

# 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”*

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

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## **Notes.**

J. P. GEE (Oxford). —Many thanks for "Prophetic dates". Shall read with interest.

W.W. AND OTHERS. —The pamphlets you have received from A. S. C. Tibbit advocating the false doctrine that we now can possess the Holy Spirit just as the Apostles did, can only lead those astray who have "itching ears". The flood of literature that now reaches us setting forth all sorts of ideas contrary to our Basis is exactly like that of the early part of the 2nd Century A.D. You will remember that all writers of note upon that time agree that the ecclesias were then swamped with new teachings. Men are always seeking thus to supplant the Truth by their own imaginations. Take heed.

W. ALLISON. —Glad to receive your letter. No doubt you will have heard by now of our decision. We agree with much you say. This is not the time for reservations concerning First Principles, and we will be no party to such if we know it, although our long forbearance may have made us appear otherwise.

A. P. HERBERTSON (N.Z.)—We shall not publish any advocacy of clean flesh views. We are only out to print articles upon, and to uphold, the One Faith which those who hold your views would destroy. Christ's great victory was his vanquishment of sinful flesh by overcoming its tendencies, thus destroying the devil. There would be no virtue in his loving submission to His Father's will if he was unable to do otherwise.

H.A.S.—There is a vast gulf between an occasional and exceptional "listening in" for some special and useful purpose; and having a wireless apparatus installed in one's house. The latter is on a level

with going to church to listen to a text. We are glad you endorse the attitude of the *Berean Christadelphian* and the *Family Journal* on this matter.

C.C.H.—Your thoughts on Alien Marriage and Forgiveness and Fellowship are in the right direction, but we cannot help thinking they go a bit too far. We agree with you concerning alleged repentance before the honeymoon even is over. Many think the repentance has even been planned before the marriage so as to make sure of not being withdrawn from. The question is agitating many minds. At the moment we think your "paper" goes too far, as already stated, but there is more to be said yet.

SEVERAL, (Remuera). —Our cover notes L.W. (July) and W.H.F. (August), were not written as the result of what others had written or told us, but by reason of bro. L. Walker's own letter, which clearly stated that, notwithstanding Remuera's protesting they had withdrawn from the Temperance Hall Fellowship they were knowingly sheltering three who openly declared they were still in Birmingham Fellowship. Our idea of the bonds of Fellowship will be found in the last four paragraphs on p. 289 of August *Berean Christadelphian*.

LONDON FRATERNAL GATHERING. —The next Fraternal meeting arranged for by the South London (Clapham) Ecclesia, is booked for Saturday, October 31st at 6.30 o'clock in the Essex Hall, Strand. Full particulars can be had of the Assistant Recording brother, F. J. BUTTON, 1 Hillsboro Road, S.E.22.

W. J. GREER AND OTHERS. —Many thanks for interesting articles and cuttings. We sometimes wish we had eighty pages instead of forty. Two of the articles inserted this month were sent to us over two years ago!

# The Berean

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SIXPENCE.

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

#### CHAPTER 22.

It is not surprising that the feelings of antagonism evident in these articles, and which had for a considerable time been growing up between Dr. Thomas and Mr. Campbell's friends, at last broke out into open rupture. This seems to have been precipitated by the publication of the following article in the *Gospel Advocate*, one of the Reformation organs: —

“DR. JOHN THOMAS, OF THE *APOSTOLIC ADVOCATE* A FACTIONIST.”

“We are informed that this restless, ambitious individual, whose course we have long considered exceedingly reprehensible, has actually been the occasion of a division of the congregation that met at the Sycamore M. H., Richmond, Virginia. It has long been suspected that Dr. Thomas was aspiring to head a religious party in this country. It is now confirmed, at least to the satisfaction of many very intelligent brethren. We cannot look upon him in any other light than as a FACTIONIST. He has taken off a party with him in his wild speculations on the subject of materialism, anabaptism, &c. There was much more of infidelity than Christianity in his thirty-four questions that appeared in the December number of the *Apostolic Advocate*, 1835. A brother of more than ordinary intelligence, and who is well acquainted with the intricacies of Scepticism, after reading those questions, said the writer would be an avowed infidel in less than twelve months. I expressed a hope that it would not be so; but I confess I begin to entertain some fears, for not much more than half the time has elapsed and the Doctor is certainly fully half-gone.”

“Will the friends of the reformation sustain an individual who is striking at the very foundation of our religion—a factionist, who is sowing the seeds of discord among us, and leading off a party after him—who never has had any respect for the feelings of friends or opponents—and who, to say the least, has done us as much harm as Alexander the coppersmith did Paul?”

“Should we not rather disclaim all connection with him, and let the world know that he is no longer one of us? I consider that he has gone from us, and as he is no longer identified with us, we hope that his semi-infidel speculations will not be charged upon this Reformation.”

“Should the Doctor demur to this notice, we hope he will assign his reasons for doing so. He must prove that he and we are advocating the same cause. If he will convince me of that, I will acknowledge my mistake, and pursue a different course in future.

PLAIN DEALING.”

Upon which, in the *Advocate* for October, 1836 are the following: —

#### REMARKS BY THE DOCTOR.

“In the anonymous effusion which precedes this, I am, by some unknown accuser, charged with certain heinous offences. I trust, my beloved reader, whoever you are, that you will not condemn me to the fires of a Protestant purgatory as a profane speculator, because I venture to speculate a little upon *Mr. Plain Dealing*; and presume to show you, by setting forth to you the other side of the question, that, though accused and condemned, I have, nevertheless, done nothing worthy of death or of bonds.”

“Well, then, I would that Mr. Plain Dealing would first take the splinter out of his own eye, being persuaded that he would be the better able to see to take the mote out of mine. He would do well, or at least better than he has done, if, when he attacks an individual, he would put his name to his effusions, that the accused might know the hand that wounds to disable or to kill. In the case before me, I know not who it is that strikes. I cannot believe, unless upon strong testimony, that brethren Johnson and Hall, the Editors of the *Gospel Advocate*, could be so ----, (I will not characterise the act, for I have such a horror of attacking a person in the dark), as to be guilty of such a thing; still, however, until they publish the writer’s name I can do no less than hold them responsible for the sentiments set forth by Mr. Plain Dealing in their paper. I should not have noticed the attack, but for its appearing where it did. There is not a word of truth in it, from first to last, as far as it concerns me; and this I shall show in brief.”

“First, then as to the alleged *facts*; and second, as to the *opinions*. *I have caused no division of the congregation that meets at the Sycamore Meeting House, Richmond, Virginia.* This is Monday on which I write. Until last Lord’s day week, I was one of the Elders of the said congregation, and then *voluntarily* resigned on account of changing my residence from the city to Amelia county, in this State. I am still a member of the congregation and harmless of any just accusation. What becomes then of the charge of Factionism? That I am a Factionist, ‘Plain Dealing’ says, *is confirmed*. Woe be to the perpetuity of the Gospel if its confirmation rest upon no better grounds than the confirmation of this charge against me. This statement, which can be confirmed by hundreds, will preclude the necessity of further remarks under this count.”

“A brother of more than ordinary intelligence, well acquainted with sceptical intricacies, after reading the thirty-four questions, prophesied that I should become an avowed infidel in twelve months! And Mr. Plain Dealing adds to his prophecy, that I am fully half-gone, *i.e., in his opinion!* As to the brother, however intelligent he may be, this is certain, that he is neither a prophet nor a son of a prophet; the Lord, I know, has not spoken by him; for my faith in what the Scriptures teach has much increased within the last six months; the more I study the Sacred Writings, the more firmly I believe what I first embraced, which was *the faith of the Gospel*, and not the faith of ‘this’ or that ‘Reformation.’ The nearer I arrive at the end of said twelve months, the surer I am that said brother’s prediction will not come to pass; and that he is most assuredly a false prophet. Alas for his acquaintance with the intricacies of scepticism! Alas, too, for the sagacity of his Gehazi, Mr. Plain Dealing...”



“The *Gospel Advocate* calls me a *restless, ambitious individual*. I am restless, and shall continue to be so until I enter that rest which remains for the people of God. I am ambitious, and my ambition will be satisfied with nothing short of incorruptibility, and a portion in the undefiled and undecaying inheritance, in which I hope eternally to dwell. Shall I rest, surrounded as I am by the lust of the flesh, the lust of the eye, and the pride of life, both in the church and in the world? Shall I cease to aim at the disenthralment of the human mind from the traditions both of Romish and Protestant ‘Divines?’ Shall I cease to plead for what I honestly believe to be the Truth of Holy Scripture, because men, as liable to err as myself, are pleased to call it speculative and untaught? I am ambitious to benefit mankind, though that effort may not indeed square with the views of Mr. Plain Dealing, or the opinions of ‘us’ called ‘the Reformation.’ Has ‘the Reformation’ all wisdom and knowledge? Is it infallible? Is it susceptible of no increase in knowledge? No improvement in practice? Is ‘this Reformation’ in the person of editors and writers to brand as speculators, materialists, anabaptists, and infidels, Christian men who have the independence to think and act for themselves according to their own understanding of what God says to them in His word? If this despotism is to be established, the sooner it explodes the better. But I cannot persuade myself that at this day, such a system will be tolerated by the lovers of civil and religious liberty and eternal truth. I am not an infidel, unless unbelief in human dogmas is to constitute me such. I believe, *upon testimony*, in one God, and one mediator between God and man—the man Christ Jesus; I believe that all men are born into a state of sin, and are, therefore, sinners, be they called actual transgressors or not; that birth is at the one end, and death at the other, of this state; that though men cannot help being born in sin, they can help dying in sin, *provided they have been made acquainted with the means*; but that, on the contrary men can no more help dying in sin than they could being born in sin, *if the means by which they may escape such a catastrophe have not been made known to them*.” I believe that Jesus Christ alone is the way, the truth, and the life; and that they only are in a state of favour, under this dispensation, who have made him their friend by doing whatever he commands them; that to believe on Jesus, in order to obedience, is to be convinced of righteousness; and that all who do not obey, be they physically or intellectually incapacitated, matters not—do not, whatever else may become of them, attain to an eternal existence, which comes only as a gift through Jesus Christ to the obedient believers. I believe in the resurrection of the *material body*, called ‘the adoption.’ There are many other things I believe, too numerous to mention now; things, no doubt, staggering to Mr. Plain Dealing, but none the less true on that account.”

“As to desiring to be the head of a religious party in this country, I scorn the position as unworthy a Christian man. When I reflect upon who have been the heads of the religious parties in the world, I feel that I should be degraded were I to be added to their *coterie*. A man can attain to no higher honour in this state, than to that of being an heir of God and a joint heir with Christ of the promise made to Abraham. The head of a sect! Contemptible! I leave such vanities to those whose empty heads are best pleased therewith; they have no charms for me.”

To their credit, the editors of the *Gospel Advocate* admitted a letter in defence of Dr. Thomas to appear in their magazine, but that we must leave till next month.

(*To be continued*).

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## **The Bible wholly inspired and infallible.**

This heading is very unfashionable to-day. An illustration is afforded in the August issues of *John of London's* weekly where the Divine Inspiration of the Scriptures is condemned as a fetish, and laughed out of court. But the Editor revealed that he had never read Paul's letters to Timothy for he described the second letter as "Timothy's letter" and talked of what "Timothy meant".

“The Lord shall laugh at *them*” by and bye.

## Editorial.

### THE THIRTY-NINE ARTICLES.

The doctrinal beliefs of the Church of England are embodied in a statement published in 1571. Every English clergyman subscribes to them at his ordination. There is no question as to their authority. The Bishop of Durham recently spoke of them thus: —

"Historically and legally they are the principal doctrinal standard of the Church of England, setting forth authoritatively the version of the Catholic Faith which the Church accepts, and which it requires its clergy to teach".

It therefore stands in exactly the same position—as a standard—in the Episcopal Church to that held in our body as "The Basis of Faith".

Gradually, however, attempts made by the human mind (which always drifts) to undermine the authority of these Articles have succeeded. Here is Thomas Fuller, in 1629, saying: —

"Children's clothes ought to be made of the biggest, because afterwards their bodies will grow up to their garments. Thus the Articles of the English protestant church, in the infancy thereof, they thought good to draw up in general terms, *foreseeing that posterity would grow up to fill the same*; I mean these holy men did prudently prediscover that differences in judgment would unavoidably happen in the church, and were loath to unchurch any, and drive them off from an ecclesiastical communion for such petty differences, which made them pen the Articles in comprehensive words, to take in all who, differing in the branches, meet in the root of the same religion".

How subtly he prepared the way for "reservationists".

From that time on, the drift is quite perceptible. We might quote hundreds of illustrations on this head. To-day, the current is set entirely the other way, *i.e.*, against any doctrinal standard whatever.

Three years ago, 4,000 Church clergymen signed a declaration of which this is the keynote: —

"We account the Thirty-nine Articles of Religion as a document of secondary importance concerned with local controversies of the sixteenth century, and to be interpreted in accordance with the faith of that *Universal Church* of which the English Church *is but a part*".

They go on from this to rob the Thirty-nine Articles of every vestige of authority and plead for the re-shaping of the whole fabric of belief in line with modern thought. The Parish magazines everywhere commend this new movement for "freedom". We draw attention to these facts as warnings against the same tendency in our own ranks.

Bro. I. Collyer has just published *An Appeal to Christadelphians*, in which there are many good things; but there is for all to see therein the same tendencies to look upon supremely important matters in the same easy way as is now the fashion in the world. We hope to deal at a little more length with bro. Collyer's pamphlet next month.

The Birmingham *Christadelphian* exhibits in these days how a magazine can go with the stream, and become an instrument to undo the good work of its two previous Editors by simply putting the oars at the bottom of the boat. —G.H.D.

\* \* \*

## PRAY, BRETHREN, PRAY!

Yes, Pray, Brethren, Pray!

Not simply when you get up in the morning and retire to rest at night; but, Pray always, as our Lord commands. In proportion as we realize the realness of God, so shall we be men of prayer; the practice will grow until "we can't help it ". Prayer of mushroom growth is as little worth as mere remorse.

\* \* \*

Prayer means communion with God. In true prayer we are in the company of Deity, who can turn even the heart of a king, and make even our enemies to be at peace with us; Who can still the wildest storm and rain down fire from heaven.

Then, why, brother, go about with a long face as though everything was going to the dogs? And just because things are not quite as we would have them. God's ways are best, and His dear Son, our Elder Brother, will exercise his "all power" and see that his Father's ways prevail. Have you and I wholeheartedly, and without reservation prayed, "Not my will, but Thine be done"?

\* \* \*

"Oh, what peace we often forfeit; Oh, what needless pain we bear;  
All because we do not carry, everything to God in prayer".

Have you and I carried our troubles to God?

If so, why go about with miserable faces, as though God would not hear our grief? We have heard prayers in which God has been told what He ought to do! He has been told, "The Signs have all expired", "The world is ripe for You to send Jesus". Whereas, our prayer should be "If it be possible, hasten our Lord's appearing"—"The world needs Thy divine rod"—"Come, Lord Jesus, Come quickly."

\* \* \*

What is our trouble? Is it either of these? —

Uncongenial environment; Adverse circumstances; A disagreeable neighbour; A hard taskmaster; A nagging mistress; A bad husband; An undesirable wife; An unreasonable parent; A wayward child; Some dear one out of fellowship; A painful illness; Isolation; Lack of wisdom; A lost opportunity; Unrequited love; A bad temper; Despondency; An unmentionable weakness; A besetting sin.

Whatever your trouble is—have you taken it to God in prayer? If not do so at once, and pray without ceasing, for even if His will is not your will, He will sustain thee, and comfort thee (Matthew 26: 42; 1 Corinthians 10: 13; Psalm 55:22). — F.G.J

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## **Renewal Notice.**

To our Readers in  
AUSTRALIA, NEW ZEALAND, and TASMANIA.

On receipt of this number of the *Berean Christadelphian* it will be necessary for subscribers to at once renew their subscriptions if they wish the visits continued to them after December next.

TERMS: —

One copy every month for 7/- including postage. Six copies or more for 6/- each copy, including carriage. Payment may be made half yearly if desired.

---

## **The Man after God's Own Heart.**

### **A Sunday Morning Exhortation by Bro. R. Roberts.**

BELOVED BRETHERN AND SISTERS, —There are two features in the Psalm 40 read this morning which deserve the closest consideration. They are characteristic of the Psalms in general, and are very precious characteristics when discerned in their true significance, but on the other hand, are such as may, and do yield hurtful results when understood superficially.

I refer first to that in which David bewails his shortcomings and sins. The language in which he does so is no measured language at all. On the contrary it is as extreme as could be. "There is no soundness in my flesh because of thine anger: neither is there any rest in my bones because of my sins. For mine iniquities are gone over my head, as a heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled: I am bowed down greatly: I go mourning all the day long" (Psalm 38: 3).

On the superficial view of these words, some are apt to exclaim, "What a wretched character this David must have been"! With a sneer, the unfriendly critic says, "I thought David was a man after God's own heart". Such a critic imagines David's confessions to mean that he was an abandoned character—given over to all iniquity with greediness—a liar, a thief, a drunkard, a fornicator, etc. That this is an enormous mistake is at once apparent from those other descriptions of David, by his own pen, in which he appears as one always afraid of sin, greatly fearing God and taking delight in His commandments. Take for example the declaration in Psalm 18, of which there are many like: "I have kept the ways of the Lord, and have not wickedly departed from my God. For all His judgments were before me: and I did not put away His statutes from me. I was always upright before Him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in His sight". The very Psalms in which the lamentations of sin appear, afford evidence of David's fervent Godliness. What is the explanation then? Answer: It is found in *the standard before the mind of the writer*.

You sometimes hear an artist say of his productions, they are miserable blotches; or, a man of fine musical capabilities, that his own compositions are poor affairs. The novice in art or music perhaps thinks the utterance insincere—a mere fishing for compliments, whereas the mistake is with the novice. In the eyes of the novice, the pictures and the pieces are master works. He only wishes he were able to do the like. The village novice, who has never seen a real work of art, it may be, is proud of his amateur drawings, and thinks them fit for exhibition. His admiring rustic friends help him in the delusion. The village novice thinks poor work good; and the real artist thinks good work poor. And this is the explanation of the peculiarity in the Psalms which we are considering. The world in general is a novice in holiness, and not even a novice, for a novice has at least begun to open his mind to perception, while the world is utterly dead in trespasses and sins. Men of a worldly mind listening to David imagine he is describing himself according to their standard, whereas he is describing himself by a standard as far above them as the sun is above the earth. When David looks to their standard, he says, "I have hated the congregation of evil doers, I will not sit with the wicked. I will wash my hands in innocency . . . I will walk in mine integrity" (Psalm 26). When he looks to the standard of Him "who is of purer eyes than to behold iniquity", he says, "My life is spent with grief and my years with sighing; my strength faileth because of mine iniquity and my bones are consumed" (Psalm 31: 10).

To the ungodly mind, this is simply hopeless contradiction. Not so to those whose heart and aim are where David's were. They recognize David's experience as identical with their own, and can adopt David's language as descriptive of their own state. While scorning to be classed with the workers of iniquity; (the class who neither fear God nor regard man, and make their natural desires the sole law of their action): while stoutly asserting their integrity as against the innuendoes of such as cannot judge them aright, because, not themselves "delighting in the law of the Lord after the inward man", they nevertheless feel an utter abasement towards God on a ground that sinners cannot

appreciate. They are oppressed by the miserably felt inefficiency of their highest achievements in godliness, and the gaps, and shortcomings, and grovelling, that mar highest life. They see and aspire to glorious heights of love, worship, and purity, but they are broken-winged in their flights to reach them, and are constantly coming to the ground. They would delight to see God always before them, as a constant sun in their mental sky, warming, and healing, and strengthening; but, lo! the clouds come, and fogs arise, and colds and fevers are taken. They yearn to be in constant and sublime subjection to the perfect law of God in all things, as regards all that God desires His children to be to Himself and to their neighbours; but they find their subjection is by constraint, and fitful, and incomplete. Their love is intermittent; their compliances imperfect; their failures sometimes complete. In all this they are distressed and helpless. They walk not with sinners and turn not aside from Yahweh's holy ways. They obey His commandments, and their affections are towards Him as their exceeding joy. Still, the nature they wear in the present state of things is so incapable of the entire spiritual triumph which they desire that a sense of failure brings distress, even as of a burden of iniquity prevailing like a billow going over the head. Their distress is not a distress that the ungodly would feel at all. The ungodly are not distressed at real wickedness: they have a perfectly satisfactory opinion of themselves at any time. Therefore, they are not likely to be troubled at higher deficiencies which they can never feel for want of that higher susceptibility to godly discernment which distinguishes the righteous from the wicked.

But if those who fear God have distress on account of the weakness and gloom of this earth-clinging Adamic nature, they have none from a defiled conscience. Their overt acts are in harmony with Yahweh's. They do the things that the Lord commands; and they abstain from the things that the Lord forbids. They are the "blessed" spoken of by the Spirit in Psalm 119: "Who are undefiled in the way: who walk in the law of the Lord. They keep His testimonies, and seek Him with the whole heart: they also do no iniquity, for He hath commanded them to keep His precepts diligently"; not that there is never any failure, but that the bent of their heart is toward the Lord, and the shape of their whole conduct in its fundamental features is in the image of His law. They are of the sort described by Yahweh himself as those to whom He looks: "broken and contrite heart, trembling at His word"—fearful to deviate therefrom in any matter, and therefore as regards the main complexion of their lives, they are righteous. They find consolation for their weaknesses and shortcomings in the fact so abundantly testified in all the Scriptures—that there is forgiveness for those who fear Yahweh's name and hope in His mercy (Psalm 130: 4; 147: 11). Concerning much of that weakness and shortcoming, they are able to say with Paul, as to things they would do and cannot, and things they would not do but are compelled; "It is no more I that do it but sin that dwelleth in me". The Lord knows concerning many such things that, "the spirit indeed is willing but the flesh is weak". "He knoweth our frame and remembereth that we are dust"; consequently He shows pity to His children, who will be able to say at last with David, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities, for as the heaven is high above the earth, so great is His mercy toward them that fear Him. And as far as the east is from the west, so far hath He removed our transgressions from us" (Psalm 103: 10).

The lamentations in the Psalms then, do not give countenance to the doleful confession put into the mouths of the people by the liturgy of the Church of England—"We have done those things which we ought not to have done, and we have left undone those things which we ought to have done." This was not at all David's case, nor has it ever been the case of those with whom God is well pleased. They are distinguished on the contrary, by a careful doing of His commandments on both the positive and negative sides. Only in the midst of their highest performances, they feel so environed with frailty and shortcoming that they have groaned out, "My soul cleaveth unto the dust: quicken Thou me according to Thy word" (Psalm 119: 25).

The second feature in the Psalm requiring a careful discrimination, is the imprecation of evil upon enemies. "Let them be ashamed and confounded together that seek after my soul to destroy it: let them be drawn backward and put to shame that wish me evil". The most remarkable illustration of this feature, perhaps, is that to be found in Psalm 109, where the following utterances are recorded concerning Judas: "Set thou a wicked man over him, and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few, and let another take his office. Let his children be fatherless and his wife a widow. Let his children be

continually vagabonds and beg; let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him, neither let there be any to favour his fatherless children. Let his posterity be cut off, and in the generation following, let their name be blotted out".

What could exceed the dreadfulness and intensity of this seven times infolded curse? It is appalling in its terrible bitterness. It distresses many lovers of the Scriptures, for want of a view sufficiently large to take in all its parts of the subject. They think of the precepts of Christ, which tell us to do good to them that hate us, and to pray for them that despitefully use us and afflict us, —to bless them that persecute us; to bless and curse not. And they are distressed with the thought that there is a strange and inexplicable discrepancy between such precepts and the prayers of malediction which occur so frequently in the Psalms. Their distress will disappear if they will but realize that the precepts of Christ are only for the present position of saints in an evil world, while the Spirit-shadowed curses of the Psalms are for sinners in the day of retribution. They can have no difficulty in realizing this, if they will but reflect. Is it the purpose of God, as a finality, that those who hate and curse His people are to be recipients of good at their hands? On the contrary, the day of Christ is, for the enemies of God's people, a day of wrath and destruction, as every part of the Apostolic writings which deals with that day plainly represents—a day of "flaming fire" and vengeance by Christ on those that know not God, and that obey not the Gospel of our Lord Jesus Christ (2 Thessalonians 1: 8)—a day of judgment, and fiery indignation, which shall devour the adversary (Hebrews 10: 27), a day of breaking in pieces as a potter's vessel, of treading the winepress of the fierceness and wrath of Almighty God (Revelation 2: 27; 19: 15). Not only is the day of Christ a day of vengeance for the enemies of God, but it is a day of vengeance to be administered by the saints themselves. Into their hands is the sword of judgment to be put; with them lies the execution of the judgment written (Revelation 18: 6- 7, 20; 14: 16; 2: 26; Daniel 7: 22; Psalm 149: 9). Consequently, it follows that the command to do good to the evil, and to refrain from avenging ourselves, is for present proof of obedience merely, and the development, by self-restraint, of that character required for the trustee-ship of responsible power in the Kingdom of God.

Between these commandments and the delineation of coming judgment on the ungodly, there can, in the nature of things, be no true discrepancy. They are two separate things. The Psalms are inspired effusions, giving us, not David's thoughts as a merely natural man, but the will and purpose of the Eternal Spirit, as signified to him by the Spirit which dwelt with him and spake by him from the day of his anointing by Samuel (1 Samuel 16: 13; 2 Samuel 23: 2), and they concern not David merely, but the sufferings of Christ, and the glory that should follow, as the Spirit in the Apostles teaches us (1 Peter 1: 11). They, therefore breathe the righteous mind of the Spirit in exhibiting vengeance as the coming portion of the part of those who act the part of enemies to those who are precious to God. That the exhibition should take the form of prayer for the vengeance adds to its effectiveness. Such a mode of presentation is so far from being inconsistent with the mind of Christ in the New Testament, that we find him recognizing "prayer day and night" for vengeance as part of the attitude of God's elect—an attitude which was unmistakably illustrated to John in Patmos, in that message of Christ which showed his slain servants under the symbolical altar saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth"?

The modern emasculation of the teaching of the New Testament has obscured this feature. In fact, it has disappeared altogether from what are called "Christian ethics". But it has not disappeared from the Divine purpose. God will judge the world by Christ Jesus when the time arrives; whether it be agreeable to the sentiments of man or not. Such a judgment must necessarily be "a time of trouble such as never was". It is of practical moment that we recognize it beforehand.

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## Sixth Visit to the Holy Land.

(Continued from page 345).

### STILL IN THE MEDITERANEAN

All day yesterday—the day following the Christadelphian Address on The Holy Land—the writer was given a wide berth. Even the president thereat, Dr. Poole, promenading the deck, passed us no less than four times—looking somewhere else! But distance has evidently lent enchantment to the view, and more than one "Rev." has opened conversation on the subject, but not one of them manifests any interest in "the Promises made unto the fathers." As in Hosea's day, both priest and people count "the Word of God" as "a strange thing". We are inclined to think there will be no more lectures; or if there are, the lecturers will not be given *carte blanche* as to subject.

Although some thirty hours divides us from Alexandria, to hear our fellow passengers talk, one would think we were about to land. Peeps into the cabins or state rooms reveal the ladies packing and the men trying to! This is because many of them on arrival in Egypt, are visiting Cairo and the Pyramids, and then going overland, *via* Kantara, to Jerusalem. They will train to Kantara Station, walk across to the Suez Canal movable bridge to East Kantara, take train across the desert and the Philistine country to Ludd, and then change at the junction there for Jerusalem. Having done the journey in 1922, we have no desire to repeat it, much preferring the old-time route, namely by sea to Jaffa (Joppa) and then by road to Jerusalem.

Some of the Second Class passengers, on the principle of "here a little, there a little", have gradually wormed themselves into the First Class Saloons and on to the Promenade Deck, with the result that examples have been made of some, as a warning to others. Not only so: it appears that even some of the First Class passengers have appeared in the Dining Saloon not "quite so" as First Class demands. A notice, by order of the Captain, has been posted to the effect that while "evening dress" was not a *sine qua non*, a collar and tie were at least desirable to maintain the reputation of boats belonging to the "Messageries Maritime Co."! Of course dress *can* be carried to extremes— but, so can "undress"; and it is not in the fitness of things, because one happens to be a bit hot, to cast off one's coat and collar and tie, with visitors present, which we have witnessed in at least one house when doing duty away from home. It is a Christian duty to study the feelings of others, especially those of sisters in the Faith. It is not doing so, to act with the freedom that one can with one's sisters in the flesh.

\* \* \*

The decks are crowded this morning because of the passengers' desire to get an early glimpse of the land of the Pharaohs. We are slowing down ready to throw out the anchors off Alexandria. Many red tape preliminaries have to be endured before we are allowed to leave the ship and enter Egypt. Although we came along side Alexandria about 11 a.m. it was nearly 4 p.m. before we were allowed to land. First the pilot came and took the ship in charge: then the anchors were lowered: then the ship moved in to the landing stage. Next, a little army of Egyptian officials came on board, and took up positions in one of the saloons. The doctor had to be satisfied we had not contracted measles, typhoid, small pox, or some other pox. Apparently we were all right, although neither the writer or his wife had to have temperature taken or tongues examined. But, alas; our troubles were not at an end: our passports had to be examined, and the photographs thereon compared with the bearers thereof. Then we were provided with passes enabling us to land and return. Thus some four or five hours were wasted: no, not wasted exactly for there was some humour in the business. Perhaps some reader will exclaim, "a Christadelphian ought not to have any time for humour"! What a mistake: such critics would do well to remember that God giveth us richly all things to enjoy", and enjoy them we will, except where He has forbidden. One such critic admonished our late bro. Roberts because the latter, on one of his voyages found time to "read some French exercises". It is possible to be "righteous overmuch" (Ecclesiastes 7: 16). Let us be wise and recognize the fact (we leave it at that, for the present).

By the time we landed we were much too tired to do more than take a walk, and have a look round, and return to the boat for dinner and bed. With a ship like the *Sphinx* in port for two or three days, there is much to interest and learn—the unloading and loading of cargo, etc. Our boat, too, is not oil-driven, and therefore there is the coaling to be done. Only those who have been on board while such is in process have any idea of the discomforts associated therewith. All port holes, windows and doors have to be tightly closed: and, that too, in Egypt in July!

We arose early in the morning, and breakfast over, at once went on shore to visit all within reach that was worth seeing. Our first visit was to Pompey's Pillar, one of the sights of Alexandria, being the largest, and best preserved monument of antiquity in the city. It is of red Assouan granite. Its total height including plinth and capital is eighty-eight feet. It is called Pompey's pillar because it is believed to mark the site of the tomb of Pompey the Great. All around are ruins, and sphinxes of more or less interest, also some catacombs to which we did not pay much attention as we were to visit the Egyptian Burial Place, hewn in the rocks and forming the largest catacombs extant of ancient Alexandria, and at which we spent some time, Descending, bearing candles to lighten our path, we beheld the burying places of rich and poor. The exploration took a considerable time; here and there we had to pass over wooden bridges to get from one set of chambers to another. Some of the larger burying places are now lit up with electricity. In several of the tombs were the remains of those buried there many centuries since. One of the "rooms" was at least twenty-five feet square. Then too, the stairways are cut in the native soil. One series of galleries we estimated at over 100 feet, with two rows of shelf tombs—over ninety in all—each capable of holding three mummies. Particulars of the deceased, in red paint, are still visible in many cases (Hymn 141 might have been appropriately recited). We have seen nothing like these catacombs except those around Rome.

We also drove to Rosetta from whence came the remarkable Stone now in the British Museum, and which enabled Champollion and others to decipher the Egyptian hieroglyphics, and thus obtain a key to the countless inscriptions, hitherto dead languages.

The Alexandrian Museum of Antiquities with its more than twenty galleries of exhibits proved interesting and profitable, although, of course, not comparable to either the Cairo or British Museums. In view of the intense heat we both more enjoyed a motor ride on the banks of the Mahmudiyeh Canal, with breezes from the Mediterranean, with which the canal runs parallel, connecting Alexandria with the Nile. It was begun in 1819, and is named after the then reigning Sultan, Mahmud. We also had a motor ride to Ramleh and San Stefano, delightful suburbs of Alexandria. Our driver, knowing we wanted tea, motored to the leading hotel, the menu of which nearly scared the writer. We selected the cheapest thing on the programme—Tea Simple—nothing to eat with it—and the cost, 5 *piastres* each! (over 2/-, plus the tip). We drove back as soon as possible to our ship!

Next day I did a little exploring alone: my beloved had seen enough. Alexandria is chiefly interesting from the historical standpoint, being named after its founder, Alexander the Great, whose aim in the fourth cent. B.C. was to "wed the East and West in a just union". Alexandria is also the home of the earliest version of the Old Testament Scriptures in Greek—the Septuagint, so called (LXX.) from the translation having been made by seventy scholars.

(Of Cairo, Memphis and its Pyramid fields and the countless wonderful things to be seen in Upper Egypt, of entrancing interest to Bible Lovers, we will not here speak, as this did not come into our itinerary this visit—we must refer the reader to our book, *A Bible Student in Bible Lands*, which will soon be published by the Maran-Atha Press).

In view of the intense heat and the wear and tear of sightseeing in Alexandria, we were not sorry to see the anchors being raised and find ourselves sailing away from Egypt and bound for the Promised Land.

(To be continued).

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IN THE MORNING. —There can be no doubt that when the mind is brought to the reading of The Word at the time of the day when it is fresh and clear, the Word makes a much deeper impression, and this repeated from day to day makes a great difference at the end of years. —R. ROBERTS, 1875.

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## Cloud and Sunshine.

*A Dialogue on the "Birmingham Trouble."*

*[Each personage named in this serial represents a community which may be easily identified. The arguments are real and have been advanced by members of the community represented. References will be given where the arguments have appeared in print. The object of the compiler is to direct the mind into the channel, "Lord, what wilt Thou have me to do?"]*

### CHAPTER I.

#### THE DARK CLOUDS OF TROUBLE.

Thy way, not mine, O Lord,  
However dark it be!  
Lead me by Thine own hand,  
Choose out the path for me.

*(Bro. Perplexity sitting by himself on a seat in a Public Park).*

*Bro. Perplexity (soliloquizing).* — O dear; I am nearly worn out with all this upheaval in the household. Why does Deity permit it? (Job 10: 1) One is inclined to wonder if the Truth was ever held, when we see the divisions into which the household is split. All claim to be following the Word; and to hear them, and see their manner of life, you cannot but be impressed with their sincerity. Each seems to look at things from a different angle, and the results of their arguments only lead to war instead of peace. God knows I am trying to live a holy life in accordance with His precepts, but how can I maintain the struggle with brethren rising on all sides and disturbing the minds and hearts of me and others who are seeking to walk in the path of Truth and peace? I almost despair in the struggle. Of what use will it all be if, after I have given up the pleasures of the world, denying ungodliness and youthful lusts, and endeavouring to please God, I find I have been following a phantom, a will-o'-the-wisp, a fanciful notion of some well-meaning human being, who, while professing to know the Truth and follow it, is himself self-deceived? Why not give up the anxious hours of study, trying to find a solution to the problems as they arise—studies which seem to bring me no nearer to solid Truth than when I began? Why not throw the earnest desire to please God to the winds, seeing the household cannot be united in the belief of what He requires of us? Why not cease these tears, and steel my heart as I see my once-time friends leaving me as they separate themselves from my fellowship; and in the depression of feeling cold and lonely, turn to the world and drink what joy it can offer? (Job 2: 9) There is no comfort offered by my brethren: continual wrangling is the order of the day. Does the Truth of God call us to this state of things? Is a character well-pleasing to God to be worked out in the midst of such confusion? I feel if I go on taxing my brain as I have done, I shall not be able to stand it. I am unfitting myself for the common duties of life. The condition of the household, and my relationship to it, hangs over me like some terrifying nightmare. The more I try to forget it the more it haunts me; the more my efforts to flee from it, the more it follows me. Is there no deliverance? Cannot I possess that "peace which passeth all understanding" (Philippians 4: 7) promised to those who obey the Truth? (*In his feeling of perplexity and despair he closes his eyes in silent prayer.*) Father, wilt Thou not, for Christ's sake, guide Thy servant from the darkness of conflicting doubts and fears into the glorious light of Truth and liberty? Help me, O Lord, to rightly divide Thy Word, that guided by Thy precepts, I may fight the battle of life fearlessly, and in Thy Name, and by Thy power, conquer all my adversaries, and at last be received into Thy Kingdom. Lord, grant me my petition, for Christ's sake. Amen.

(He opens his eyes. His mind becomes more calm, though still perplexed. He loses himself in reverie for some time, but is aroused by bro. Goeasy suddenly coming upon him.)

*Bro. Goeasy.* —Good afternoon, bro. Perplexity. What a lovely day it has been again. The sun shining brightly, Nature clad in all her beauty; and the little songsters in the trees bursting their throats in gladness and praise; and happy humanity, with bright faces and light hearts, makes those who are in the Truth feel happy too. Don't you think so?

*Bro. Perplexity.* —Would to God the harmony prevailing in Nature existed amongst those bearing the name "Christadelphian". The aspect of Nature to which you have alluded, shows the beneficent working out of the laws of God, producing peace and happiness. It appeals to me, that a similar condition would prevail if those who professed to be submitting to the laws of God were *really* doing so. What is your mind on this point?

*Bro. Goeasy.* —It seems to be quite feasible.

*Bro. Perplexity.* —Why, then, is all this *discord* and *unhappiness* amongst those bearing Christ's Name (Christadelphians) Is it not evident that the principles laid down in God's laws are *not* being faithfully obeyed? How, otherwise, do you account for the many divisions in existence? And how can one be happy while such conditions continue?

*Bro. Goeasy.* —Ah, brother; I have tried to follow the matters of which you speak, seeking the "whys" and the "wherefores" of the troubles. But the brethren indulge so much in attacking each other, and vilifying each other, and raise such a cloud of ambiguity and contradiction, that I find it is better to leave such a war to those who have pleasure in it; recognizing that each holds the Truth in its essentials. When they have spent their energy, and through sheer exhaustion they cease these tactics, the air will be clear once more; and I have no doubt we shall find that the only difference between them has been a misunderstanding of terms.

*Bro. Perplexity.* —Do you sincerely think this is the case? Are you prepared to say that these brethren have misunderstood their fellow-brethren, speaking in their mother tongue? Will you be bold enough to assert that the English language has ceased in its power to convey to the hearer the meaning of the speaker?

*Bro. Goeasy.* —You know quite well how easy it is to misinterpret the meaning of another, whether written or spoken. I feel much that has been said and written comes under this explanation of existing difficulties. Now why should I wear myself out trying to discern the exact truth in the vapourings of these contentious brethren? I have tried to follow them, but they go beyond me. And, I repeat, I feel sure time will reveal that discord has been caused by brethren misunderstanding their brethren, and, fearing the Truth would be dishonoured, have zealously worked themselves up into a frenzy, until they have nearly made themselves ill. Now I ask, where is the reasonableness or the righteousness in such a procedure?

*Bro. Perplexity.* —But it seems to me your description is not correct. If the vapourings of these brethren discussing at cross-purposes go quite beyond you (which I understand you to mean is the use of arguments you cannot follow, and of which you cannot comprehend their meaning), how can you feel sure they are misunderstanding their brethren?

*Bro. Goeasy.* —Because it is only a battle of words. Arguing on a point, they go on until they come back to where they start. Hence my description.

*Bro. Perplexity.* —But if that be so, it shows that you *have* clearly followed their arguments, and can decide when they have arrived at the starting point again without proving anything.

Bro. *Goeasy*. —Just so; you can see quite clearly that they try to find out all they can about the brethren they are opposing in order to make good their case. I can follow this clearly enough; but as their representation of the brethren they try to expose is often—very often—contrary to the known facts, I cannot accept their description. Such unreliable brethren cannot be looked upon as good authorities. When, therefore, these same brethren deal with a question of doctrine, they first of all make a charge against certain brethren; then there is a contradiction to the charge; an answer is issued to the contradiction; then a reply to the answer; and so it goes on until one's mind is in a whirl. This is the phase of the matter in which I cannot follow them.<sup>11</sup> In fact, I find that all the commotion unfits me for my temporal and spiritual work, so I turn away from it, and fix my attention on more profitable matters.

(To be continued.)

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## Armageddon.

AS EXPOUNDED BY DR. JOHN THOMAS.

(Continued from page 357).

Coming to the third volume of *Eureka*, we find the following references to the all-important event: —

"The King of the North hath planted the tent of his entrenched camp between the seas to the mountain of the glory of the Holy One (Isaiah 59: 19; 52: 5; Joel 3: 2; Daniel 11: 45)" (p. 429).

"The harvest is composed of vast multitudes of ripened wickedness in the Plain, or Valley of Judgment, unconsciously awaiting a terrible overthrow (Joel 3: 14)" (p. 430).

"I will call for a sword against Gog throughout all my mountains, saith *Adonai Yahweh* (Zechariah 14: 3)" (p. 432).

"The Gog multitude is prostrate upon the mountains".

"The sword called for throughout the mountains of Israel, their mutual slaughter, etc. (Zechariah 12: 4; 14:12-15)" (p. 432).

"The Gog multitude is prostrate upon the mountains of Israel" (p. 432).

"In Isaiah 66: 28, the Spirit saith, 'It shall come that I will gather all nations and tongues; and they shall come and see my glory'; and in Micah 4:12, 'Yahweh shall gather many nations as the sheaves into the floor for threshing', etc. (p. 595).

"In Zechariah 14: 2, He says, 'I will gather all nations against Jerusalem to battle; and the city shall be taken'; and in Joel 3: 2, 14, 'I will gather all nations, and will bring them down into the Valley of Jehoshaphat—the Valley of Threshing'. These are sufficient to show that it is the Spirit in Apocalyptic manifestation who is the gatherer" (p. 595).

"It may be remarked here, that there will have been a considerable gathering of Israelites upon the mountains of Israel before the invasion of the country by Gog, and his capture of Jerusalem" (p. 596).

"It is evident from these last words, that 'the land brought back from the sword' is not the land according to the original Abrahamic grant; but only that 'tenth part' of it which Isaiah was informed in chapter 6: 13, 'shall return and be grazed'. This tenth in the midst of the land is the

locality of Armageddon; and not at all connected with Teman, which lies considerably to the South of it" (p. 596).

The Doctor then proceeds to deal with the name, Armageddon, etymologically, and in so doing makes plain that it has a mystical meaning. We are sure the reader will agree that no apology is needed for so lengthy an extract as this: —

"He (Gog) now pours in upon the land of Israel like a flood; or, as Ezekiel expresses it, 'he ascends and comes like a storm, like a cloud to cover the land'; with the exception of Edom, Moab, and the chief of Ammon, which escape the storm. The headquarters of this storm invasion from the North are between the Sea of Sodom and the Jordan on the East side, and the Mediterranean on the West; and surrounding Jerusalem; as indicated in Daniel 11: 45, to wit, 'he shall pitch the tents of his entrenched camp between the seas in the mountain of the glory of the Holy'. In other words, he shall besiege Jerusalem; and to do this, he must occupy the valley of Jehoshaphat, a narrow glen which runs from North to South, between the Mount of Olives, which is before Jerusalem on the East, and Mount Moriah, and through which flows the Kidron. Of this valley, it is said in Joel 3: 2, 12, 'Yahweh will gather all the nations (that is the forces of the nations) into the Valley of Jehoshaphat, and will plead with them there.' *Yehoshaphat*, in Hebrew signifies *the judgment of Yah*. Joel also styles the glen, the Valley of Threshing: 'Multitudes, multitudes', says he, 'in the Valley of Threshing, for the day of the Lord is near in the Valley of Threshing'. Apocalyptically, the same locality is styled ARMAGEDDON—'And he gathered them together in a place called Hebraistically, Armageddon.' Yahweh gathered them together without their perceiving the hand that led them on to the slaughter. 'I will,' saith He, 'gather all nations against Jerusalem to battle.' Various derivations have been given of this mystical name; for such it is, inasmuch as there is no such name of a place in the land of Israel. Micah says, 'Yahweh shall gather many nations as sheaves into the floor, that the daughter of Zion may arise and thresh them' (chap. 4: 11-13). The floor of threshing of which they are to be made the chaff (Daniel 2: 35) is this Valley of Jehoshaphat. Under this aspect of things they are *a heap of sheaves upon the threshing floor*; and this idea is represented by the word, *Armah* the first two syllables of the name: the third indicates where this *heap* is to be, namely, in the *gai, valley*; and the last syllable, for what purpose the heap is there, namely for *duwn judgment*—Arma-gai-don, which in a Greek dress, is Armageddon. The reason why the text states, that the place, or valley, is 'Hebraistically' so-called, is to give us to understand in what country the place is situated—in the country to wit, the native language of which is in the Hebrew tongue" (Vol. III., pp. 603, 604).

It will be observed that, even in dealing with Armageddon mystically, the Doctor refers to the extensive nature of the armies engaged and the scene of the conflict, thus: —

"A cloud to cover the land".

"Sea of Sodom and the Jordan on the East side and the Mediterranean on the West".

"Entrenched camp between the seas".

And now we come to the closing days of the Doctor's labours, when, after the third and final volume of *Eureka* had been published, and not long before his death, he wrote and published his *Exposition of Daniel*, in which he included a clear and descriptive forecast of Armageddon, and the Time of Trouble connected therewith. Our compilation would, truly, be incomplete without it. This is the last from the pen of Dr. Thomas on Armageddon:

"This terrible epoch precedes the *Good Time* celebrated in the ballads of the Gentiles. The termination of the King of the North's career, is one of the great events of the crisis. Having been stirred up to fury by the defiance hurled against him by the Anglo-Tarshish power, and in consequence invaded the Holy Land, he will take up his position 'between the seas to the mountain, the glory of the holy'; that is, between the Mediterranean and the Sea of Galilee,

and from thence to the Holy City, which he will invest with his forces. Thus he will be like a cloud preparing to cover the land marked out, being a distance of seventy miles from Jerusalem to the rear of his position, and about thirty-five miles from sea to sea. Within this area is included Jezreel, and the Plain of the ancient city Megiddo, celebrated in Jewish history for the great lamentation caused in Judah and Jerusalem because of the overthrow of their forces, and death of Josiah there at the hand of the Egyptians. As this was a notable national mourning it is cited by Zechariah as an illustration of a future national lamentation at the time when 'all nations shall come against Jerusalem' (Zechariah 12: 9, 11), especially as they will overspread the field of Josiah's disaster. The whole area that will be occupied by the King of the North is represented in the Apocalypse by this section of it, and styled ARMAGEDDON, or *The Mountain or Heap in the Valley of Jehoshaphat*" (pp. 100, 101).

It is also to be noted that in *Elpis Israel* (p. 336), Doctor Thomas brackets Revelation 16: 16 with Ezekiel 39: 4 and Daniel 11: 44, 45.

In the foregoing compilation the italics and other emphasizing are just as found in the works from which the quotations are taken. —F.G.J.

(Concluded).

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## **Is Suing at Law for Divorce consistent with the Law of Christ?**

The writer feels that there is some explanation due to readers of the *Berean Christadelphian* of the reasons which have impelled him to ask the question which appears as the heading of this article. In a contemporary magazine, *The Herald of the Israel of God*, No. 5, there appears an answer by the Editor, bro. F. E. Dunkley, to a question by E.H.B., as to whether brethren and sisters are at liberty to practise divorce, in which the question is answered in the affirmative; hence this article, in which the writer hopes to show that suing at law for divorce is altogether contrary to the letter and spirit of the law of Christ, and not only so, but while not inconsistent with the letter of the Mosaic law, was yet inconsistent with its spirit, or innermost meaning.

First of all, let us consider the fact, that although polygamy was permitted under the law of Moses, yet the spirit of that law, as well as the spirit of every other part of the Bible is strongly in favour of monogamy, that is of one husband, one wife. This appears from the fact that Moses through whom the law was given recording the institution of marriage shows that one woman, and one only, was created for a help-meet to the first man, while again the book with which the Bible concludes shows us the marriage of the Bride, the Lamb's wife, with her husband, the Lamb—the figure here is the same, that of one man, and his help-meet, one woman. Again Isaac, in whom Abraham's seed was to be called was the husband of one wife. In Proverbs 5: 15-19, the course of being the faithful husband of one wife is recommended, also in Malachi 2: 14-15, and again in Matthew 19: 5-6, and yet again in 1 Timothy 3: 2. From a careful consideration of these Scriptures it becomes evident that the mind of God is against any such practice as is implied by divorce as granted in Gentile law courts, that is, the dissolution of a marriage, leaving both parties free to marry again. It is true such a thing was allowed under the law, but Jesus says it was only permitted because of the hardness of heart among Israel (Matthew 19: 8), and in the only cause for which it is granted in the English law courts, the law commanded death by stoning of both the guilty parties, though we must here note that the law did not recognize the possibility of a husband committing adultery against his wife, and a wife had no power to divorce a husband. Therefore the only matter we have now to consider is, what is the teaching of Jesus as to the right conduct for a brother whose wife, a sister or otherwise, has committed adultery against him? In the first place all recourse to Gentile law, in case the wife is a sister, is definitely forbidden by the precept occurring in 1 Corinthians 6: 1, but surely no one will contend that a brother, while not at liberty to sue a sister wife at law, is at liberty to sue at law, a wife who is not a sister. Brother Roberts reasons well on this passage, see *Christendom Astray*, Lecture 18, Page 308. See Matthew 5: 39-42 which forbids our resistance of evil, and therefore in principle forbids the employment of the law for securing the redress of any personal grievance whatsoever. What then is to

be the course of a brother whose partner has been unfaithful, or of a sister in similar case—surely the same law will apply to this offence as to all others, viz., free forgiveness, if repentance is manifested (Matthew 18: 21-22; Luke 17: 3-4), but if not, then the course commanded in Matthew 18: 15-17 must be followed, and the innocent partner should separate from the guilty, for we must not make personal companions of those who are wicked. The way must, however, be left open for such an one to return if repentant.

Finally, it may be remarked that no sanction for an appeal to Gentile law courts for divorce can be justly drawn from the words of Jesus addressed to those who were still under the Mosaic law, neither is there any justification for such an appeal in the fact that there is a possibility of evil consequences following upon the course of separation mentioned above. Let us remember, that we have to do our duty, whether it be by doing things, or as in this case, by refraining from doing them, let the consequences be what they may.

*Clapton.*

J. H. DYER.

[The foregoing is the Scriptural answer. A contrary view has been taken on the assumption, that, when Christ said "put away", or "divorce", he meant what the man of the world means—an absolute cutting off, leaving the husband a "free" man, free to take another wife; and those who so contend refer us to *Young's Analytical Concordance*, p. 788, under *apoluo*. This is misleading, as Dr. Young only cites texts where the word has been used in relation to marriage. As a matter of fact, there are fifty-four other texts where the word *apoluo* is found, and where it has been rendered *depart, dismiss, release, forgive, let depart, let go, loose, please, send away, and set at liberty*. It is only once translated "divorce". To "put away" a bad wife does not entitle a brother to run counter to another command, such as 1 Corinthians 6: 1-7, enforce one's right, and parade Christadelphians' differences before the unbeliever; to allow such a Reservation is to play into the hands of the Temperance Hall Reservationist Ecclesia.

The excuse given by the husband, that he goes to law to clear his honour and that of the brotherhood is sheer cant. We have yet to learn of a case where the "aggrieved one" ever went to law and divorced his sister-wife to maintain the honour of the brotherhood, until he had set his affections on another to take his real wife's place. —EDITORS.]

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## Science and Scientists.

Q. E. D. \*

Reflections thereon by bro. C. H. GRANT.

What is it the author of this book claims so emphatically to have demonstrated? The publishers say of the book that it—

“marshals the most recent discoveries in radioactivity, in energetics, in histology and in Mendelism, making out a formal Q.E.D. for the old-time doctrine of a real Creation as recorded in Genesis, without any minimizing or qualifications whatever”.

\**Q.E.D.: or New Light on the Doctrine of Creation*, by George McCready Price, Professor of Geology, Union College, Nebraska. Published by the Fleming H. Revell Company, price \$1.

Though the book falls somewhat short of the claims advanced for it, nevertheless it contains much of interest for those who love the Scriptures. There is no new light on the actual history of creation itself, nor, indeed, can there be. It is as difficult by a study of Nature to deduce the manner of

creation as it is to predict the future of the world. All that we know, both of the creation of the world and of its destiny, must come to us through a Divine Revelation. The new light of which the title of the book speaks is not on the doctrine itself, but deals with the bearing of scientific discovery upon the doctrine. Recent discoveries concerning the natural world and the living creatures inhabiting it are shown to be consistent with such a doctrine of creation as that recorded in Genesis, but utterly inconsistent with any of the various theories of evolution which have been, and are, so popular. The author points out that most of the arguments which have been used in the separate branches of science to support the theory of Evolution are now known to be invalid, although the doctrine itself is as widespread as ever. He explains this fact by excessive and harmful specialization among scientists.

In his preface the author characterizes the essential idea of the theory of evolution by the word "uniformity". "It seeks to show", he says, "that life in all its various forms and manifestations probably originated by causes similar to or identical with forces and processes now existing. It teaches the absolute supremacy and past continuity of natural law as now observed and says that the changes now going on in our modern world have always been in action, and that these present-day natural changes and processes are as much a part of the origin of things as anything that occurred in the past". We shall see later some of the inconsistencies between this doctrine and the demonstrated facts of Science.

God Himself appeals to His handiwork as a witness to His power and His majesty. The Lord Jesus tells us that the sun shines and the rain falls upon both just and unjust, and uses the fact to enforce some of his lessons in the Sermon on the Mount. We may, then, learn something from a study of Nature that will be profitable, but the study is a very disappointing one when practically every book to which we may go is based on a theory of the origin of the world which we know to be false, even though we cannot always point out the flaws. Here is a book which does accept the Biblical account of Creation, and shows that the facts of Science are consistent with it. It is very important to distinguish between facts and the theories based upon them. But we must also remember that what are regarded as facts are not by any means necessarily true. The author illustrates this in one of his chapters by an account of some of the curious ideas which have been held at one time or another regarding spontaneous generation, or the development of living creatures from non-living materials.

God also appeals to the fulfilment of prophecy as a proof of the veracity of His Word. We may learn much from a study of history that illustrates this fulfilment of prophecy, and God's dealings with the nations.

We must, however, beware of spending too much of our time on the writings of scientists and historians, interesting as they may be, and of neglecting the study of the Scriptures themselves. Their writings are but subsidiary, helping us to realize what a treasure we have in the Bible. They cannot do the work it has been given to do—that of making us wise unto salvation. Our belief of the Word of God is broad-based, and does not depend on whether men think its doctrines reasonable or not. Let us remember that God's thoughts are higher than our thoughts, and it will not much concern us whether men, however learned or eminent they may be, think the Scriptures are true or whether they do not.

In the next section we shall proceed to a consideration of some of the arguments adduced by the author.

(To be continued.)

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## **Palestine and the Jews.**

GOVERNMENT REPORT. —The Colonial Office Report on Palestine in 1924 states that the year *was chiefly noteworthy in Palestine for a marked economic revival*. The world-wide depression which affected the country in common with others had, to a great extent, passed away. *Industrial development has been stimulated by the arrival among the Jewish immigrants of a considerable number of men with manufacturing experience and with capital. The majority of them came from Poland. They have established a number of new industries, mostly at present on a small scale, the*

*greater number in the Jewish town of Tel-Aviv. In addition, several large Jewish enterprises have been founded, and have either reached, or are about to reach, the producing stage. The more favourable conditions have allowed an increase in immigration. It amounted to 13,553 in 1924, compared with 7,991 in 1923. The non-Jews among these immigrants numbered 697. The total immigration amounted to about 2,500 persons. In the winter of 1923 there# was a considerable measure of unemployment among the Jewish population, but last winter there was no recurrence of this state of affairs. —Jewish Guardian.*

\* \* \*

SIR HERBERT SAMUEL. —On the eve of his departure from Palestine, Sir Herbert Samuel was on Tuesday the guest of honour of the city of Tel-Aviv at a great farewell reception, when the freedom of the city was conferred on him. Sir Herbert paid farewell visits to the Chief Rabbinate of Palestine, the Supreme Moslem Council, and the Palestine Zionist Executive on Sunday. On the same day, the Jerusalem Municipality gave a farewell reception in honour of the retiring High Commissioner. The Mayor of Jerusalem, Regheb Bey Nashashibi, paid a tribute to the work of Sir Herbert and Lady Samuel, and, on behalf of the Municipality, presented to Sir Herbert an album in which is pictured the development of Jerusalem during the period of his administration. In the course of his reply, Sir Herbert Samuel said that Jerusalem was a city of diversity, and a city in which there should be diversity, but there ought not to be animosity. The animosity that existed could be made to cease by means of love, and that was the means that the Palestine Administration had been employing. Finally, Sir Herbert announced that after his vacation he would return to Palestine and settle in the country as a private citizen. —*Jewish Chronicle.*

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OFFICIAL GREETING ON OUR SIXTH VISIT TO THE HOLY LAND. —"Owing to the prevalence of typhoid fever in Jerusalem, it has become necessary for the Government to take certain measures in connection with the cultivation of vegetables in the Wadi Joz and Hinnom and Kidron Valleys.

The inhabitants of these areas are in the habit of selling in the Jerusalem markets vegetables for salads which are polluted by the sewage effluent from the City of Jerusalem.

Such a condition of affairs provides a grave danger to public health, and an order has been made by His Excellency the Officer administering the Government prohibiting the use of sewage effluent for the cultivation of certain vegetables in these areas.

#### *Anti-Typhoid Precautions.*

The Government communicates that as the incidence of Typhoid Fever is higher at present than during the same season in former years the public is reminded that the following precautions should be taken in order to avoid infection: —

1. —All water other than, that taken direct from the Town Water Supply should be boiled for ten minutes before drinking, and should be stored in clean covered vessels. This precaution is always necessary in the case of cistern water.
2. —Fruit and vegetables should only be eaten boiled.
3. —Milk should be boiled for ten minutes before use.
4. —All food should be carefully protected from flies, as they are a frequent source of infection".

(Eighteen of our " company " were laid low—Psalm 111: 1-6. —F.G.J.)

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## Clean Flesh.

This heresy is spreading fast in this country. Its greatest danger is that it leads straight back to the Serpent's lie. Here are extracts from a letter received from Bro. T. Lindsay of Ardrossan (Temperance Hall fellowship) with our comments side by side.

Bro. T. LINDSAY'S letter: —

EDITORIAL COMMENTS: —

Here we have an illustration of how an intelligent brother has been led away by the "vaguenesses", so called, of bro. Strickler, whose works, and bro. Bell's, have converted him from the truth, to error. The leaven is at work. —G.H.D.

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### **The World-wide Movement for Unity Among the people claiming the title " Christadelphian ".**

There is no purpose to be served by disguising the fact that there is now a strong movement in being to bring all, or nearly all, the various bodies together who are known as "Christadelphian".

Bro. C. P. Wauchope is the herald of this and the work prospers in his hand because it interprets the "feelings" that the great majority of the Christadelphians now find themselves possessed of. The *Shield*, published by bro. John Bell, of Sydney, affords in its July number a microcosm of this.

First we have a fierce attack upon bro. G. F. Lake, because he is strongly combatting the heresy promulgated by the editor of this paper and his supporter, bro. H. G. Ladson, in Australia. By the way, bro. C. A. Ladson, of Birmingham, brother in the flesh to H. G. Ladson, recently warmly defended his brother's title to fellowship by Temperance Hall ecclesias on the ground that he was not in a Bell meeting, but in the Beechworth one. Our readers will have noted that in our September number, the Melbourne Ecclesia quite properly ranks these two men, J. Bell and H. G. Ladson, together in iniquity.

Secondly, the *Shield* approvingly publishes under the heading, "A Hint from the Churches", the following piece of advice: —

"A dropping of some dogma—not a jettisoning of truth—might bring into the pulpit men who could fill the churches. This just hits the nail on the head. . . . In this matter we might well take take pattern from the Anglican Commission".

Thirdly, we have a very unscriptural article on "Incidents in Eden" from the pen of "Jay Bee". The change in Adam resulting from transgression, he contends, was only in "mental vision".

Fourthly, we have an article by bro. H. Fry of Bournemouth apologising for bro. Bell, and evidently intended to support him and his views. It is full of plausible compromises between positions that differ. It seems to oppose bro. Bell sometimes, and then gently leads to the conclusion that it does not matter a bit.

Fifthly, a brother in a Temperance Hall Ecclesia in Derbyshire, describes bro. Wauchope's as "the Christ Spirit", and advocates unity all along the line with an abandonment of the doctrinal positions so dearly won and held. Surrender to the flesh for the sake of social comfort.

Lastly, the ecclesial news from Bendigo stands out for the larger hope. We quote: —

"Mr. E. passed away February 25th. Although he did not become united with the Christadelphians *as a body* he knew the Truth and by his conversation showed that he loved the knowledge he had and passed it on. His great kindness to those in the Lord will never be

forgotten . . . and we feel constrained to say, 'Inasmuch as ye have done it unto one of these ye have done it unto Me.'"

The lesson is plain. Let the garden be allowed to go untended and *every* weed will grow. And weeds grow apace.

It is evident that the unity aimed at by the *Shield* is being attained in its columns, as these things plainly show. —G.H.D.

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## **Answers to Correspondents.**

### EZEKIEL 37.

TO SEVERAL. —We do not share your fears. You overlook that the brother admitted it was "*only a suggestion made with an open mind.*" Although Zionism is by no means a fulfilment of Ezekiel 37, we believe bro. Roberts was right when, in his Editorial, he wrote thus of Dr. Herzl's work: "The Jewish Congress in Switzerland is the most considerable of recent events bearing on the Signs of the Times" (*Christadelphian* 1898, p. 47). Again: "The leading Sign of the Times, at the present moment, is undoubtedly the movement among the Jews for the restitution of their nationality" (*ibid.*, p. 73). And again; "While Israel's '*Valley of dry bones*' is thus *vibrating*\* with the formative energy of God's purpose, the affairs of the Gentile oppressors are shaping in harmony with the same purpose (*ibid.*, p. 75).

As a brother remarked: "We want to take a long view of the prophecy", and that view includes what bro. Roberts called a "*vibrating*" (or shaking) of the dry bones, and does not end until "one king shall be king to them all". Thus we must regard Zionism, not as a complete fulfilment of the prophecy but as a detail in the prophetic programme, a Sign of the Times, but what a Sign! As bro. Roberts remarked at the time: "How such a sign would have thrilled the brethren forty years ago", and he added, "And why shouldn't it thrill us now"? Aye, why?

\* "Vibrating" the dictionaries define as "shaking", the word found in Ezekiel 37: 7.

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### MICAH 5: 2.

To F.W.S. —This was literally fulfilled in the fact that Jesus was born in Bethlehem "the house of bread". He is the appointed ruler of Israel—see Genesis 49: 10. In the purpose of God this was all foreordained. God sees the end from the beginning and makes His plans accordingly; hence the expression "whose" works or "goings forth" have been from old, *i.e.*, from eternity. Jesus used a similar expression as recorded in John 22: 5.

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## **From our Post Bag.**

### SOME INTERESTING REMINISCENCES.

In a letter ordering the *Berean*, bro. A. Cole of South Porcupine, Ontario, Canada, writes under date July 14th: —"I have for three years been helpless with paralysis. I have lost my voice. I thought I was going to lose my hearing but am thankful that I can hear once more. Forty-eight terrible years since 1877 have they been. The 1873 Free Life controversy was raging then, just as now (but then the *Christadelphian* opposed very strongly those who advocated that idea). 'Immortal emergence' pamphlets were flying around then, as now. In 1881 came the Revised Version, and by 1885 'Partial

Inspiration' was in full swing. The R.V. had no 'for us' in Hebrews 9: 12, and no 'our' in Hebrews 1: 3. Why dropped? was the question. The devil, Hebrews 2: 14, that was destroyed by Jesus a man of flesh and blood. What did Christ destroy? was another query. I can recollect a little pamphlet by Sis. Lazius 'On the origin and nature of Jesus Christ'. It was mainly from *Eureka*, Vol. I. By 1893, along came the Responsibility question. Reams of terrible rubbish were written then to bolster up error. To-day we are getting things that neither Moses and the prophets or Paul ever countenanced. From Birmingham we hear of the 'entirely good work' of the policeman. That is like saying the work of the devil is good. Revelation 2: 10, 'The devil shall cast some of you into prison.' Into prison the policemen of Smyrna cast the followers of our Lord. Did Saul do a 'good work'? See Acts 9. Did he not of his share in that work say, 'Of sinners I am chief '? But enough. Error must be combated".

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#### FROM NEW ZEALAND.

We are pleased to give publicity to the following correspondence, and in view of the facts stated therein, hope that better things are now in store for our New Zealand brethren.

20 June, 1925.  
Auckland, N.Z.

Dear Brethren, —Since writing to bro. Jannaway regarding the two questions sent to bro. Holmes in his letter of February 19th last, a copy of his reply (bro. H., dated April 16th) has come forward and was duly considered by the members of our ecclesia.

A circular letter has been sent out (a copy being now enclosed) to the various Ecclesias in N.Z. that are associated with Remuera Ecclesia, setting out the position as established at the meeting of Waikato and Remuera brethren held at Cambridge on June 8th, 1924. Statements which bro. Holmes had made in time past respecting fellowship on the question of Responsibility were brought forward, and their withdrawal urged, for the reason that the position therein set forth was inconceivable.

Particular stress was laid on the one whom bro. Holmes would fellowship who believed the 24th clause of the Basis of Fellowship and *was making it a test even although he thought it should not be so made*. Bro. Holmes in response to the request of the brethren to withdraw the statements, said he could not do this as it would make his position in the first instance (with bro. Gamble) to have been wrong.

Would bro. Holmes cease using the statements—that is, bury them? and an assurance was given very distinctly to the meeting on two different occasions whilst we were together. Judge of our surprise and concern to find bro. Holmes in his letter of April 16th, 1925, repudiating the burial of anything he had said. In conversing with this brother at various times I have never found him advancing erroneous views either in doctrine or fellowship, yet his statements lead brethren to believe he is altogether wrong on the doctrine and fellowship of Responsibility.

The unfortunate article by bro. Roberts in *Christadelphian*, May 1898, took bro. Holmes attention at once and he declared his belief to be the same. We could not let bro. Holmes disavow what he promised to do when we met at Cambridge, last June.

Bro. Holmes, his sister wife, and eldest son, are away in the country in isolation and this will be more pronounced for them by holding statements which on their face show a wrong attitude towards the 24th Clause of the Basis of Faith. As matters have turned out we can see that it would have been better for the statements to have been withdrawn and not buried.

Trusting the brother's word we agreed to let the past be buried seeing that he expressed himself *verbally* on sound lines.

This letter and the accompanying Circular Letter will show clearly that our Ecclesia have no sympathy with statements which convey wrong conceptions of the doctrine of Responsibility. We have communicated with Wanganui brethren on the matter in question.

For the Remuera Ecclesia,  
Your brother in Israel's Hope,

LESLIE WALKER, *Rec. Bro.*

#### THE CIRCULAR LETTER REFERRED TO.

Dear Brethren and Sisters,

A meeting of brethren and sisters was held at Cambridge, Waikato, on June 8th, 1924, for the purpose of asking bro. Holmes to withdraw certain statements that had been the cause of much controversy amongst the brethren at Wanganui, Auckland and elsewhere.

After hearing bro. Holmes explain what he meant in using the statements, the question was asked "Will you withdraw those statements"? "I could not withdraw them for the reason that it would make my position to have been wrong in the first instance" so said bro. Holmes. "Will you cease making use of them, that is, bury them"? and an assurance was given to the brethren and sisters assembled—bro. Fowler being the questioner.

Brethren Fowler, and A. and L. Walker, of Remuera Ecclesia, are confident that bro. Holmes gave assurance at the above meeting that the statements were buried and letters sent to various brethren have stated this fact.

But in letters written by bro. Holmes to brethren Fowler and Jannaway (recently shown to us—dated April, 1925) we note these words "I did not say that I was willing to bury what I had said—I said the whole controversy should be buried".

The meeting passed a unanimous resolution affirming their intention to drop all controversy on the details of Responsibility, and this was taken to mean (at any rate by the brethren of Remuera Ecclesia) as including the statements to which exception had been taken. Further, if any doubt had existed in the minds of those brethren, the matter was put beyond even the shadow of a doubt by the direct repetition of the question by bro. Fowler to bro. Holmes.

We maintain that the controversy of which bro. Holmes' statements were the very substance thereof was by resolution agreed to, by ten brethren and sisters as being dropped, and we view with much concern the breach of covenant that is now evident from bro. Holmes' letters.

In addition to this, the brethren concerned who have communicated with various brethren on the subject of bro. Holmes' position as regards Resurrectional Responsibility are now in the light of bro. Holmes' disclaimer placed in a false position in having represented that bro. Holmes had buried the statements in question.

Brethren, this ought not to be, therefore we cannot further defend bro. Holmes' position in holding to the statements that we were assured as being buried twelve months ago.

Faithfully your brother in Christ,

LESLIE WALKER, *Rec. Bro.* Remuera Ecclesia.

## A MESSAGE FROM WALES.

DEAR BROTHER DENNEY. —In future please send sis. P. Behenna the *Berean Christadelphian* direct; the last was delayed; therefore not to disappoint her, for she looks anxiously forward to it, we are putting the order in your hands. She is a dear old sister—been in the Truth for sixty-two years, and was eighty-six years of age last birthday. She is one of the old school of Christadelphians, and you know what that means. She was in close contact with Dr. Thomas and bro. Roberts, whom she often entertained, ministering to their comfort when they were lecturing for the Truth at Swansea and Mumbles. She is absolutely firm in the Truth, and her mind is wonderful. When I visit her for the breaking of bread, for being an invalid she cannot get to the meeting, she converses for an hour or more on the various aspects of the Truth, and deplores the latter-day apostasy.

I am pleased to say how delighted we all are with the *Berean Christadelphian*, and pray God will give you both strength to carry on the good work for the purity of the Truth. The sad picture of the apostasy from the Truth which you point out from time to time, is our experience in Wales: brought about by slackness to stand by the commandments of Christ: it has been going on for years, not without protest from us, but all of no avail—except harsh words towards us. In our opinion it has been brought about by the accumulation of riches, independence, vested interests and self-aggrandisement, the outcome being to enjoy things the same as the world, being "hail fellow, well met". What happened to natural Israel is repeating itself with spiritual Israel.

We appreciate your remarks regarding bro. Purser's letter on the name *Berean*; but what could be more appropriate in view of the example set us by "those at Berea"? That is one of the objects of our magazine; we want the brethren to search the Scriptures daily and stand by the Truth thereof and when conversing with brethren, we naturally use such distinctions as you mention in your article on p. 288. But we can also see the anxious desire of our bro. Purser, that we shall not be taken for another denomination or sect—I do not think there is much fear of that. Therefore go on, bro. Denney and bro. Frank, in your good work, with God's blessing you will have the true and faithful Christadelphians with you, and their united prayers for our Heavenly Father's guidance.

Your brother in Israel's Hope,

Swansea.

JAMES H. MORSE.

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## THOSE IN ISOLATION.

DEAR Bro. DENNEY. Greeting in the Lord. Have you ever thought of the blind and lame who are cut off from meetings near at hand, and if they are to have the strength and uplifting of these meetings will now be compelled to go further afield. I know of at least one such case— one who would have loved to hear that address on "If we suffer with Him", etc., but was not "called".

We read the *wise* shall inherit glory! Who are the wise? The *fear* of the Lord is wisdom. Fear God and keep His *commands*. A command is given in Luke 14: 12-13. Do *Berean Christadelphians* keep it? or do they say, I would call but . Perhaps there were as many "buts" in Christ's day; perhaps it was a "*tribulation*" at that day even as it is a *tribulation* to-day, so they were omitted!

I suppose there will be many "Feasts" or Fraternals during 1925. Will they be called?

With very best wishes, Your fellow pilgrim Zionward,

E.M.

## OUR REPLY.

Dear Bro. -----,

Brother Denney has, among other letters, handed me yours, but I am, equally with him, obtuse in not grasping its application, much as I sympathetically appreciate its underlying sentiment.

Can you put your suggestions into a concrete form?

I may say, that in South London (Clapham) we have a very tangible system for keeping in touch with such as you refer to. Hundreds of letters etc., are written every year to those whom we know are isolated, containing comfort, advice, answers to questions, etc. Dozens of our brethren and sisters are so employed. We have shorthand writers who take down addresses and lectures; typists who type them, and addressors of envelopes, etc. These are, to my knowledge, all "willing horses" who need no "whip" to make them work. So long ago as Jan. 12, 1890, a resolution was passed which reads: —

"That for the better attention to brethren and sisters living in outlying districts a brother and sister be appointed whose duty will be to keep brethren and sisters in communion with this Ecclesia by means of writing, posting them bills of Meetings, programmes, etc., and sending them *The Christadelphian*. This arrangement will apply to—as far as possible—brethren and sisters who may not be members of this Ecclesia, but who, through their isolated circumstances should be kept in touch with the meeting".

But, I am sure, from your letter, you have something in mind, and as we are always open to learn, do let us hear from you on the matter,

With Love, Your affectionate co-worker,

FRANK G. JANNAWAY.

N.B. Since the Editor of *The Christadelphian* has been out of fellowship, that magazine has not been circulated. The Ecclesia has sanctioned *The Berean Christadelphian*, *The Christadelphian Family Journal* and *The Bible Searcher*.

[Since writing the above we have seen the writer, "E.M.", a worthy sister, and obtained information as to the case she had in mind. We will do what we can.]

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## SOUND WORDS OF WARNING FROM VANCOUVER.

Dear Brethren DENNEY, and JANNAWAY, Greeting.

I appreciate very much your labour of love in the Truth's service by the publication of the *Berean Christadelphian Magazine* as it offers to us an organ through which we may combat the errors that indicate a departure from the Faith in these last days. One of these errors, the two minutes' silence observance, is a case in which it is seen how easily the brethren learn the ways of the heathen, by which, if it were possible, they would deceive the very elect. While Jeremiah warned Israel of these things, Jesus told them that they had made void the commandments of God by their traditions. And Paul warned the Galatian brethren of turning again to the beggarly elements of observing days and months and years, and which were undoubtedly caused by the Judaizing teachers of the Sadducean order and which combined with heathen philosophy (Colossians 2: 8) introduced that apostate condition among the early churches, which ultimated in the establishment of the Papacy, whose yearly Calendar is filled with daily observances of saint worship, which is subversive of all truth. We are commanded (Revelation 22: 9) to worship God. Not saints, or even angels, let alone dead soldiers; the observance of which, and the offerings on such occasions of floral wreaths at the foot of Memorial

Cenotaphs and such like, lead us back to the time of Moses. In the book of Deuteronomy, chapter 26, which they were instructed to bring their offerings in the year of tithing before the Lord in remembrance of their deliverance from Egypt; they had to confess that they had given them to the Levite, the stranger, the fatherless, and the widow (verse 13); while, at the same time, they had to declare that none had been taken for any unclean use, or given for the dead. They had covenanted themselves to be His people and were forbidden to engage in Idol worship, of which worship of the dead is the foundation. An ordinance such as the two minutes' silence is a memorial for the dead who had no hope of a resurrection while they lived. There is only one whose death we are to remember; He was raised from the dead through the blood of the everlasting covenant (Hebrews 13: 20) which he shed himself to confirm the promises made to the fathers. And, he says, Behold I am alive for evermore, and have the keys of the grave and of death (Revelation 1: 18). He has promised to redeem us also from the Grave at his coming (1 Corinthians 15: 22; Isaiah 25: 6-9).

In conclusion, we have a memorial service precious to us, in that it keeps before our memories the death of our Lord, till he comes to give us salvation promised, and to all who would presume to or in ignorance introduce, any customs or practices forbidden by Scripture, we ask them to remember the case of Daniel (chapter 6: 10); also of Shadrach, Meshach and Abednego (Daniel 3: 16-17). Let us be careful that we condemn not ourselves in the thing which we allow. It is better to obey God rather than man.

In Israel's Hope, your brother,

JOHN B. ALLAN.

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## **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.

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*All Intelligence intended for insertion in the following month must be in our hands by the 25<sup>th</sup> of the previous month.*

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**ASHTON-VNDER-LYNE.** —*Christadelphian Meeting Room, 151 Old Street (opposite Free Library. Breaking of Bread 11.0 a.m.; Sunday School 3.0 p.m.; Lecture 6.30 p.m.* On October 4th, we are hoping to give our first public proclamation of the Truth, and it is our desire with the assistance of the Oldham brethren to continue these lectures week by week. We shall be glad to welcome at the Lord's table, any brethren and sisters who may be in this vicinity and who are of like mind. On Aug. 9th, we were much cheered by a visit from bro. Viner Hall, whose stirring words of exhortation were greatly appreciated. —J. P. MELLOR, *Rec. Bro.*

**BRIDGEND.** —*Wyndham Street. Sundays: Breaking of Bread, 11 a.m.; 3 p.m. Eureka Class; 6.30 p.m. Lecture; Tuesday 7.30 p.m. Bible Class.* September has been to us, a real time of refreshing and upbuilding. We are much indebted to visiting brethren for their help, and take this opportunity of thanking them. On the 6th, our brother G. H. Denney visited us. We were also cheered by the company of brother and sister Ellis of Ystrad, and our aged brother W. Winston, of Swansea. All thoroughly enjoyed a most profitable day. On Sept. 13th, we were further encouraged by a visit from

our brother F. Beighton, of Newport. He also gave us excellent words of exhortation in the morning, and lectured in the evening. These uplifting times, keep "The times of refreshing" vividly before our eyes—to which we earnestly strive to attain. —W. WINSTON, *Rec. Bro.*, 6 City Road.

**DUDLEY (Scotts Green).** —*Christadelphian Hall. Breaking of Bread 11 a.m.; Lecture 6.30 p.m.; Bible Class Wednesday, 7.30 p.m.* We have been greatly encouraged by the addition of two more who have witnessed a good confession of the things of the Kingdom and the Name. On August 27th, bro. James Jones and bro. Harold Allen were baptized into Jesus Christ. They are both members of the Sunday School, and the teachers are able to rejoice in the fact that their labours have not been in vain. We hope that they will fight the good fight of faith and thereby lay hold on eternal life. On August 1st, bro. Sidney Shakespeare and sis. Dolly Braggar were united in marriage. They have the good wishes of the ecclesia for their future welfare, both natural and spiritual. As they are now living near Nottingham we lose their company, and help, but hope that the Nottingham Ecclesia, to whom we sincerely recommend them, will gain thereby. —FRED. H. JAKEMAN, *Rec. Bro.*

**HARROGATE.** —*Christadelphian Room, 2 Parliament Terrace, Sundays Memorial Service 4 p.m.; Lecture 6.30 p.m. Wednesdays at Holmeside, 61 Borough Bridge Road, Knaresborough.* It is with pleasure we advise you of the obedience in baptism of Miss Hannah Jane Wilson, on Sept. 10th, 1925. We earnestly trust she will continue faithful to the end and thus receive that crown of life which fadeth not away. Since our last report we have welcomed visiting brethren and sisters from Clapham, Clapton, Ilford, Ipswich, Margate, and Worcester, Mass. U.S.A. and are deeply grateful to those who have ministered to us in the work of the Truth. —W. MOSBY, *Rec. Bro.*

**IPSWICH.** —*Public Hall (Arcade Street Entrance). Sunday 11 a.m. and 6.30 p.m.* We are pleased to report the obedience in baptism of George James Robinson (17) and Raymond Fakes Hayward (17) the latter is the youngest son of our bro. Hayward. We pray that they may both be kept by the power of God unto Salvation. The duties were very kindly undertaken by our Clapham brethren on Sept. 13th on our behalf. In addition, we are very grateful to them, and also the Ilford meeting for continuing to send lecturers, to help us in the Truth's work. —S. C. SIMPSON, *Rec. Bro.*

**LEICESTER.** —*44 West Street.* We are sorry to lose the company of bro. and sis. Ask who have removed to Macclesfield where I believe they will be in isolation. This leaves only two of us here now who put purity of fellowship before numbers, and we are experiencing that "peace" which being of "one mind" brings, and that confidence which can only result from a whole-hearted endeavour to uphold the commandments of God. We welcome any brother or sister upholding the "one faith" who may be visiting Leicester. Breaking of Bread every Sunday morning at 10.45. —E. C. CLEMENTS.

**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 glad to report the baptism of Miss Florence May Hartshorne on Sept. 20th. The following are added to our membership from Croydon: bro. and sis. H. Whitehead, sis. C. Davis, and her son bro. W. R. Davis. On Sept. 5th bro. A. L. Deadman and sis. L. M. Rivers were united in marriage; we trust God's blessing will be with them in their new relationship. We lose by the death of bro. James Parham, who fell asleep on August 27th, an old member of our meeting. "An old man full of days", having passed his 80th birthday. He showed in a practical form his appreciation of the Truth and of the ministration of the brethren to his spiritual needs in his last days. He was buried at the Streatham Cemetery on Sept. 3rd. On Aug. 9th, sis. Bailey, of Herne Bay, fell asleep. Our sister came to Clapham to be immersed several years ago. Her occupation took her to various parts of the country. A few months ago, she came to London and expressed an earnest desire to thoroughly examine into the cause of the division as soon as her indisposition permitted. Shortly afterwards a telegram summoned one of our many sisters who visited her, to her bedside in the hospital. In a few days she breathed her last. In harmony with sister Bailey's wishes, and at the request of her family, brother A. T. Jannaway conducted the funeral. At the request of the Ipswich Ecclesia, two candidates for immersion, vis.,



George James Freak Robinson (17), and Raymond Fakes Hay ward (17) (son of bro. and sis Hayward of Ipswich), attended our meeting for examination, the result of which showed they had an intelligent understanding of the Truth. They were both immersed by us on Sept. 15th. We purpose (God willing) holding a Fraternal Gathering in the Essex Hall, Essex Street, Strand, W.C., on Saturday, October 31st, the meeting will commence at 6 o'clock. Programmes are in course of preparation, and will be posted to the Recording Brethren of Ecclesias in fellowship in due course. We extend a cordial invitation to all. —H.E. PURSER, *Rec. Bro.*

**LONDON WEST (Gunnorsbury).** —*Ivy Hall, Wellesley Road. Sundays 11 a.m. and 6.30 p.m. Wednesdays 8 p.m.* We are sorry to have our numbers reduced by the removal of sisters A. Evans and K. Brown to Margate, and sis. Silliter to Nottingham. We shall miss the faithful attendance and help of these sisters at the meetings. The following brethren and sisters have met with us around the table of the Lord, sis. J. Trapp, of Croydon, sisters Winnall, and Shekel, and bro. Gay, of Putney, and sis. D. A. Robinson, of Clapham. We have been greatly encouraged by an increased attendance of the strangers to the lectures, but we feel that they would also be encouraged to attend if the lectures were supported by brethren and sisters from other ecclesias who find it convenient to do so, as our numbers are small. A special effort is to be held on the Wednesday evenings in November instead of the usual Bible Class when a series of Lecture will be given. The meetings will commence at 8.0 p.m., and we shall be glad to have the company of any members of other ecclesias who care to attend. —W. EUSTACE, *Rec. Bro.*

**MACCLESFIELD.** —Would brethren and sisters kindly note that the writer and his sister wife have removed from Leicester to 29 Brocklehurst Avenue, Hurdsfield Estate, Macclesfield, Cheshire. We are now in complete isolation, the nearest meeting being Oldham. A cordial welcome awaits any brother or sister, standing aside from unfaithful Birmingham Temperance Hall Ecclesia, and allied ecclesias, who may be passing this way. —CHAS A. ASK.

**NOTTINGHAM.** —*Corn Exchange. Sundays: Breaking of Bread 10.30 am., School 2.30 pm., Lecture 6.30 p.m. Huntingdon Street Schools Tuesday 7.45 (Eureka Class); Wednesday 7.45.* We have again been cheered by the obedience in baptism of another of the perishing children of Adam. On Sept. 16th, Ada Annie Whittaker was united to the Lord Jesus in the Divinely appointed way. On Sat. the 19th, the ecclesia experienced an upbuilding time at the Fraternal Gathering arranged in connection with the Eureka Class. Brethren and sisters joined us from Birmingham, Dudley, Grimsby and London. The lectures here are being well attended and encouraging interest manifested. In reply to enquiries regarding our resolution on the question of Trades Unions, it is our intention simply to approach the Unions Executive with the names of all brethren and sisters sent to us. —W. J. ELSTON, *Rec. Bro.*

**OLDHAM.** —*Co-operative Guild Room, Greenwood Street, Huddersfield Road. Breaking of Bread 2.30; Lecture 6.30. Wednesday 7.30, at 140 Werneth Hall Road.* We still continue to hold forth the Word of Life, and are thankful for the assistance of our brethren in exhortation and exposition of the Truth. The following have assisted us since the end of May, Brethren W. Southall (Birmingham), W. J. Elston (Nottingham), S. H. Coliapanion (Ilford), V. Hall (Birmingham), J. B. Strawson (Nottingham), and F. G. Jannaway (London). Quite a good number came to hear bro. Jannaway's lecture on "Palestine Awakening", and we feel sure that interest has been aroused in the minds of some who came to listen. The following brethren and sisters have visited us. bro. and sis. Brown; bro. and sis. Ryder; bro. and sis. Mellor; bro. and sis. H. Cockcroft, Ashton-u-Lyne Ecclesia. Sisters Heyworth and York (Bacup) ; bro. and sis. Heyworth (Whitworth); and bro. and sis. F. Lord (Ilford). We are pleased to welcome any of our brethren and sisters who may be in this district or passing through. —A. GEATLEY, *Rec. Bro.*

**PEMBERTON, (nr. Wigan).** —Orrell Gardens, Orrell Post. Sundays: School 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays 7 p.m. We rejoice to report that Jennie Lea and Sarah Bent have been baptized into Christ on August 25th. Both are Sunday School scholars, and the knowledge which they disclosed of the things concerning the Kingdom and the Name of Jesus was

very encouraging. May they hold fast. Our annual Fraternal Gathering will be held in our room (God willing) on Saturday, October 17th. Tea at 4 p.m. Meeting for spiritual comfort, 6 p.m. Speakers: — Brethren W. Southall (Birmingham); A. H. Jannaway (London); W. Jannaway (Southport). A hearty invitation is extended to all in our fellowship. Our thanks are due to the following for their exhortations and assistance in the work of the Truth: —Brethren W. Cockcroft and A. Geatley (Oldham), and W. Rothwell (Liverpool. —J. WINSTANLEY, *Rec. Bro.*

**PLYMOUTH.** —*Temperance Hall, Millbay Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Bible Class, Thursday at 8.15 p.m.* Since our last report we have been pleased to welcome as visitors, bro. Leslie Williams of Braintree, Essex, and sis. Hilda Powell of the Clapton Ecclesia, London; also it is with pleasure we announce that sis. Dorothy Quin has decided to withdraw from the Oddfellows' Hall Ecclesia, on account of the laxity that prevails in the household both doctrinally and in practice, and to join with us in fellowship to uphold the Truth in its purity. —JOHN HODGE, *Rec. Bro.*

**SHREWSBURY.** —*Working Men's Hall. Sundays: Breaking of Bread 3.30 p.m.* I should like attention to the alteration in the time of meeting for the winter months—3.30 instead of 2.30. By removal to Birmingham we lose the company of our sis. Ruth Evans, whom we commend to the John Bright Street Ecclesia. In a small meeting such as ours the loss of one member will be keenly felt. However, we are deeply grateful for the opportunity and privilege of meeting each week to remember our absent Lord in the manner appointed; we derive much comfort, refreshment and strength; and in the past month we have been greatly encouraged by the company of bro. Atkinson of Crewe, bro. Powell of Blackheath, and sis. Osmond of Birmingham. We should extend a very cordial welcome to any brethren and sisters who may be visiting in the district. —H. G. SAXBY, 39 Ercall Gardens, Wellington, Salop.

**SOUTHPORT.** —*73 Oak Street.* Brother Walter Jannaway, and sister Doris Jannaway inform us that they have been compelled to withdraw from the fellowship of the Southport Ecclesia and of all other Ecclesias in fellowship therewith: the reason for such being, the toleration that has been extended by the Southport Ecclesia to the Temperance Hall (Birmingham) Ecclesia who continue to extend fellowship to those who have reservations concerning certain Commandments of Christ, and also concerning his nature, and henceforth their fellowship will be confined to those who endorse the three propositions which appear each month under the heading of Ecclesial News. Bro. Jannaway adds: "We will welcome all in fellowship to the Breaking of Bread at 73 Oak Street, on Sundays at the appointed time".

**ST. AUSTELL.** —Since the visit of sis. Cockcroft and daughters we have been able to visit bro. and sis. Clark at Tywardreath, near Par, when we met with bro. and sis. Nicholls of Clapham. Later we have had sis. Willcocks of Clapham, and bro. and sis. Cockcroft's eldest daughter from Oldham, who met with us at St. Austell. It cheers us on our way, and enables us to look forward to the time when we hope to meet all the faithful in the Kingdom of God. —ALFRED SLEEP, *Rec. Bro.*

## CANADA.

**HAMILTON, (Ont.).** —*I.O.O.F. Temple, 41 Gore Street. Sundays: School 9.45 a.m.; M.I.C. 10 a.m. Breaking of Break 11 a.m.; Lecture 7 p.m. Wednesday; Bible Class, 8.* On July 1st we held our Ecclesial and Sunday School Outing at the Oaklands Park Picnic Grounds, where a joyous and healthful time was spent with our Sunday School scholars, For these times of rejoicing we are thankful. Visitors of recent date as follows: sis. C. Gwalchmai, bro. and sis. E. Howard, and bro. and sis. Hall of London, Ont., bro. Hall speaking the word of exhortation for us. From the Don Hall Ecclesia, Toronto, sis. Round, sis. E. Birch, bro. and sis. McDonald, and bro. H. Smallwood. From Buffalo, N.Y., sis. Gruit, bro. and sis. H. Pryer, and bro. W. Barlow, the last-named brother speaking the word of exhortation and lecturing on "The True God of the Bible". Our thankful appreciation for his labour is hereby expressed. — H. WARD, *Rec. Bro.*

**VANCOUVER, B.C.** —*Breaking of Bread, Sunday 11 a.m. at 2360 Fredrick Avenue, Burnaby.* — Since last report we have been visited by bro. and sis. Mitcham, Ladner, B.C., and sis. Mabel Fenn, New York. We appreciate these visits and welcome to our fellowship those in harmony with our basis, as given in the Berean Christadelphian for August. — W. B. FENN, *Rec. Bro.*

**WINNIPEG (Man.).** —It is with great pleasure we record that sis. J. Hiley, formerly of the Temperance Hall (Birmingham) Ecclesia, of which she was a member for twenty years, and for the last seventeen years a member of the Winnipeg Ecclesia, has, with her son (bro. Frederick Hiley) and her daughter-in-law (bro. F. Hiley's wife) withdrawn from the Birmingham Temperance Hall. They have read all available evidence, and find it incompatible with loyalty to Christ to remain any longer with those who cater for those "calling in question the commandments of Christ". We sincerely trust that others in the Winnipeg Ecclesia will follow their example.

## UNITED STATES.

**CANTON (Ohio).** —*Eagle Hall, McCurdy Block, corner Walnut and Tusc. Street E. Sundays: School, 9.30 a.m.; Breaking of Bread, 10.30.* We are pleased to report that on August 13th we had the pleasure of assisting Mr. Bernie Luther (formerly Church of God) to put on the Sin-covering Name, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ. During the month of May we enjoyed a visit of bro. B. J. Dowling of Worcester, Mass., who spoke for us several times during his stay here. On July 4th we held our Annual Sunday School Outing at Meyers Lake, a resort near here. Among those present (which numbered about sixty) were several members of the Ecclesia at Lansing, Ohio. The day was pleasantly spent by young and old alike. Visitors: bro. Thos. Shaw of Detroit, Mich., sis. Myrtle Hood of London, Can., bro. H. Hall, Warren, Ohio, bro. B. J. Dowling, Worcester, Mass., bro. and sis. A. P. Ruthem, bro. and sis. J. Orechovsky of Lansing, Ohio, sisters Jentsch and Holcomb of Akron, Ohio. —P. PHILLIPS, *Rec. Bro.*

**MATTAPAN, Greater Boston (Mass.).** —*Oddfellows' Hall, River St. Sundays: Breaking of Bread, 10.45 a.m.; Sunday School and Bible Class, 12.30 p.m. Sisters' Class, Wednesday, 2 p.m. Wednesday Evening Class, 8 p.m., at 154 Alabama Street.* —A number of brethren and sisters, which includes the writer, separated themselves from Sir Walter Scott Ecclesia (in fellowship with Birmingham Temperance Hall) and met in fellowship with bro. John Carruthers. Bro Carruthers, his invalid sister wife, and son (bro. James Carruthers), have since moved to Connecticut. We have been encouraged by a visit from bro. Davey and sis. Ethel Davey. Bro. Davey and family have recently arrived in U.S.A. from Swansea, Wales. Beverley Farms, where they have settled, is about forty miles from us; they are doing well. Bro. McAdam and bro. Dowling also have visited, and gave the word of exhortation. Bro. Dowling reminds us of Paul— having a care of all the Ecclesias. At another time will send some of the ideas which we had to deal with in advocating the Truth on the «doctrine of "The Atonement"». — ROBERT WILSON, *Recorder.*

## NOTES BY THE WAY.

*From Bro. B. J. Dowling.*

POMONA, CAL. —Here we have an ecclesia of about fourscore. Pomona, was the Roman goddess who presided over fruits. The name is derived from the Latin *pomum*, an apple. The great Pomona Valley lying under the shadows of the lofty peaks of the Sierra Madre, has nearly 10,000 acres set out in orange groves alone. A number of these are owned and managed by brethren, who are therefore in a very full sense, Pomonites or Pomologists, that is, men skilled in the cultivation of fruits.

From a visit to these groves we learned that good oranges, like good characters, require much cultivation. The ground must be kept clear of weeds. Water must be judiciously and abundantly supplied. The trees must be guarded from insects and the weaker limbs supported as the fruit matures. When ripe they must be picked, cleaned and thoroughly dried, wrapped in paper and carefully boxed. The neglect of any of these necessary features of cultivation, invariably results in the loss of the fruit.

Even so it is in the cultivation of spiritual fruits in the ecclesia. The ground must be carefully weeded or "the care of the world will choke the Word". The *insects* of false doctrine, that "eat as doth a canker" must be cleared out. The "living water" of the Word must be adequately supplied and "in time of need" when the burden is heavy, we must "come boldly unto the throne of grace that we may obtain mercy and find grace to help" support the load.

Having brought forth "fruit to perfection", a cleansing from "filthy garments" takes place—clothed upon with a "house from heaven".

This fruit is used as a similitude of the saints in whom the fruits of the Spirit are matured.

In the Hebrew the word translated "apple", signifies a sweet, beautiful, and fragrant fruit of the apricot species which is a most deliciously perfumed golden fruit described by Solomon as "apples of gold in pictures of silver"—the tree itself a picture. In his Song we read: "As the apple tree among the trees of the wood so is my beloved among the sons; I sat down under his shadow with great delight". The bright silvery foliage of the Bible apple tree with its rich golden fruit makes an ample and pleasant shadow under which the traveller may pitch his tent and spread his carpet, secure from the rays of the sun.

In the same line of thought, Joel cried unto the "old men" and careless "vine dressers" of his day, saying "*Be ye ashamed* for the vine is dried up; the fig tree, the pomegranate and the apple tree are withered". These things were written for our learning. The blighting, withering influences of false doctrine are in evidence almost everywhere to-day. Ecclesias rich and increased are harbouring and countenancing false teachers, permitting them "to teach and seduce" and the branches under their care are drying up. If this drying up process is not checked by eliminating the deadly cankerous growth, the infected ecclesias will ultimately reach a condition that will be more fitly represented by the deceptive apples of Sodom, a fruit associated with that locality, said to have all the appearances of the most inviting fruit, while within they are filled with nauseous and bitter dust only.

The careless "vine dressers" who have proclaimed these false teachers "fundamentally sound", and declared they "should not be withdrawn from" should "*be ashamed*" for they are responsible.

Let all who have been warned of this sin "gird themselves" and go forward remembering Lot's wife, "Look not behind thee, nor stay thee in the plain" watching developments. Let there be no half-way business, "escape to the mountains, lest ye be consumed".

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