Faithfully Your Brother,
A. DAVIS.

What shall we say to all this?

We have known bro. Simper for years, and know that in understanding the English language he is not a whit behind either bro. C. C. Walker or bro. J. F. Smith. That being so, how can we be satisfied or silenced by the assurances of these two last-named brethren that bro. Davis has satisfied them, in conversation, seeing they have utterly failed to get him to withdraw a single word of his speech, or his repeated declaration that, he personally, would not withdraw from brethren who joined the Special Constabulary! Rather than deal Scripturally with this disturber of ecclesial peace, Birmingham prefers to see more than a thousand of Christ's brethren withdraw from their fellowship.

THEY FEAR THE LIGHT.

It passes our comprehension how anyone with a particle of self-respect can lie low while his solemn assurances are thus openly set at naught. But what can we think when we see Birmingham seeking to close the mouths of those who mistrust them by inviting them to the Temperance Hall platform? At present the bargain is effective, although not one of the writers of Solemn Warnings has withdrawn a single line of what the Editors of the Christadelphian lamented was "dreadful reading"! The said editors, and their executive, are content to sit side by side with their censors! They dare not deal even with bro. A. Davis, for they are aware of the defence he would set up, and they know the terrible revelation it would be to the rank and file of their ecclesia and other ecclesias. F.G.J.

1 Corinthians 12: 2.

A Sunday Morning Exhortation by Bro. R. Roberts.

DEAR BRETHREN AND SISTERS, —The position of the household of Faith in Paul's day was very different from what it is in ours. We find many remarks and exhortations in his letters applicable in those days which have no bearing now. One of the principal differences is, that they were under the ministration of the Holy Spirit, in the persons of qualified men. There were first, Apostles; secondarily, prophets; thirdly, pastors and teachers. There were helps, governments, men of diverse gifts, bestowed by the power of the Spirit for the purpose of regulating the affairs of the communities just emerged from the practices of idolatry, and leading them on to the perfect work of the Truth. The machinery at work is briefly described in these words, "Now there are diversities of gifts, but the same Spirit; and there are differences of administration, but the same Lord; and there are diversities of operation, but it is the same God who worketh all in all; but the manifestation of the Spirit is given to every man to profit withal; for to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit". Faith in this passage is evidently the faith spoken of elsewhere as the faith that could remove mountains, and not the faith which cometh by hearing. We can see that such faith must be a gift of the Spirit, because it is only by the Spirit that miracles can be performed. This is not a kind of experience that we know anything of in our day; we have never seen any but perfectly natural manifestations. Ability in any particular branch is the result of natural endowment. It was different in those days; for God confirmed the word of truth by miraculous manifestations. This is Paul's testimony, in these words, "How shall we escape, if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Spirit". These gifts of the Spirit were signs or tokens that the testimony of the Apostles was of God. It was highly necessary that such gifts should be given; for how otherwise could men have received the doctrine of the Apostles? The men placed over the ecclesias were men qualified by the Spirit, and appointed by the Spirit. This appears in Paul's address to the elders of Ephesus: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers; to feed the church of God", etc. This placed them in a very different position from that which we occupy, and necessarily gave them a power to rule, to which no one now can make pretension. A divinely appointed man had

authority to command, and a voice that would be listened to. We have not this advantage, and it is a mistake in our present circumstances, to act as if we had. We have no authority; we have no power to do anything but preach the Word, and restrict ourselves to the company of those who submit to it. These facts do not involve the exercise of authority; but merely of the private prerogative, which appertains to every man to choose individually what appears to him to be the right course to pursue. All that is done now is voluntary, and according to natural qualification. To a certain extent this rule was observed in Apostolic days. The men selected by the Spirit were men of certain previous qualification.

Paul says, "If a man desire the office of a bishop (overseer), he desireth a good work". To desire the office of a bishop, was to desire to have to do with the highest thing it was possible to put a hand to. But Paul guards the way against its usurpation by men who might merely be enamoured of power. He specifies the qualifications with distinctness. "A bishop must be blameless; the husband of one wife"—a very necessary matter to mention in those days, when polygamy was rife; "vigilant, sober, of good behaviour; given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection, with all gravity (for if a man know not how to rule his own house, how shall he take care of the church of God?); not a novice, lest being lifted up with pride, he fall into the condemnation of the devil". These were the qualifications which, in the estimation of Paul, were necessary before a man could efficiently fill a position of authority in the ecclesia. And although these remarks have no direct bearing upon our time, they indicate principles which we can apply in our circumstances. We have no spiritually-qualified men—none who have been nominated or equipped by the Spirit—to rule in the sense of being masters; but we must have certain brethren for the performance of certain duties, and in the selecting of these, it is well to keep these qualifications in view. Then we should do well to take a wider view, and to recognize the principles laid down with regard to bishops, as holding good with regard to every brother of Christ. We must adorn the Truth; we must be free from reproach: for what is our position. We are witnesses for God against the wickedness of men—not witnesses for doctrinal truth merely. The Truth in this sense is the outside thing, the external shape of the eternal principles of God. There is a principle underlying the purpose of God, to set up a kingdom. There is a deep reason for our mortality, which we may overlook in our eagerness to demonstrate our mortality. There are glorious principles at work underneath the scheme of salvation. We have to show the channel through which the principles are brought; but it would be infatuation to overlook the principles themselves. The love of God, His righteousness, His greatness, His holiness, His authority, our dependence on Him, are essential principles of the Truth. While, then, we are witnesses against the impiety and unrighteousness of men, let us see to it that we ourselves are holy and without rebuke, in the midst of a crooked and perverse generation. This is the more necessary in proportion as a brother is able to take an active part in the upholding of the testimony. There are necessarily those in the ecclesias who take a more prominent part than others, and there always will be; the work cannot do itself. Where there are none to take it up, the work goes to the wall, and the Truth languishes. Therefore, it behoves presiding brethren—and I mention them because they are seen more conspicuously, in connection with Christ's business—to be particularly exemplary and free from blemish and reproach in all things. They ought to be zealous and punctual in their attendance at the meetings; moreover, they ought to be men of example at home. If a man will not bear examination at home, he is not worth anything abroad, whatever he may appear to be in a public capacity. There must be the gold underneath—not on the surface only; they must be men of integrity and scrupulous honour in everything. It is for them to uphold what is honourable, and reprobate and avoid everything that is dishonourable. They must not look to the world for their lessons; the world is a liar in this matter. There are many things the world calls white that are black; and the things that are thoroughly white in the sight of God, they of ten-times call black and foolish. We must be guided by Christ's sentiments in this matter—prominent servants of Christ. For this purpose they must be students of the Word. They ought to set an example to all the rest in this as well as other matters; they ought to read continually themselves, and be filled richly with the word of Christ, and not follow a course whose example it would be dangerous to imitate. Not that a greater responsibility rests upon them than the rest; it behoves every man and woman, who has put on the name of Christ, to depart from iniquity and follow after righteousness; for it is certain that all others will be excluded from the kingdom of God.

Responsibility attaches to all alike—public or private; but it applies with peculiar force to all who stand before the world to promote the cause of holiness. The cause of Christ is the cause of honour, of love, of integrity, of justice, of goodness, and of all excellence. It is the cause of everything that is morally beautiful, and pure-minded, and noble and lofty; and to these things we have to rise. We must attain them, or be left in the valley of corruption and death. —ROBERT ROBERTS.

Sin and Sacrifice.

BY BRO. WM. SMALLWOOD, TORONTO.

(Concluded from page 180).

PART 7.

Bro. Strickler lays great stress on the many testimonies which declare that “Christ died for our sins,” died “for us”: but it is a misapplication of these Scriptures to make them exclude others equally important which testify that what he did was for himself also. Although the appearance of Jesus in the flesh, and all that he went through, was “for us,” it should be evident to all that he was individually comprehended as the head of the family, the elder brother in the ecclesia. His birth was for us, but was it not for himself also? He was obedient for his brethren’s sake, as is evident from the declaration of the apostle: “through one man’s obedience many shall be made righteous;” but was he not obedient for his own sake also?

So when he died “for us,” did he not die for himself also? How otherwise could he have been made free from the sin which God laid upon him in sending him forth in the likeness of sinful flesh? The Scripture testifies that “He died unto sin once,” but being raised from the dead dieth no more; death hath no more dominion over him”—Romans 6: 9-10. Is it not evident from this that Jesus must needs offer for himself to deliver himself from the sin power of death inherent in his nature? And then consider the teaching in Hebrews 7: 27, concerning this priest after the order of Melchisedec, “who needeth not daily, as those (Aaronic) high priests, to offer up sacrifice, first for his own sins, and then for the people’s, for this he did once when he offered up himself;” showing clearly that he was individually comprehended in the scope of his own sin-offering.

As Christ was the antitype of the high priest who “went alone once every year, not without blood, which he offered for himself and for the errors of his people”—Hebrews 9: 7, it was required that his sacrifice should comprehend himself as well as his people in the effect of its operation. The perception of this truth enables us to understand why “Messiah the Prince,” in the future age, shall “prepare for himself and for all the people of the land, a bullock for a sin offering”—Ezekiel 45: 22. These sacrifices must be memorial of the “one great offering of Christ for sin,” and show that when as a mortal man he “offered himself without spot to God” his offering was for himself as well as for others.

Considering that Jesus came under both the Edenic and Mosaic curses in their effects, was not a sin-offering necessary to purify him from the defilement caused thereby, and therefore in offering for others did he not also offer for himself? The Scriptures testify that he rose again for the justification of all who believed in him, but was it not for his own justification also, seeing that apart from it he could not have been “justified in spirit”—1 Timothy 3: 16.

He ascended to heaven to appear in the presence of God for his people—Hebrews 9: 24—but was it not also for his own exaltation and glory, seeing that it is testified that “because of his obedience God hath highly exalted him”?

It is all “for us” but he himself must of necessity be included as the first-born among many brethren whom as captain he leads to glory—Romans 8: 29; Hebrews 2: 9. It could no be “for us”

without being “for himself” also, as he was placed in exactly the same position as all his brethren of all ages being subjected to all the afflictions of an evil state as a result of “the iniquity of us all” being laid upon him, as a necessary preparation for the great work of redemption to be wrought out through him. Bro. Strickler’s contention that he did not need to offer for himself to redeem himself from “that which has the power of death,” which is sin, or diabolos—Hebrews 2: 14—would, could it have effect, nullify the truth concerning him.

The New Testament teaches that the substance of the law, or the things therein foreshadowed, are to be found in the things concerning Christ—Colossians 2: 17; Romans 2: 20; Hebrews 9: 23; 10: 1. Bro. Strickler cannot furnish, in harmony with his view of the matter, an antitype to the high priest offering for himself after being clothed in garments of holiness, representative of the righteousness of the Melchisedec high priest—Leviticus 16: 6. Nor the antitype to the uncleanness imparting bodies of those beasts burnt without the camp—Hebrews 13: 11; nor for the atonement made for the altar—Leviticus 16: 18, nor the antitype for the atonement made for the holy sanctuary—Leviticus 16: 33, and for the tabernacle of the congregation (ibid). He cannot satisfactorily show wherein all these things were typical of Christ if he did not require to offer for himself to redeem himself from death.

The inspired testimony teaches that as it was necessary for these typical things in the Mosaic system to be purged with blood, so it was necessary that the things typified should be purged; but with a “better sacrifice,” that is the sacrifice of Christ—Hebrews 9: 23. The Christ of bro. Strickler’s theory needed no “purging,” seeing that sin was only laid upon him “symbolically” and therefore could not possibly defile; therefore it follows that he is not the Christ of whom Paul wrote, who required purging by his own blood. For the Christ of Paul it was necessary that he should offer up himself to purge himself from the actual defilement of a sin-defiled nature, that having, by his own blood obtained for himself eternal redemption—Hebrews 9: 12—he might be able to save “to the uttermost” them that come unto God through him—Hebrews 7: 25.

Bro. Strickler 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. “Where there is no sin there is no atonement, as the two are inseparably connected in the Scriptures of the Old Testament”—Out of Darkness into Light, p. 26.

These assertions are opposed to Scripture teaching in type and antitype. The following, from the pen of bro. Roberts, presents the truth of the matter in reference to the teaching of the Mosaic parable and Hebrews 9: 23: —

“Now, this is part of the Mosaic figure. There must be an anti-type to it. What is it? The holy things we know, in brief, are Christ. He must, therefore, have been the subject of a personal cleansing in the process by which he opened the way of sanctification for his people. If the typical holy things contracted defilement from connection with a sinful congregation, were not the antitypical (Christ) holy things in a similar state, through derivation on His mother’s side from a sinful race? If not, how come they to need purging with his own ‘better sacrifice’? — Hebrews 9: 23.

“Great difficulty is experienced by various classes of thinkers in receiving this view. Needless so, it would seem. There is first the express declaration that the matter stands so; ‘it was therefore necessary that the patterns of things in the heavens should be purified with these (Mosaic sacrifices), but the heavenly things themselves with better sacrifices than these’—Hebrews 9: 23. ‘It was of necessity that this man have somewhat also to offer’—Hebrews 8: 3. ‘By reason hereof he ought, as for the people, so also for himself, to offer for sins’—Hebrews 5: 3. ‘By his own blood he entered in once into the holy place, having obtained eternal redemption’; (for us, is an addition inconsistent with the middle voice of the verb employed, which imports a thing done by one to one’s own self)—Hebrews 9: 12...We have only to receive the simple facts testified in the case to reach the end of all difficulty. With immortalism and eternal torments, the solution is impossible. With the doctrine of

human mortality it is otherwise. We see Jesus born of a woman, and therefore a partaker of the identical nature condemned to death in Eden. We see him a member of imperfect human society, subject to toil and weakness, dishonour and sorrow, poverty and hatred, and all the other evils that have resulted from the advent of sin upon the earth. We see him down in the evil which he was sent to cure; not outside of it, not untouched by it, but in it to put it away. 'He was made perfect through suffering'—Hebrews 2: 10, but he was not perfect until he was through it. He was saved from death—Hebrews 5: 7—but not until his own blood was shed."

"The statement that he did these things 'for us' has blinded some to the fact that he did them 'for himself' first—without which he could not have done them for us, for it was by doing them for himself that he did them for us. He did them for us only as we may become part of him, in merging our individualities in his by taking part in his death, and putting on his name and sharing his life afterwards. He is, as it were, a new centre of healthy life, in which we must become incorporate before we can be saved."—Law of Moses, p. 158-9..."All which enables us to understand why the typical holy things were purified with sacrificial blood, and why the high priest, in his typical and official capacity had to be touched with blood as well as anointed with the holy oil before entering upon his work. When they say... That the death of Christ was not for himself, but only for us, they destroy all these typical analogies, and in truth, if their view could prevail, they would make it impossible that it could be for us at all; for it only operates 'for us' when we unite ourselves with him in whom, as the first-born, it had its first effect"—Law of Moses, p. 165.

Herein we see the beauty and perfection of God's arrangement of mercy in Christ. He brings him under both the Edenic and Mosaic curses, from the defilement of which he is purged by his own blood. He bears the effects in his own person, and in his one great offering for sin cleanses himself from the impurity laid upon him, and as the antitypical Lamb of God gives efficacy to the sacrifices and ceremonial purifications of all faithful Jews under the law, and at the same time provides a means of purification, both moral and physical, for all the faithful of subsequent ages.

It was by the perversion of the truth in apparently little things in the first century of the present era, that the foundation was laid for the up-spring of that great Upas tree of error which has, for many generations, shrouded the world in darkness. May those anxious about their salvation be warned, and give earnest heed to the lesson conveyed by the history of first century declension. —W. SMALLWOOD.

Palestine and the Jews.

FOURTEENTH ZIONIST CONGRESS. —The Central Office of the Zionist Organization announces that the fourteenth Zionist Congress will be held in Vienna. The Congress will open on August 18th, and will be attended by about 400 delegates and a few thousand visitors from all parts of the world. The election of delegates will begin at the end of June. —Jewish World

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THE EARL OF BALFOUR'S RETURN FROM PALESTINE. —Lord Balfour received an enthusiastic welcome at Victoria Station last Friday on his return from Palestine. Although there was no formal reception—his own wish was against any demonstration—many hundreds of admirers and members of the Zionist Movement gathered around the platform, and the cheering which broke out when Lord Balfour, who looked very bronzed and well, stepped off the train lasted some minutes. The large gathering then sang Hatikvah. Lord Balfour, who was obviously surprised and delighted at the warmth of his welcome, was met by his niece and his Secretary, and by Mr. Joseph Cowen, who represented the Executive of the Zionist Organization. In a conversation with representatives of the press, Lord Balfour said that his visit to Palestine had been a most interesting one from beginning to end, and that he was more sanguine than ever about the future of Zionism. "You were not in any way

disturbed by any events during your tour"? he was asked; he replied with a laugh. "Any unpleasant incident that may have befallen you did not interfere with your views as to the future of Palestine"? was the next question. "On the contrary", said Lord Balfour, "I think everyone there is approaching the problem in the right spirit, and I think the Jews are fully conscious of the desirability of working harmoniously with the Arabs. In fact, it is coming, and I think it would be there now and all would be well if the agitators would leave the Arabs alone". —Jewish Chronicle.

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BRITAIN, THE ARABS, AND THE JEWS. —A JERUSALEM SPEECH—Mr. Amery, the Colonial Secretary, in his reply to the deputation of Palestine Arabs, who protested against the Zionist policy, pointed out that the Balfour Declaration had been considered and confirmed by successive British Governments, including the Labour Government, and also by all the members of the League of Nations.

"I am sure", he added, "that the gentlemen present do not really think Great Britain could change her policy".

Great Britain's object is to ensure that Palestine is a national home for the Arabs in every sense as fully as to give an opportunity to the Jews to make here a national home for themselves.

The population of Palestine in 1920 was 673,000, of whom 55,000 were Jews, while the population is now estimated at 806,000, of whom 108,000 are Jews. —Reuters Telegram.

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THE TRUTH ABOUT ZIONISM. —Jewish settlement in Palestine may not have achieved all that Zionist leaders claim; but, nobody who has seen the rich lands of the Valley of Ajalon and the Plain of Esdraelon, who has watched the industrious settlers working in the vineyards around Richon, on the wharfs of Haifa or in the fields of Balfouria can fairly deny the promise of lasting good, not only to the Jewish race but to Palestine itself . . .

* * *

In carrying out the spirit of the Declaration, the Government has merely fulfilled the double trust reposed in it by the terms of its pledge to the Jewish race and of its Mandate from the League of Nations. It is impossible to withdraw from that trust to-day . . .

The Arabs have pursued a continuous policy of sulky obstruction, and have advanced fatuous reasons in defence of their conduct. —The London Times.

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COLONIZATION UP TO DATE. —Sir Alfred Mond, M.P., who returned from Palestine on Tuesday, has given an enthusiastic account of Jewish achievement in Palestine. He describes Tel-Aviv as a modern city, throbbing with industrial activity, the land value of which has increased enormously. The population is now 25,000; there is an infinite variety of trades, and 138 factories have been established—half of them within the last year. "Palestine is the most remarkable country I have seen for a long time", Sir Alfred Mond said. "The development since I was there in 1921 has been so rapid that it is difficult to convey it to other people. Progress characterises alike agriculture and industry. Haifa, where a great new harbour, capable of taking the Mediterranean fleet, is being built, is becoming a centre of heavy industries. Around Jerusalem there are now springing up two or three garden cities, with good-class houses, costing between £2,000 and £3,000. I would like to see some of the people from our slums go out there and be put on the land. The children there are a perfect joy to behold". —Jewish Chronicle.

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JEWISH CHILDREN versus GENTILES. —"Some of the most poverty-stricken children in the Metropolis", it states, "are to be found in schools in North Kensington.

"A word or two must be given to the Jewish child population living mainly in the East of London. Many of the schools which they attend are in poor neighbourhoods, in what, indeed, are usually called slums.

"But the Jewish children do not, with rare exceptions, show the usual characteristics of the slum child. They are well-grown, well-fed, well-clothed and intelligent children, and, age for age, are in intellectual advance of Christian children of the same social class. —Daily Express.

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STRIKES AND LOCK-OUTS IN THE HOLY LAND. —At the very moment when the workers have determined to carry on a campaign on behalf of the Keren Hayesod and have fixed a day, the earnings of which should be given to its funds, they have been forced to enter on a difficult contest. Strikes have been declared in Haifa at the "Palestine Flour Mills", which employ forty wage-earners; at the "Nesher" factory, employing 242 Jews, twenty Arabs, and twelve Germans; and at "Shemen", with sixty wage-earners. In Tel-Aviv the employers in the building industry have declared a lock-out affecting 350 out of their 1,500 workers. —New Judea.

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GENTILE TESTIMONY. —Palestine is flourishing like the green bay tree. Sir Herbert Samuel has been a successful administrator. The country is as large as Wales, and much of it rock and desert. The Jews of the world have poured some £10,000,000 into Palestine since the war, and there is quite a boom in building and cultivation. The total armed force is a local police of about 1,200, and a British Gendarmerie of 500. The latter is composed of ex-Royal Irish Constabulary, and is most efficient. The cost of Palestine to the British taxpayer is decreasing, but for the current year will be about £600,000. There is a steady flow of selected Jewish immigrants into the country. The Arab population, however, outnumbered all other by about six to one. —News of the World.

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CLASSICAL HEBREW AT LONDON UNIVERSITY. —The Senate of the University of London has decided, on the initiative of the Palestine Government, to include Classical Hebrew as a subject which may be taken in the examination for the B.A. degree in place of other ancient languages. The programme for the examination will include Bible Study, Jewish History, Geography of Palestine, and Hebrew Grammar. —Jewish World

“The Destruction of the Devil.”

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

(Continued from page 188).

PART 3.

It is, indeed, “a marvellous thing” that bro. Strickler’s apologists who must be fully aware of what he has written and published and which he still claims is “God’s truth,” would attempt even by a poor forgery, to prove that bro. Strickler believes in the physical principle of sin in the flesh as defined by Dr. Thomas. But it is obvious that the effort has been made, not so much on behalf of bro. Strickler, who denies that he wrote it, as it is on behalf of those who have made the mistake of proclaiming bro. Strickler “fundamentally sound.” If the effort was an open and honest one, we would welcome it, for mistakes can be rectified and they are sometimes the very best teachers. No good purpose, however, can possibly be attained by such tactics as forgery and slander. Such methods in the end, will defeat the very object they were designed to attain, and the effect will be a reaction against the person or persons the effort was designed to help.

As we further consider bro. Strickler's peculiar and heretical views, the reader will kindly bear in mind, that the would-be forger of bro. Strickler's name to the article previously mentioned, not being satisfied with bro. Strickler's own definition of "sin in the flesh," which is, the "habit" of sinning, or "unforgiven sin," tried to put the following words in bro. Strickler's mouth: "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." Bro. Strickler denied that he was the writer of the above words. Another person had written the article, and instead of giving his own name as the writer, he substituted the name of bro. Strickler. This was practising deception—a most unwarrantable act, and the quotations which we have made from bro. Strickler's book, in our past and present contributions, will disclose to the reader the manifold reasons bro. Strickler had for disowning and repudiating the forged article.

The reader will also remember that John Bell, the editor of the Shield (August, 1921), when writing concerning some who opposed his "clean-flesh" heresy, said: "They teach that human nature has sin in the flesh by inheritance from Adam," and that Jesus was defiled by taking part of the same. This truth is denied by John Bell who says: "It is in protest against this monstrous blasphemy that bro. Strickler has written."

Let the reader now pause and ponder the significant fact that notwithstanding the recognised aid and support given by bro. Strickler to the "free-life" heresy, he is proclaimed as "fundamentally sound" by the editors of the Birmingham Christadelphian, and in the January number of their magazine for 1925, p. 26, they issue a defiant challenge on behalf of both these men, saying: "Let our accusers prove the brethren named (Bell and Strickler) to be of antichrist, IF THEY CAN."

The Apostle John declared that there were "many antichrists" or "deceivers" in his day, and he also mentioned a few of their characteristics—see 1 John 2: 18, 22 and 2 John 7. From what is there written we may safely conclude that their number has not diminished in our day.

We shall not make any further comments upon the above challenge at the present time, but will proceed at once to the consideration of bro. Strickler's unique views concerning "sin in the flesh;" and this we humbly submit will be quite sufficient to show the awkwardness of the imperious and defiant attitude assumed by the editors of the Birmingham Christadelphian in relation to the ecclesial standing of their brethren Bell and Strickler, and the insecurity of the position they are endeavouring to maintain.

In our last two contributions we have shown how thoroughly bro. Strickler has repudiated the teachings of brethren Dr. Thomas and Robert Roberts on "The Constitution of Sin," or "Sin in the Flesh." On p. 39, Out of Darkness into Light, bro. Strickler says: "The sufferings of Christ ending in death were not for constitutional sin." On p. 38, he declares that he "fails to find constitutional sin" taught in the Scriptures; and on the same page he gives us his own definition of "sin in the flesh" or the diabolos, which he says is "unforgiven sin." Therefore on p. 83 he says: "It could not be said of him (Christ) that he had sin dwelling in him, as Paul said of himself," and on p. 84, he declares: "We have no right to say that his (Christ's) individual flesh was flesh full of sin, or sinful flesh."

On p. 28, he indicates the process of reasoning that has led him to this conclusion, and gives us his idea of how "the first sin of Adam fixed itself in his brain." His feeble and foolish effort makes obvious the fact that he "understands neither what he says nor whereof he affirms." He is simply obsessed with an idea that puts the monarch reason to sleep. He says: "The first sin of Adam fixed itself in his brain" as a "habit." This idea which is wholly subversive of the teaching of Dr. Thomas is quite an invention. It is one that is sorely needed by bro. Strickler as a foundation for his other errors, such as the diabolos, destroyed through Christ's death, which he says was "unforgiven sin;" and the "sin in the flesh" condemned in Christ's death, which he claims was "actual transgression." Therefore "necessity (not wisdom) is the mother of his invention."

A novice might be deceived by bro. Strickler's reasoning, because he has practised the art of concealing error in phrases related to the truth. He will introduce a thought, a phrase or a clause

pertaining to the Truth, and after a short armistice with it, will boldly subordinate it to his own theory, and then with some specious Scriptural quotation, misapplied, he will play and frolic with reason until he has formed an “ear-kissing” argument by the which, “the simple” are misled and fall into his deception unaware.

(To be continued).

Sinai to Jerusalem.

REFLECTIONS.

By Bro. J. M. EVANS, Clapham.

History records some famous marches—the retreat of the Ten Thousand Greeks, Napoleon's passage of the Alps, and others narrated in the annals of the nations, but all such pale into significance by comparison with the future march of Christ and the saints from Sinai to Jerusalem.

Whenever we ponder this subject we are thrilled by contemplation of the stirring events. The magnitude of the operations and the terrible powers exercised by the multitudinous Christ fill us with awe. Above all, we are touched with the pathos of that scene when it is revealed to the Jews that their mighty Deliverer is none other than Jesus of Nazareth whom their fathers crucified.

But the dominant thought of each one who studies this subject must be, Shall I be one of this all-powerful phalanx that goes forth conquering and to conquer?

As we, in imagination, follow their glorious but terrible progress, we remember that the judgment will then be in the realm of history, and that our destiny will have been eternally and irrevocably decided. The thought brings us back abruptly to the fact that we are still under probation; it recalls our ever-pressing difficulties and temptations, and it quickens us to a clearer perception of our duties.

The signs speak eloquently of the ever-nearing approach of the Judge, and we feel that the day is not far distant when we shall hear the announcement for which we have waited so long: THE MASTER IS COME AND CALLETH FOR THEE. Often have we sung: —

"O come then, blessed Lord,
O Jesus, Son of God:
Hallelujah!
We follow till the place we see
Where thou hast bid us meet with thee."

But what will our feelings be when the expectation of a life-time has become a fact? In the old and precious volumes of the Christadelphian, more than one writer has essayed to visualize the situation. The arrival of the angelic messenger, the setting in order of our affairs before embarking upon a journey so pregnant with fate. As to the means by which this expectant and anxious company shall be conveyed to Sinai, no actual details have been revealed. Probably in every age this has been a matter of speculation on the part of the watchers. It may be that Acts 8: 39-40, and 1 Thessalonians 4: 16-17 furnish the clue. In the first reference we have an instance of a man suddenly transported a considerable distance, "caught away" by the Spirit, and when we turn to Thessalonians we find the same verb employed—the living are caught away in clouds to meet the Lord.

As we survey the peninsula of Sinai we realize how suitable is the locality for the judgment. Two sides of the triangle are faced by the gulfs of Suez and Akaba, and the third, the northern, is bounded by the desert.

Mount Sinai itself is surrounded by abrupt cliffs of great height, and the only approach is by a narrow defile with perpendicular rocks. The scenery is forbidding, and in keeping with the stern events which have happened and are still to happen there. In this secluded spot guarded by nature from prying eyes there will be gathered in one assembly the living history of all ages and generations from Abel down to the latest addition to the ecclesial roll.

But as Dr. Thomas remarks, it is not to be supposed that so august a personage as the Judge will come unattended. No: he comes with ten thousands, the angels of his power. Thus when the Grand Assize of Teman is set, these mighty angels will assist and add dignity to the solemn occasion. "Whosoever shall confess me before men shall the Son of Man also confess before the angels of God and before my Father who is in heaven, and whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed when he shall come in his own glory and the Father's, and of the holy angels". Try to picture that illustrious assembly. The Judge himself in the centre, grave and stern as befits the occasion, and yet ready with a smile of recognition and welcome for the approved. Surrounding him the Elohim-angels and arch-angels, the powerful ones, ready to execute his will, to lead away in unutterable shame and contempt the rejected to that hard road that ends in the ignominy of the second death, or to welcome the victor and escort him to the Lord, amidst the plaudits of the august assembly: "Well done, thou good and faithful servant. Thou hast been faithful in few things: I will make thee ruler over many. Enter thou into the joy of thy Lord".

A faithful and beloved sister has put into verse her thoughts on that glad moment: —

"Glory, honour, incorruptibility
Are mine. My enraptured soul!
The Spirit coursing through my veins
Gives life a new momentum.
I'm quickened and perceive a thousand
Things, undreamt of in my days of flesh.
I feel myself a power in this great
Universal Spirit, as in my days
Of dust, I used to feel myself a part
Of dust, with senses and perceptions
Built out of it, and into it
And ever moving with it in
One unvarying cycle of decay.
But now, how changed! I am a new creation
Fixed, joyous, incorruptible.
I feel a thousand pleasures welling
Up within my heart, each one with
Energy attended. My impulses
Are all in one direction, self-inciting
To obey Jehovah's will.
And intellectually intent upon His wisdom
With long experience of His love,
I cannot feel amiss. All is supernal.
I know I am an element
In Yahweh's happiness, —
And this is Life Eternal".

(To be continued).

James 1: 14.

" Every man is tempted when he is drawn away of his own lust and enticed ".

DOES THIS TEXT INCLUDE JESUS CHRIST?

A Scriptural answer to this question depends upon an understanding of several other doctrines: —

1. —What is sin in the flesh?
2. —What is the carnal mind?
3. —What is temptation?
4. —Are sin and temptation interchangeable terms sometimes conveying the meaning that temptation is sin?
5. —How are we tempted?
6. —Was Christ tempted from within?

SIN IN THE FLESH.

"Sin in the flesh" is that spirit or principle of disobedience native by inheritance in all men including Christ. It is an evil principle which can never be satisfied according to law. Extending to every part of the flesh, it is the cause of all the evil we do and the disease we suffer. It has the power of death which is its wages—Romans 6: 23, and became a fixture in the flesh through the first transgression. By one man's disobedience many were made sinners—Romans 5: 12. The flesh is therefore sinful flesh or flesh full of sin because it is impregnated with this evil principle as defiling as the sentence—Genesis 3: 19 passed in Eden, becoming a physical law of our first parents' being, and together with the death penalty is spoken of in Romans 8: 2, as the law of sin and death. In the flesh therefore dwelleth no good thing—Romans 7: 17-18.

In the beginning our first parents were free from death and the law of sin was not in their members. If the spirit or principle of disobedience, the law of sin, works in the children of disobedience—Ephesians 2: 2 how came it there? The answer is that transgression caused its appearance and fixation in the flesh. How was this done? Through serpent suggestion accepted and acted upon becoming a law of sin, a bias or inclination to oppose law, a spirit or principle of disobedience, diabolos within, that which causes to pass over the line of law drawn by God between good and evil.

The children of disobedience are examples of the working of the law of sin. Born with it, they walk after it or serve it by fulfilling (or doing, Revised Version) the desires of the flesh and of the mind—Ephesians 2: 3. The evil which they do is the fruit of the spirit of disobedience, and law of sin, the flesh, whose works are adultery, fornication, uncleanness, etc.—Galatians 5: 19. ALL acts of disobedience are produced by the working of the spirit of disobedience. The spirit of disobedience is not a manifestation of sin in the flesh. It is sin in the flesh itself whose evil works are a manifestation of its presence.

Care must be taken to allow for the fact that although present in the flesh by inheritance and constitution, there was ONE MAN in whom that presence was never manifested. ONE who never produced the works of the flesh. Both Dr. Thomas and Bro. Roberts speak of the spirit of disobedience in the following quotations: —Elpis Israel (Robert Roberts' Edition), page 88, "The power of the air or aerial power is the political power of the world, which is animated and pervaded by the spirit of disobedience which is sin in the flesh". Also on page 113, "The word sin is used in two principal acceptations in the Scripture. It signifies in the first place the transgression of law, and in the next it represents that physical principle of the animal nature, which is the cause of all its diseases, death and resolution into dust. It is that in the flesh which has the power of death, and it is called sin because the development or fixation of this evil in the flesh was the result of transgression. Inasmuch as this evil

principle pervades every part of the flesh the animal nature is styled sinful flesh, that is flesh full of sin; so that sin in the sacred style came to stand for the substance called man. In human flesh dwells no good thing—Romans 7: 17-18, and all the evil a man does is the result of this principle dwelling in him". (Christendom Astray, 1884 Edition, Lecture 7, p. 175). "The spirit of disobedience which dwells in the world is personified". The Scripture proofs being Ephesians 2: 2-3, and John 12: 31, 33. On page 128 it is stated that "The serpent being the originator of the lie which led to disobedience, the fruits of that disobedience might well be said to be his works. The individual serpent itself has long since passed away in the course of nature but the fruits remain and the principle lives. The idea instilled by it into the minds of our first parents has germinated in the production of generations of human serpents". On the same page, "Their mortality is evidence of this whatever be their moral qualities, because mortality is the fruit of the serpent-devil conceit operating in Adam to disobedience."

THE CARNAL MIND.

The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can (it, R.V.) be—Romans 8: 7. The reason for such a statement will be apparent when it is realized that such a mind is produced as the result of the human faculties being left to themselves (Bro. Roberts' exhortation, No. 547). Its parent is the flesh. All men are born with a brain, but without a mind. Mind is that state which exists as the result of the quality or kind of thinking indulged in as the brain develops. If the thoughts are carnal or fleshly, the mind will be carnal. If the thoughts are spiritual, the mind will be spiritual. But in each case a totally different principle has developed such a mind. The carnal mind is the result of the principle of disobedience using the brain to produce thought like itself, evil. Hence to be carnally minded is death—Romans 8: 6. It is the flesh mind because the source of its production is in the flesh. The thinking of the flesh is enmity against God. The serpent mind became produced by a serpent principle, the spirit of disobedience. Therefore when such a mind is in evidence it may be said that the serpent is in the flesh. Not only is a serpent suggested principle common to all men, but in all men also, excepting Christ, it has produced carnal fruit, the carnal mind.

To be spiritually minded is life and peace—Romans 8: 6. Such a mind is developed as the result of right thinking. It is produced through the Word received, believed, and obeyed, operating on the brain and causing the formation of thought as spiritual as itself, hence the spirit mind. Of all the sons of Adam, Jesus Christ furnishes the only example of a perfect spirit mind, so much so that of him it can be affirmed that he reflected the mental and moral attributes of Jehovah. "I and my Father are one" —John 10: 30.

But the mind of the spirit can neither be developed nor maintained without effort. It is contrary to the flesh, with the result that opposition and warfare will be the lot of the man who undertakes to subject the spirit of disobedience which is in the flesh, to the discipline of the Spirit Word.

Dr. Thomas renders this point as follows in *Elpis Israel* (Robert Roberts' Edition) page 123:— "Although a sinner may have been delivered from the power of darkness, or ignorance; and have been translated into—Colossians 1: 13 the hope of the Kingdom of God and of his Christ—Revelation 11: 15, by faith in the Divine testimony and baptism into Christ—yet, if he turn his thoughts back into his own heart, and note the impulses which work there, he will perceive a something that, if he were to yield to it, would impel him to the violation of the Divine law. These impulses are styled the motions of sin—Romans 7: 6. Before he was enlightened they worked in his members until they were manifested in evil action or sin, which is termed bringing forth fruit unto death. The remote cause of these motions is that physical principle or quality of the flesh styled indwelling sin, which returns the mortal body to the dust; and that which excites the latent disposition is the law of God forbidding to do thus and so, "for I had not known sin but by the law". Now while a righteous man feels this law involuntarily at work in his members, the law of sin or of nature within him, he also perceives there a something which condemns the motions of sin, and suppresses them; so that they shall not impel him to what he ought not to do. The best of men, and I quote Paul as an illustration of the class, are

conscious of the co-existence of these hostile principles within them. I find, says he, a law, that, when I would do good, evil is present with me. Yes; the principle of evil, and the principle of good, are the two laws which abide in the saints of God so long as they continue subject to mortality".

(To be continued).

TIME SERVERS. —"The timid prefer quiet to disputation, and are willing to give up their own opinion for their own ease". — Dr. THOMAS, 1846.

Gog and Russia.

Evidences which identify the one with the other.

By Bro. W. J. JEACOCK, JNR.

(Concluded from page 184).

We have now shown that Gog is Russia, and that Gog is represented as the latter day Assyrian. Therefore, of course, as things which are equal to the same thing are equal to one another, Russia corresponds to the latter day Assyrian. It is true, we have already assumed it in the foregoing remarks, nevertheless, it should be demonstrated as it is an essential phase of our argument. Do the characteristics of the modern Russian correspond to those of the ancient Assyrian? If so, our task is complete—a threefold cord is not quickly broken. Ancient Assyria became the greatest power in the East; Babylon, Persia, Egypt, and Israel, all being under her sway. She was a cruel oppressor, holding down her subjects by sheer brute force. (We remember that Sennacherib was a particularly brutal monarch.) The empire was never welded as one nation, but its integrity could only be maintained by the continuous application of violence and repression. The historian Souttar describes the methods of the Assyrians as "horrible". The people were fierce and warlike, conquest being their one aim in life, as witness the fact that few ruins of temples have been found in Assyria—only palaces decorated with mural representations of wars and hunting expeditions of the monarchs. Let the Assyrian speak for himself—Isaiah 37: 11: "Thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly". Those who are acquainted with the British Museum will remember that the walls of the Assyrian galleries bear out what has been said. Of Ashur-Bani-Pal, whose pictures occupy a large proportion of these galleries, Ollier's Universal History (I., 41) says: "This man united the whole of W. Asia under one rule, conquered Egypt, Lydia, Susiana, Babylon and many outlying Arab tribes in addition to his already immense empire". The last dynasty of the Assyrians was, in fact, "a pest and a plague spot upon the nations"—Elpis Israel, p. 330.

What of Russia? Like Assyria, she is to become the greatest power in the East for a brief space, to overrun Israel and Egypt, and to dominate Persia and Ethiopia. She is cruel; the blood of innumerable Poles and Jews cries for vengeance. Even now she is a pest and a plague-spot among the nations, and is destined to become worse. Ivan III. earned his title, "The Terrible", by his ruthless cruelty, which included the murder of his eldest son. Peter the Great is described as of "devilish cruelty".

Coming to more recent times, concerning Trotsky, the Daily News wrote: "With ruthless efficiency he established a discipline as cruel as anything in history".

Is she warlike? Both before and after the War, she has the largest standing army in the world.

Does she seek territorial aggrandizement? Yes: she has continually sought to enlarge her borders. Hodge's Modern History (p. 56), remarks, "From the beginning of the 18th century, we see a huge single state owning allegiance to an absolute Monarch, extending its boundaries by means of foreign conquest". The Russians make no secret of their intention to extend still further. "Time and

again Britain and Russia have almost come to blows over problems relating to Asia in Turkestan, Afghanistan, and Persian. Treaties and agreements defining spheres of influence, etc., settle for a time the disputes, but open conflict is almost inevitable when the pressure from both sides is sufficiently increased . . . Sooner or later a struggle for supremacy is inevitable, and the economic trend points to the land of the five seas (Black, Caspian, Mediterranean, Red, and Persian Gulf) as the region in which the elephant will meet the whale"—Apocalypse and History, pp. 162-4. Truly, she is a bear who is to "arise and devour much flesh".

Even the soldier's headgear recently illustrated in the Daily Express is copied from the pattern of the ancient Assyrians.

There is an interesting note in the Universal History previously quoted (II. 571), "The first Czar of Muscovy as the title then was, was Ivan III., 1482. Czar is derived from the Slavonic tongue, and is probably allied to the Latin Caesar, unless as some suppose, it may be carried up much higher to the time of the Assyrian and Babylonian Kings whose names often terminated in a syllable of the like sound"—e.g. Nebuchadnezzar.

Even the oppression of its people by its Government corresponds exactly to its type—we are not believers in the delusion that the Russians have become "free", for we are assured that their Soviet masters exercise even more tyrannical rule than the Czars. So the Assyrians were "slaves to the will or the caprice of their sovereigns"—Ollier, II., 46. "In the history of Assyria there is left no trace of one generous or ennobling memory for the admiration of succeeding times".

Thus we have little apprehension that our identification of Russia as the latter day Assyrian is a wrong one.

History repeats itself. There has been a revolution in Russia, not dissimilar to that in France 120 years ago. Ten years after that Revolution, France had produced an obscure artillery officer from Corsica who not merely kept the enemy away, but succeeded in bringing nearly all Europe to his feet. So vast a change did this man bring upon Europe, that to this day his descendants are called princes, and evidence of his work may still be seen reflected in some of the ruling houses of Europe.

We look for similar events in Russia. Apart from such, how can all nations be gathered to such an enterprise as Ezekiel 38 records? It was this question that the Doctor asked and answered thus: "Has the question ever occurred to the reader what possible inducement was there for the kings of Belgium, Spain, Portugal, Italy, etc., to march their armies into Palestine? What inducement was there for the kings of Europe to march their armies into Russia in 1812? It was compulsion, not inclination. A similar cause will operate in them again"—Elpis Israel, p. 419.

Will Trotsky be the autocrat? The Daily News says, "If he recovers his health he may yet reveal himself as the New Dictator, if not the Napoleon Buonaparte of a rediscovered Russia".

Remarkable words! We do not think it will be Trotsky, but whoever it is, it will be a sorrowful day for the world when he is revealed. We may be thankful that at this time the trump of God sounds, "Gather my saints together". Then—Zephaniah 2: 13, "He will stretch out his hand against the North and destroy Assyria". The collapse of the Assyrian, says the historian, "was sudden and remarkable;" it is a mystery which can scarcely be explained. So it will be with the latter day Assyrian, for when God arises, "the slain of the Lord will be from one end of the earth to the other".

"O ye that dwell in Zion be not afraid of the Assyrian . . . for in that day shall there be a root of Jesse which shall stand for an ensign of the people: to him shall the Gentiles seek, and his rest shall be glorious"—Isaiah 10: 24; 11: 10.

NO TRIMMING THE TRUTH. — "Mourn not unduly. There has been division since the day Jesus parted company with his disciples on the Mount of Olives. God's work will be done. Unity will come at last in glorious perfection. Yet must we now maintain the Truth at all hazards. It was by trimming, to the stranger's point of view, that the Truth first became corrupted". — R. ROBERTS, 1872.

From our Post Bag.

TWO MORE ISOLATED AND ENLIGHTENED.

Greetings in the One Hope.

We had the pleasure of a visit from Bro. Percy White, his wife and two sisters on Sunday last, though not having seen bro. White before, we have corresponded with him as proprietor of the "Maran-atha Press".

We highly appreciated his kindness in calling on us during his tour of Cornwall, and he put things more clearly to our minds re the division that has taken place concerning the Truth. Ours is a peculiar position. Since coming into the Truth after mature consideration and the advantage of having the works of Dr. Thomas and bro. Roberts placed at our disposal, and above all the knowledge of our Bible since childhood, but before living at Darite (nr. Liskeard) and coming into friendship with bro. Sandy, now of Plymouth, for the first time we heard of the Christadelphian Faith. We then decided on immersion, brethren Sleep and Sandy kindly officiating. We have never joined an ecclesia because we have not lived in a place where there was one, but have always endeavoured to keep the light burning in our home, and we have had brethren from London, Swindon, Plymouth, etc., either staying with or calling on us, so we are young in the Faith, though old in years, our united ages being 135, and we have abundantly proved that the life lived in accordance with the Word is the best and most profitable even in this life.

We shall be very pleased if you will send us The Berean Christadelphian for the rest of the year, for which we enclose P.O. value 4/8. If it is not too late, we should be glad to have back numbers of present year.

Bro. Sleep has kindly lent us some of them. We have always deplored the strange downward tendency of the Christadelphian especially as we came into the Truth under the teaching of Dr. Thomas and bro. Roberts, and above all we have always obeyed, and hope to continue doing so, the command given to Abraham "to come out and be separate", and it has not been without its cost. It has parted us from a few friends that we had, and in this village we are looked upon with distrust, and have failed to find any who are willing to hear the Truth. They tell us, "we are too narrow", but with Paul, we count all these things as rubbish, hoping to be found acceptable by our Lord at His coming, for which we daily pray.

Sincerely your brother and sister,

H. J. and M. K. CLARK.

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THE CURRENT ECCLESIAL SITUATION AND THE DUTY OF EXAMINING BRETHERN.

DEAR BRETHERN, —The brief article by Bro. W. J. White under the above heading in the May Berean will no doubt be the means of drawing general attention to the subject, and it is to be hoped to a fuller realization of the vital importance of the whole matter than seems to be the case at present. In a recent case which came under the writer's notice the candidate had been deliberately kept in ignorance not only of the recent division and its causes, but of the entire question of fellowship, by those (not in our fellowship) who had been "instructing" her for nearly two years.

It is to be feared that in many cases the desire to make a convert of an interested stranger outweighs the duty of insisting upon a thorough and clear understanding of all the vital elements of the Truth. The interest of strangers is generally aroused in the first place by attending the lectures, and the lectures which attract are those upon prophecy.

The "things of the Kingdom" are not difficult to grasp and in many cases not difficult to believe when the mind is not hostile to the Bible and its teaching, or where the prejudice of preconceived ideas is not too strong. But the "things of the Name" are another matter altogether. For example, it takes time and much thought and study to clearly understand the truth concerning the sacrifice of Christ.

Not because it is not simple to understand, but because of the imperfect and hazy ideas prevalent even in many who profess to know the Truth.

It is of the utmost importance—especially at the present time—that examining brethren should require a sound and thorough understanding of the doctrine of The Atonement. Questions should be put with the object of completely exploring the candidate's mind; they should not be framed in a way that admits of a simple "yes" or "no" as an answer. The Clean Flesh heresy will always be with us in one form or another, and it is the duty of examining brethren to see that candidates for immersion not only hold sound views, but are able to explain their belief on this vital matter.

A final word of advice: let the recommendation to the interested stranger to read Christendom Astray be followed by the advice to read The Blood of Christ, a small pamphlet by bro. Roberts, which in simple language sets forth the Scriptural doctrine of the Atonement.

Clapham.

C. F. FORD.

Ecclesial News.

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

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

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

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

BEXLEY HEATH. —Co-operative Hall, Broadway. Sundays: Breaking of Bread, 11 a.m., and alternate Sundays 6.15 p.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. We are very glad to announce we have been encouraged in our witness to the Truth by the obedience of Mr. Arthur Drummond, who was baptised in the Dartford Public Baths on May 13th; may he endure to the end. We are also hopeful that others will decide to "come out" ere long. —H. A. MAYHEW, Rec. Bro.

BIRMINGHAM, (John Bright Street). —Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m., Lecture 6.30 p.m. Wednesday at 8 p.m. We are still making an effort to keep the Truth in its purity, and endeavouring to present the same before our brethren, friends, and the general public.

On May 22nd, bro. Elston of Nottingham, delivered a special lecture in the Midland Institute entitled "The British Israel Fallacy—British Peoples not Descendants of the Lost Ten Tribes". This was the outcome of the "Challenge" mentioned last month. Our hope is that the Lord will bless the work done in His Name. We are sorry in having to announce that bre. Archer, and Ellis, and sister Williamson have left us, and are meeting with those no longer in our fellowship. What can we say to these things but "The Lord knoweth those who are His". —C. H. NORRIS, Rec. Bro.

HEANOR, (Notts.)— See "Ecclesial News" under Langley Mill.

ILFORD. —Cranbrook Hall, Cranbrook Road. Sundays: Breaking of Bread 11 a.m. Thursday, Bible Class 8 p.m. at Cleveland Road Schools. Tuesday, M.I.C. 8 p.m. at Elgar House, Cranbrook Road. We are glad to report that ten of the brethren and sisters who have been meeting at Scrafton Road since the recent division have applied for fellowship. On being separately interviewed by Presiding Brethren they were found to be in complete harmony with us, both on the Constabulary and Military question and on the constitutional issue. The following are the brethren and sisters concerned: bro. and sis. Fuller, bro. Gordon Fuller, sis. Margaret Fuller, sis. Roberts, bro. and sis. Tippett, bro. and sis. Valder, and bro. S. G. Woodgett. We have also added to our number Dorothy Roberts, second daughter of sis. Roberts who was baptised on the 16th May. She had already been immersed by those in fellowship with Temperance Hall, but having since realized that at her examination some of the first principles were not touched upon, she asked for an interview with two of our Presiding Brethren. At this interview it became manifest that she had not fully understood the central feature of the atonement, i.e., the necessity for the condemnation of sinful flesh which had not transgressed. Having grasped this point, she was convinced that her previous immersion was not scriptural, and we therefore arranged for her baptism. For these additions to our numbers we thank God, and take courage. —W. W. DIGGENS, Rec. Bro.

LEICESTER. —It is with great pleasure that I record the marriage of bro. C. Ask to sis. Ethel Phillips, and trust they will be a help to each other in their march Zion-wards. Owing to the owners of the Secular Hall requiring our room on Sunday mornings, we are temporarily meeting at the home of bro. Ask at 12 Wayne Way, Coleman Estate, at 10.45 each Sunday morning. —E. C. CLEMENTS, Rec. Bro.

LANGLEY MILL. —The brethren formerly meeting at Langley Mill, will in future meet at Church St., Heanor, at the house of bro. and sis. Bowles. Breaking of Bread Sundays at 11 a.m. to which a hearty invitation is extended to all of like precious faith. There is rather a large field here in which to work, but we are not discouraged because we see as yet no fruit. Further endeavours may reveal that God has some more people in this place, so we work and wait. All communications in future to ARTHUR BOWLES, Church Street, Heanor, Nottingham.

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. Another of our old members has passed away in the person of our aged brother Ashwell who fell asleep on April 16th last. He had been laid aside for several years, and was always grateful and appreciative of the ministrations of our brethren who visited him regularly for the purpose of breaking bread and helpful conversation on the things of the Truth. He was buried at the Streatham Cemetery on April 22nd, in the presence of relatives and his son, bro. Ashwell, to whom our sympathies are extended, and brethren and sisters. We are pleased to report the baptism, on April 26th, of Olive Rosina Button (ex Sunday School Scholar) another result of faithful tuition in the home and our school, second daughter of brother and sister F. J. Button, and on the same date we immersed Miss Gabrielle Jeanne Charlotte Pierron, a French lady, who came into contact with the Truth through seeing a notice in a shop window in Paris that English was taught there. The Teacher of English was the daughter of Sister Page who was a member of our meeting, at Camberwell, about forty years ago. She got into conversation with her and lent her books. Sister Page's daughter left Paris, but Sister Pierron continued her studies

and was helped by bro. Bain, of Paris, also by sister Tinel by means of correspondence. Sister Pierron was ignorant of the various divisions in the brotherhood, but our presiding brethren who interviewed her, went thoroughly into these matters, including the "Birmingham Trouble". She was naturally much disturbed, and specially at the position it placed her in with regard to bro. Bain and Sister Tinel. However, she determined to take the right stand, and to strive to hold fast to a strict obedience to Christ's commands, and separate herself from the world, realizing also the importance of the question of fellowship. Recent visitors welcomed at the Breaking of Bread, bro. H. C. Rivers, of Worthing, bro. and sis. Gurd, of Ilford, sis. F. Whiting, of Redhill, and sis. Milroy, of St. Albans. — H. E. PURSER, Rec. Bro.

LONDON (Clapton). —Pembury Hall, 41 Pembury Road, Clapton, E.5. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Tuesdays: Bible Class 8 p.m. Since our last report it has been our pleasure to welcome into our fellowship bro. and sis. T. E. Farrell, formerly of the Leytonstone Ecclesia, from whom they have now separated owing to the prevalent doctrinal laxities in the Birmingham (T.H.) Fellowship. On the 9th of May we held our first Tea and Fraternal Meeting at the New Chesterton Girls' Club, 26 Lower Clapton Road, E. 5., and were much encouraged by the presence of a large gathering of brethren and sisters, and by the edifying and stirring addresses to which we listened. The general heading of the four addresses, which were delivered by brethren O. G. Beere, E. W. Evans, F. G. Ford, and W. Jackson, was: "The Truth's Warfare in Our Day; Some Things Needed". Such helpful meetings, we think, are stepping-stones to the Kingdom of God. —C. C. REDMILL, Rec. Bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Breaking of Bread 11.30 a.m., School 1.15 p.m. It gives us very great pleasure to report that bro. and sis. Quinn, having removed from Plymouth to Glasgow have decided to join us, whom we welcome amongst us. We have had the following brethren visiting us whom we welcomed to the Table of the Lord, bro. Grant, Ardrossan, bro. Ask, Leicester, and bro. and sis. Laister, Glasgow. We purpose (D.V.) holding our Annual S.S. Trip on the 27th of June to Strathaven, leaving Hamilton Central Station at 1.46 p.m. We extend a hearty invitation to brethren and sisters in our Fellowship. Would any brother or sister intending being present kindly notify me. —ROD. H. ROSS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays, Breaking of Bread 10.30, School 2.30, Lecture 6.30. Huntingdon Street Schools, Tuesdays 7.45, Eureka Class, Wednesdays 7.45. The Ecclesia here have been called upon to pass through a period of trial and anxiety, an experience of receiving sorrow from whence we ought to have received help. On Sunday, Dec. 25th, the ecclesia was surprised and pained at hearing an address from bro. W. A. Billiald in the course of which he charged the brethren with exalting tradition above the word of God, in that they taught that Christ might return at any time. Bro. Billiald declared that the Lord Jesus would not appear to his household first, but that every human being would see him descending in literal clouds, and that Caiaphas would see Jesus at the right hand of God and then descending in clouds to the earth. Also that the words "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven", must be taken literally. At the meeting of arranging brethren held on Jan. 5th, bro. Billiald was spoken to in reference to his address, and the following statements were taken down from him, and at the close of the meeting they were read over to him and received his confirmation: — "There are no signs at the present time that Christ is near, that is, that he may appear at any time now". "No brother with an intelligent understanding of the Scriptures believes that Christ is at the door". "If any lectures are given on the subject, I am going to reply to them, therefore it must be dropped". In view of the attitude thus exhibited, the following resolution was passed unanimously: —"That in the opinion of the arranging brethren, while bro. Billiald is out of agreement with the Ecclesia on the subject of the nearness of Christ, and while his determination continues that he will reply to any lecture, or exhortation proclaiming that Christ is at the door, and may appear at any time now, he must not fulfil his Ecclesial appointments". On the following Wednesday, the Ecclesia in quarterly meeting assembled, resolved that "The recommendation of the arranging brethren in reference to bro. Billiald be adopted". From that time agitation was continued in the Ecclesia. Brethren and sisters were invited to meet and to hear the new view; but in the end the endeavour to pervert the minds of others, failed. Eventually bro. Billiald wrote asking for a special meeting of the Ecclesia for the purpose of setting before it the reasons for his

impending resignation according to rule. It was pointed out in reply that the rule required that he should set forth in writing the particular teaching, contrary to the Truth which he charged the ecclesia with tolerating, so that the meeting could be called according to rule, as he required. Then came a painful surprise for the Ecclesia. On Wednesday evening, April 28th, came a letter in which a reply from the arranging brethren was required by Friday morning or he should take other steps. It since transpires that on that very Friday he was interviewed by examining brethren of the Mechanics' Hall meeting and it was arranged that he should return to that meeting. On the following Sunday morning, his name was announced there, and he himself met with us without a hint as to what he had done. A number of letters were sent by bro. Billiald to certain of our members during the week, in view of which four brethren were appointed to see him. The above mentioned facts were then disclosed, also that sis. Billiald agreed and had returned also. The brethren reported also that bro Billiald confessed that the brethren to whom he was returning were unsound. The case is so extraordinary and the facts so amazing that we are pleased to be able to enclose a copy of bro. Billiald's circular letter explaining why he was returning. Here again is evidence of the looseness and inconsistency which prevails when once the principles of the One Faith are relinquished. Brother Billiald was removed from the speaking list in January last because he declared his intention to use his position there to oppose any brother who taught that the coming of Christ was near. He leaves our fellowship, first objecting to our teaching that Christ may appear at any time, also because we refuse to believe that Caiaphas will gaze into the presence of God and see Jesus at His right hand, and also because we refuse to believe that the literal stars will fall from heaven. He joins the other side he tells us, and meets with a warm welcome. —W. J. ELSTON, Rec. Bro. [We commend our Nottingham fellow-workers. It was the only course open to faithful Christadelphians. It was the lack of such faithfulness that led to the "Birmingham Trouble". Evidently from what bro. Billiald "tells" us, his welcome back to the Temperance Hall Community betokens a still further broadening of their fellowship. —EDITORS, B.C.)

NEWPORT (Mon.). —Clarence Hall, Rodney Road, opposite Technical Institute. Sundays: 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesday 7 p.m. We are negotiating with the Bridgend and Bristol Ecclesias re exchange of Lecturing Brethren, and hope that we will derive benefit therefrom. We extend a hearty welcome to all of like precious faith, who may be passing this way, to meet with us around the Table of our Absent Lord. —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; Wednesday 7.30 p.m. at 140 Werneth Hall Road. Since last writing to you we have had the assistance in the work of the Truth of brethren, T. Phipps, Tipton, J. Silcock, Pemberton, A. T. Abbots, London, and J. B. Strawson, Nottingham. We are thankful to our brethren for their help. Also we have had the company of bro. E. W. Browne, London, who spoke to us at our Bible Class. The following brethren and sisters have visited us: bro. and sis. T. Heyworth, Whitworth, bro. and sis. J. W. Heyworth, and sis. York, Bacup and sis. H. Cockcroft of the Ashton-under-Lyne Ecclesia. We are always glad to see any of our brethren and sisters in fellowship. —A. GEATLEY, Rec. Bro.

TIERS CROSS, (Haverfordwest, Pem.). —Sundays: 6 p.m. Breaking of Bread 2.30 p.m. It was omitted from last month's intelligence that we had also lost the company of bre. E. and W. Vaughan and sister N. Vaughan, they having returned to those who pander to the sentiments of the flesh, rather than taking a firm stand for purity of doctrine. We pray they may, ere it is too late, see their mistake, and retrace their steps. We are in a very lonely position here and should any brethren or sisters by any chance be in this neighbourhood, we shall be pleased to have their company, always (be it known) providing they do not hold reservations on the Commands of Christ. —HENRY THOMAS, Rec. Bro.

CANADA.

BRANTFORD (Ont.). —C.O.F. Hall, 136 Dalhousie Street. Sunday: 10.30 a.m. and 7 p.m., Thursdays, 8 p.m. We have little of interest to report. We are still keeping the Lightstand burning brightly, but few strangers visit us to hear the Word of Life. The following brethren have visited us,

and we thank them for their ministrations in His service, brethren Vibert and Ward of Hamilton, brother Gwalchmai of London, and brother G. A. Gibson of Toronto. Their exhortations were a comfort and incentive to righteousness to us, and their Lectures up-building and strengthening. — WALTER J. LIVERMORE, Rec. Bro., 23 Edward Street, Brantford, Ontario.

MONTREAL (Que.). —Allies' Hall, 284 Charron Street, Pt. St. Charles. Sundays: Breaking of Bread, 11 a.m. We are pleased to say that we have assisted another of Adam's sons to put on the Name of Christ in baptism, in the person of William Brown Findlay (neutral), who has left for England, and recommend him to the London ecclesia. Our prayer is that he may endure unto the end, and obtain eternal life at Christ's coming. —J. V. RICHMOND, Rec. Bro.

VANCOUVER, B.C. —Breaking of Bread, Sunday 11 a.m. at 2360 Frederick Avenue, Burnaby. We are pleased to report that two more have been added to our Fellowship, bro. and sis. Harding, having decided that the stand taken against the Birmingham Apostasy is the right one. They met with us for the first time at the Breaking of Bread on Sunday. April 12th, and became members of our meeting. — W. B. FENN, Rec. Bro.

TASMANIA.

LAUNCESTON. —Sundays: 5 Lanoma Street, East Launceston, 11a.m. Sunday School: 2.15 p.m., 14 Frederick Street. During the Christmas holiday season, we had with us bro. J. Hughes, of Melbourne, and sis. Moss, of Lidjerwood, Tasmania; in the new year we had also sis. Robertson, of Melbourne, Victoria. On Sunday, December 28th, 1924, bro. Hughes delivered two lectures for us in Beaconsfield, an old mining town, about thirty miles from this city, the title of the afternoon lecture being "God's Purpose with the Earth and Man". Basing his lecture upon Isaiah 45: 18 he showed that God in making this earth had an object in view, which when accomplished, would fill the earth, not with a race of dying men, but of living men, and although sin and death had come into the world, God's plan would yet be accomplished, in and through Christ, "who came that we might have life, and have it more abundantly". In the evening bro. Hughes delivered a lecture entitled "THE BIRTH AND DEATH OF CHRIST". There were about thirty-five present at both lectures. In Beaconsfield there are three sisters: sis. Ward, and her daughter Maida Ward, and sis. Diprose, one time of London, England. Sis. Ward, snr. and sis. Diprose are well over the allotted span. Bro. Wrex Case, and the writer, visit them as often as we can; they are of the few who are with us in these parts. On Sunday, January 4th we had our Annual Sunday School Distribution of Prizes, which were books chiefly of the Truth's works, and a few likely to be helpful in the Truth; these bro. Hughes handed out to the successful scholars, with a few carefully-chosen remarks. Upon the previous day Saturday, we had our Annual Sunday School Outing, at the Punchbowl Picnic Ground, where a profitable and healthful time was spent, sis. Grace, of St. Leonards, being with us. On Sunday evening, January 11th, bro. Hughes lectured for us in St. Leonard's Hall, St. Leonard's, again taking for his subject, "God's Purpose with the Earth and Man". About thirty strangers were present. So that his hearers can more closely follow him in what he has to say, our brother has prepared a chart or plan of the ages, upon a large linen sheet which is spread out and suspended behind him on the platform. We all enjoyed our brother's visit to Launceston very much. He is fighting a lone fight in Melbourne, and we pray he may have strength to stand. —J. GALNA, Rec. Bro.

UNITED STATES.

WORCESTER (Mass.) —Assembly Hall, Elm and Chestnut Streets. Sundays: Breaking of Bread 10.30 a.m., School 12 n., Lecture 7 p.m. Since last report it is my pleasing duty to report the obedience to our Lord's command of William James Hosegood (formerly Primitive Methodist). This young man has been seeking the Truth for some time, and having found it, now rejoices in the glorious hope, after a good confession of the things concerning the Kingdom of God and the name of Jesus Christ. He was buried in the waters of baptism, April 27th, 1925. It is our earnest prayer he will run faithfully, and be accounted worthy to receive eternal life. —A. MARSHALL, Asst. Rec. Bro.

NOTES BY THE WAY.

From Bro B. J. Dowling.

In the summer of 1924, I completed a second journey of 11,000 miles in the interests of the Truth, forming a belt-line around the American Continent—an Ecclesial Belt-line, adorned with many precious lively stones. Owing to the great pressure for space made upon the columns of the Berean Christadelphian, I have refrained from making any comments, regarding the journey until now, when I believe a few words relative to my visit to the Texas Gathering of faithful Christadelphians near Stonewall, Texas, would be opportune, as another Ecclesial Gathering will be held in the same place, the Lord permitting, in the near future.

The Gathering I attended covered a period of eight days with three meetings each day. The meetings were held in a large open tabernacle crowning a hill-top, by the riverside—a place where prayer was wont to be made.

There were many stirring addresses and uplifting exhortations by brethren from all parts of the State, prominent among whom was that faithful veteran in the Truth's service, bro. W. J. Greer. It is this brother who has been principally instrumental in marshalling the faithful ecclesias of Texas under the banner of the Truth's Purity. Bro. Greer is a man of exceptional intelligence in the things pertaining to the Truth.

Another unique character at the Gathering was bro. Clarence Martin, who for many years was a striking personality in the political activities of the state of Texas, having latterly occupied the honoured position of a Judge in the United States court for twelve years.

This position was resigned by bro. Martin on coming to a knowledge of the Truth, when he entered the Christadelphian ranks as a candidate for a Judgeship in the Kingdom, when the Lord "will restore Judges and Counsellors" such as Moses Samuel, David and others, "as at the first", when "Zion shall be called The City of Righteousness—the faithful city", and "transgressors and sinners" shall have been destroyed and "they that forsake the Lord consumed"—Isaiah 1: 26-28.

There were many interesting brethren and sisters present from all over Texas and the adjoining States, men and women who were brim-full of a hearty appreciation of Divine things.

To all who can make it convenient to attend the next Texas Gathering, I would say: Go, and help to strengthen the hands of those who are faithfully striving to uphold our Basis of Faith wholeheartedly and unreservedly. For further information communicate with bro. James GREER, Robert Lee, Texas.
