

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.

Published by GEO. H. DENNEY, 47 Birchington Rd. Crouch End,
London, N.8., to whom all orders should be sent.

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Subscription ... 7/- per annum, post free

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Notes.

SIXTH VISIT TO THE HOLY LAND. —In reply to several letters, we would correct a rumour that the writer had to shorten his tour on account of illness. He did the whole pilgrimage as mapped out, and God willing, a complete account will appear in the Berean Christadelphian.

"CLERICAL INFIDELITY". —A very effective little fourteen page Pamphlet is to hand from bro. V. Copestake, 10 St. James Street, Market Place, Nottingham. It is written by bro. W. J. Elston and the price is but 1d. We recommend our readers to get a copy.

"NO MORE WAR". —We have received from the John Bright Street Ecclesia, Birmingham, an eight-page pamphlet under the above heading, written by bro. V. Hall. Copies can be had from the Secretary, bro. C. H. Norris, 13 Western Road, Wylde Green, Birmingham.

J. F. SMITH (Birmingham). —Your treatment of those who have sought to establish purity of doctrine in your midst and the favour shown to those who espouse false doctrine does not encourage your own brethren to approach you and your managing brethren when they are dissatisfied with your conduct. Your autocratic demand for "loyalty" to yourselves is not Scriptural. "Loyalty" belongs to Christ, and this you do not exhibit.

J.B.—Thanks for information. Glad you are sure the apparent "inconsistency" can be explained. We repeat our ever-growing conviction that there is no need for Christadelphians to resort to clerical "commentaries" for expositions of Bible Truth. The writings of Dr. Thomas and bro. Roberts are all sufficient. To consult occasionally, for information on subjects upon which they are qualified to speak,

is a very different matter; and when we come across things confirming 1 Corinthians 1: 29, and Romans 1: 22, we shall certainly continue to impart such to our brethren. We are in receipt of similar criticism of our advice re wireless installation in our homes, being accused of inconsistency because we reported something we heard over the wireless! "Wisdom is profitable to direct."

JEWS' RELIEF FUND. —Bro. Bellamy has duly received £10 from "A Berean Christadelphian Reader" and \$20 from G.C. (Detroit).

A TEMPERANCE HALL BROTHER. —Yes, we did send the Editor of the Christadelphian a picture postcard of Jerusalem in the same spirit that we received three from him on his "Recent Travels"; but how came you to see it and to report that it was regarded as a flag of truce? The editor is not your confidant, for he knows better: possibly he has in his office an assistant who intercepts his correspondence and makes it a matter of gossip. We are as determined as ever in our warfare with the Temperance Hall Apostasy.

A.C. (T.H.)—We do not doubt your sincerity in asserting you could clearly show we have no grounds for our charges against Birmingham had you the opportunity of meeting us face to face on the platform. Your arranging brethren think otherwise, and so they repeat "the matter is finally closed": evidently they know the badness of their case better than you do. We commend to your notice a dialogue entitled "Cloud and Sunshine", the opening chapter of which will appear next month.

THE SHILLING Eureka. —To every true Christadelphian we say, Do not wait until you have got forty shillings to buy this priceless work of Dr. Thomas, but send One Shilling and two pence for Part I., to Maranatha Press, Bramleigh House, Laindon Hills, Essex, or sixpence extra if you wish it bound in Cloth, and when you have read it, buy Part II., and so on.

THE Declaration. —We have overheard that this will shortly be published for One Penny, instead of 3d.

T.H. —Thanks for appreciative and appreciated letter. Our hearts are with you in your little family gathering, and your little Sunday School. You are far happier, as you say, than going easily with the tide of an unfaithful ecclesia. Your experience is ours—many of our late comrades admit we are in the right, but do not see their way out; in other words, they have not the courage of a Daniel, and dare not stand alone.

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Volume 13, No. 9

SEPTEMBER 15th, 1925

SIXPENCE.

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

CHAPTER 21.

We learn from the Advocate that a series of articles were published in the Harbinger, by Mr. Campbell, on “Materialism,” with the object of checking the influence of the Doctor’s arguments, but without directly debating with the Doctor. The articles attacked Dr. Priestley, making only occasional reference to Dr. Thomas. While these articles were in progress, we find the following editorial notice in the Advocate for November, 1836: —

“As the reader is already informed, I am at present much engaged in settling my family in a new abode. The setting-up of a printing establishment, in addition to this, consumes much additional time. I am, therefore, prevented, for the time being, giving that attention to things published concerning me and my views, which the respect due to the writer, if not to his sayings, demands. My regard for brother Campbell, as a man and a brother, is undiminished, notwithstanding his proceedings against me. He has done and is doing himself more harm than me. The only impression his pieces have made upon my mind, is to make me indifferent to his hard speeches hereafter. I was at first a little sensitive; but sensitiveness has yielded to indifference. He has denounced me as ‘unfit for Christian society.’ He can do no worse. The hardest speech hereafter is oil and balsam compared to this. If I have hurt his feelings, in self-defence, I am sorry for it, and sincerely regret it. The injury has been done unintentionally. My feelings are hurt only by the truth contained in the sayings against me. He has not hurt my feelings, though some may think his remarks severe. They may be in the estimation of our friends; but I can assure them, I am still whole, skin, wind, and limb. If they think me tortured, let them bear me witness that I bear it patiently.”

“These remarks are elicited, by way of notice, by the last Harbinger. Brother Campbell is still monstrous busy ‘wiping the escutcheons of the Reformation.’ Somehow or other they seem to have become wonderfully unclean; for the wiping process seems to take a mighty long time. When he has done, they will no doubt be singularly pure from all material contamination. We shall not

hereafter interrupt his labours until he has finished, when we shall inspect his work and see of what excellency it is.”

“Will some king-at-arms be pleased to describe to these heraldic devices? What are these escutcheons of the Reformation? We should like to know.”

On the same subject a short article headed, “Matter and Manner,” appeared in the *Advocate*, for September, 1836, reading as follows: —

“As to the matter and manner of the ten pages and a half of typography, published in the last *Millennial Harbinger* concerning me, I have, this month, time only to observe that never did one poor mortal more egregiously misrepresent the sentiments of another, than has Brother Campbell mine in that portion of his paper. I do not intend to insinuate that he has wilfully misrepresented me; I merely state the fact: and I take this opportunity of disclaiming his inferences, and the version he has given of my sentiments. Those who read my paper and his, well know that his version and my views themselves are not one and the same; those who read his exclusively are incapable of giving a correct judgment in the case. As to the manner in which our worthy brother has treated me, it is obvious to more than myself that it is not only unbrotherly, but unfriendly, and calculated to place me in an odious and ridiculous light before his readers, which is an unjust and false position. Till now, we had supposed, that as far as ‘this reformation’ was concerned, opinions were free, and that we were free to discuss all principles to whatever religious subject they might appertain. But we discover our mistake. Bro. Campbell says No! and has assumed the unenviable office of an arbitrator as to what may and may not be discussed; as to what is taught and not taught in the word; as to what is speculative and what not. But brother Campbell may thank himself for all the trouble brought upon him by me and many others. He has taught us to call no man master, and has directed us to search the Scriptures independently for ourselves. He has given an impulse to our minds (and we thank him for it) which neither he, nor any other man, however superior to us in age, experience, character, learning, or renown, can control. I have always studied to treat brother Campbell with respect; the least return I expected was that he would use me civilly. If he has called me a stripling, I took it in good part, supposing I was so named in the spirit of good humour; and, in the same spirit, I took up the allusion, and named him the giant. The primary allusion was his, not mine. I do not wish to deprecate our brother’s opposition to what we have published. It is public property, and as such he may do with it as he pleases. As opposing counsel we court the antagonism (since he is opposed) of all his superior talent, (and we most readily admit his superiority); but we decidedly object to him as a judge in the case at issue. The brethren must judge between us, and give their verdict according to the evidence as set forth in the *Advocate* as well as in the *Millennial Harbinger*. To enable his readers to do this, brother Campbell must cease to substitute his versions and inferences for my own connected essays. He must either (to do me justice) forbear to oppose, or concede me the same privilege (not to say right) that he has granted to aliens from the commonwealth of Israel. Our brother has devoted whole pages of his work to the republication of the speculations of a Waterman; of Brougham, a worldly philosopher; and of the abusive declamation of a Meredith and others. If I am worthy of being opposed, am I not, as a brother worthy of equal privileges with them? Why should our brother conduct himself with more impartiality to aliens than to me, whom he recognises as a brother? Let him remember the royal precept—Do unto others as you would they should do to you. Had I attacked brother Campbell as he has me, I would have republished all he had said that I intended to controvert, Would brother Campbell like me to treat him in this respect as he has treated me? I think not. But enough for the present.”

In due time, Mr. Campbell’s articles completed their appearance, and then the Doctor made them the subject of exhaustive replies. We mark the following: —

EXTRACTS.

“Materialism! So the Harbinger terms the doctrine that he only that has the Son hath eternal life; in other words, that man is not naturally, and therefore necessarily, immortal, but that the

immortality of his life is a gift of God to that portion of the race who obey His institutions. This is the true point at issue; a proposition which the Harbinger in all the thirty pages of typography he has appropriated to Materialism has not ventured to encounter. If immortality be conditional, which the Advocate affirms, then the dogma of abstract human spirits, or ghosts vanishes into air, thin air. If it be unconditional, as the abstract spiritualist maintains, then eternal life and immortality is not the gift of God by Jesus Christ; for abstract spiritualism maintains that man ever since his creation has possessed an immortal spirit or soul, capable of existence separately and independently of his matter or body".

* * *

"Instead of reasoning with the Advocate, as did Paul with the Jews, 'out of the Scriptures', he has carped at him out of the vain and speculative philosophy of Ex-Chancellor Brougham, and of the author of the Natural History of Enthusiasm; as if the opinion of these gigantic aliens were anything but vanity, when the conditionality or unconditionally of eternal life was the subject in debate! Look at their practice, and what are their opinions worth on the question before us? They have neither wisdom nor knowledge enough to take the first step to immortality. They are of the gods of this world, whose minds are blinded by the Master of Evil. And yet such are the aids brought into the help of the Harbinger against a 'stripling', and 'a very young man'! Mighty are the powers brought to bear against a feeble object truly! Unworthy allies of a worthy man".

* * *

"Be it known to the Harbinger, that if he approve not of 'rebaptism', or Materialism, or any other subject, and he want to retain his well-earned reputation and influence, and he determine to oppose said topics, he must be less personal and vituperative—employ ad captandum vulgus policy less—and use arguments to the point more. If an angel were to argue with Satan, he would not attempt to expose his errors by calling him nicknames, as the Harbinger has the Advocate. The Advocate, as he had often said, asks no favours; he supplicates his opponents in argument for no verbal demonstrations of 'kindness and personal esteem'. Let it be forgotten who the writer is; and if what he writes be ridiculous or heretical, let these properties be displayed for the benefit of the reader. But, if the Harbinger, in designating the Advocate a chosen vessel, be admitted to have had the gift of discerning spirits, and to have spoken truly, may not the Advocate in having written so much on 're-baptism' and 'materialism', be doing the very work his 'earthen vessel' was 'chosen' to do? Let the Harbinger ponder well on this singular illustration of his own vindication".

(To be continued).

The Bible wholly inspired and infallible.

No. 119. —The Nature of Jesus Christ.

One of the greatest proofs of the Bible's Divine Inspiration lies in the difference between the Holy Book and human thought in every way, and at every stage of history. Nowhere is this difference more greatly exhibited than in the matter of the nature of our Lord Jesus.

Ecclesiastical history shows how the Bible definitions quickly became altogether unsatisfying to human "intellect". As early as the second century men were rejecting the Divine begettal and declaring Jesus to be the Son of Mary and Joseph merely. Controversy generally runs to extremes, and on the other hand a host of men rose up culminating in the work of Athanasius, who declared that Jesus was God the Son, and that the child in Mary's womb was a God incarnate. Here is how Athanasius puts it in his work *The Incarnacione Verbi Dei* (We quote from Bindley's translation from the Latin). It was written in 318 when its author was twenty-one years of age. Let the reader note how truth and error mingle therein.

"God created man and also gave him the grace of a Divine life. Through envy of the devil sin and death entered the world and from that one fault sprang illimitable sin and wickedness as Paul shows in Romans 1: 18 following. The human race was wasting, God's image was being

effaced and His work ruined. Death reigned supreme and this it was impossible to escape, for God had added law because of transgression.

"What then was to be done? . . .

"All things were becoming corrupt: what was God's goodness to do? Suffer corruption to reign over them? Why then was man created? For weakness would be attributed to God if His work failed under His very eyes. This would be monstrous. Therefore man could not be left in corruption".

Athanasius, prior to these words had declared belief in the pre-existence eternally with the Father of "The Word" or Logos. The Greek word Logos defies proper translation in the English tongue. As Dr. Bindley puts it "The Greek logos signifies reason as well as word, a nuance lost in the English". The argument is then developed that "the Word" was, although one party in the God-head, still able to maintain independence of thought and reason. Then he continues: —

"The Word, therefore, in His loving-kindness visits the earth, from which He was never really absent. He sees the evil and pities mankind, and takes a body similar to ours. This He prepares for Himself in the womb of a pure and spotless virgin and personally appropriates it. This body He offered to the Father as a sacrifice on behalf of all, to do away with death, and by this offering He restored us to incorruption and by His Resurrection He abolished death for ever".

In this work Athanasius contends against the idea of a third person i.e., the Holy Ghost. God did all things "through the Word".

The drift of the 3rd and 4th century finally established the three-in-one and one-in-three. The creed known by his name was not framed by Athanasius.

We quote again: —

"The Word being Himself Almighty and Artificer of the Universe prepared in the Virgin the body as a Temple for Himself and personally appropriated it to Himself as an instrument".

"The Word offered His own temple and bodily instrument as a substitute".

At the Council of Nicea, 325 A.D., i.e., seven years later, the doctrine of the Trinity was enthroned. It was in 321 A.D. that Arius commenced his attacks upon Athanasius and others. The aim of Arius was to show that there was but one God and that Jesus was a created being though he surpassed all others. Eusebius then at Antioch declared Arius to be in accord with Apostolic teaching but at the Council pleaded for peace and continuance together of the two kinds of thought to be established on a formula in the exact words of Scripture that both sides could accept.

The Truth was lost in the Church on this matter by the end of the fourth century. Dent's Encyclopedia under "Arius" has these pregnant words: —

"The doctrine of Arius having undergone many vicissitudes of fortune was practically extinct in the empire before the end of the fourth century, except among the Goths and other Teutonic tribes who had received Christianity from missionaries holding the views of Arius".

How easy it is to see that primitive truth failed before the march of human thought.

We might properly diverge here to say that the New Testament revelation as to Christ's nature had no relation whatever to any phase of human thought then existent in the world.

The incarnation of the gods was a purely Greek idea.

The Jewish expectation of the Messiah, based on the prophecies, was of a warlike man born of a Jewish virgin wife who would lead their nation on to glory and predominance by military means, a recrudescence of Maccabeanism.

Here are the two extreme points. 1. —Jesus as a God incarnate. 2. —Jesus as an ordinary man. If the Bible were the product of human thought, as the clergy now contend, surely it would have exhibited one or other or both of these views.

But it does not, and the Divine mind unfolds the satisfying Truth. Satisfying, that is to the simple-minded soul, who is content to be guided by the Divine Word. There are not many such simple people in the world now: there never were.

Here then is the truth about the nature of Jesus. He was the Son of God, begotten of the Virgin Mary by the Holy Spirit, without man's intervention, and afterwards anointed with the same Spirit without measure at his baptism.

He was miraculously begotten of a human mother, enabling him (because of the strength given to him by God) to be a sinless bearer of our condemnation and therefore one who could rise after suffering the death required by the righteousness and justice of God. Being so begotten of God and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, God with us, "God was in Christ" (2 Corinthians 5: 19). He was during his natural life, of like nature with mortal man being made of a woman and a sufferer in all the days of his flesh from all the effects that came by Adam's transgression including the death that passed on all men. Thus, whilst spiritually minded and holy, harmless and undefiled in character, Jesus was of like flesh with us—flesh, weak, emotional, and unclean, and he was in all points tempted like as we are.

It is therefore unscriptural to say that Jesus was immaculate in nature or that he was of "clean flesh" which is another way of saying the same thing, or that he was a "fusion of spirit and flesh" which tends in the same direction. He was like us: one of us: "the man Christ Jesus": but made strong for the work he did even from his birth, as the Psalmist states, "Thou keptest me in safety when I was upon my mother's breast" (Psalm 22: 9, marg.)

Of the weakness of the flesh surely no greater exhibition could be pointed to than the Gethsemane scene. Hear his cry, "Father if thou be willing remove this cup from me, nevertheless not my will but Thine be done" (Luke 22: 42). The flesh cried out for the agony to be removed. The submission came because the flesh was overruled by Christ himself. "He yielded to his Father's will, In sad Gethsemane".

If of "dual nature" as some erroneously say, how could he say "not my will"? But if of our nature but strong enough to conquer his own inclination, then he could say to His Father, "Thy will be done" This he did and "angels there, sustained the Son of God in prayer". Hence while Jesus is our Saviour, yet the glory belongs also to His Father who made possible our salvation by raising up Jesus. David pleaded, "Let thy hand, O God, be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself" (Psalm 80: 17).

The pleading itself was prophetic of that which came to pass. Like David we say: —

"So will not we go back from Thee.
Quicken us and we will call upon thy Name.
Turn us again (to repentance) Oh, Lord,
Cause Thy face to shine upon us
So we shall be saved".

G.H.D.

(To be continued).

Editorial.

DRIFT. —THE EFFORTS OF BRO. C. P. WAUCHOPE.

Our readers will not be surprised to hear that bro. Wauchope is making much progress in Birmingham in his endeavour to bring "all sides" together.

His last meeting attracted over a thousand people, bro. R. Smith tells us, and the leaders of the present Birmingham spirit, brethren A. Davis, and . . . Pearce were evidently supporting him: sitting with him on the platform.

If human social good feeling was all that mattered, bro. Wauchope makes out a good case. Why should people who only have one difference or so out of a hundred points of doctrine be separated from one another by so small a thing? Do they not all "substantially" agree? We however, no matter how hard and unfeeling it may appear to be, are standing for absolute belief and integrity to the one faith with no reservations or quibble at all. Instead of "substantial acceptance" we say "absolutely unreserved belief of every point, and fellowship thereupon". We have been reading again of late Mosheim's Ecclesiastical History, and what we have of the early Fathers' writings. The evidence is overwhelming that apostasy came gradually by allowing the early brethren to hold new views and reservations. This liberty was refused by Paul and the other Apostles, but when they were taken out of the way social feeling overcame doctrinal integrity. Different streams of thought ran side by side in the early writings, and finally the Truth was cast out. Error appealing to the flesh, always wins. That is briefly why we cannot allow bro. Wauchope's reservation about clean flesh, and why we cannot have fellowship with those who follow bro. T. Turner (Editor of the Fraternal Visitor) because the Suffolk Street people allow their members liberty of thought in so many ways concerning professed "First Principles".

The issue is a very plain one. If we give way on but one point, we cannot then contend any more for absolute acceptance. Our whole case is gone if we allow a single reservation. But history supports this very stern resolve as the only means of stopping human thought from its foul work of interference with God's counsel in our midst.

We now hear that the Vancouver effort was not so successful as we were told. We await further developments with interest.

We were glad to see bro. C. C. Walker's note in Christadelphian for August on this work of bro. Wauchope. We wish we could believe that he will not on this occasion as on occasions in the past, give way to the desires and protestations of those in the Temperance Hall who hold a contrary view. Unfortunately for the Truth's integrity in these days, bro. C. C. Walker has the unhappy knack of protesting strongly as in the Davis-Pearce, and other cases, and then giving way and eating his words for the sake of peace and numbers. His standard, it will be remembered, is not inscribed "No surrender", as ours is. No! his standard has there words of ambiguous meaning, "Preach the word and take as little notice as possible of passing errors". That was the standard adopted late in the first century by the Christian church. We prefer the older one—that of Paul—"If any man preach any other gospel, let him be accursed". It is harder to follow, but it is the only way to preserve a remnant in faithfulness. "When the Son of Man cometh SHALL he find the faith?" needs for an affirmative answer to be possible at all, the holding of the standard we raise. — G.H.D.

* * *

HOME, SWEET HOME!

Only those can fully appreciate the sweetness of Home who have experienced the other thing. It matters not what the attractions and fascinations of the other thing may be—what their excitement or value—the fact remains, "There is no place like home"!

Here we are, at the end of a delightful cruise to the Holy Land, penning these lines in a sumptuously furnished Saloon of the best ship ever built for the Mediterranean waters, with every imaginable material comfort within our reach, our beloved life-partner at our beck and call; and, throughout the entire pilgrimage, enjoying our Heavenly Father's sunshine and blessing. Yet we are constrained to exclaim, "There is no place like home"!

Attractions! Fascinations! In a few words, the programme we have carried out has been too good for words: simply irresistible to a Bible lover. We have literally been following in the footsteps of the Lord Jesus, and in the track of his faithful apostle Paul. Think of it! We have visited Egypt where Jesus spent his babyhood until the death of Herod; there we "beheld monuments which Abraham, Jacob, and Joseph looked upon; we landed at the port where Jonah paid his fare and set sail for Tarshish; we traversed Samson's country, and wandered about the holy hills where Jesus wept and prayed; we have roamed over the mountains round about Jerusalem, and lingered at little Bethany where the Master found a haven of rest in the home of Martha and her brother and sister; we sat on the shore listening to Jordan's lovely rill, and on the plain of Bethlehem over which the heavenly host welcomed "the babe lying in the manger"; and we have travelled from the valley of Achor to the Carmel of Elijah—the site of Armageddon—and yet, after all, we are forced to exclaim, "There is no place like home"!

Then too, we have landed at Cyprus, the birthplace of Barnabas, and to which "the winds that were contrary" carried Paul; we "touched at Zidon"; "sailed over the sea of Cilicia and Pamphylia"; "sailed under Crete", as well as "in Adria" where Paul was "driven up and down"; we have been inspecting Mitylene, Samos, Chios, Rhodes, as did Paul over eighteen hundred years ago; and we spent some time in Melita, "where two seas met", and where Publius the governor, so kindly entertained Paul; we also passed Rhegium, and saw Puteoli where the great Apostle landed on his way to what was to be the scene of his martyrdom; and, not least among the interesting places we visited was the little island of Patmos, whither the beloved Apostle John was banished "for the word of God and for the testimony of Jesus Christ", and where he received the "Apocalypse". We also again renewed acquaintance with Smyrna, where was situated one of the "seven churches of Asia", and Athens with its Mars Hill—yes "the court of the Areopagus" is still there.

What a "feast of fat things"! Yet there is something lacking: what is it? We miss the meetings; we miss the company of those of like precious faith, many of whom we have worked side by side with for forty or fifty years, and some of whom have been, and still are, towers of strength to us, with their words of encouragement, and comfort and admonition. And so, as we think of Clapham and what it stands for, we cannot help exclaiming "There is no place like home". We gladly return thereto, remembering however, it is to rejoin our dear fellow-workers in their earnest contention for The Faith, remembering that "the night cometh when no man can work".

F.G.J.

The Pre-eminence of Christ Jesus.

A Sunday Morning Exhortation by Bro. R. Roberts.

BELOVED BRETHREN AND SISTERS, —Christ was more than man. We may overlook this in the efforts which have rid us of the false conceptions derived from "the vain traditions of our forefathers". He was a man, but a man who was the vehicle of a manifestation of God, and that God the eternal God, even the Father. The manifestation was a progressive one, but real at every stage—fainter at the beginning than at the end. A rose in the bud is as really a rose in nature as when it is full blown. The babe that received the adorations of the wise men of the East, and whose birth was that same night angelically signalled on the plains of Bethlehem, was as really the manifestation of the name of the Father as the glorified man who felled Saul of Tarsus to the earth with his brightness. The difference was a difference of degree. The Holy Spirit overshadowing Mary gave the impress, which laid the foundation of the manifestation to be made. But for this impress there never would have

appeared in Israel such a man as Jesus of Nazareth. There never would have come the Lamb of God without spot. Poor Adamic flesh, in which dwelleth no good thing, never could have yielded such a perfect character as that of Jesus, unless the Father had taken hold of it and wrought it for us into such a pattern. It is "of God, that he (Christ) is made unto us wisdom, and righteousness, and sanctification and redemption".

This in no way excludes the fact that the perfect man so made for us was of the same physical nature, and put to the proof, and in all points tempted like as we are. Without temptation, the perfection of the result would not have been manifest. The best of characters even among men, are not pronounced or seen to be the best till they have come through the fire. And it was needful for the perfection of this most glorious of the works of God upon earth, that in suffering, its excellencies should be tested and made manifest. But though put to the proof, it was in itself the excellent thing God had made it—a pattern of His own Character, the exhibition of His own excellence, the interposition of His own power and kindness for the salvation of His people from their sins. At thirty years of age, with the maturity of developed manhood and the anointing of the Holy Spirit in abiding fulness, the manifestation entered upon a fuller phase; but it was the same manifestation, the manifestation of God among men : the exhibition of the Word made flesh—a man who was one with the Father—sanctified and sent forth into the world by the Father, for the manifestation of the Father's name and the accomplishment of the Father's work.

When his work in the flesh was accomplished—when having, through the Eternal Spirit, offered himself on the cross, without spot unto God (Hebrews 9: 14)—he was raised from the dead and glorified, and transformed into luminous and powerful spirit-substance, the manifestation of the Father's name was complete, with the result of giving to mankind such a head as their every need calls for—a head that appeals to every sympathy and strikes the chord of our deepest admirations, and evokes our highest praise. Talk of "heroes"! They are mostly figments of the imagination. The Gentile gods are stucco when you come close to them. The excellencies of Christ are such as grow in brightness in proportion to our contact and acquaintance with them. They cannot be exhausted: they cannot be exaggerated. "The fulness of the Godhead bodily" is the only description that at all approaches an accurate description.

The divine origin of Christ supplies an explanation of every phase in which the Gospel narratives exhibit the Lord Jesus Christ, and every utterance that came out of his mouth. They give the key that is beyond the reach alike of those who consider him to have been a mere man, and those whose theology compels them to describe him as eternal God. They account to us for what appear otherwise to be contradictions. They explain to us why in a man, the deportment of God is visible to us; why in sinful flesh, a sinless character was evolved; why in the impotent seed of Abraham, the power of Abraham's God should be shown; why a man born as a babe in Bethlehem should speak of having come down from heaven; why a man not forty years of age should speak as if he had been contemporary with Abraham; why a man should at once be David's son and David's lord; why a man of our own flesh and blood should assume the authority that belongs to God only, saying, "Ye call me Master and Lord: and ye say well, for so I am"; why of a man it should be said that the world was made by him; that he dwelt in the bosom of the Father, and that he was the image of the invisible God, by whom and for whom all things had been created.

They explain to us, at the same time, why such a man should say, "Of mine own self I can do nothing": "My Father is greater than I": "I have kept my Father's commandments and abide in" His love ": "My God, why hast Thou forsaken me" They show us that there is only one God, even the Father of our Lord Jesus Christ, and that whatever in Christ's sayings seemed to indicate another God, was referable to the Father in him, whose Son and medium and power he was, and in no way inconsistent with the fact that Jesus was but His Son, in loving submission to all His commandments.

Christ is glorious to us in the converging of all these elements. He is not only our brother; he is our God, as Thomas greeted him (John 20: 28). He is not only the firstborn among many brethren but he is their Head, their Redeemer, their Saviour, their Lord. He is not only a son of Abraham saved,

but the God of Abraham, incarnate* in such a son. Not a forgiven sinner himself, he has power to forgive sins. Without sin himself, we are washed in his blood, though it was blood drawn from our poor sin-cursed stock. Clothed with strength, crowned with glory and honour, he has known the weakness of human exhaustion, and the bitterness of ridicule and insult. Anointed with joy and gladness, he has a history of sorrow and grief as a perpetual background to his everlasting glory. Loving friend and powerful God, compassionate Saviour and sinless example, saved man and embodied God-head, a sympathetic high-priest and devourer of the adversary—there is no element wanting to the charm of his name.

*What bro. Roberts means by "incarnate" is clear from his wording of Clause 10, in Birmingham (Amended) Statement of Faith. "A particular expression or statement should not be looked at by itself, but taken into consideration with the whole, and in this manner only will an accurate opinion or conclusion be formed" (Christadelphian 1877 p. 29).

Not only in power and legal status, but in the intrinsic attributes of his character and nature, Christ stands in that relation to man which justifies the ardent declaration of his servant Paul that he counted all things else dross and dung by comparison. Excellent men are universally admired for what they are in themselves, even though the excellence is not rooted in them, but is a mere organic phenomenon, like the beauty or fragrance of the rose. But in Christ the excellence we see is rooted in himself by reason of the indwelling of God: "In him dwelleth all the fulness of the God-head bodily".

And what is this excellence? It is every excellence. There is no excellence that was ever seen among men that is not to be found in him in superlative degree; and there are excellencies in him that were never shown by any man. These words of the Psalm are apposite, as they never were to Solomon: "Thou art fairer than the children of men; grace is poured upon thy lips. God hath blessed these for ever".

Consider his dignity. This comes in all cases with the strength of conscious power and security, and the sense of the lawfulness of supremacy. Men accustomed to power show it in measure, though they are but as the worm in their ephemerality; and have no right to authority. But here is one who is rooted in THE ETERNAL FATHER, and who is the same yesterday, to-day, and for ever—one everlasting as God, and to whom it is commanded that every knee should bow; and one, therefore, mantled with the dignity of unapproachable and ineffable power. He showed it all through his mortal days—creating astonishment and commanding obedience by the authority with which he spoke. What must it be now—in the strength of immortal life and power? What an unspeakable delight it will be to be permitted to observe the movements and wait upon the commands of such an august Master to whom all power in heaven and earth has been accorded, and at whose beck glad legions of the angelic host wait submissive.

Realize, too, that this unspeakable kingliness of carriage is blended with a grace of purity and a sweetness of kindness never seen in the haunts of man. We get a glimpse occasionally of the beauty of goodness in man but how mixed with inferior elements! and even if approximating for a moment to the grace of the divine original, how incapable of continuance. The human organism cannot long stand the combustion of the heavenly flame. The power of corruptible man soon burns out, and through sheer weakness of nature the divine phenomenon collapses. Understand here why royal courtesies are so brief, and the genialities of public men so transient and intermittent. But here is one in whom the springs of power and grace are inexhaustible: in whose wise kindness there is no flaw: and in the stream of which there is no check or failure from exhaustion or fatigue.

The perfection of the character of Christ is seen in every view we take of him. His kindness and sympathy are a healing ocean in which the world will yet bathe to the healing of all its woes; and this phase of his character is naturally attractive to everyone. But there is another side—a stern side—which might seem inconsistent with his meek and lovely side, and yet which is one of the chiefest glories of his character. How defective would that character be if it had not this other side. How

lamentable if his kindness and sympathy were not counterpoised by the faithfulness and firmness essential to justice.

The popular conception of Christ mars him in this respect. He is considered all love—nothing but love. This would be moral weakness, and would fail to constrain the adoration evoked by the perfect blending of all the excellencies. The attitude of Christ, when he was upon the earth in the days of his weakness and submission to evil, ought to be sufficient of itself to correct this one-sided idea of him. His brusque setting aside of domestic relationships and obligations when they come into competition with duty towards God; his unsparing denunciation of Peter as "Satan", when his thoughts ran counter to the divine plans; his condemnation of the rulers and teachers of the people, in language which could not be exceeded for heat and severity; are all illustrations of a vigour outside the modern idea of the character of Christ.

But when we go forward to the day of his Appearing, how immeasurably is this consideration strengthened. Look at the Judgment Seat, before which are gathered the multitudes of responsible men and women of all generations, of whose destiny he is the sole appointed arbiter. Consider what is involved in his rejection of the bulk of them: "Depart from me . . . I never knew you". What inflexible faithfulness! What indomitable firmness of purpose! What judicial vigour and stern executiveness implied in his sentence of a vast and wailing crowd to everlasting death, and their dismissal from his presence!

And when this scene is over, follow him with the phalanx of his loved and loving brethren—accepted and glorified: follow him to the waiting conflict with the nations of the earth. Contemplate "the war of the great day of God Almighty": behold the scenes of violence and carnage; consider the deeds of war and judgment by which he overcomes the confederate hostility of all the world, and treads the winepress of Yahweh's anger in preparation for the spreading of his imperial pavilions in the midst of men for their blessing. Pondering these Scriptural exhibitions of the work that waits him, we get even a more vivid view than is yielded by his attitudes when upon earth, of the mighty and majestic will-power that dwells in the midst of his kindness.

If we are for a moment overborne by the sternness, we are re-assured by the recollection that it is exerted on behalf of righteousness, and that none will feel the terrible kindlings of his wrath, but those who refuse to "kiss the Son" in implicit and revering and obedient trust. —R. ROBERTS.

Sinai to Jerusalem.

REFLECTIONS.

By Bro. J. M. EVANS, Clapham.

(Continued from page 297).

In our last instalment, we indicated the general situation in Palestine, and the adjacent countries as the result of the vast sweeping movement of Gog and his allies—Jerusalem swallowed up. Half of her inhabitants fleeing before the enemy. Some of the fugitives find temporary protection in Moab, where the British forces have retreated, and the remainder are driven into Egypt. Gog now occupies the region of Armageddon, "between the seas in the glorious Holy mountain", that is between the Mediterranean and the Sea of Galilee, and extending to the Holy City which he has invested. This area includes Jezreel and the plain of Megiddo. Having thus seized this strong strategic position commanding three continents, he doubtless imagines that he holds in his grasp the conquest of the world. Like the Assyrian of old, he will say, "I will ascend into heaven. I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds, and will be like the Most High". How little does he realize the terrible downfall that awaits him. His intelligence department informs him that Britain is preparing a

counter blow. Although cut off from the Mediterranean, the Gulf of Akaba still provides communication with Britain and India. Gog hears of transports hurrying troops from the Northern Island and from the East and he resolves to crush this effort of the Tarshish power, to re-establish her footing in Palestine and Egypt. "Tidings out of the East and North shall trouble him, therefore he shall go forth with great fury to destroy and to utterly make away many". In pursuit of this intention, he puts his armies into motion. His first aim will be to destroy the British army entrenched in Moab and Ammon. Confident of his prowess he believes that he can crush this remnant of the Anglo Tarshish forces. Little does he realize the character and potency of Israel's new protector. "Who is this that cometh from Edom with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength?" The armies of Yahweh; Jesus and his immortalized brethren have advanced from Sinai. They have subdued the Cushites, Midianites, and Arabs and now proceed to destroy Israel's arch-enemy. The first blow is struck in Bozrah, and a terrific blow it will be. This is evident from the answer to the question by the prophet Isaiah, "Wherefore art thou red in thine apparel and thy garments like him that treadeth in the wine fat? I have trodden the winepress alone and of the people there was none with me for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart and the year of my redeemed is come. And I looked and there was none to help and I wondered that there was none to uphold, therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger and make them drunk in my fury, and I will bring down their strength to the earth".

The question may be asked, By what means does Michael the great commander bring about the destruction of the foe. A study of Isaiah 30, 31, Ezekiel 38, and Zechariah 12 supplies the answer. It will be a day of almost unimaginable terror. The advance of Christ and his immortal brethren will be accompanied by a great earthquake, "a great shaking in the land of Israel, and all men upon the face of the earth shall shake at the Divine presence". There is nothing that strikes terror into the heart of man more than an earthquake, nothing that so quickly dissolves his courage. From the heavens descend great hailstones, devouring fire, and brimstone. To add to the horror, plague consumes their eyes and tongues. Blinded, speechless, and mad with pain, panic ensues, and mutual slaughter follows. Yahweh's mighty host sweeps on "As birds flying, so will the Lord of Hosts defend Jerusalem, defending also he will deliver it and passing over he will preserve it. Then shall the Assyrian fall with the sword, not of a mighty man, and the sword, not of a mean man shall devour him".

The Rainbow Angel continues his progress, and compassing the northern end of the Dead Sea crosses the Jordan into the plains of Jericho, and advances westward towards Jerusalem. In that city all is gloom. The great shaking has split the Mount of Olives in twain, the roar of the conflict has raged around them, and although the siege has been raised, they are filled with strange forebodings and fears. What do all these terrors in earth and sky mean? Surely there is something more than human at work? Has Yahweh come to the aid of His people, as in the days of old? Are the wonders of Egypt to be renewed?

Even as they ponder, the mystery is revealed. The Rainbow Angel appears upon the mount in view of the City. The Glory of the Elohim of Israel comes from the way of the East as predicted in Ezekiel 43: 2, "His voice was like the voice of many waters, and the earth shined with His glory". A vast and shining concourse approaches the gates of the City. The great crisis of Israel's history has arrived. In the days of his flesh the Lord Jesus had said, "Ye shall not see me henceforth till ye shall say, 'Blessed is he that cometh in the name of the Lord'". Now he comes in the name of Yahweh and demands admission. His heralds approach and say, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in". But who is this King of Glory, surrounded by his retinue, travelling in the greatness of his strength? The answer comes, "the Lord of Hosts, he is the King of Glory". Yes, Yahweh has returned to Israel. He it is who has destroyed their relentless foe, who has saved the City. The gates are opened, and the Strong and Mighty One, attended by his brethren, enters the gates of Zion amidst tumultuous acclamation. "Hosanna to the Son of David, Blessed is he that cometh in the Name of the Lord, Hosanna in the highest"! But stay, who is the one bearing the name of the Lord? Who is he that is the centre of this imposing pageant? Who is the kingly

and gracious figure upon whom all eyes are fastened? The question is asked, "What are those wounds in thine hands"? The people wait tremblingly for the answer which comes solemnly and deliberately, "Those with which I was wounded in the house of my friends". Yes Israel, ye said, "His blood be upon us and upon our children". For nigh two thousand years ye have drunk deep the cup of persecution. There is no land in which your sighs have not ascended to heaven; scattered and peeled, despised, forlorn, but this is the bitterest experience of all. Your forefathers did kill the Prince of Life, they did murder their Messiah, and so they look upon him whom they have pierced and they mourn as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn. Thus the day of glory and deliverance is turned into shame and grief. But like his type, Joseph, the Lord seeks to comfort his people, "As for you, ye thought evil against me, but God meant it unto good".

This national repentance results in the salvation of Judah whose sin and uncleanness are covered and cleansed in the fountain that is opened in Jerusalem. Henceforth they rejoice in the Son of David who is now enthroned in Zion. The Holy has been vindicated and avenged. Judah has been delivered from the Assyrian. The nucleus of the Kingdom of God has been established. It is then as a grain of mustard seed, but destined to become a great tree whose branches shall fill the earth. The ten tribes of Israel have to be brought into the wilderness of the people, there to be disciplined and made one nation with Judah under the New Covenant. The dominion of the first three beasts has to be taken away, the fourth beast has to be destroyed, and given to the burning flame; but this phase of Christ's work does not come within the scope of this article.

(Concluded).

Sixth Visit to the Holy Land.

(Continued from page 312).

IN THE MEDITERRANEAN.

This morning a notice was affixed to the programme board of the Second Class Saloon, announcing that a lecture was to be delivered by Rabbi Max Arst, at 4.30 p.m. on the subject of "Zionism and its Aspirations". All who were interested in the subject, and possibly others—mere time-killers—hurried over the "four o'clock tea" to be present; but, on arriving at the Saloon at the appointed time, we were disappointed to see the announcement overprinted, in red letters, "Cancelled;" and a few minutes later the notice was torn down. No reason was given officially; but, word goes round, that the "Sphinx" being a French boat on which the French Government has a prior call, anything in the nature of political propaganda could not for a moment be countenanced or allowed, therefore, the Captain had no option but to exercise his prerogative where he had reason to suspect politics. We remembered the hostility a few months since against Lord Balfour when he crossed the boundary between the territories of the English and French, and visited Damascus, where the Arabs are up and the Zionists down. In view of the fact that copies of our book Palestine and the World are being freely circulated on board, and much talked about, we are wondering whether our advertised lecture on "The Holy Land" will meet with the same fate as that of Rabbi Max Arst. Beyond question, it will if the clerical element is allowed a voice, although the Biblical basis of Palestine and the World has created a few friends, even among the clerical element; in fact, one "Rev." will persist in addressing me as "Brother Jannaway", and another always addresses me as "Doctor Jannaway"! It makes me squirm. Possibly both titles will be dropped after my lecture, if it comes off!

STRAITS OF MESSINA.

On previous occasions we have gone through these both by day and night, and whether by the light of the sun, or the reflected light of the moon, the sight is fascinating in the extreme. As we sail

south, on the left of the Straits is Reggio, the Rhegium of Acts 28: 13, the port of Italy, at which Paul and his party stayed one day during his enforced journey from Caesarea to Rome (see Acts 27; 28.). Reggio is situated at the extreme south-west of Italy. Think of Italy as a foot coming to you from your right, and there, on the nail of the big toe, is Reggio.

On the western side of the Straits is Sicily, the largest island in the Mediterranean, only separated from Italy by two miles of water. By day or by night the outstanding and overshadowing feature of Sicily is Mount Etna, nearly 11,000 feet high—often, literally, "a fire by night and a cloud by day". From the fact that Etna and Stromboli are seldom, if ever, in eruption at one and the same time, it is reasonably conjectured that there is some underground (or under sea) connection between these two volcanic mountains. We cannot leave Sicily without casting our eyes towards the site of Syracuse—its once chief city, where Paul stayed for three days. It was from here that the custodians of Paul obtained the all-important compass (Acts 28: 12).

Between Sicily and Egypt, for which we are now bound, the only land anywhere within sight (and that only faintly), is the Island of Crete. It is about 150 miles long and varying in width from six to thirty-five miles. The only interest it has for a Bible student, is, that our great forerunner Paul, like ourselves, "sailed under Crete" (Acts 27: 7). From what the Apostle wrote to Titus about the Cretians, we doubt much whether Paul would worry about not calling there any more than we do (Titus 1: 12). We are now passing it on our left hand.

Sir Henry Lunn's manager of the Cruise, has just interrupted our Diary-writing, by asking the exact title of our forthcoming address. We replied, "The Holy Land". Evidently they consider it too vague, and want a syllabus: have said it must go at that. Am wondering!

Professor Hoff's lecture last night, on "Egypt and its Monuments", was well attended and contained some good matter; but it was badly delivered, the speaker (an elderly Egyptologist) being too self-conscious and hesitant, speaking to the floor and ceiling. Moreover, his facts were not marshalled chronologically, with the result that what he presented could only be appreciated by those who were au fait with the subject.

A notice had just been placed upon the announcement boards of the various Saloons, that, "A Lecture will be delivered in the First Saloon at 9 o'clock, by F. G. Jannaway Esq., entitled "The Holy Land" ", so it looks like becoming an accomplished fact. A "Rev." H.B. Dobbs, has approached sis. Jannaway with a view to borrowing Palestine and the World, which, he says, he had heard being discussed.

The Lecture on " The Holy Land " is now a thing of the past. It was a full meeting, attended by, the elite of the passengers; and others! There was a large clerical element present. The environment was not at all Christadelphian-like. Imagine a Christadelphian audience mostly in evening and clerical attire! The setting too was unique. The floor covered with rich velvet carpeting; the ceiling and walls white enamelling; the carving thereof richly picked out with gold; the highest part of the ceiling being a beautiful dome, adorned with hundreds of fairy lights. The lower ceilings, at the sides of the Saloon, were supported by stately pillars and mirrors everywhere. Then, too, the seating; a dainty antique arm chair, beautifully upholstered, for each of the audience, and tables, here and there, for those who desired to make notes. In response to a "Come on, Mr. Jannaway"! the speaker followed the chairman ("The Rev. Dr. W. C. Poole, D.D." and a host of other letters). There was nothing whatever in the form or nature of a service, preliminary or otherwise. The Chairman knew better. His introductory remarks about the lecturer's acquaintance with his subject were too adulatory to reproduce in a Christadelphian magazine, but I was glad to discover that anything in the shape of worship was entirely absent from the meeting. Evidently Dr. Poole knew us! (He is the colleague and successor of Dr. F. B. Meyer, at Christ Church, Westminster, and beyond doubt the greater portion of his congregation come within the range of the labours of the "Clapham Christadelphian Light Bearers' League").

As our text, we took the blue label used by nearly 150 of the passengers, and which was so conspicuous at the London Terminus on starting. The top line read "Pilgrimage to The Holy Land". We remarked, what an interesting book could be made up of individual answers to the question "Why am I making this pilgrimage to the Holy Land"?

We then outlined the reason for our making the pilgrimage, and took our audience back fifty years to the 11th day of July, 1875, when, having embraced the "Hope of Israel" preached by Paul, and so clearly expounded in a work entitled Elpis Israel, we were baptized into that Hope. Having in view the fact our audience was largely made up of Americans, we devoted some time to the early days of the author of Elpis Israel—his migration to America in the "thirties"—his shipwreck—his vow to read and understand the Bible—the result: Elpis Israel and other Bible expositions. We then recapitulated Scripture teaching concerning God's promises to the Fathers and the glorious future in store for the Land we were visiting. Readers of the Berean Christadelphian will not need us to specify the quotations we made from Genesis, Isaiah, Jeremiah, Ezekiel, Daniel, Luke, Acts, and Revelation. We emphasized the fact that, no man was a real follower of Jesus who was ignorant of, or indifferent to, the Apocalyptic message of the Lord Jesus (Yes; the uneasiness of the hearers was palpable enough to be felt—one or two "Revs." apparently had a tickling in the throat and made for the exits). Having then shown how the Author of Elpis Israel concluded from Scripture teaching that there would be a pre-adventual colonization of the Holy Land by Jews, we traced the colonization from the days of Sir Moses Montefiore to the present day; and dilated upon the network of Jewish Colonies new in the Land under the British Protectorate. We dwelt upon the fact that seventy or eighty years ago, the Doctor had clearly foretold, from his knowledge of the Bible, that such Protectorate would obtain. In view of the advertisement given to Elpis Israel, we wish there had been a supply of the Maranatha (2/6) Edition at hand: they would surely have been on demand. Upon resuming our seat after about forty-five minutes' talk, Dr. Poole patted me on the back, exclaiming, "We thank you, Mr. Jannaway" Whether the applause of the audience, at the close, was sincere or not, we cannot say; but, we do know that, before we reached the exit of the Saloon, my companion's seat was vacant. I found her in our state-room (or cabin) red like crimson, and bathed in perspiration. Her first words to me were, "You've done for yourself to-night"!

(To be continued).

TRY THE SPIRITS. —"We judge no man, we condemn no man; we are privileged only to 'try the spirits' by the Word, and to show where the Word condemns them". —Dr. THOMAS, 1846.

Sin and Sacrifice.

BY BRO. WM. SMALLWOOD, TORONTO.

(Continued from page 303).

PART 8. (concluded).

Another feature of bro. Strickler's teaching equally at variance with the "form of knowledge and of the truth in the law"—Romans 2: 20, is that "where there is no forgiveness there is no atonement, as the two are inseparably connected in the Scriptures of the Old Testament"—Out of Darkness, pp. 26, 29, 83, etc.

This is the burden of his argument throughout his pamphlet. His reasoning on the subject is illogical and self-destructive.

There was no personal responsibility attaching to Israelitish women for the defilement incident to child-birth, yet a sin-offering and a burnt-offering were "necessary" for their purification according to the law—Leviticus 12: 6. This is the type; what is the antitype? Does it not teach us that, according

to God's appointment, sacrifice is necessary as a basis for purification from physical as well as from moral defilement? Surely. Was not the Lord Jesus, "that great Shepherd of the sheep, brought again from the dead through the blood of the everlasting covenant"? —Hebrews 13: 20. And did he not by the shedding of his own blood, through the eternal spirit, obtain for himself eternal redemption? —Hebrews 9: 12. This being undeniable, was he not thereby purged of the loathsome disease of sin in his nature? To deny it is to deny the Truth, and to make God a liar.

And then as regards Christ's brethren. What would it avail them to have their past sins forgiven, if nothing further were done for them, if they were not delivered from that in their nature which destroys them. The work of God in Christ is to save them from all the inherited effects of Edenic transgression, as well as to avert the consequences of their own personal transgressions. "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—John 3: 16.

The sum total of the afflictions from which Christ will save his people, is death. Now it is obvious that there can be no salvation from the "second death"; that blots out the subjects of it from God's creation, and closes their account for ever. Consequently, the only death from which "the faithful in Christ Jesus" require salvation, is that death from which "the faithful in Christ Jesus" require salvation, is that death which is the common heritage of all mankind, not excepting the Lord Jesus himself. Like "the great Shepherd of the sheep" they are "brought again from the dead through the blood of the everlasting covenant," and made "equal to angels that cannot die any more." This being the plain teaching of the inspired Word, it is vain for bro. Strickler to maintain that the sacrifice of Christ was for personal sins only. It was as much for the redemption of the faithful from the inherited death defilement in their nature, as from the threatened consequences of personal offences. True, Jesus did not die to atone for sin's flesh, as sin cannot be atoned for. Sin in the flesh is the devil (diabolos), and the Son of God was not manifested for the salvation of the devil, but for his destruction—Hebrews 2: 14. But his brethren whose conclusions he is opposing do not teach this, and it is misrepresenting them for him to try to make it appear that they do.

Forgiveness of personal sins is placed in the forefront of the Apostolic proclamation because that is the place it occupies in the process of a believer's salvation. Until "sins that are past" have been forgiven he is outside the pale of salvation no matter how well he may understand the Gospel, or how heartily he may believe it. Once in Christ and the way is clear for such to "work out his salvation with fear and trembling." This salvation is a process which begins when the believer of the Gospel renders the obedience of faith in baptism, but is not completed until "this mortal has put on immortality, this corruptible has put on incorruption"—1 Corinthians 15: 54. The "one great offering of Christ for sin" must be operative throughout the entire process; first, in the pardon of "sins that are past" at baptism; secondly, in the forgiveness of post-baptismal offences when confessed through him as mediator; and finally, in the change to Spirit nature after approval by him at the judgment seat. Then, and not till then can the process of atonement be said to be complete; justified, or rectified, morally and physically, the believer's salvation is attained. To deny this, would be to deny, in effect, that through his death "Jesus Christ has abolished death and brought life and immortality to light"—2 Timothy 1: 10, for bestowal on all whom his Father and he may approve.

A QUESTION FOR ME. —When I arrived home last Sunday from the meeting, and having dinner, did I refer to the helpful things of the morning's service (Colossians 4: 8)? or, did I parade what seemed to me flies in the ointment?

Melbourne: Nearly but Not Quite.

We have just received a printed manifesto from the Melbourne Ecclesia which reads as follows: —

"That we, the Ecclesia in Melbourne meeting in the I.N. Foresters' Hall, Exhibition St. (late Masonic Hall), view with sorrow the state of confusion and unrest in the Household of Faith

(especially in Great Britain), and we deem it our duty to require visiting brethren and sisters, quite apart from letters of commendation they may bring, to accept individually our basis of fellowship which is defined according to Scripture teaching in the Constitution of the Melbourne Ecclesia, which Constitution incorporates the "Statement of Faith", "Epitome of the Commandments of Christ" and "Doctrines to be Rejected" known as the Amended Statement of Faith of the Birmingham Temperance Hall Ecclesia.

"Further, that seeing various ecclesias and individuals claim as their basis the Birmingham Amended Statement of Faith while holding beliefs which to our mind are subversive of the Bible truths embodied in that Statement, especially Clauses 4 to 12, we declare our conviction that acceptance of these truths involves assent to the following propositions: —

1. That the transgression of Adam resulted in the defilement of his body, so that he then became subject not only to disease and death, but to a law of sin in the members opposed to the law of God and inciting to transgression. This quality of human nature, styled in the Scriptures "sin in the flesh" (or the diabolos) did not exist in Adam before he transgressed.

2. That this defilement has been transmitted hereditarily to all Adam's posterity (including Christ), and though they are not involved in the moral guilt of Adam, physically they inherit the same evil consequences in the sinful nature which God condemned and which is doomed to final destruction at His hands through the Lord Jesus Christ.

3. That the Lord Jesus was born in the same condemned sinful nature, but by a life of perfect obedience to God, condemned the principle of sin (or diabolos) in the flesh, and in His submission to the death of the cross God's righteousness was upheld, sin was publicly condemned, and through His death, resurrection and glorification to Spirit-nature Christ was cleansed from "sin in the flesh" and received the right from God to bestow the same blessing on all who should in faith and obedience come to God through Him, seeking forgiveness of their sins.

4. That while the primary reason of Christ's sacrificial death (yea, of His very coming into existence) was "for us", His own redemption was accomplished upon the basis of the same sacrifice, as the only means provided by God for deliverance from the sinful flesh and blood nature common to all.

5. That the law of Christ does not allow of believers taking any part in military service, or serving as constables or special constables.

6. That we are not prepared to fellowship individuals or ecclesias who practise, preach or believe to the contrary of any of the above propositions.

That we regard the teaching promulgated by brethren J. Bell, H. G. Ladson and A. D. Strickler, as inconsistent with the truth contained in clauses 1 to 4, and we are therefore not prepared to fellowship any who uphold such erroneous teaching by belief or fellowship.

With regard to the position in Great Britain, we do not feel called upon to take the serious step at present of withdrawing ourselves from the Birmingham ecclesia, as the information we have on this side of the globe is not sufficiently clear and in some cases is contradictory.

At the same time we deeply regret that the Birmingham arranging brethren and the editor of The Christadelphian have replied in such a general and vague way to our definite inquiries concerning their fellowship of some not in our fellowship.

As pointed out in our communications to the editor of The Christadelphian, we cannot view favourably the obscure policy which the magazine seems of late to have adopted with regard to those

out of fellowship, and the apparently inconsistent attitude towards the heresies taught by the above-named brethren.

Therefore as marking our dissociating from what appears to us to be the obscure policy and inconsistent attitude of the magazine, and as a protest, we shall withhold further intelligence to The Christadelphian until we are satisfied that its policy is clear and definite, and wholeheartedly supports the efforts of brethren and ecclesias in the endeavour to combat the subtle and erroneous doctrines responsible for most of the divisions throughout the ecclesial world".

OUR COMMENTS ON THE ABOVE: —

Melbourne Ecclesia shows lamentable weakness. Take their No. 6 and the following clause, "We regard the teaching of brethren J. Bell, H. G. Ladson and A. D. Strickler as inconsistent with the truth", and then most emphatically they say, "We are therefore not prepared to fellowship any who uphold such erroneous teaching by belief or fellowship". This is strong and right, but when it comes to practising this good determination what happens? Why the very ecclesia, Birmingham Temperance Hall that "upholds" A. D. Strickler and H. G. Ladson in "fellowship" is thus spoken of: "we do not feel called upon to take the serious step of withdrawing from the Birmingham Ecclesia".

We ask a simple question: Has any Ecclesia more boldly stood for fellowship with A. D. Strickler and H. G. Ladson than Birmingham Temperance Hall? We have in mind our recent correspondence with bro. C. A. Ladson, Assistant Editor of the Birmingham Christadelphian, regarding his brother's position.

Are we to conclude that the Clause 6 of this statement simply means that a pious resolution is passed, and then its implication got rid of by simply ignoring all the plain facts and hiding under the mantle of "not sufficiently clear"?

Finally (we are glad to see the deserved rebuke administered to the Birmingham Christadelphian, and we can but hope that the only righteous course will be taken, and a real and complete withdrawal from the upholders of error be effected. We are sure bro. Jas. Hughes could give wise counsel in that direction.

If any brother had suggested to bro. Roberts, the late Editor of the Christadelphian, that after his decease, the Temperance Hall Ecclesia, of which he was the father, instead of being looked up to by ecclesias all over the world, as it was under his guidance, would sink so low, that even its letters of commendation would no longer be honoured or accepted at their face value—what ever would he have said? And yet, that is the ecclesial degradation of the home of the once Birmingham lightstand. Not only Melbourne and other Colonial ecclesias, but the home ecclesias still in fellowship—North London, Portsmouth, Newbury, Southport, Bristol, and others—demand personal interviews with any applications for membership from the Temperance Hall Ecclesia.

We maintain that those "with us" have adopted the only Scriptural course, that of withdrawing from the Temperance Hall fellowship until it has been purged of its reservations and returns to its first love. —EDITORS.

Why the Change?

Bro. C. C. Walker in January, 1904, Christadelphian, page 38, wrote: —

"Whatever good has been achieved in our day . . . has been by a loyal adherence to the Word of God and an unflinching resistance of the quips, cranks, and crotchets of the crazy old man of the flesh. Those who know the history of the revival of the Truth in the 19th century are in no mood to reverse the policy at this time of day. If we had given place to all the 'perverse

things' that have been spoken during the last fifty years or so there would indeed have been very little truth left. We should have been tolerating the immortality of the soul; no judgment for the saints . . . Renunciationism: the doctrine that Jesus Christ did not come in the flesh; no resurrectional responsibility except for the baptized, etc., etc. Notions that have come blowing about during all that time.

"No; if we were going to act on the toleration of error principle we would be thorough and get right back to Babylon. Since that is not our policy we will endeavour to be as thorough in the opposite direction. We inflict no hardship on the opposition. We are not their judges. The Lord will judge us all. We only say we cannot, and will not join them in any of the Truth-destroying doctrines and enterprises above referred to. And knowing our mind, they ought not to write us to stultify ourselves".

A somewhat different sound in the above from what the Christadelphian now sends forth. —
EDITORS.

“The Destruction of the Devil.”

By Bro. B. J. DOWLING, U.S.A.

(Concluded from page 308).

PART 5.

According to bro. Strickler the transfer (of sin) was made when Christ was “nailed to the tree”—see *Out of Darkness* p. 64. “The punishment due to sin”—sin which Christ never committed, was upon him “inflicted to satisfy the ends of justice”—see p. 72. In this remarkably unjust manner, bro. Strickler’s “devil”—“unforgiven sin”—was destroyed (?) by being forgiven—see p. 52, because Christ had suffered “the punishment due to sin to satisfy the ends of justice.” How monstrous and shocking all this is. Surely the Apostle had such teaching in view when he wrote saying: “There shall be false teachers among you, who privily shall bring in damnable heresies.” Nevertheless, we are softly assured by the present editors of the Birmingham Christadelphian that the teacher of these heresies is “sound in the faith”!!!

How different it was with our brethren Dr. Thomas and Robert Roberts, who would never parley or compromise with, nor tolerate such “false teachings.” Brother Roberts declared that “God’s righteousness would be violated in a man dying who ought not to die. The provided representative (Christ) became related to death by derivation from his mother—*Law of Moses*, p. 139. The sin nature was laid upon Christ by inheritance, that he might redeem it from death by destroying the principle of sin or the diabolos in it. The diabolos or devil is something more than transgression, which may be forgiven. It is a physical law in our members, styled “the law of sin—working death”—“having the power of death.” The sentence of death passed upon Adam, laid hold on his physical nature like the curse on the ground. This physical principle of sin styled the diabolos, is to be destroyed, it cannot be forgiven or atoned for, although those under its power must be, if they are to be saved. Forgiveness is a matter of mercy, but if the ends of justice have been satisfied as bro. Strickler claims, then forgiveness is uncalled for and unnecessary; indeed, it is impossible.

Bro. Strickler himself partly realises that in the application of his theory, insurmountable difficulties arise, at every turn. For example on page 89, he admits that “as a matter of fact no one can bear another’s sin, the actual transgression”—“unforgiven sin.” Therefore, as a matter of fact, his theory must be all wrong.

On page 64, he says that the whole matter of “the bearing of sin” is “figurative” and “symbolical,” therefore unreal and unsubstantial. Consequently, the application of his theory makes

“the cross of Christ of none effect.” On the same page he affirms that Jesus “took the position of the sinner to work out a symbolism.” These words applied to Hebrews 12: 2, would require us to read that “Jesus endured the cross, despising the shame, and is set down at the right hand of the throne of God,” to work out a symbolism. Applying his theory to Romans 8: 3, on page 44, he represents Christ as morally sinful while dying on the cross.

In support of his strange and disturbing conclusions which he constantly affirms to be “God’s Truth,” he appeals to the conflicting translations and writings of McKnight, Young, Adam Clarke, Rosenmuller, Michaelis, and others, while the names of our “leaders,” Dr. Thomas and Robert Roberts, are properly omitted from this conglomeration of foolishness, confusion, and darkness, which so many clear-sighted believers have declared should be entitled “Out of Light into Darkness.”

Error is more dangerous and difficult to deal with than ignorance, because the Scriptures are quoted to uphold it, and there never was an error so egregious and odious, but that some credulous foolish one would approve it, and attempt to support it with a Bible quotation.

What are we to do under such circumstances? Shall we “let them alone,” and take no “heed” to the words they have written, as some editors have advised, and by so doing and continuing in fellowship with them give them every opportunity to subvert whole ecclesias, and “by good words and fair speeches deceive the simple”? No, no; a thousand times, No. This is not the Spirit’s policy. “Be courageous” for the Truth. It is a mistake to allow ignorance and pusillanimity to guide in the Truth’s counsels. The “mouths” of false teachers “must be stopped” in the ecclesias. The Spirit in Paul has given us an example to follow. To such Paul would “give place, no, not for an hour, that the Truth might continue;” and to show us the importance and impress us with the necessity of such an attitude, he declared that in such a case he would make no distinction between angels and men—Galatians 1: 8-9; 2: 5.

His earnestness in this matter was well illustrated in his “ceasing not to warn every one night and day with tears,” concerning the “false teachers” that he predicted would “arise” among the believers themselves—Acts 20: 27-31. Shall we be less diligent in these “perilous times”? “Earnestly contend” is the Spirit’s command—Jude 3. “Charge some that they teach no other doctrine”—1 Timothy 1: 3. Some of the Truth’s watchmen have been careless, and sentries have neglected their duties, and the Truth’s fortress is in danger—its vital doctrines are being assailed. Therefore, let believers everywhere, whose love for God and His Truth is greater than that for themselves or their friends, rally to the Truth’s standard, to guard and defend its imperilled interests. Let such no longer remain in association and cooperation with those who by fellowship are bidding “God-speed” to false teachers, and thereby making themselves “partakers” of the “evil deeds” of those who are undermining our very foundations—2 John 7: 11; Psalm 11: 3.

Armageddon.

AS EXPOUNDED BY DR. JOHN THOMAS.

In dealing with proper names in the prophetic Word, care is necessary to discriminate between the topographical and mystical; otherwise we may confound things that differ and set the Bible against itself, with the result that we may magnify the one to the belittlement of the other. Examples are found in the names of Babylon and Jerusalem, both of which have a topographical and mystical meaning (see Isaiah 13: 19 compared with Revelation 17: 5, and Psalm 122: 2- 3 compared with Revelation 21: 2).

These remarks apply to the name Armageddon. Many expositors have only treated of it topographically, and located it solely in the Plain of Esdraelon, while others have confined it to the narrow glen or valley between Jerusalem and the Mount of Olives, known as the Valley of Jehoshaphat. For the purpose of this compilation we are not concerned with clerical or orthodox

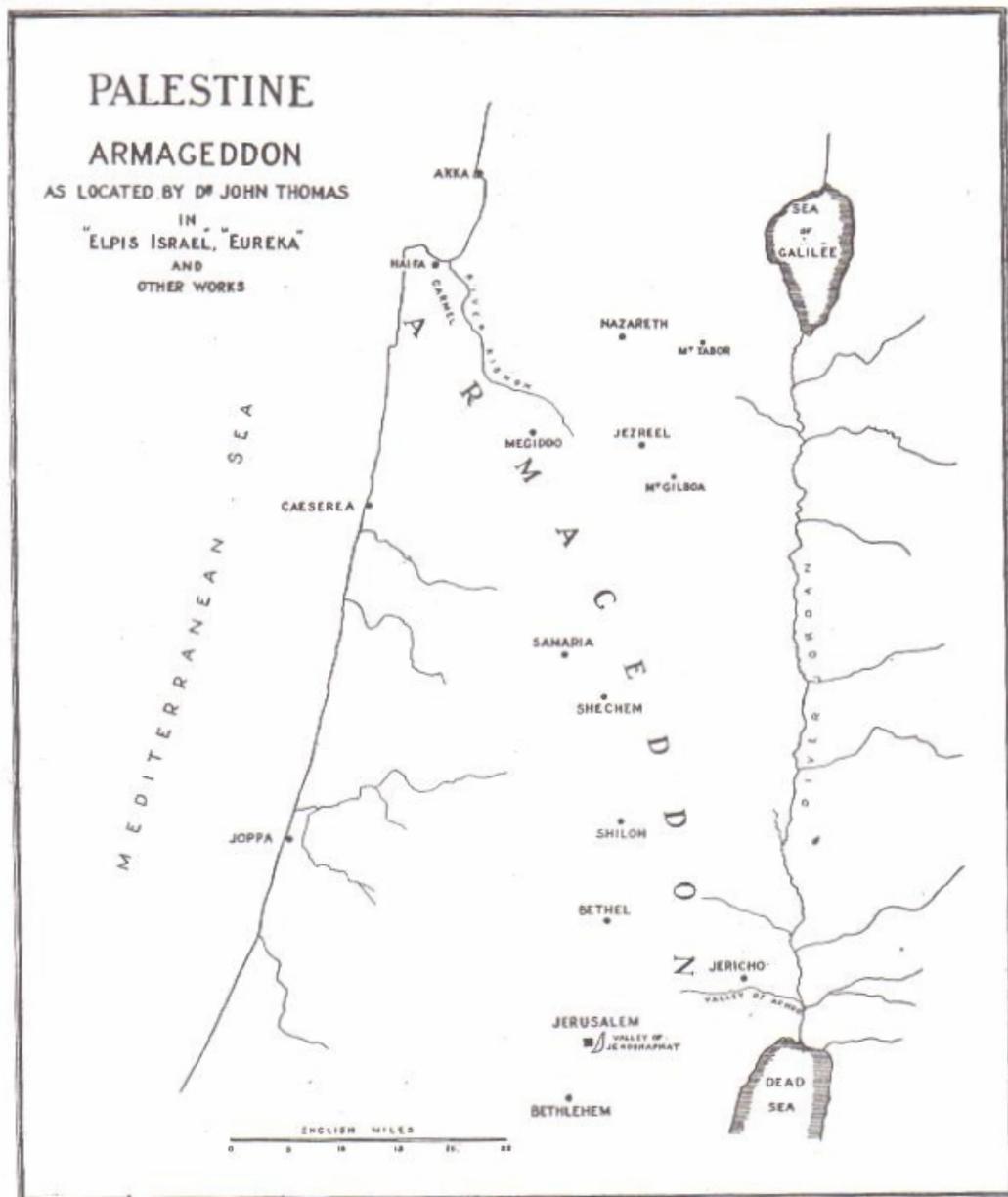
commentators, most of whom have erred through not knowing that Revelation 16: 16 should read "War of Armageddon", not "Battle of Armageddon". This mistake has even been reflected in some Christadelphian lectures; the speakers, using a map, have pointed out the Plain of Esdraelon or the Valley of Jehoshaphat as being the scene of Armageddon.

What we are now concerned with is the exposition of our esteemed forerunner Dr. John Thomas, who having studied every Bible reference to the coming conflict between the nations and the King of Kings, came to the conclusion, as far back as 1838, that Armageddon extended from the Mediterranean at Mount Carmel in the N.W. of the Holy Land, to the Valley of Jehoshaphat and beyond in the S.E.*

*(To make the matter quite clear, we direct attention to the accompanying map, which has been specially prepared for this compilation).

Coming to the exposition of Dr. Thomas, here is what he wrote in 1838: —

"The Armageddon of the Apocalypse is the Plain of Jezreel or of Esdraelon, also called the Great Plain. It extends from



Mount Carmel and the Mediterranean to the place where the Jordan issues from the Sea of Tiberius (Galilee), through the centre of Palestine. Here, in the most fertile parts of the Land of Canaan the Tribe of Issachar rejoiced in their tents (Deuteronomy 33: 18). In the first ages of Jewish history, as well as during the Roman Empire and the Crusades, and even in late times, it has been the scene of many a memorable contest. Here it was that Barak, descending with his ten thousand men from Mount Tabor, discomfited Sisera and all his chariots, even nine hundred chariots of iron, and all the people that were with him gathered from Harosheth of the Gentiles unto the River of Kishon, when all the host of Sisera fell upon the sword, and there was not a man left; when the Kings came and fought the Kings of Canaan in Taanach by the waters of Megiddo (Judges 4: 13-15; v. 19). Here also it was that Josiah, King of Judah, fought in disguise against Necho, King of Egypt, and fell by the arrows of his antagonist. So

great was the lamentation for his death, that the mourning for Josiah became an ordinance in Israel; and the great mourning in Jerusalem when its inhabitants shall behold the Messiah their ancestors had pierced, and themselves had despised, foretold by Zechariah (12: 11), is said to be as the lamentation in the Plain of Esdraelon, or, according to the prophet's language, as the mourning of Hadadrimmon in the Valley of Megiddon. Josephus often mentions this very remarkable part of Palestine, and always under the appellation of the Great Plain, and under the same name it is also mentioned by Eusebius and by Jerome. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchodonosor, King of the Assyrians, in the history of whose war with Arphaxad it is mentioned as the Great Plain of Esdraelon, until the disastrous march of Napoleon from Egypt into Assyria. Jews, Gentiles, Saracens, Crusaders, Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents in Armageddon, and have held the various banners of their nations wet with the dews of Tabor and Hermon. This Plain is enclosed on all sides by mountains; not a house or tree is to be discovered in it, yet the whole appears to be cultivated. It now bears the name of Fooli*, and has been celebrated in modern times by the victory which Murat, Napoleon's General of Cavalry, gained over the Mamelukes and Arabs, in their attempt to relieve Acre, in April 1799" (Christadelphian, X., p. 102).

*We know the district well, having traversed it upon three occasions during the past quarter of a century. In 1902 we found it much as the Doctor states; but when we revisited it in 1922, what an alteration. In the very heart of the Plain we located no less than seven agricultural colonies, all Jewish. Nevertheless so far as towns, or even villages go, it is in every sense a battle plain. —F.G.J

In 1850, Dr. Thomas published *Elpis Israel*, setting forth the same views: on page ninety-two (Robert Roberts' edition), we read: —

"The victory will be with Jesus, the great Prince of Israel (Daniel 12: 1), who will break his (the invader's) power to pieces upon the mountains of Israel in the battle of Armageddon" (Revelation 16: 16).

Further references, in *Elpis Israel* to Armageddon are these:

"Under his banner meet the Lord of Hosts in battle in the Plains of another Waterloo, called Armageddon" (p. 317).

"The great battle in the Valley of Megiddo" (p. 346).

"I believe it will be at the battle of Armageddon, the Kings and their armies will be overcome with dreadful slaughter, but they will not see the Avenger's person" (p. 346).

"The Field of Armageddon" (p. 364).

In 1866 Dr. Thomas revised *Elpis Israel*, but retained everything found in the original edition with reference to Armageddon.

In the same year (1866), the Dr. published the first volume of *Eureka*, from which we extract the following: —

"Jehovah will gather all national armies into the Valley of Jehoshaphat or Armageddon; and there contend with them in battle for the possession of the Holy Land" (p. 45).

"But while the armies of the nations subjected to this terrible overthrow upon the mountains of Israel see the glory that defeats them, the multitude of the nations themselves in their several lands are not eyewitnesses" (p. 150).

"Hence, as a body, their (the saints') feet will be like hinds' feet, swift in the pursuit of their enemies, whom they will overtake and pursue" (p. 176).

A few months later the second volume of Eureka was published, in which we have the following references to Armageddon, showing that the mind of Dr. Thomas was the same as when he wrote Elpis Israel: —

"They (the northern invaders) shall pitch the tents of their entrenched camp between the seas to the mountain of the glory of holiness, a region which in Apocalypse xvi. 16, is indicated by the Hebrew word Armageddon" (p. 6).

"He (God) will cause them to come up from the north parts, and bring them upon the mountains of Israel, which are the Apocalyptic Armageddon (Ezekiel 38: 9; 39: 2-4). There, under the King of the North, encamped between the seas, even to the mountain of the holy (Daniel 11: 41, 45), will they be gathered against Jerusalem to besiege and take it, and rifle it, and to make captives of its residue" (Zechariah 14: 2) (p. 87).

The following extracts from the same volume (II.) show that although Dr. Thomas referred to Armageddon as being in the valley of Jehoshaphat, he simply regarded the latter as a part of the scene of conflict: —

"It will have assembled the Laodicean and other nations in that part of Armageddon called, in Joel, the Valley of Jehoshaphat" (p. 87).

"It begins with Yahweh going forth to fight against the assembled nations and in vanquishing them in Armageddon, to stand upon the Mount of Olives preparatory to the triumphal entry into Jerusalem" (p. 88).

And the Doctor goes on to say: —

"The overthrow of the armies of the nations in Armageddon is the manifestation of the End" (p. 88).

Then towards the end of the same volume (II.) he says: —

"This is the crisis which fairly inaugurates the war of that great day of the all-powerful Deity in the field of Armageddon (Apoc. 16: 14, 16) 'the great winepress of the wrath of the Deity' (chap. 16: 19)" (p. 561).

"In that day there shall be a great mourning in Jerusalem as the mourning of Hadadrimmon, in the Valley of Megiddon (Armageddon)" (p. 565).

(To be concluded next month).

Palestine and the Jews.

MORE ABOUT THE DEAD SEA. —A geological adviser attached to the Department of Commerce and Industry of the Palestine Government has investigated the possibility of the commercial utilisation of Dead Sea brine, with special reference to the economical processes of producing potash salts. A detailed survey has also been made of the Dead Sea potash resources, accompanied by experimental work in small salt pans of the ocean type. A preliminary examination has been completed of phosphate deposits and bituminous limestone; showing the possibility of producing quicklime from the fuel content of the latter, and using the residue as a source of fuel. Also an expert committee, meeting in

London, has been examining questions relating to the utilization of the vast supplies of potash that exist in the Dead Sea. —Jewish Chronicle.

* * *

BARON EDMOND DE ROTHSCHILD. —Baron Edmond de Rothschild was enthusiastically welcomed in Palestine. It is but natural that his visit should have given so much pleasure to Palestinian Jewry. Few men in contemporary Jewish life have so endeared themselves to the hearts of Jews as Baron Edmond de Rothschild. The father of the new Yishub in Palestine, it was largely due to his munificence, his sympathy, and above all his unflinching faith, that Jewish agriculture in Palestine has yielded such successful results. But for his generosity and his untiring efforts, it is doubtful whether the early Jewish colonists could have persisted in face of all the early trials and difficulties which confronted them. The Baron himself must certainly feel very happy to see the fruit of his labours. —New Judea.

PALESTINE MILLIONS. —Sir Herbert Samuel, the retiring High Commissioner, in a report of his five years in office, issued yesterday, states: "About £1,000,000 has been spent in land purchases, more than an equal sum in the establishment of industries; about £500,000 soon after the war, in the relief of orphans and similar purposes: the remaining sum of perhaps £3,500,000 has been expended in colonization, education and a variety of other purposes. The funds have been contributed mainly from the United States. South Africa, Canada, the Balkan countries, and the Far East have played a considerable part also: Great Britain a smaller one, considering the wealth of the Jewish Community there. It is regretted that the participation of the Arabs has not been secured. Whether their attitude will change cannot be foretold". —Daily Express.

4200 IMMIGRANTS IN ONE MONTH! —During the month of June 4200 immigrants entered Palestine. This is a record figure for one month. — Jewish Chronicle.

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.

BIRMINGHAM, (John Bright Street). —Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m., Lecture 6.30 p.m. Wednesday, 8 p.m. We regret to report withdrawal from bro. A. Williamson because he continues to justify the observance of the "Great Silence" ceremony in solemn homage to their Glorious Dead, "according to the King's Proclamation" as celebrated by the Temperance Hall Ecclesia in their meeting for the breaking of bread (see Christadelphian 1923, p. 555). We also regret having to report withdrawal from bro. Frederick Jones for unworthy conduct. In reply to a false report that "the John Bright St. Ecclesia has dwindled down to six members", and for the comfort of our friends, we are happy to say (while attaching no value to numbers) that in the grace of God we now number forty brethren and sisters, stronger and more united in the "Unity of the Spirit" by reason of the withdrawal of those who have troubled us for so long. We have been encouraged in our contention for "the faith once delivered to the saints" by the visits of the following brethren and sisters: Bro. and sis. E. W. Evans (Clapham), bro. and sis. O. G. Beere (Bexley Heath), bro. Feltham

and sis Gibbons ((Leamington) bro. F. Jakeman (Dudley), bro. and sis. Southall (Great Bridge), bro. Pigott (Shattersford), sis. Doyle (Blackheath), sis. P. Corder (Southsea). We held our Fraternal Outing on August 3rd, and despite the wet weather, we felt that the coming together had been good "for us all". —C. H. NORRIS, Rec. Bro.

[Bro. Norris encloses correspondence which shows great forbearance on the part of the ecclesia before taking the final step in the interests of purity and peace. —EDS.]

BOURNEMOUTH. —438 Wimborne Road. Breaking of Bread, Sunday, 11 a.m.; Bible Class, Thursday, 8 p.m. at 39 Frederica Road, Winton. Bro. Jackson writes us: —"I am writing on behalf of bro. Wilkinson to send you the enclosed letter from sis. Mulliner. This sister is in isolation at Shanklin, her husband not being in the Truth. She is sister in the flesh to our sister Scott and is supposed to be on the register of the Southsea meeting (T.H. Fellowship) but they never appear to communicate with her. While on a visit to Bournemouth, sis. Mulliner came to our Thursday evening meeting, and after some discussion with sis. Scott, she has taken the course essential to faithfulness as expressed in the letter enclosed to you at her request. It would be to her advantage to get in touch with other worthy sisters if there are any near enough".

The letter enclosed is as follows: —

Regent St., Shanklin, Isle of Wight
July 18, 1925.

DEAR BRETHREN,

In view of the unscriptural attitude of the Temperance Hall Ecclesia in the matter of brethren Pearce and Davis, and in its fellowship with A. D. Strickler, I am obliged to resign my membership of the Southsea Meeting. I desire to make it known that I can only break bread with those in the fellowship of the Clapham Ecclesia, and shall be grateful if you will let me know the name and address of the nearest brethren and sisters to this town. I am in isolation here, and would like to hear from any sister who may be coming this way. Your sister in Christ Jesus,

ANNIE MULLINER.

BRIDGEND. —Wyndham Street. Sundays: Breaking of Bread, 11 a.m.; Eureka Class, 3 p.m.; Lecture, 6.30 p.m. Tuesdays, Bible Class 7.30 p.m. We regret to announce the departure from the faith of our sis. Gray, who has again become entangled with the fallacy of Russellism. We are not left without encouragement, however, for Mr. J. Pearse, having been convinced of the Church of England heresy, applied for examination, and has now been baptized into the sin covering name of Jesus. A goodly number of brethren and sisters witnessed his baptism, which took place in the river Omore, on Sunday morning Aug. 17th. We have also enjoyed the company of our aged bro. W. Winston, who has now returned to Swansea. —W. WINSTON, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148 North St. Sundays: Breaking of Bread 5 p.m., Lecture 6 p.m. We continue to make known the Truth to those around us, and pray God's blessing may rest upon all who labour in this place. We are grateful to the brethren who visit us from Clapham for the purpose of lecturing, and to those who may have ears to hear. We have been pleased to welcome to the table of the Lord the following visitors: —bre. Clements and Nichols, bro. and sis. Evans, bro. Mitchell, bro. and sis. Dobson, sis. Thirtle, bro. and sis. F. C. Wood (Clapham); bro. and sis. Gates, bro. Leslie Gates, sis. Edna Gates (Coventry); bro. Maish (Croydon); bro. Webster (Ilford); bro. and sis. Fuller (Ilford). We are always pleased to welcome any in fellowship who may be visiting Brighton. —J. A. ANSTEE, Rec. Bro.

BRISTOL. —Druid's Hall, 8 Perry Road (top of Colston Street). Sundays: Breaking of Bread 11 a.m.; School 3 p.m.; Lecture 6.30 p.m. Wednesdays, Bible Class 7.30 p.m. Since last writing the following brethren have visited us in the Truth's service: —bro. A. T. Abbotts, of Clapham, and bro. R. Lake, of the Cranbrook Hall Ecclesia, Ilford. We feel very grateful to them for the help they have given us, and trust that our Heavenly Father will add His blessing to their labours. We have also been encouraged by the company of sis. Cockcroft and her daughters, sisters Annie, Alice, and Nellie Cockcroft, of Oldham. —CHAS. R. DURSTON, Rec. Bro.

COLCHESTER. —(Upper Room) 2 Barrack St. Sundays: Breaking of Bread 11.15 a.m., Lecture 6.30 p.m. We wish once again to thank all the brethren from Ilford, Clapham and North London, who have helped us so willingly to proclaim the Truth in this town, and we pray the energy put forth, may produce fruit. On July 20th, our bro. Burton and sis. Gertrude Watsham were united in marriage, at the Colchester Registry Office. They have the best wishes of the Ecclesia in their new relationship, and as they will be in isolation at Cambridge, we ask that God's blessing may rest upon them. It is with regret we have to report their loss from this Ecclesia. It is with pleasure we announce that sis. Wells, and sis. Winnie Wells of the Yaxham (East Dereham) meeting, have decided to stand for the Truth in its Purity, and are therefore in isolation. May they be strengthened in following the narrow walk. The above are the mother and sister of bro. L. Wells, and they will be pleased to welcome any brethren at 23 St. Nicholas St., East Dereham. —L. WELLS, Rec. Bro.

COVENTRY. —Co-operative Room, Lockhurst Lane—Sundays: Breaking of Bread 2.45 p.m.; Lecture 6.30 p.m. Tuesday: Young Peoples' Bible Class, Ragged School New Buildings, 8 p.m. Wednesdays: Ecclesial Bible Class, Co-operative Room, 8 p.m. We are pleased to be able to announce that Mr. Sidney H. Burroughs was baptized into Christ on Monday, August 17th. Our new brother witnessed a good confession, and disclosed a specially clear understanding of the "Birmingham Trouble" and the "Clean Flesh" and "Strickler heresies". He had investigated these matters for himself, and had had personal interviews with members of the Ecclesia from which we have separated, as well as with ourselves, with the result that he is convinced of the Scriptural nature of our attitude, and so applied to us for examination. We thank God for the way in which He has guided him and blessed our efforts. We have been encouraged since last writing by visits of brethren and sisters from many of the Ecclesias in our fellowship. They are too numerous to mention in detail, but we have appreciated their presence, and have profited much by the exhortations and lectures of the brethren. —H. C. GATES, Rec. Bro.

DERBY. —Unity Hall, Room No. 9. Sundays: Breaking of Bread, 10.45 a.m.; Sunday School 2.45 p.m.; Lecture 6.30 p.m. Bible Class, Thursdays at 8 p.m., Room No. 15. The Life-giving Word has been ably set forth by bre. Viner Hall (John Bright St.), A. Cheffins (Sutton Coldfield), J. B. Strawson, A. C. Simpson, J. Elston, W. J. Elston, and E. H. Elston (Nottingham), and W. R. Laskey, G. Lowe (Derby). The attendance of strangers varies; the seed has been sown, and the results will be manifest according to the Wisdom of the Deity. We have had the pleasure of the company of sis. M. Hall at the Table of our Lord. — GEO. E. LOMAS, Rec. Bro.

EAST DEREHAM. —See cheering news under Colchester.

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. We are happy in being able to report the immersion of the following during the month: on July 12th, Miss Ellen Elizabeth Rose and on July 19th Miss Louisa, Julia De Ville (sister of bro. De Ville) and Mr. Harold Leslie Hayward. We welcome to our membership from Bexley Heath bro. and sis. W. A. De Ville, and from Croydon, bro. and sis. P. L. Hone, and bro. and sis. S. R. Wood. We are saddened by the loss of our aged brother A. G. Clarke, who fell asleep on July 20th, and was buried at the Lambeth Cemetery on the 25th, a number of brethren and sisters attending. Our sleeping brother's probation was a long and faithful one of about thirty-five years. Sister Clarke has the full sympathy of all; she has lost her life companion in the Truth. Her consolation, as it is ours is that there is awaiting a great and everlasting blessing for those who have died in the Lord. We have had the pleasure of the company at the Breaking of Bread of a number of brethren and sisters from Ipswich, Portsmouth, Ropley, Swansea, Ardrossan, Worthing, etc.— H. E. PURSER, Rec. Bro.

LUTON. —Oxford Hall, 3 Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., Lecture 6 p.m., Sunday School 2.45 p.m., Bible Class Thursdays 8 p.m. On August 1st, bro. A. Phillips

and sis. L. Smith of this meeting were united in marriage; they have the best wishes of the ecclesia. On Sunday, August 2nd, bro. Geo. Benson of Bedford was with us, and gave the word of exhortation, also we were pleased to welcome in our midst once more, two who were at one time members of our ecclesia, bro. and sis. C. Ask, of Leicester, bro. Ask speaking at our Bible Class in the Week. Bro. A. T. Abbotts was with us on the 9th and bro. F. G. Jannaway on the 16th in the service of the Truth. Seventeen strangers came along to the hall to listen to bro. Jannaway lecture upon "Palestine under the British Mandate—A Sign of the Near Return of Christ". We have been pleased to have bro. T. McNair of Hitchin at the Breaking of Bread. —GEO ELLIS, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road, opposite Technical Institute. Sundays: 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesday 7 p.m. We are pleased to announce that on Sunday morning, July 26th, we had the pleasure of the company of bro. and sis Matthews sen., and bro. and sis. Matthews jun., also sis. Smith of Blakeney, near Gloucester. Although in isolation they are upholding the Truth in its purity. Bro. Matthews gave unto us a few words of exhortation which was very much appreciated, and we trust that in God's mercy it will not be the last that we will enjoy in their company, providing the Master has not returned. We are also pleased to state that on August 2nd, bro. Squires of Bridgend, gave us words of comfort and encouragement in the morning, and lectured to us in the evening. On August 3rd, we held our Annual S. School Outing at Llandevaud, when a nice little company of us, through God's goodness and mercy, spent an enjoyable day. Though only a few in number, we still hold fast to the faith which was once delivered unto the Saints, and we pray that God will bless our efforts in this place to His honour and glory. May it be so for His Name's sake. —D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School 2.30 p.m., Lecture 6.30. Huntingdon St. Schools, Tuesday 7.45 (Eureka Class). Wednesday 7.45. We are pleased to report the obedience in baptism of Hilda Morgan. Thus the divine word still operates in taking out a people for the Lord. In connection with the Eureka Class, a Tea Meeting has been arranged (D.V.) for Saturday, Sept. 20th, tea at 4 o'clock. Meeting to commence at 6 o'clock, when addresses have been arranged as follows:—"The Depths of Satan as they speak" (Bro. A. C. Simpson); "The Hidden Manna" (Bro. W. Jackson, London); "Gold Tried in the Fire" (Bro. J. B. Strawson); "The Temple of God opened in Heaven" (Bro. W. J. Elston). All our brethren and sisters are hereby invited. —W. J. ELSTON, Rec. Bro.

ST. AUSTELL (Cornwall). —We were pleased to have the company of sis. Cockcroft of Oldham at the Breaking of Bread and she was accompanied by her three daughters, who are sisters in the Truth, and who we were also glad to welcome. On one Sunday they went to bro. and sis. Clarke's at Tywardreath, Par, bro. and sis. Milner from our ecclesia accompanying them. These visits are cheering in our comparative isolation. —ALFRED SLEEP, Rec. Bro.

SHANKLIN (Isle of Wight). —See under Bournemouth.

SWANSEA. —Portland Bldgs, Gower Street. Sundays: Eureka Class 11 a.m., Breaking of Bread 6.30 p.m. Thursdays 7.30 p.m. Since our last report we have had the company of the following brethren and sisters at the Lord's Table: —Bro. F. J. Morse, Clapham; and on Aug. 2nd bro. and sis. Ellis and bro. T. Watkins, Bridgend; and on Aug. 9th, bro. and sis. J. M. Evans, sis. Mona Evans, bre. L. and J. R. Evans and T. Wilson, sis. May Bird, Clapham. Their company was greatly appreciated and we were much encouraged by their presence and assistance in the work of the Truth. We felt strengthened by the words of comfort and exhortation which they gave us, truly a time of refreshing to each of us, and assures us that the path we have chosen, although difficult and isolated! will gain for us at last the approval of our Master. —J. H. MORSE, Rec. Bro.

CANADA.

VANCOUVER, B.C.—Breaking of Bread, Sunday 11 a.m. at 2360 Fredrick Avenue, Burnaby. Greeting in our Lord's Name. We are pleased indeed, and what is of infinitely more importance, we believe our Heavenly Father will be pleased also, with the plain straightforward and "robust" manner the Berean Christadelphian is being conducted, and I pray our Heavenly Father that it may be the means of stirring up some to throw aside their indecision, and to take warning and lay hold of the Truth, praying that our Heavenly Father will forgive the laxity of the past. After thirty-five years' adherence to the faith once delivered to the saints, we are thankful to our Heavenly Father, and can say that hitherto hath the Lord helped us, and we still trust in Him, and believe He is able to keep what we have committed to His trust against that day when He will reward everyone according as his work shall be. We notice your replies in the Berean Christadelphian to brethren Allwood and Pickles, and am glad of your consistency, as our experience has been that they were desirous that we should open our mind freely, that they might "take hold of our words". I feel thankful that so far as the Berean is concerned, no such opportunity has been given. Brethren Allwood and Pickles have been to the Vancouver brethren just what brother Lake has been to London. If brother Pickles had supported us a year ago, most of the Vancouver brethren would be with us. As it is, he has lost bro. Allwood (who has gone to Australia), and his company is dwindling; he has not had a single addition, while the brethren meeting with us now number fifteen; but it has been strenuous work and I hope that the Lord will continue to keep us in His love and in the word of His grace, and that others may be sanctified also. That the time is short is very evident from the statement in the Berean Christadelphian concerning the progress of Tel-Aviv. Is it any wonder at the cupidity of Communism being aroused at the land that was desolate being like the Garden of the Lord. Let us remember, however, the final travail before the birth of the nation that is to be born in a day, a day of gloominess and darkness to unprepared servants, but of joy and gladness to those whom He brings to Zion with singing. May the Lord bless us with the everlasting joy. With regard to the Main St. Hall section, about half of them are still for the Temperance Hall. They have spent a year in desultory communication with Birmingham and special meetings to consider their evasive replies. Your brother in Israel's Hope. —JOHN B. ALLAN.

UNITED STATES.

BOSTON (Mass.) —Beverley Farm. Greetings in the Master's Name. As you will see by the address we have removed to the United States, so will you please send on the Berean to us. We are about thirty miles away from the meeting so cannot get there very often, but we have our little meeting on Sunday mornings at home, and we also have a School of five children, three of our own and one neighbour's boy, and one little boy that stops with us for the season, bro. Davey works on the Estate, and we have a very nice cottage. Sis. Wilson (sis. to bro. G. H. Denney), and her two children came and spent the day with us, and bro. Wilson is coming one Sunday soon to Break Bread with us (God willing). We were delighted to see bro. Dowling, sis. Wilson, and two other sisters waiting for us when we landed from the "Lancastria" on the 22nd of June. It may also be of interest to you to know that toward the end of our voyage we discovered that one of the bandsmen on the Boat was a Christadelphian, and of course we soon sought him out, but we found that he was in fellowship with Birmingham, not having taken the right step yet through travelling about. He was able to supply us with some wine for which we were very thankful, it enabled us to have our meeting in our cabin. Also we had some talks on the Truth with the matron of the boat, and let her have some books; now bro. Jacobs will be able to be in touch with her, and I have no doubt will enlighten her on any subject she is in doubt about. Bro. Jacobs also obtained permission for us to attend a lecture on the Sunday Evening in the Second Class Dining Room on "Palestine" which we enjoyed very much, and at the close of the lecture the lecturer asked if there was any questions that anyone would like to ask, and bro. Davey got up and asked, Did he understand by his remarks that Christ would come and literally reign on the earth? To which he answered that he did not think he would, but was sure of it as the Bible said so, and that was the only book we could rely on. No one else asked any questions. Well I must bring this letter to a close hoping I have not tired you with it, and trusting that you are quite well as it leaves us at present. —With love in the bonds of the Gospel, sincerely your sister, (Mrs.) J. DAVEY.

DENVER (Colorado). —Charles Bldg., 15th and Curtis Streets, Room 221. Sundays: School 9.45 a.m. Breaking of Bread 11 a.m. We are pleased to report that on June 28th we had the pleasure of welcoming at the table of the Lord, Bro. A. Macdonald, of Chicago, who gave a stirring faithful word of exhortation which will be remembered. We also regret to report the sudden death, on July 10th, of sis. Currie Hogue, age thirty-four, beloved wife of bro. Ernest Hogue who leaves a daughter nine years, and a son seven years, also a new born son who is doing well. Our sympathy goes forth to our bereaved brother and family. Bro. J. W. Smith gave words of comfort and consolation when laying our sister to rest at Fairmount Cemetery. —P. DIXON, Rec. Bro.

AVOCA, Pa. —"Glendale", Memorial Service, 10.30 a.m. The ecclesia at this place notice with much pleasure the great progress that is being made in upholding the Truth in all its purity as reflected in the columns of the Berean Christadelphian. We deplore the attitude of the Temperance Hall and kindred ecclesias who claim that bro. Strickler "should not be withdrawn from", and who also claim that "if the apostle Paul were now upon the scene he would commend their action in following after love" by fellowshipping him with all his erroneous teaching concerning the sacrifice of Christ which he still claims is "God's truth". But we get Paul's mind on this matter from his own letters and not from Temperance Hall. For example (1 Timothy 1: 3), "Charge some that they teach no other doctrine", and 2 Thessalonians 3: 6, "now we command you, brethren, that ye withdraw yourselves from every brother that walketh not after the tradition which he received of us". This is inspired (from God) and is decision with us. We have been much cheered by a visit from bro. B. J. Dowling, of Worcester, Mass., who spent a few days with us and gave an excellent lecture on the "Kingdom of God". Quite a number of strangers being present. His visit has been productive of much good. Visitors: —Bro. and sis. George Sweitzer, of Honesdale, bro. and sis. H. A. Sommerville, bro. John Sommerville, of Ariel, and bro. J. F. Garing, of Hoadleys. —WM. E. JONES, Rec. Bro.

TEXAS. —Robert Lee Ecclesia. The Ecclesial News on page 279 July Berean Christadelphian should really have been divided—the first half, down to line 27 being from bro. Greer, senr. (W.J. GREER) and the remainder from the Recording Brother, bro. Greer, jun., (J.) Being in the same handwriting, and enclosed in the same envelope, we overlooked the fact that bro. J. Greer acted as his father's amanuensis. We can appreciate bro. Dowling's "Notes by the Way" on the Texas Ecclesia, on page 240, of last June's Berean Christadelphian. The name of the new brother, given as T.H. Timnel, on page 279, should have been T. H. Tunnell.

NOTES BY THE WAY.

From Bro. B. J. Dowling.

AN OCEAN PARADISE.

'Twill doubtless be interesting to some to read of a trip made in the company of bro. H. P. Goldstrass, of Glendale, Cal., to Catalina, sometimes styled "the magic isle of the Pacific". One hour by rail conveyed us to San Pedro—the harbour of Los Angeles. A two-hour's sail in a steamship, over the blue waters of the Pacific, brought us to Avalon, the centre of this island paradise. We cannot here describe all its attractions, we shall speak only of a few.

The ocean is not an accident upon the fact of the earth. It is a garment that envelopes the greater part of the globe. "Thou coveredst it with the deep as with a garment" (Psalm 104: 6). The beauties of that garment are only here and there fully apparent. A trip to the Marine Gardens of Catalina, in one of the large glass-bottomed boats, enables us to see a few of "the works of the Lord, and His wonders in the deep" (Psalm 107: 24). But they must be seen to form any adequate conception of them. None can ever paint this ever-changing liquid beauty. In these transparent waters, we see the most weird and the most beautiful forms of sea vegetation, in which are seen playing many kinds of fish, both large and small, in colours as gorgeous as those of the most beautiful birds. And some of these fish have wings, and rise like birds from the surface of the sea, and fly for 50 or 100 yards in

from fifteen to thirty seconds in the sunlight, and then dive again to wander leisurely in this liquid garden of the deep.

This was truly a novel sight and together with the many others, on this picturesque isle of the Pacific, gave us a sample beforehand of the beauty and glory of the future age, when "all people that on earth do dwell" shall know God's ways and realize as never before, that "the earth is full of his riches", and "so is the great and wide sea" (Psalm 104: 24-25).

The submarine gardens are sheltered from the raging waves of the ocean by the island itself, while on the opposite side of the snug little isle, the storm-tossed breakers spend themselves upon the rocky shore, reminding the Bible reader of the wonderful words of Job: "Hitherto shalt thou come but no further; here shall thy proud waves be stayed" (38: 11). These words apply to the sea of nations as much as they do to the waves of the literal sea, for "the waters which thou sawest are peoples, multitudes, nations and tongues" (Revelation 17: 15). "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt" (Isaiah 57: 20).

Before the Kingdom of God is established upon the ruins of the opposing kingdoms of men, the troubled sea of "nations shall rush like the rushing of mighty waters". These floods will "lift up their voice, the floods will lift up their waves", and "overflow and pass over" the chosen land.

But "the Lord on high shall rebuke them, for He is mightier than the noise of many waters, yea, than the mighty waves of the sea", and as on the sea of Galilee, the Christ said "peace be still", so shall he "speak peace to the nations", and reduce their troubled sea by fiery judgments, to a glass-like calm, and a redeemed people shall then "plant gardens by the river side and eat the fruit thereof" (Isaiah 17: 13; Daniel 11: 40; Psalm 93; Revelation 15: 2; Numbers 24: 6; Jeremiah 29: 5.)