

# 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.

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

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

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F. Walker, Printer, 41 Stokes Croft, Bristol

IN FELLOWSHIP. —The brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: —

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BEDFORD. —W. H. Cotton, 23 Rosamond Road.

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HUDDERSFIELD. —W. Bradford, 11 Longlands Road, Slaithwaite.

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LONDON (West). —W.E. Eustace, 9 Clovelly Rd., Ealing, W. 5.

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SOUTHPORT. —W. Jannaway, 73 Oak Street.

ST. ALBANS. —W. Goodwin, The Bungalow, Beresford Rd., Fleetville.

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SUTTON COLDFIELD. —A. Cheffins, "Elim," Reddicap Hill.

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J. Galna, 18 Thistle Street, East Launceston.

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## Notes.

W.J.L. —In our judgment, the article by bro. W.J. Elston, this month, on page 426, Scripturally deals with your enquiry, and we advise you to leave it at that; it is one of those matters we must let be in abeyance until the Judgment day.

E.J.G. and C.R. (Liverpool). —We are in receipt of your 6-page circular on "Bro. Wauchope's Mission." The reasoning is sound, and it passes our understanding how you can possibly remain in fellowship with the Temperance Hall Fellowship, in view of their connection with not only brethren of the Pearce-Davis mind, but with known apostates (from Christadelphian First Principles) in Ardrossan, Bournemouth, Sydney, Buffalo and elsewhere. Can it be fleshly ties?

DISTRESSED JEWS' FUND—Bro Bellamy acknowledges the sum of 11/2 from the Luton Ecclesia, which he says, "makes another beginning."

"PALESTINE AND THE JEWS."—Bro. Mowry, 41 Hitchcock Road, Worcester, Mass, U S.A., is desirous of obtaining 2 copies. Full price given. (Although this book is out of print, all the important data has been reproduced in Palestine and the World, published at 2/6 and 7/6 by Maranatha Press, 100 Southwark Street, London, S.E. 1.).

HOUSEKEEPER—A sister desires position as Housekeeper. Address, D.A., 10 Waldeck Street, Reading.

BROTHER OLE LEELAND. —Will anyone who knows of this Scandinavian brother, please communicate with bro. Broughton, 140 Wiggin Street, Birmingham. He was last heard of in United States.

D. E. WILLIAMS. —Pleased to hear from you: your appreciative remarks are encouraging. You may rest assured of the Berean Christadelphian not weakening in its policy of opposition to those who are pulling down the standard of Truth in catering for reservationists.

P. O. BARNARD. —Glad at contents of your letter, and now await your "Ecclesial News". You, and those with you, have our sympathy.

C G. AND OTHERS (Philadelphia). —We do not understand the hesitancy to move in the right direction in view of what correspondents from each section tell us.

J H. (Melbourne). —So glad to hear from you; we await the Ecclesial News

E. FIRTH (Perth). —It is not sufficient merely to "tell the truth"; It is better to "tell the whole truth", and not have such forced from you. Do you not know that the Christadelphian welcomes Intelligence from bro. Strickler's Ecclesia, as well as from those still in fellowship with bro. Bell? When in England why did you not accept the invitation to face some of your 40-year-old friends and try to show them where you thought they were in the wrong? How unlike your worthy parents.

W C AND OTHERS. —We have every confidence in bro. W. H. Mosley of Buena Vista. His eldest son (of same name) claimed to possess the Holy Spirit and wrote many things against us but his aged and afflicted father has no sympathy with him in wrong doing and hastens so to assure us. He deplors these things and our sympathy is with him in his trials.

CLOUD AND SUNSHINE. —A Dialogue on the Birmingham Trouble. This work will be published in parts and will be completed in about sixteen parts, having over 200 references. Prices: Single Parts, 3d; 6 for 1/4; 12 for 2/4, all post free. Or if prepaid, one each of all the parts will be sent as published, for 3/9. Send all orders to F. Walker, Printer and Publisher, 41 Stokes Croft» Bristol. Part 1 now ready.

CREWE. —Bro. J. W. Atkinson writes us that he is out of sympathy with us on many points and is "seeking re-fellowship with the Birmingham Temperance Hall Ecclesia". Will brethren who are faithful to Christ please note.

PHANEROSIS. —Dr. Thomas' Exposition of God Manifestation, is being published by the Maran Atha Press, 100 Southwark Street, London, S.E.1. As with their edition of Eureka and Elpis Israel, it will be verbatim— just as it left the pen of the Doctor.

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Volume 13, No. 11

NOVEMBER 15<sup>th</sup>, 1925

SIXPENCE.

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

CHAPTER 22.

The letters which the editors of the Gospel Advocate allowed to appear in defence of Dr. Thomas against the attack of Mr. “Plain Dealing,” read as follows: —

“Walkerton, Virginia, Oct. 28<sup>th</sup>, 1836.

“Brethren Johnson and Hall. —In your Advocate for August last I have just read, as it recently came to hand, a piece signed ‘Plain Dealing.’ The caption and contents, I must be allowed to say, are false; and I am surprised that you should permit an anonymous writer to slander a pious and devoted disciple of Jesus Christ in your Gospel Advocate. If such are to be the principles carried out in this reformation, I shall enter my positive dissent.”

“We can bear with a writer that calls himself a disciple, when he writes upon Gospel facts or duties in disguise; but when he attacks any man, or any set of men in disguise, he comes not up to the character of him ‘who obeys the Truth—that is to the light, that it may be made manifest, that his actions are agreeable to God.’ The very circumstance of his concealing his name, ought to carry suspicion to the mind of every reader. He is one that ‘does evil, hates the light, and shuns it, lest his deeds should be detected.’ I repeat it, if your paper is to become the vehicle of slander, in disguise, please discontinue it to me. I cannot, nor will not sustain any editor that suffers his paper to be made such a vehicle; and I now ask you to give the public the proper name of ‘Plain Dealing.’”

“I know, as well as any man in Old Virginia, the circumstances respecting the Sycamore congregation in Richmond. My having heard both sides, enables me to say that ‘Plain Dealing’ has slandered Dr. Thomas—first, by charging him with being a ‘factionist.’ Secondly, as ‘aspiring to head a religious party in this country.’ It is false that ‘he has taken a party off with him in his wild speculations on the subject of materialism and anabaptism,’ &c. Permit me to say, from an intimate acquaintance with Dr. Thomas, I have greater fears of such

a man as 'Plain Dealing' becoming 'an avowed infidel in less than twelve months,' than Dr. Thomas."

"The question asked, 'Will the friends of the reformation sustain an individual who is striking at the very foundation of our religion?' I answer, We will sustain him in overturning the religion of every man and every sect; but not in overturning the religion of Jesus Christ. This writer proves himself a factionist, 'who is sowing the seeds of discord among us, and leading a party after him, who has no respect for the feelings of friends or opponents, and who, to say the least (if he succeeds), will do as much harm as Alexander the coppersmith.'"

"As evidence of the above, look at this—'Should we not rather disclaim all connection with him, and let the world know that he is no longer one of us?' This surely must be some lording clergyman, like the one that has bought up the press in Richmond, and will not suffer the Apostolic Advocate any longer to be printed there. This high churchman has thus triumphed over Dr. Thomas like 'Plain Dealing' would if he could. But vain man! Force and slander never triumph long. A press will be furnished Dr. Thomas, and we will say to him, Go on and point out our errors and 'our religion,' and show to us that it is not the religion of Jesus Christ and his apostles, and we will acknowledge it, and embrace that religion Jesus and his apostles taught. I hold it as an article of my 'creed' that error cannot ultimately profit any being in heaven, or hell. Dr. Thomas has as much right to his opinions as 'Plain Dealing,' or any other son of darkness; and we will never forsake a man because he has the independence to examine and point out to us that the religion we profess is 'our religion,' and not the religion of Jesus Christ."

"I differ with Dr. Thomas in many of his opinions; but I am not so vain as to profess myself a reformer, and yet wear the mantle of the Pope and say to Dr. Thomas, 'Hitherto shall you go, and no farther—here shall thy proud billows be stayed, or I will anathematise you.' Such would be the conduct of 'Plain Dealing,' if he could find enough to sustain his holiness in his recommendation."

"I would be pleased to see 'Plain Dealing' come into contact in any argument upon any topic with Dr. Thomas. I venture to say he would never afterward deal so plainly in slandering one that maintains the truth at every point with sound argument and Scripture evidence. His almost unexampled devotion to truth and unblemished character, with his noble and independent spirit, will find, so long as he maintains them with a Christian spirit, the friends of this Reformation sustaining him, at least in Old Virginia. To charge him with materialism and anabaptism is unjust and illiberal, when he has publicly disclaimed against holding any such sentiments."

"You will, in justice to Dr. Thomas and those who are advocating the gospel of Jesus Christ, and not 'our religion,' give this a place in the Gospel Advocate, or please erase my name, as a subscriber, to a paper that would have a name, but bears not its fame. —Yours in the gospel of Christ,

Thomas M. Henley."

Some of the more moderate Campbellites were scandalised at this outbreak of strife, and sought to find a means of putting an end to it. A mutual friend proposed an armistice between Mr. Campbell and the Doctor; observing that it might "lead to a favourable termination of the war, without the death of either of the belligerents." Mr. Campbell being favourable to it, the Doctor agreed to the suggestion, guarding himself, however, against the inference that he had abandoned his position. He said: "I am entirely agreed that an 'armistice,' as to 'tone, temper, and manner,' would be attended with the happiest results to both 'belligerents.' I did not begin 'the war' with brother Campbell. I wrote on subjects which I believe I was free to do if I pleased. He attacked my 'matter and manner;' I did not assail him. On my part, the campaign has been throughout defensive. If he should continue the same style, which I have hitherto been unable to regard otherwise than as supercilious and dictatorial, I

will endeavour not to see it. Human nature is apt to view such a style, when allied to popular influence or power, moral or physical, as oppressive. I am human. I have felt, but I will endeavour to feel no more. I will remember that to forget is human, to forgive, divine. The 'armistice,' then, with me is a cessation of 'the war' in this respect. Let me not be misunderstood, however; the matter is still at issue between me and all opponents. I agree to no 'armistice' upon this for a moment. The conditionality of eternal life, and all pertaining to it, I shall still maintain. I believe it to be part and parcel of the Apostolic doctrine, and shall, therefore, not cease to plead for it as long as I have the means of doing so."

The armistice was of very short duration. Mr. Campbell broke silence by publishing an article on Dr. Thomas' replies to his articles on "Materialism," which seem to have galled him much. On the appearance of Mr. Campbell's article the Doctor addressed a letter to Mr. Campbell, from which the following are extracts: —

"You announce to your readers, in effect, that I am no longer of any use to the cause you plead. Now this item respecting my usefulness, I have no disposition to dispute. It may be nullified or it may not, according to circumstances. A few words, however, as to the individual causes we may be said to plead. First, I would enquire in a most friendly manner, what cause, my brother, is it that you do plead? As far as I can understand you, you plead for baptism for pardon or the remission of sins, by which baptism a man who believes that Jesus is the Son of God, is adopted into the family of God. Though you plead for this, you maintain that men, or rather certain men under this dispensation, may attain to the resurrection of the just, though they have not been immersed into Christ. That this does not nullify baptism for remission; that eternal life is not conditional. This I infer from what you have written on 'Materialism,' though you have not ventured to affirm it in so many words. And to sum up all the other items of your brief, you plead for PROTESTANTISM. This last item you announced in the Catholic Debate, and in your letter to Mr. Hammond, in which you say, 'I have for many years been seeking to unite all Protestant Christians in one great bond of union AS CATHOLIC OR PROTESTANT CHRISTENDOM.'" . . .

"My good brother, to talk of Protestant Christians is to speak of anti-Christian Christians; for Protestantism is the anti-Christ of anti-Papal countries. How much to be regretted is it that such talent as yours should have been expended in such a vain effort as that of uniting such anomalous 'Christians' as these. Where, my brother, in all the prophets and apostles are you sustained in such an incongruous enterprise? They teach us the desolation of the countries both of Protestant and Catholic Christendom, by the lightning, the sulphur, the earthquake, and the great hail. I should be sorry to see the sects united. There is no great deal of liberty of religious speech to boast of either in Church or world; but what, alas! would be the case then? My 'career of speculation' would soon be stopped, to the joy, no doubt, of many who amuse themselves with the cry of 'Peace, Peace!' when there is none; but sudden destruction at the door".

The Doctor went on to say: —

"You complain of my tone, temper and manner. No doubt these three are all susceptible to improvement. Perhaps we may both mend our manners with advantage. Let us, then, both begin, and see who can be more mannerly. Let this letter be my first effort, as contrasted with your 'first impressions'. One thing, bro. Campbell, I wish you would pay a little more attention to the MATTER.

"You seem to disapprove of my publishing extracts from private letters. Now, I presume, that this concerns the writers of those letters, and not you, my brother. But why should you condemn me in the thing you so often practise? . . .

"JOHN THOMAS".

Mr. Campbell did not succeed in observing the strict silence upon which he had resolved with respect to the Doctor's future proceedings, as will be seen from our next chapter.

(To be continued.)

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## The Bible wholly inspired and infallible.

### MOSES AN HISTORICAL FACT.

We have seen in recent years, doubts cast upon the reality of Moses as an historical fact. Some Higher critics have thought he was a "legendary hero" and other things. Professor Flinders Petrie, however, has recently found and brought to Europe inscriptions in old Hebrew characters which originally belonged to the Sinaitic peninsula. He believed these to be of value as a possible record of the journeyings of the children of Israel in their march from Egypt to Canaan. Some of these tablets he entrusted to the well-known German Egyptologist, Professor Grimme, of Berlin. This scholar now tells that the deciphered tablets undoubtedly refer to Moses and speak of his personal history.

One tablet speaks of the rescue of Moses from the Nile and gives thanks for his preservation.

Another speaks of how he rescued the tribes from the Nile.

All are very simple in character, and in the message they bear it is likely that the Professor's idea is right and that these rude inscriptions were written there by some of the wandering Hebrew people in the leisure of the forty years' pilgrimage.

G.H.D.

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## Editorial.

### REFLECTING THE ETERNAL.

In 2 Corinthians 4: 18 we are told that the things which are seen are temporal, but the things which are not seen are eternal. This is a great truth; for while everything we see is changing and passing—even the mighty mountains crumble in time—yet there is one great reservoir from whence all things have come and do come, which is inexhaustible and eternal. This is the power of God.

While, therefore, we see the manifestations of that power in all created things, and see evidences of its almightiness in its exhibitions of order and continuance, yet the power itself we can neither see or feel or analyze.

Hence it is true to say that the one permanent thing is the one we can never see; and on the other hand that everything we can see is changeable and temporal.

Paul uses this fact to illustrate the development and manifestation of the Christ character in us: "Though our outward man perish, yet the inward man is renewed day by day".

All our circumstances change. New experiences and fresh trials are continually encountered. We have here no continuing city, and no permanent hold upon anything material.

Part of our probation consists in holding the world loosely. Jesus had this in mind when he spoke of the love of the Truth entailing upon a believer that he hate his father and mother for its sake.

Even the deepest affections of human life must be regarded as secondary, because temporal. The Truth of God must "have the first and deepest love because it is eternal, and reaches beyond all other things of life.

"Our light affliction, which is but for a moment, worketh for us an exceeding and eternal weight of glory". Hence the great exhortation of the Spirit here is that we must always keep our view upon the eternal. The more we can do this, the less we shall be troubled by the perplexities and difficulties of our probational service. We shall endure as seeing him who is invisible.

Hence the correct attitude for all God's servants is to look to the end. Put always the Truth of God in the first place. "Seek ye first the Kingdom of God and His righteousness, and all other things shall be added to you".

It is easy to see what the influence of such vision would be upon the character. He whose mind is stayed on God can never be moved. He can face any trial that may come, and with serenity can endure the contradiction of sinners. He is not looking at the momentary evils, but at the glory and joy beyond. He weighs the day's ills in the scales of Truth, and on the other side of the balance puts the exceeding great reward that awaits the conqueror. He is not misled by false values, and will not barter a passing form of sensual pleasure for the eternal joy that awaits the child of God.

Gradually the true saint comes to contemplate everything in the light of the Eternal. His whole mental and moral outlook is changed and developed until he says, "For me to live is Christ". His eyes are not fixed on the stones and ruts of the road, but on the shining gates of the New Jerusalem seen dimly on the far horizon.

His character becomes a reflection of the mind and character of God and of Christ, and while his fellow-men and even his brethren may not see that character because their vision is obstructed by certain temporal things that to them loom large, yet God can see it, and when Christ comes he will look into the hearts of his servants and find in the faithful ones a true reflection of himself.

We all with open face reflecting as in a glass (Dean Stanley's rendering of "beholding" is "reflecting) the glory of the Lord (the eternal glory) are changed into the same image from glory to glory as by the Spirit of the Lord". —G.H.D.

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#### EXTREME VIEWS ON THE LORD JESUS.

Extremes are begotten by extremes.

Extremes meet; and usually meet, half-way. The half-way is generally where truth is found.

In no First Principle are the foregoing axioms more apparent than in the doctrine concerning the nature of the Lord Jesus Christ.

#### EXTREME 1.

In one extreme we have what is known as the doctrine of the Incarnation, which was well dealt with by our co-editor in his Editorial, on page 328, of the September Berean Christadelphian.

The Incarnationists are not content with what the Holy Scriptures tell them; they seek to extract from them what is not there: they are like babies with their feeding bottles, who, after extracting the milk, continue to suck, with the result of imbibing mere wind, and as a consequence get colic, and are disturbing to all around them.

The Incarnationists are not content with the inspired records of Matthew (1: 18-21) and Luke (1: 26-35); they profess to know all the details not recorded, and hesitate not to dogmatize that the

“holy thing” born of Mary, was substance part God and part man, thereby making manifest that they are wise beyond “what is written”.

We beseech these Incarnationists to ask themselves a few simple questions: —

How could an incarnate God say, "I can of myself do nothing"? or "My Father is greater than I"? or "My doctrine is not mine, but His that sent me"? or "Why callest thou me good"? or "My God, my God, why hast Thou forsaken me"?

## EXTREME 2.

This extreme we have in the doctrine of those who contend that Jesus was only a man like Isaac, or John the Baptist, whose parents were given vitality where such vitality was otherwise absent. Those who so contend overlook the fact that Abraham, not God, was the father of Isaac (Matthew 1: 2) and that Zacharias, and not God, was the father of John (Luke 1: 59): whereas God was the Father of Jesus (Romans 8: 3).

These extremists declare that bro. Roberts was propagating heresy when he wrote that Jesus Christ "was more than man". They affirm that the divine begetting by God had no effect whatever upon the son born of Mary; and, that, although earthly sons may receive certain tendencies from their human fathers, Jesus received nothing whatever from his heavenly Father; and, that, by birth and mental inheritance he was in no way better equipped than Isaac or John the Baptist.

We beseech these extremists to ask themselves a few simple questions: —

Was any other member of the human race by birth a "son of God"? Could any other member claim to be "Immanuel"—God with us? Could any other man say, I am “the arm of the Lord revealed”? Could Isaac, or John the Baptist declare, I am the Word made flesh”?

A remarkable thing about these extremists is, that, while claiming to fight the clean flesh heresy (in refusing to recognize in the Son of Man any heavenly tendencies by reason of his divine begetting) they are really exalting the flesh by teaching that apart from divine begetting it is quite possible for the flesh to lead a sinless life. These extreme views have already led a brother (no longer in our fellowship) to affirm that, for weeks, he committed no sin! We can only conclude he either does not know his "weaknesses", or that his standard of righteousness is very low.

Brethren and sisters: let us beware of being wise beyond "what is written", and give a wide berth to extremists. —F.G.J.

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## Renewal Notice.

To our Readers in  
THE UNITED STATES AND CANADA.

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.

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## " First Pure, then Peaceable."

A Sunday Morning Exhortation by Bro. R. Roberts.

### 2 Corinthians 1

These letters of Paul, brethren and sisters, are excellent models of epistolary intercourse. I do not think we can ever do better in writing or speaking than to be practically followers of Paul as he was a follower of Christ. How excellent a beginning he makes in this second letter to the Corinthians. After stating who the letter is from and to whom it is addressed, he salutes the latter thus:—"Grace be to you and peace from God our Father and the Lord Jesus Christ".

There is great sweetness about that salutation! It is not an empty form of words; it is a genuine wish on the part of Paul, that grace or favour might rest on those to whom he was writing, and that peace might remain with them; peace from two sources, which are yet one: God the Father, the Creator, the Supreme Head of the universe, and the Lord Jesus, who is the appointed channel of His dealings with our fallen race: peace outflowing from them in the tranquilizing influence of Divine favour; a real peace that none can invade, as saith the Scripture: "When He giveth quietness, who then can make trouble; and when He hideth His face, who shall behold Him, whether it be done against a nation or against a man only?" (Job 34: 29). There was, of course, another element in Paul's good wishes; an unexpressed principle underlying his benediction, which we do well to recognize, that namely, expressed in the saying of James, "FIRST PURE, then peaceable". His wishes for their peace were based on the fact that they were a community of men and women, walking in obedience to the apostolic commandments—built on the foundation of the apostles and the prophets—men and women of pure hearts and pure lives—purity of thought, purity of action, purity of intention, purity of aspiration; a prevailing purity engendered by the knowledge of God, and faith in His glorious promises, and love of the Lord Jesus as the centre of those promises. Now as believers of the gospel, we occupy a similar position to the Corinthians, and we may venture this morning, as on all mornings on which we assemble around the Table, to take to ourselves the peace which Paul desired to rest upon them; and which he would no doubt desire us to have if he were writing to us. But whilst looking at the sweetness, let us also look at the purity. Jesus says, "Ye are clean through the words spoken to you;" but we may know the words and not be clean by them. If these words fail to produce purity they fail in their effect, and that is what we have to consider on a Sunday morning.

We come together on such an occasion as sons of God, and we have to be reminded of our position. We do not assemble in the same capacity as when we come together to present the Truth to the hearing of the public. We have no need of argument as to our position in nature, and God's purposed goodness, inasmuch as we all humbly recognize the standard to which we stand related. We believe in the Lord, and have submitted to His yoke, and are here while looking at the favour of our position, to realize the duties it brings with it. We are not called upon to afflict ourselves too much, though there is less danger of our doing that than of our afflicting ourselves too little. There is great danger that people may not afflict themselves enough; may not judge themselves sufficiently in the sight of God. Yet let us not run into the excess of some and deprive ourselves of the true comfort of our position as heirs of the grace of life. Some have been unduly weighed to the earth by a sense of their insufficiency, and have failed to be supported by those comforting thoughts that spring from the faith of God. Peter says to such: "Lift up the hands that hang down; strengthen the feeble knees; make straight paths for your feet". Paul also says: "Comfort the feeble-minded; support the weak". Let there be comfort where there is purity; repentance and supplication where there is failure. If there is no purity—if there is disobedience, let there be no comfort; let there be affliction, and mourning, and weeping, and refusal to lay hold of the joys of the Truth until the purity comes. As James says: "Cleanse your hands ye sinners, purify your hearts ye double-minded. Be afflicted and mourn, and weep, and let your laughter be turned to mourning, and your joy to heaviness". But if we have the answer of a good conscience; if we know that we are walking in the way Christ has marked out for us

in the many commandments he has given, entering minutely into all the duties of life—then we may take to ourselves comfort.

There is one commandment I should just like to mention—a commandment having relation to many commandments, and one which Christ repeats several times and in various ways. "Be kind to the unthankful and the evil"; and which he also puts in another form: "Whosoever shall be great among you, let him be your minister even as I, the Son of Man, came not to be ministered to, but to minister". And again: "He that humbleth himself shall be exalted: but whosoever exalteth himself shall be abased."

In this he points to his own example, saying, "If I, your Lord and Master, take such an attitude, much more may ye". That is a distinct and imperative command—as much so as to be baptized; and the reason why it is necessary to emphasize it is, that we are so liable to overlook it and act in opposition to it— it goes so much against the grain of the natural man. The commandments not to steal, not to lie, not to commit fornication—are such as a man's own sense of honour would help him to abide by; but to be kind to the unthankful and the evil, is something opposed to all natural feeling and contrary to the moral philosophy of the world. There is nothing more usual than to hear persons justifying unkindness on the ground that the object of it is unworthy. Some one is in need; the need is not denied, but it is said that the man is undeserving, and this is accepted as a reason why assistance should be refused. Some one asks a favour who has proved ungracious in former transactions, and this is made the ground of refusal. Some one is ill, who in health was savourless, useless, and perhaps hurtful; and goodness is denied on this ground. A complaining widow is neglected because she refreshes not the soul. These things ought not so to be. We are in such matters to act from allegiance to Christ, and not from our own tastes. We are to minister because he has commanded us so to do, and not because it is sweet to do it. It is our discipline, and though oft-times bitter, sweetness will come even now from being kind to "the unthankful and the evil".

There are some people who do not go anywhere unless they can obtain enjoyment; they have always open mouths in a mental sense. They will go where they can drink. They will go where they can be entertained. They will visit people who are in health and prosperity. They will do kindness to the thankful and the good, invite friends able to invite them again. There are not many who visit where they can get no gratification beyond that which comes from obeying the commandments of Christ, visit the fatherless and the widow in their affliction. There are not many who bestow their kindness upon the repulsive; there are not many who call to their feasts the poor, the halt, and the maimed, and the blind who can give no recompense; and yet none others are Christ's servants.

Jesus says: "Why call me, Lord, Lord, and do not the things which I say?" Let us remember this. It is not sufficient to hear the Truth and like it. There are many who sit and listen with pleasure to the beautiful sentiments of the gospel, to whom the words spoken to Ezekiel are applicable: (33: 32), "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words and do them not". You will not forget that Jesus likens this class ("who hear those sayings of mine and do them not") to men building their houses on the sand, which when the rains descend, and the floods come, and the winds blow, fall with great ruin (Matthew 7: 26). If, therefore, we are to be associated with Jesus and the glorious band that constitute the Kingdom of God, we must distinguish ourselves by the present and actual performance of his commandments. Some people are always more or less regretting the dearth of the time in which their lot is cast. They feel like David when he says: "As the hart panteth for the water brooks, so my soul panteth for thee. My flesh longs in a dry and thirsty land wherein there are no waters". This is a natural and legitimate sentiment, but the situation is not purely a misfortune. There is another side to the question. These evil times bring with them our opportunity. If there were no unthankful people, if we were not placed in relation to evil people, and if all things around were spiritually prosperous and refreshing, what opportunity should we have of carrying out the commandments of Christ, which expressly pre-suppose the existence of surrounding evil conditions? If all were sweet and plentiful, we should be bemoaning ourselves that we had no opportunity of being tried whether we should keep his commandments or not. I have seen this very sentiment in another form: I have heard brethren and sisters who had a strong

wish to do something in the service of Christ. I have heard them speak as if at a loss what to do. If such would just bethink themselves, they would find that this present evil gives the opportunity they profess to desire; and would be enabled to make a very good use of the situation. Out of very evil would come good. They would be very much enabled to endure; for it would fall to them to consider that all the accepted of God have had to live alone as it were. Take Lot in Sodom; Moses in the unbelieving congregation which fell in the wilderness; the Lord Jesus who, although surrounded by disciples, was in one sense called upon in solitude to endure the contradiction of sinners against himself; he was not appreciated even by his friends; they could not rise to his great height. They looked merely on the outward aspect of his mission. The crowds that rushed to see the wonderful works that he performed, were attracted by the prospect of temporal benefit. So he poured cold water on their enthusiasm when he said: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple". He had to go on his solitary way, for the joy set before, enduring the cross. Take that view, and you will be greatly strengthened. Remember that all this submission to evil is but probationary. It is not in human nature to accept it as a finality. Without some assurance of the comfort of God, it would be too much to bear. God does not wish us bear otherwise than as Jesus bore it, who for the joy set before him, despised the shame. Therefore we are warranted in looking at the beautiful idea contained in the words of Paul: "Grace be unto you and peace from God the Father and the Lord Jesus Christ". After which, come those equally beautiful words: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforts us in all our tribulations, that we may be able to comfort them that are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation aboundeth by Christ".

Paul's sufferings were pre-eminently the sufferings of Christ, and the sufferings of the Corinthians were indirectly the sufferings of Christ; just as Paul was poor and unpopular as the result of the course he pursued, so were they as the result of identifying themselves with him; therefore they shared the sufferings of Christ, and we have to do likewise. We have to accept unpopularity and the imputation of madness and many other disagreeables incident to such a position as ours, if we are faithful to the Truth. But if the sufferings of Christ abounded in the Corinthians, so also did the consolation. What is the consolation of Christ? It is that referred to by Christ himself when he said: "Blessed are ye that mourn: YE SHALL BE COMFORTED". It is a future comfort as the subject of a present contemplation. Christ's joy, Christ's consolation is ours, if Christ's sufferings are ours; for when the time comes to develop the result of all the sufferings and the trials, he asks his servants to "enter into the joy of their Lord". "He shall see of the travail of his soul and shall be satisfied". He shall see a glorious state of things established as the result of his travail, when there shall spring from the earth an immortal generation ascribing their victory over death to him. He will see a very different state of things from that in which he lived when he was the scorn of the Pharisees. All the joy and the riches, the life and the honour of the earth will be his; and when that comes to pass, the sufferings that God appointed for him will be looked back to as the means of bringing it all about. And we shall have a share in the glory if we fellowship the sufferings of Christ now. The cross now; the crown then. We must make up our minds to the things that are required; we must make up our minds to the self-denial. We must make up our minds to forego many things that are in themselves legitimate, but hindrances in the race. We must lay aside every weight: giving all diligence to make our calling and election sure. Young ladies called to the race will refrain from the ornamental trifling of their class, and consecrate the hours and hours thus wasted in the production of mere trinkets, redeeming the time, knowing that the days are evil. They will rather turn Dorcases, spending there leisure time in making clothing for the poor, or in some other occupation of goodness. Men of the high calling will leave the engrossments of merely literary or scientific or any other kind of life apart from the gospel, which though interesting in some respects, has a tendency to take up all the time and absorb all the mind, and which, when life is gone, is worth nothing at all. There will be plenty of time for intellectual sweets, when we have attained to life eternal. To gain this, we have now to neglect many other things. We have to choose the disagreeable. We are not fools in doing so. A man will always choose the disagreeable if he sees something good at the end; a man will go down into a mine and endure darkness, and fatigue, and danger, if he thinks it will set him up for the rest of his life. And a person who sees in his mind's eye, CHRIST, THE FUTURE RULER AND POSSESSOR OF THE WORLD,

will be very glad to share in the sufferings of Christ in this present time; knowing that this is exacted as one of the conditions of participating in the glory to be revealed.

There are many ways of sharing in the sufferings of Christ. Let each one choose the way next to him; let it not be slothfully done, for Christ will approve no slothful servant. Let it not be our aim to keep ourselves comfortable; but to do his work and to help his need. He can be assisted in an abundance of ways. The honour of his name, the interests of his truth, the well-being of his people, present us many opportunities of writing an account that we shall not be ashamed to confront in the day of reckoning. While then, we comfort ourselves, let us be quite sure that we are entitled to the comfort by obedience, first by purity in all things, and second, by seeking out and performing the Master's will in all things, and occupying ourselves in the execution of it. And let us make up our minds that this will not always be necessarily agreeable. Sometimes it will be exceedingly otherwise; occasionally there will be a little uprush of the true nectar of heaven, as it were, from the bottom of the spring around which we are working, but at most times it will be hard and trying, and toilsome work. Then we are not to lose confidence because we sometimes lack joy. The Truth is calculated to impart joy, but the absence of joy is no necessary indication of the absence of our standing in his sight; for if we take David and Jesus, we find them both overborne with suffering. Take the Psalms of David; see how much they have to do with sleepless pillows, and Christ himself was a man of sorrows and acquainted with grief. Therefore we must not conclude that because we do not see the sun all the time, God is not smiling upon us. We may do well and suffer. The principle remains good: "If thou doest well, shalt thou not be accepted?" That was said to Cain, and is said to every servant of Christ. "But if thou doest not well, sin lieth at the door". Gladness in that case is of no use; the gladness of the transgressor will turn to weeping, and wailing, and gnashing of teeth in the day of Christ's glory.

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GOD WAS IN CHRIST. —God was the Father of Jesus because the work to be done was to be a work of God and not of man, and because also it was a work that no man could do. —R. ROBERTS, 1875.

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## Sixth Visit to the Holy Land.

(Continued from page 379).

### OFF JAFFA.

It is an inspiration to watch the faces of pilgrims beholding Jaffa for the first time—it revives our first impressions, now nearly a quarter of a century ago. The view, however, is not now what it was then. In those days Jaffa made an ideal snap-shot from a ship anchored a little distance away—but the founding and building of the now well-known suburb of Tel Aviv, gives a very straggly picture if all is got into the photograph, and a cut off or incomplete view if confined to Jaffa front. Not only so; there have been so many new buildings erected in Jaffa itself, and so utterly out of keeping with the other and ancient landmarks that the view in the opinion of the writer, has been quite spoiled.

The religious elements of the party are more concerned about seeing the reputed "House of Simon the Tanner", than they are in facts concerning the Signs of the Times—evidences that it won't be long now before the Messiah of Israel puts in an appearance, and causes the law to go forth from Zion, and the word of the Lord from Jerusalem. Such substitutes for the real thing do not appeal to those who love the stones of Jerusalem, any more than do substitutes for Christianity. As most guide books tell us, landing at Jaffa is generally rather unpleasant, and very often dangerous, as the little boats, which convey one from the ship to the landing stage, rock unpleasantly at the companion way by the side of the vessel. There are awkward waves to encounter as the oarsmen pull through the seen and unseen rocks before the passengers set foot on terra firma. But, "all's well that ends well", as we again thought on finding ourselves ashore.

Jaffa has apparently more than righted herself since the end of the Great War of 1914-18, notwithstanding the diversion of much passenger and other traffic through the opening of the Cairo-Ludd-Jerusalem Railway.

The uprise of Tel Aviv has meant much for Jaffa. Think of it—a barren dune of sand, without inhabitants, in less than fifteen years transformed into an evergrowing town with a population of 30,000, and that, entirely Jewish! Nearly 300 businesses, over 100 doctors and dentists, more than 200 teachers. It also contains over 2,000 solid houses, and hundreds of temporary dwellings. Readers of the Berean Christadelphian are kept well informed concerning Zionist work in Palestine so we need not say more here on the doings at Tel Aviv.

The transport from Jaffa to Jerusalem by rail still leaves much to be desired; so, rather than wait for the "next train", Mr. Tadross, our agent, decided on motoring the journey, and before very long, we were going up to Jerusalem at the average rate of 15 miles per hour. What a contrast to the "good old days" as some people say. Within our experience such a journey meant a night's lodging half way, and as a matter of choice, and in order to see and know the land, to our mind, hordes and tents far surpass either motor or train. As this recital is only intended to be a kind of diary, and not a tourist's guide, we must refer our readers to our A Bible Student in Bible Lands for useful details. (This book is now being printed, and we expect shortly to see it published at 4/- by the Maranatha Press). En route and amid orange, lemon, pomegranate, and other fruit gardens as well as cypress and sycamore trees, we had again pointed out to us the 'reputed Tomb of Dorcas. Then we enjoyed the sight of the Plain of Sharon, which extends from Jaffa to Caesarea and from the central hills to the Mediterranean. The very word Sharon conjures up in one's mind when it and Lebanon "shall see the glory of the Lord and the excellency of our God", and when "the wilderness and the solitary place shall be glad" (Isaiah 35: 1- 2). The next place of note we remember, was Beth Dejan; doubtless one of the many houses of Dagon, the god of the Philistines (Joshua 15:41); beth meaning house. A little farther on, we reached a place better known to British Soldiers than to Bible Students—each B.S. but with a difference. Surafend, in the last year or so of the Great War, was literally filled with things military—aeroplanes, observation balloons, tanks, guns, ammunition, and soldiers; and they are not yet all cleared away. Continuing our journey, we broke it for a while at Ramleh to have a look around and take a photograph or two. Ramleh, it is said, is the Arimathea of the New Testament (Matthew 27: 57). We were informed that where the Latin Convent now stands is where the house of "Joseph of Arimathea" once stood. Delightful district this. Leaving Ramleh, we are, as it were, in touch with Ekron, where there now exists one of the many Jewish Colonies that have sprung up since the old "dry bones" began to shake. The places about here, in former times were very important to the Philistines (1 Samuel 5 & 6). We think of the captured ark which proved worse than a "white elephant" to the Dagon worshippers; and we think of the ark in the cart drawn by those two cows which, although bereaved of their calves, "took the straight way to the way of Bethshemesh and went along the highway, lowing as they went, and turned not aside to the right hand or to the left" (1 Samuel 6: 12).

By the way, I cannot forget a little incident that really happened "by the way". It was at a place called Bab el Wady, which means "gate of the valley", because, in coming the reverse direction to the one we are taking, it is where the travellers leave the mountains of Judea and enter the valley or plain. On this particular 14th day of July, the heat was simply over-powering, and to add to the discomfort, there had been no rain for months, everything was parched, and the dust raised by the motors was appalling. That we were thirsty goes without saying; our clothes which were literally impregnated with dust were an outward and visible sign of the inward and invisible thirst. Seeing native refreshment was to be obtained at the Khan or Inn, I mounted the stone stairway, got sufficient for "both of us", I carefully carried it down to "her" who was seated in the car, and requested her to satisfy her thirst, having done so, and seeing a fellow-traveller looking on longingly—a middle-aged Scotch schoolmistress—offered her a sip, there was no end to that sip so long as anything remained in the glass. There was no time to buy any more. I shall have my sip first when we again visit the half-way house to Jerusalem! How some things do live in one's memory!

Resuming our journey we ascended the first hill, where the need of water made itself very much in evidence: "not a blade of grass nor a leaf of tree to be seen, a wild region, such as you might look for in Iceland; so desolate that one instinctively buttons up the coat as if it ought to be cold; so desolate that one feels for weapons of defence, although not a sign of life is in view". And July too! Reaching the top of this first mountain of Judea, we had a beautiful view of Ramleh, the Plain of Sharon, Jaffa and the Mediterranean.

A fairly good road and a motor mean progress; and although it was hill after hill, we very soon realized we were getting near the Holy City that is to be, for we recognized all the old familiar buildings and landmarks. Now we reach the summit, 2,600 feet above the sea level, and passing the Mozah and Meah Shearim Jewish Settlements, and Old Olivet House, we pass through the Jaffa Gate, and call a halt at the Grand New Hotel. Why call it either Grand or New, passes my understanding, and always did. We say always, because we have known it for a quarter of a century, and it is the same now as then. For home comforts we should have put up at "Olivet House", for the fourth time, but we had no choice, only being in Jerusalem for 6 or 7 days. We were given "the best room in the hotel"—"the only one with private bath room attached"—and "hot and cold water supply"! But on turning on the taps we found there was "nothing doing" and hereby hangs a sorrowful tale. The God of Israel has withheld rain. The Pools of Solomon—the Upper Middle and Lower—with their possible supply of over 50,000,000 gallons of spring water, have all but run dry: the two Upper ones empty and very little in the lowest, only sufficient to provide an altogether insufficient intermittent supply; and it is mainly from the Pools of Solomon that the British have relied upon for providing free water to the Holy City.

But how about the hundreds of cisterns in which the people have hitherto stored the early and the latter rains? The fact is, they are mostly empty. The British Government undertook to fill all such with the spring water provided the cisterns were cleaned out, made sanitary, and a Government certificate obtained that all was satisfactory. Most of such cisterns, especially the huge underground ones, are in course of repair, and consequently without water of any kind. Even at the Grand New Hotel drinking water at the dinner table was rationed out, and we considered ourselves well served with half or three parts of a small glass—and even that was chlorated!

Never, in the whole of my life, have I so feelingly realized what a terrible punishment is in store for those people who refuse to go up to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles—"Even upon them shall be no rain" (Zechariah 14: 16). But there is still more to be said on that matter, of a really startling character.

(To be continued).

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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?"]

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#### CHAPTER I.

(Continued from page 383).

Bro. Perplexity. —But, brother, has not the Father left us His will, which should govern the decisions of His children? If so, do we not imperil our position by not putting these conflicting sections to the Touchstone of His will? —1 John 4: 1. Further, what is your authority for setting this aside, even though the task be difficult? And what do you suppose would be more profitable matters than searching, finding, and keeping the Truth in its purity? —1 Peter 1: 6-9.

Bro. Goeasy. —My brother; we know we have the Truth. We all acknowledge the same basis. What more is required? The strenuous life we live, both secular and ecclesial, will not permit us analysing every crotchet arising in the household? It appears to me some have too much time on their hands, watching for flaws in brethren, and even hunting after heresy; and of course, any adopting such an attitude, can always find something whereof to accuse his brother. Rather should we encourage a sympathetic mind, and remember the exhortation given a little while back by our bro. Largeheart, when he said: —

"Pay as little attention as possible to the passing heresies and crochets which becloud the Truth."—Christadelphian, 1924, p. 124.

Looking for the good that is in the brethren, we shall have more peace and harmony as the result of letting the spirit of the Truth prevail. —2 Timothy 4: 4

Bro. Perplexity. —But the Father has given us the "doctrine" embodied in "First Principles", which are His law. —2 Timothy 4: 5. These First Principles teach us concerning the nature of Jesus, and our relationship to the world. Is that not so?

Bro. Goeasy. —Quite so, brother.

Bro. Perplexity. —Now, listen a moment. There are no less than three different "Christs" being propounded by those bearing the name Christadelphian—one in Australia; one in America; and one in England. Is that not also true?

Bro. Goeasy. —That is very bald. But it must be conceded, I suppose.

Bro. Perplexity. —Further, with regard to our relationship with the world. You know there is a section that strongly maintains that a child of God cannot join the Constabulary without violating the commands of Christ, and involving withdrawal. That another section harbours in their midst those who openly state that they cannot describe such an act as sin, and therefore the ecclesia is not justified in withdrawing from him. Is that not keeping strictly to facts?

Bro. Goeasy. —The written matter of the brother you refer to is certainly plain; but his ecclesia says he is all right, and I prefer to take their word, as understanding all the circumstances.

Bro. Perplexity. —If it is true, as the ecclesia asserts, that the brother is all right, and believes exactly the same as the first section alluded to, then he could not possibly have used such language, which means exactly the opposite to that for which the first section contends. If, since writing it, he has changed his mind, then in common honesty he should withdraw it. But he meets this suggestion by saying, He has not been asked to withdraw it, and sees no reason why he should do so. Is not that true also?

Bro. Goeasy. —He certainly uses that language.

Bro. Perplexity. —In such a case, then, what is the use of his ecclesia saying he believes the same as the first section we have mentioned when he tells them point blank he doesn't?

Bro. Goeasy. —I think I should be imputing dishonesty to those who have declared he is all right, so I prefer to take their word.

Bro. Perplexity. —Very well; we must leave it there for the present. I was drawing your attention to the mixture of beliefs held by those bearing the name "Christadelphian". We have observed there are three different ideas of Christ amongst those professing the name "Christadelphian", also there are those against joining the Constabulary; and another section who would "wink" at this teaching. We go further. Did not bro. Roberts, fifty years ago make war on

Partial Inspiration, dividing the household into two camps, each section retaining the name "Christadelphian"?

Bro. Goeasy. —Quite true; but his action was very much questioned by many.

Bro. Perplexity. —Yet again. Did not bro. Roberts later wage war on the Responsibility Question, purging the household of a doctrine that was dishonouring to the First Principles God has given us?

Bro. Goeasy. —Yes, he did.

Bro. Perplexity. —And did not both sides in that division retain the name "Christadelphian"?

Bro. Goeasy. —That is so. But why are you talking in this strain.

Bro. Perplexity. —Because an intelligent, well-meaning brother has recently come to England, with such a big mind and a large heart, professing to be guided by the First Principles of the Truth, who is touring the World with the object of uniting all the opposing forces, getting them to sink all their differences and becoming one united camp, and thus producing peace. —Acts 20: 29-30.

Bro. Goeasy. —And a very worthy object too, I should say. Why should not all these wordy battles cease, the sword be sheathed, and brethren henceforth work shoulder to shoulder for the advancement of the Truth? —(See Report under "Canton, Ohio," in Ecclesial news this month re Fellowshiping Responsibility heresy).

Bro. Perplexity. —Now this is what perplexes me, and I do not think you can see the situation as I view it. Supposing this big-hearted brother succeeded in his mission, this is what you would have: —The Australian section, with one Christ; the American section with another Christ; the English section with another Christ; there would be the two sections divided on the question of the Constabulary; there would be the Partial Inspirationists; also those who have separated in the Responsibility Question. All these would be joined together, professing to believe the Truth. Tell me, do you think that such a "body" composed of such a mixture, could be said to hold the Truth?

Bro. Goeasy. —Yes; because there would be those in that body who were holding the Truth.

Bro. Perplexity. —I cannot follow you there. I have learned that those holding the Truth should avoid association with any form of error; if this is the true position, then those "holding the Truth" would be forced to dissociate themselves from the error by the laws of Truth. But let me further ask you: Do you think this is the kind of community the Spirit could look down upon and say, "Thou hast held fast my Name"?

Bro. Goeasy. —My dear brother. You know very well the Church has never been perfect, and never will be perfect. Even Jesus had a Judas in His company, and tolerated him.

Bro. Perplexity. —Steady, brother. While the case of Judas could very well be explained, it would take us off our line of thought. What Jesus did with Judas has nothing to do with the matter before us. The saints of God are distinctly instructed in the attitude they must take towards all those who hold false doctrines—unless I have misinterpreted my Bible.

Bro. Goeasy. —But with such different minds on various subjects, do you suggest we must be everlastingly withdrawing from those who do not see eye to eye with us?

Bro. Perplexity. —The Scriptures tell us there must not be "different minds" on First Principles. We are to be "all of one mind". —2 Corinthians 13: 11; 1 Peter 3: 8; Romans 15: 6. A different mind shows we have not the mind of God, and if this is so there can be no "fellowship" in the

Scriptural sense. But we can look at it another way, to see how utterly impossible it is to create peace from such an amalgamation. You will agree we are commanded to "Preach the Word"? —2 Timothy 4: 2.

Bro. Goeasy. —Well?

Bro. Perplexity. —We will suppose these sections are all united, and this "one body" realizing their obligation to "Preach the Word" does so according to its conception of that Word—for we cannot imagine that either section will forego the belief they now hold to be "Truth"—do you not see that the "body" will be preaching three different Christs; some will preach that the Bible is wholly inspired; others will claim it is only partly inspired; some will preach light brings responsibility; others will preach responsibility does not come until you have been baptized; some will preach you must not join the Constabulary; others maintain that should you join the Constabulary withdrawal is unjustified. Brother, do you think that will be preaching the Gospel, which is God's power unto salvation to everyone who will believe it? —Romans 1: 16-17. And will such a muddle create peace? —1 Corinthians 14: 33

Bro. Goeasy. —It would work all right, if brethren agreed not to express their differences on the platform.

Bro. Perplexity. —As I view it, this will be an absolute impossibility. —James 3: 17; Amos 3: 3. In preaching the Truth that which is THE TRUTH must be preached from the platform. And I ask again, Which of all this medley will be preached as THE TRUTH?

(To be continued).

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## The Question of Divorce.

### HOW OUGHT WE TO ACT?

It must not be forgotten that there is "Conduct" which must not be so much as named among the servants of Jesus Christ (Ephesians 5: 3). It is well at times to reflect upon this instruction, because the conduct so sternly discountenanced is that upon which the idle tongues of this evil generation are so prone to chatter.

God's children are brought under trial "to prove what is in their heart" (Deuteronomy 8: 2), and whenever we see a brother or sister in danger, our duty is to go to their aid "hating even the garment spotted by the flesh" (Jude 23).

It must be recognized that we are called to holiness, and upon this plane there is delightful companionship with those who love the Lord Jesus, but all our conversation and all our affections must be regulated by the remembrance of our relationship to God.

There are times when we are brought face to face with a problem which needs solution, and the problem though distasteful must be faced. A question of such nature arises in the following way:

A woman divorces her husband, and by and by is married to another man. In the course of time this woman is brought within the influence of the Truth; she is interviewed and found to have a clear understanding of the principles of The Faith; she then relates the circumstances as given above. Now must she put away the man to whom she has been married, before she can be received into The Household?

The facts to be considered would seem to be these: —

If the first marriage was indissoluble, the second was no marriage, and therefore the woman would be living in a state which must not continue if she is to be brought into the fellowship of the Members of the Body of Christ.

On the other hand.

Her marriage was dissolved by the State under the law of which she lived. Therefore, according to that law, the marriage ceased to exist. The woman then being free, becomes married to another.

Does God recognize the binding contract of marriage when the binding is effected by the law of the country under which the parties live? To help to get this question clear: Suppose a man living in London, declares in the presence of three of his friends that he will take a certain woman to be his wife, and the woman also accepts the man as her husband without any further ceremony. Would these people be accepted as being truly married? No! They would be declared as still unmarried, and if such people living as man and wife desired to become united to The Household, they would be told that in their relationship they were unacceptable, and they must be first married according to the law.

But if the circumstances arose in Aberdeen; then no objection would arise. Why the difference? Because the legal binding is recognized. In the latter case the parties have conformed to the law under which they lived, and in a case of this kind the Scotch law differs from that of England.

Again, if a brother of Christ unites himself in marriage to a woman of the world, he sins. He has broken the law of his God, and who shall say that God has united as one, where the union is effected in opposition to God's commands. Such people are living in a state of sin. Yet even here, should he repent, he may not put away his wife, because they have been united by the law under which they lived. The cause would be different if the saints were a nation, as the Jews were (Ezra 10: 19).

Now when a married man or woman finds the Truth, it is not required that they put away their partner in life, before baptism. Such a course is expressly forbidden, and although one is in the Faith and the other outside, they are not living in a state of sin. Here then are two cases. In each of which one party of the marriage is in the Truth and the other outside. In one case the person in the Truth is in a state of sin, and in the other, is not. Why the difference? Because in the latter, the marriage was contracted according to the only law to which the parties were related. God recognizes this and says, that He will extend His sanctification to the unbeliever for the purpose of the union, so that the offspring of the union will not be unclean, but holy (1 Corinthians 7: 14.)

Therefore a marriage contracted according to the law of the land must be recognized. The law has full power over those who are under it. If the State then has the power to bind, has it not power to loose? And if it has the power to loose, then the woman whose marriage has been dissolved is at liberty to marry again.

The Truth takes hold of people from the time they come under its control. A brother is bound to his wife by the power of the Almighty, and he recognizes that no man may dissolve it.

God in His grace "looks over" (Acts 17: 30) the times of ignorance, but He requires from His children obedience from the heart. Everything that is contrary to God's will must be put away, but we are shown that a binding together in marriage according to law is recognized by Him.

One can see the wisdom of such an arrangement. By any other, much confusion might arise: for instance, a divorced man may marry a maid. Everything correctly and honourably carried out according to law, and afterwards, finding the Truth and applying for immersion, he is told that his second marriage was useless, and he must part from his wife. But then what of the maid? She was married according to law, and if separated could never marry again during the lifetime of the man.

The law of Christ must control those who are under his law, but the marriage contract of those who are not under the law of Christ, is regulated only by the law under which they live.

Nottingham.

W. J. ELSTON.

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## On Going to Law.

The established laws of a State are for the subjects of that State whether it be Kingdom or Republic.

Strangers or foreigners resident in such a State remain citizens of their own Country, and still subject to its laws; but they must conform to the laws of the land which is temporally giving them shelter, excepting in such a situation where compliance would mean treachery to their own Country.

This is the position of the brethren and sisters of the Lord Jesus Christ, "Here they have no continuing city, but seek one to come" (Hebrews 11: 13-16, 13: 14). They are subjects of a Divine State, and must conform to the laws of the Lord Jesus, who at the appointed time will ascend the throne of that State, to assume His rightful position, and to exercise His authority as a power in the earth.

Being temporally sheltered in "Foreign" countries, they are required to submit to the laws thereof, and they do so excepting wherein compliance would mean treachery to the laws of their own Lord and Master.

The laws of a State are for the protection and guidance of its subjects. There are laws by using which, subjects may gain compensation or satisfaction for wrongs of any kind suffered, real or imagined. Many apply to the daily life of the community, and there are penalties attached for non-compliance.

As already observed, subjects of one State while resident in another, may use its laws for their own advantage, except where they infringe the laws of their own land. This is the point where prospective subjects of Christ's Kingdom who really endeavour to "lead the life" must pause and consider. Can he use the laws of the country which is temporally sheltering him, and at the same time honour the laws of his own. Those which are most likely to attract his attention when considering this question, are those which relate to personal compensation and redress. Others, which apply to the everyday life of the people, are naturally complied with; for, if he is faithful to the laws of "Christ which are so much higher than human laws, obedience to the greater must involve obedience to the smaller.

It has been said, that nowhere is it written that servants of the Lord Jesus may not go to law. Does it follow, however, that because we do not find the actual letter, the principle involved is any the less a law. Actually it is more than a law; it is the logical result or outcome of the keeping of a number of the laws of our King. It therefore becomes a fundamental principle.

If a brother sought compensation or redress of any kind whatever at an alien court of law, would he be keeping commandments of Christ such as the following?

"Let no man seek his own" (1 Corinthians 10: 24). "The servant of the Lord must not strive . . . gentle unto all men" (2 Timothy 2: 24). "Recompense to no man evil for evil" (Romans 12: 17). "Forgive us our debts as we forgive our debtors" (Matthew 6: 12.). "Charity beareth all things . . . endureth all things" (1 Corinthians 13: 7). "Bless them which persecute you" (Romans 12: 14). "Avenge not yourselves . . . give place to wrath" (Romans 12: 19.). "Love thy neighbour as yourself" (Galatians 5: 14.). "Why do ye not rather take wrong . . . why do ye not suffer yourselves to be defrauded?" (1 Corinthians 6: 7). "Let us walk honestly not in chambering and wantonness, not in

strife and envy" (Romans 12: 13). "But if you have bitter envying and strife in your hearts, glory not, and lie not against the Truth" (James 3: 14.). Other passages of this character will come to mind. Do we want examples? Jesus: when He was reviled, He reviled not again; when He suffered, He threatened not (1 Peter 2: 23.). Paul: "Being reviled we bless; being persecuted we suffer it" (1 Corinthians 4: 12-13). "I suffer trouble as an evildoer, even unto bonds" (2 Timothy 2: 9.). There are many others.

Can there be any argument as to which is the correct procedure to follow for one who calls the Lord Jesus his Lord and Master? Shall he break the laws of his own country for the sake of a small temporary compensation? Most decidedly not: going to the alien court of law for the gaining of compensation or redress for wrongs suffered of any kind whatever, is treachery against the laws of Christ. Where are the trials, tribulations and sufferings which all who aspire to the Kingdom of God must expect to encounter, if, when those difficulties come along, he may make use of alien laws to extricate himself?

The laws of Jesus which make the principle of non-resistance binding, form, in the aggregate, the main cause of the tribulations which buffet the Saints in their day of probation. We remember the words of Revelation 13: 10: "He that leadeth into captivity, shall go into captivity, he that killeth with the sword, must be killed with the sword. HERE IS THE FAITH AND PATIENCE OF THE SAINTS". Jesus said in His hour of suffering, "This is your day, and the power of darkness". Paul said, "Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me; therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake. For when I am weak, then am I strong".

Yet, though the Saint is called upon to exercise this submission, has he no comfort at all? Listen: Psalm 37: 1-2: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb;" verse 9, "For evildoers shall be cut off but they that wait upon the Lord shall inherit the earth". "All things are for your sakes" writes Paul. "Vengeance is mine saith the Lord, I will repay"; again, "Yet a little while and the wicked shall not be".

When we compare the glories to come and the high and elevated position which the faithful Saint will have, because he has endured to the end, suffering with patience the tribulations connected with the day of his probation without murmuring, with the joys and rest that will then be his, how small and insignificant present troubles appear. Truly they are but "light afflictions" "enduring but for a moment"; but, "joy cometh in the morning".

Clapton.

A. W. RAMUS.

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## An Appeal To Christadelphians.

Bro. I. Collyer's pamphlet under this head appeals for reunion of the various sections in the brotherhood, and has been circulated widely at bro. Wauchope's meetings as being helpful in the Adelaide campaign for peace and unity. It has the one great failing of indecision.

While it pays tribute to the desirability of unity of mind on doctrinal matters and recognizes the necessity laid upon the faithful of withdrawing from those who teach the contrary, yet it fails altogether to give a Scriptural lead on present controversies.

It is no use exhorting brethren to unity unless that unity is based on oneness of mind in full recognition of the Truth and its obligations.

What we want from bro. Collyer is a plain answer to a few plain questions. Such would serve a far more useful purpose than his pamphlet. Incidentally many brethren have endeavoured in vain to

get bro. Wauchope to give his mind in a similar direction: among them the Editor of the Christadelphian Advocate.

Here are the questions: —

1. —Can we fellowship any who join hands with bro. A. D. Strickler and are willing that he should preach false doctrine in their midst to the perverting of many from their allegiance to the One Faith?

If bro. Collyer say "Yes"! he may be striving for "union" but he certainly is not striving for Truth. On the other hand, if he says "No"! then he must like ourselves withdraw from the Birmingham Temperance Hall Ecclesia and all of like mind with it.

2. —Does bro. A. Davis of Birmingham, hold the Truth regarding the Commandments of Christ: particularly referring to Service in the Constabulary? If bro. Collyer answers, "Yes"! then let him give us proof by securing withdrawal of bro. Davis' letter of March, 1923, and a formal renunciation of the views expressed therein. If he replies in the negative, how does he then defend fellowship with him?

3. —Did bro. A. Davis do right in actively supporting bro. Wauchope's mission in Birmingham: speaking and working to the same end?

4. —Does bro. Collyer hold the same position as bro. Wauchope? If not will he define exactly wherein he differs.

A very short paper would answer these brief queries and would be far more effectual in moulding our opinions than the nebulosities of the pamphlet under review. G.H.D.

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## Science and Scientists.

Q.E.D.

Reflections thereon by bro. C. H. GRANT.

(Concluded from page 389).

As we have seen, the establishment of any particular doctrine of creation cannot be expected from a study of the natural phenomena of the universe in which we live. All that we may expect is to discover that these phenomena are consistent with the Scriptural account and not consistent with any theory of evolution

Professor Price arranges his consideration under the headings of matter and its origin, the origin of energy, life only from life, the cell and the lessons it teaches, what is a species? Mendelism and the origin of species and geology and its lessons.

### MATTER.

The doctrine of the conservation of matter may be regarded as one of the best attested conclusions of scientific study. "Matter is not now being brought into existence by any means that we call natural". Equally man has found no means of destroying matter, but can simply transform matter from one form, to another. Further it has been found that certain elements are being transformed at a regular rate which man has not succeeded in altering into simpler elements. Uranium, after a series of changes in which helium, electrons and X-rays are given off passes through radium to lead. This obviously implies that uranium, radium and the other radio-active elements cannot have existed from all eternity but must have had a beginning.

Modern investigations have led to the conclusion that all matter is built up of protons and electrons, units of positive and negative electricity respectively. Thus it is equally true to say that matter is electricity or electricity matter. It is interesting in this connection to read again what Bro. Roberts wrote in the lecture on "God" in *Christendom Astray*. Professor Price argues that if all electrons are similar to one another and all protons similar to one another "nothing but an ever-present omniscient series of changes passing through radium and ending, as far as present knowledge goes, in lead". It has been found possible to split up atoms in the laboratory, but in no case are more complicated atoms found to be formed, the changes are always in the direction of simplification. The fact that these "radio-active" elements are being continually transformed into simpler elements "very positively forbids the past eternity of matter".

As far as can be discovered there is no process of formation or destruction of matter taking place in the world. Matter undergoes many transformations, but in all these changes the total amount remains constant. Evidence of any present evolution of matter is completely absent. Professor Price puts the matter thus: "The matter of our world must have had its origin through a process wholly different, both in the degree and the kind of power exerted, from any process going on around us that we call a natural process".

The protoplasm, which forms the principal component of the cells of which all living matter is built up seems to have the same composition in all cases. "The protoplasm of plants cannot be distinguished from that of animals by any physical or chemical test known to modern science. The protoplasm in the brain of a bird is the same as that in its toes". Professor Price goes on to point out that there is no reason why some masses of protoplasm act one way and exact duplicates act differently, save as the result of the will of an ever-acting, omniscient, almighty God.

In spite of most careful attempts to prove the contrary, life has never been found to originate except from life. Various ancient beliefs to the contrary are cited as a warning against accepting everything that is regarded as established fact. These ideas seem very absurd to us now, but we have no guarantee that our ideas may not seem just as absurd to those with more complete knowledge than we have. There is not the least sign that life, even in its simplest forms, is now being produced apart from pre-existing life. Thus life must have come into existence originally by some process totally different from anything we know at present. Professor Price writes: "The record in Genesis is confirmed, for modern science compels us to believe in Creation as the only possible origin of life—a Creation entirely different from anything now going on and one that can never be made to fit into any scheme of uniformitarian evolution".

As regards species, Professor Price shows how uncertain the scientists are as to what a species really is. The idea of the famous botanist, Linnaeus, was that "just as many species are to be reckoned as there were forms created in the beginning".

Professor Price points out that the old theories of gradual changes in species perpetuated and accumulated by natural selection have vanished. Discoveries in connection with what has come to be known as Mendelism have shown what wide scope for variation there is within the limits of a species. The theory that new species may have arisen by sudden mutations is also discredited. What have been regarded as examples of such mutations are really examples of Mendelian inheritance. The great possibilities of variation of a species have been turned to account in the production of all the varieties of domestic animals and farm crops, for example, the varying types of cattle and various strains of wheat or potatoes. Here seems to be one of the gracious ordinances of God for the welfare of mankind. Professor Price says that the verdict of an impartial investigator must be that we have never seen a new species originate by any natural or artificial method since the dawn of scientific observation.

The chapter on geology is one of the most interesting in the book. It has been said that "the direct evidence furnished by fossil remains is by all odds the strongest evidence that we have in favour of organic evolution". Professor Price brings forward a number of arguments to show that this supposed stronghold of the theory is no more secure than any other. He deals specially with the

doctrine that a series of successive ages is shown to exist by the rocks of the earth's crust. The classification of rocks according to their supposed age is based upon their fossil contents. It has been shown, however, that in many cases and over hundreds of square miles what the geologist would regard as very old rocks occur over very young ones with no indication whatever of anything indicating any overturning of the strata, the upper ones lying quite conformably over the lower. Incongruous arrangements of the strata, as far as the arrangement by fossils is concerned are often repeated over and over again in the same vertical section.

The chief lesson to be learned from such a book as this is that men may be quite mistaken, though quite sincere, in what they regard as facts and in their interpretation of them. The history of science abounds with abandoned fallacies, and it is likely enough that many of the cherished beliefs of the present age may go to join them. If we build on the ideas of men our foundation is a very shaky one; the Word of God gives us a sure rock on which to stand.

Ardrossan, N.B.

C. H. GRANT.

DISTRESSED JEWS' FUND.

(Copy of Report).

AMOUNTS RECEIVED VIA BEREAN CHRISTADELPHIAN.

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			<u>£62 10 0</u>

NOTE: —Forwarded by Cheque (dated Oct. 19th) to Israel Cohen Esq.—Secretary of "The Zionist Organisation"—for the benefit of the Jerusalem Jewish Hospital—he having undertaken to see that the amount was so appropriated. The receipt of the cheque for the stated amount was duly acknowledged.  
H. T. ATKINSON, Auditor. J. BELLAMY, Treasurer.

REMARKS.

It is gratifying to be so enabled—in measure—to help God's chosen people in their present distress. "Blessed is he that blesseth thee, and cursed is he that curseth thee", is a fiat that has never been reversed or altered—as ancient and modern history clearly shows.

And if this applies to nations, will it not also have its bearing in connection with Spiritual Israel? We think so. And we feel that God is well pleased with our thus showing our loving sympathy to His despised people for the Truth's sake, and for their "fathers' " sake, in the way we do, in their present time of trouble.

We do it because God, we know, has a great and glorious purpose with them, notwithstanding their present condition of unbelief and perversity, and on this account, our Heavenly Father's eye is upon them: and also upon those who favour them—and the reverse.

It is a good sign to see the minds of brethren and sisters interested and well disposed towards things Jewish; and a bad sign in regard to any brother inclined to revile them.

Their "dry bone" condition is only for a time, and is drawing to a close. A great change will take place with the dawn of their coming day, and we look forward to that.

"Tho' destructions walk around them,  
Tho' the arrows 'gainst them fly,  
Thou from death (national) will still preserve them,  
Their redemption draweth nigh."

J. BELLAMY.

(This is a good work and we commend it to our readers. All contributions sent to us, will be at once handed to the Treasurer, bro. Bellamy, who has left no stone unturned to see that the donations are used, without any deductions, for the relief of poor distressed Jews. —EDITORS).

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## Palestine and the Jews.

IMMIGRANTS OF THE RIGHT SORT—It fills one with inspiration to see these Chassidim flocking to Palestine not with a view to doing business there not even merely to eke out a livelihood, nor because it has become the fashion but with the sole aim and object of working the land, of draining the swamps and of rebuilding the ruins of the country in order to prepare both the land and the people for the redemption of Jews and Judaism Can there be anything loftier or nobler than this? Is it possible to view this remarkable phenomenon with indifference? We see in this work a continuation of the noble ideals preached by so many of the Chassidic Rabbis; we see how these people are permeated by the holy thought of settling in Palestine They perform the difficult task of working the soil just as they perform their various religious rites, just as they observe the Sabbath put on Tephilim, etc. It is to them a commandment which they execute with that devotion and love of which only religious souls are capable. —Jewish World

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THE PALESTINIAN PRESS—While the Arabs with a population of over 600,000 have only twelve periodicals the 125,000 Jews in Palestine maintain three dailies, seven weeklies, two fortnightlies, six monthlies, and several reviews which appear irregularly such as the Chess, Youth, etc., all printed in Hebrew. The explanation of this phenomenon is very simple. —Jewish Chronicle.

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MORE LITERATURE FOR JERUSALEM—The Rt Hon Sir Herbert Samuel, G.B.E. has presented about 150 volumes from his own bookshelves to the Library of the Hebrew University in Jerusalem. —Jewish Guardian.

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THE DRUSE REBELLION. PALESTINE FRONTIER GUARDED. —The growing rebellion of the Djebel Druses has led the Palestine Government to take steps to guard the northern frontier of Palestine against possible penetration by the Druses. British aeroplanes are closely watching the frontier district of Metullah, where the northernmost Jewish colony in Palestine and twenty-six Arab

villages are situated. The Government has announced its intention of arming the inhabitants of Metullah and the district. —Jewish Chronicle.

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JEWISH COLONISATION IN RUSSIA! A meeting attended by over 2,000 people, was held recently in Tel-Aviv in connection with a protest that is to be registered against the scheme of Mr. Louis Marshall and the Joint Distribution Committee to launch a fifteen million dollar drive in America in furtherance of the project of Jewish colonisation in Soviet Russia. Mr. Danzig who presided pointed out the danger of the fulfilment of any such project at the present time, and declared that illimitable harm would be done to Jewish work in Palestine

Resolutions were passed to the effect that the project of Jewish colonisation in the Crimea be firmly opposed, that it constituted "a political, economic, and moral danger and an attempt to injure the resources of the Jewish nation in the upbuilding of Palestine"; and that the responsibility for the scheme rested upon "a group of American notables whose deep hatred of the Jewish National Movement prompts them to enter into a pact with Soviet Russia against Palestine." —Jewish World.

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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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BEXLEY HEATH. —Co-operative Hall, Broadway. Sundays: Breaking of Bread, 11 a.m., and alternate Sundays 6.15 p.m.; Sunday School. 3 p.m.; Lecture, 7 p.m. Thursdays: Bible Class 8 p.m., last Thursday in month M.I.C. at 8 p.m. We regret we have lost by removal, sisters Thorpe and Wilmore to Clapham, and sister Tripp to Putney, whom we commend to their respective ecclesias. At our Annual Meeting on October 8th, the Ecclesia unanimously passed a resolution declaring its belief that membership of Trade Unions, Master's Federations, and kindred movements, is contrary to the commands of Christ, and endorsing the suggestion that a statement of our conscientious objection to membership of such organizations be prepared. A reasoned resolution giving more fully the Scriptural grounds for this decision is now under consideration and will be circulated in due course. You will no doubt be interested to hear that, in response to my circular letter, re Trade Unionism, etc., replies are now coming in from the Ecclesias and, so far, all are in agreement with the proposal to draw up a statement of our conscientious objection to membership of such worldly alliances with a view to getting our position recognized and thus obtaining exemption. Bro. Crow of this ecclesia has had an interesting experience. Our brother, who resigned membership of his union as soon as he was immersed, is the only non-unionist at the engineering work where he is employed. The union, which is striving for 100 per cent, membership, have been bringing pressure to bear without avail; then the Chief Organizer of the Union in the London district approached the firm to know why they were employing a non-unionist, and was told he was a conscientious objector. The Union chairman of the London area (who is also in the employ of the firm) put bro. Crow's case, with the result that masters and men agreed to respect our brother's views and to raise no objection to his continuing to work with them. Strangely enough both the Trade Union Organizer and Chairman are well-known leaders of the

extreme minority section. Bro. Crow subsequently saw the Organizer, told him we contemplated making a united appeal for exemption, and was assured such an appeal would receive a fair hearing. Coming at this juncture it would almost seem as if this incident was a Divinely ordained encouragement to go on. —H. A. MAYHEW, Rec. Bro.

(We had a similar experience recently when in touch with several labour leaders including the editor of a prominent newspaper. If a case is put to the Trades Congress it will receive favourable consideration we have no doubt. —EDS).

BIRMINGHAM, (John Bright Street). —Shakespeare Rooms, Edmund School. Sundays: Breaking of Bread, 11 a.m. Lecture 6.30 p.m. Tuesday, Bible Class, 8 p.m. In my previous Intelligence I have omitted to report that sister Hunt, wife of our bro. Hunt, is now meeting with us, she having left the Temperance Hall Fellowship. —C. H. NORRIS, Rec. Bro.

BOURNEMOUTH. —438 Wimborne Road. Breaking of Bread, Sunday, 11 a.m. Thursday, Bible Class, 8 p.m. at 39 Frederica Road Winton. Since our last report we have been encouraged and strengthened in our stand for the Truth "as it is in Jesus" by the helpful presence and faithful ministrations of earnest brethren and sisters at our meetings. We are thankful to God for this spiritual upbuilding and record our appreciation of the services rendered. The following have been with us, Brethren: —Sutch, Cottrell, Barker, Wharton, Hubert Jannaway and Owen (Clapham), Corner Jones (Bridgend). Sisters: —Terry Jenkins (Bridgend), Ruth Christopher, Ethel McCree, Barker, and Owen (Clapham). We require the use of a small communion cup and plate, etc. If any ecclesia has such to offer, will they kindly communicate with the undersigned. —J. WILKINSON, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148 North St. Sundays: Breaking of Bread 5 p.m., Lecture 6 p.m. We have pleasure in announcing an addition to our meeting, bro. and sis. C. F. Evans, of Clapham Ecclesia, who are now residing at Brighton. We have also had the company of sisters Bacon (Ilford), and Westley and Nichols (Clapham). We are always pleased to welcome any in fellowship who may be visiting Brighton. We continue to proclaim the gospel here through the efforts of brethren from Clapham, whose services are greatly appreciated. —J. A. ANSTEE, Rec. Bro.

COVENTRY. —Co-operative Room, Lockhurst Lane. Sundays: Breaking of Bread 2.45 p.m.; Lecture 6.30 p.m. Tuesday: Young Peoples' Bible Class, Ragged School New Buildings, 8 p.m. Wednesday: Ecclesial Bible Class at the Co-operative Room at 8 p.m. We have further cause, for joy and thanksgiving in the fact that on September 14th, Mr. Frank Alsop, elder son of bro. and sis. A. Alsop, was baptized into the saving name of Christ, and that on Oct. 3rd, Herbert Colin Gates, younger son of bro. and sis. H. C. Gates, likewise became a member of the Household of Faith. We have also to announce that on Oct. 3rd, at the Coventry Registry Office, bro. Henry B. Adams, of the Leamington Ecclesia, and sis. Kathleen Gregory, of this Ecclesia, were united in marriage. We trust that the blessing of God will be always with our brother and sister in their new relationship. By this union, we shall lose the company of sis. Adams, but the Leamington Ecclesia will gain by it as she will now become a member of that Ecclesia. We take this opportunity of thanking all the brethren who have encouraged and assisted us in the work of the, Truth here. —H. C. GATES, Rec. Bro.

CROYDON. —On and after November 1st, the brethren and sisters of, the Ecclesia formerly meeting in the Gymnasium Hall, will meet in the Lecture Hall, High Street, Purley. Further particulars can be had from the Rec. Bro., A. J. RAMUS, 66 Lower Road, Kenley, Surrey.

DERBY. —Unity Hall, Room No. 9. Sundays: Breaking of Bread, 10.30 a.m. Sunday School 2.45 p.m. Lecture 6.30 p.m. Thursdays: Eureka Class 8 p.m., Room 15. Will visitors please note the alteration of time for the Breaking of Bread, commencing November 22nd. The Sure Word of Prophecy and the Glad Tidings have been intelligently; proclaimed by the following brethren: —Viner Hall (John Bright Street), C. F. Powell (Blackheath), D. and F. H. Jakeman (Dudley), W. J. Elston. J. B. Strawson (Nottingham), W. R. Laskey and G. Lowe (Derby). Their labours and sacrifices have been appreciated by the Ecclesia, who have been further strengthened to endure faithfully; although the

response of strangers has not been up to the average. We have had the pleasure of welcoming at the Table of our Lord sisters W. J. Elston, and Bradshaw (Nottingham), and bro. and sis. F. Pearce (John Bright Street). Also we acknowledge our gratefulness to those who have further strengthened our witnessing to the solemnity and grandeur of the Word of the Deity. —GEO. E. LOMAS, Rec. Bro.

DUDLEY (Scotts Green). —Christadelphian Hall. Breaking of Bread 11 a.m. Lecture 6.30 p.m., Bible Class Wednesday, 7.30 p.m. We are pleased to report that two more (sister Doris Cook and bro. Gregor Shakespeare) put on the all-saving name of Jesus by baptism on September 23rd. They were both scholars of the Sunday School. We hope they will press forward and make their calling and election sure. We are also pleased to report that on Saturday, October 17th, bro. J. Danks and sis. Gladys Southall were united in marriage. They have the best wishes of the ecclesia in their journey in life, and we hope that their help will be mutual in the present life and in obtaining the one that is to come. —FRED H. JAKEMAN, Rec. Bro.

LIVERPOOL. —18 Colquitt St. Sundays: Breaking of Bread 11 a.m. Lecture 6 p.m. Wednesdays 8 p.m. at 31 Stanley Street, Fairfield. We are sorry to lose the company of sis. F. Clarke, who has returned to her home at Altrincham, where she is at present in isolation. On September 18th, Bro. C. P. Wauchope was allowed the use of the hall belonging to the ecclesia in fellowship with Birmingham Temperance Hall, in which to advocate his views re Ecclesial peace and union. We replied to his address, and were pleased to gain the ears of a number in fellowship with Temperance Hall and Suffolk Street. —W. ROTHWELL, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. During the month we welcomed to our membership sisters Thorpe and Wilmore, late of the Bexley Heath Ecclesia. We lose the company of brother and sister C. F. Evans, who recently removed to Brighton, where they will be a welcome addition to the "few names" in that town, as bro. Evans remarks, "There is much scope for work in the 'Vineyard' in Brighton, the labourers are few". He expresses grateful thanks for the help Clapham is rendering to their little meeting. On October 8th bro. A. C. Nye and sis. May Warwick (daughter of sis. F. Warwick) were united in marriage. They have the best wishes of all for their future welfare. We have a constant flow of visiting brethren and sisters. We extend a hearty welcome to all. —HENRY E. PURSER, Rec. Bro.

LUTON. —Oxford Hall, 3 Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., Lecture 6 p.m., Sunday School 2.45. Thursdays Bible Class, 8 p.m. We have just concluded a month's special effort, and we are glad to report we feel it has been a great success. We started off with the distribution of 5,000 Testimony pamphlets—the back page giving the month's subjects, and the front page was used (with the Editor's kind permission) for a special article compiled by ourselves entitled, "The Bishop's Mission to Luton: Some thoughts for earnest minds". The Bishop of St. Albans had made a great stir in the town with his Mission Services, thousands flocking to hear him on some occasions—our brethren being present whenever possible during question time. A good opportunity was ours for making known the true gospel. Our Hall was about full on each of the four Sunday evenings, 21, 17, 22 and 25, strangers listening attentively to the Word of Truth. We also advertised our Thursday Bible Class addresses, and we were pleased to see a good number of friends present. The brethren who lectured for us on the four Sundays were brethren W. R. Mitchell, P. L. Hone, W. Jackson and L Walker, to whom we are thankful Their words at the Breaking of Bread were very encouraging—GEO. ELLIS, Rec. Bro.

MARGATE. —Foresters (Lower) Hall, Union Row Sundays: Lecture, 3 p.m. Breaking of Bread 4.15 p.m. We have pleasure in welcoming sisters A. Evans and K. Brown, of Gunnersbury, West London Ecclesia, to our membership We are greatly encouraged by their company We take this opportunity of again thanking the Brethren from Clapham and Ilford who have faithfully assisted us in the

proclamation of the Truth, and ministered to our spiritual needs at the Table of the Lord—A. FURNEAUX, Rec. Bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street Breaking of Bread 11.30 a.m. School 1.15 p.m. We regret to record that brother McDougall having intimated by letter to the Ecclesia that he is in entire agreement with bro Strickler's teaching as contained in Out of Darkness, and the Defence, relative to the sacrifice of Christ, he ceases to be in our fellowship. Since then sis McDougall sen, and sisters M. McDougall, and B. McDougall have intimated they are in agreement with bro McDougall so they also cease from our fellowship We commenced our winter course of lectures on the 4th of October, bro Quin lectured on the "Hope of Israel"; we had a few interested strangers We hope to carry on once a fortnight for six months. Bro Grant, Ardrossan, has promised to give us a helping hand with the good work. While we cannot expect great results in these the last days of the Gentiles we pray that there may still be a gleaner who will hear the Word and bring forth fruit, which will redound to the Glory of our Heavenly Father. —R. H. Ross, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall Rodney Road opposite Technical Institute. Sunday: Breaking of Bread 11 a.m. Sunday School 2.45 p.m., Lecture 6.30 p.m. We are pleased to announce that we had the company of our bro. C. W. Williams, of Bridgend, on Sunday Oct 4th, who gave unto us comforting words of exhortation in the morning and lectured in the evening and altogether we had a very uplifting time in the Master's Service. It may be of interest to the brethren and sisters who are upholding with us the Truth in all its Purity, to know the names of the members of this Ecclesia They are as follows: — Bro. and sis. I. Rees; bro. and sis. F. Beighton; bro. and sis. D Gough; bro. W. Huntley; bro. W. Winston, sis. D Williams; sis. D. M. Williams; sis. W Gale; sis. Vickery; sis. R. Lander; sis. M. Sims; sis Edith and Eunice Noville (the latter two are in isolation at present). Although only a few in this place we continue to pray that God will see fit to send more helpers into his Vineyard. —D. M. WILLIAMS, 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. On October 17th we held our Annual Fraternal Gathering, and we rejoiced to have the company of brethren and sisters from Accrington, Blackburn, Bacup, Birmingham, Liverpool, London, Oldham, Southport and Whitworth We were comforted and encouraged to faithfulness by the following exhortations: —"He that overcometh and keepeth my works unto the end to him will I give power over the nations" (Rev. 2: 26), bro. A H. Jannaway, London, "Love and Obedience", bro W Jannaway, Southport "Faithful Counsel", bro W Southall, Birmingham. Many expressed their appreciation of a profitable time spent, and truly these are profitable times. We thank the following brethren who have assisted us in the work of the Truth Brethren W. V Butterfield, W Cockcroft, A Geatley (Oldham); W Rothwell (Liverpool); W Southall (Birmingham). We regret having to withdraw from sister M. Silcock for long continued absence from the Table of the Lord. —J WINSTANLEY, Rec. Bro.

RAINHAM. —Fair View, Herbert Road. After several months of patiently trying to point out to sister Caulton the error of her ways, we have found it necessary to withdraw from her. Sister Crowhurst and myself Break Bread in remembrance of our absent Lord at the above address, and we are always pleased to see the brethren from London who visit us almost weekly, to give us the word of exhortation, which is spiritual food to us, and helps us to keep to the narrow way, which is the only way to Life Eternal. —E. CROWHURST.

ROCHDALE. —345 Bk. Market Street. I write to say we are still doing what we can to spread the Glad Tidings of the coming Kingdom, but few take heed; nevertheless, we rejoice that this, in itself, is a sure sign of the end of Gentile Times. As an item of Intelligence, we are pleased to inform you that three sisters of Blackburn meeting have made the stand on the side of purity of fellowship. Bro. and sis. J. W. Heyworth are chiefly responsible for these additions. These three sisters meeting at Blackburn (though living at Accrington, or near, a few miles away from Blackburn) have for some time been dissatisfied. In asking about the Birmingham Trouble the subject was suppressed, time and time again; at last, seeing Heywood Intelligence in the Birmingham Magazine, one of the sisters,

Hoyle, who has known us for years, paid a visit to bro. and sis. J. W. Heyworth at Bacup, receiving full information from them, conveyed same to the other two sisters. All three were interviewed, then they resigned from Temperance Hall Fellowship. At Blackburn, another interview was arranged with the co-operation of bro. A. Geatley, of Oldham. Being satisfied, we all meet for the first time Sept. 27th, in fellowship. Bacup was the place of meeting, somewhat central. These sisters (Bibby, Cook, and Hayle, all past the allotted tune of life) are really in isolation, but my brother and self have arranged a plan, that one of us two shall visit them every three weeks; we hope thereby to keep in touch and to help and upbuild them. —T. HEYWORTH.

ST. ALBANS. —Lower Hall Adults' School, Stanhope Road Breaking of Bread 4.45 p.m., Lecture 6.30 p.m. Wednesday: Mutual Improvement Class, 7.45 p.m. at The Bungalow, Beresford Road, Fleetville. We are happy to report that we are still able to plant and water, although there be few who have ears to hear. On September 28th our bro. Odell fell asleep after a very long illness, which he bore patiently, at the age of forty-nine years. Bro. F. G. Jannaway conducted the funeral, with appropriate words to his bereaved friends. We also miss the company of bro. Benson, who has removed temporarily to Hastings on account of his health. We trust his health will soon allow him to return. We take this opportunity of thanking the many brethren who have assisted us in the Master's Service, and shall be happy to have the company of any of like precious faith, who can visit us at the Table of the Lord. —W. GOODWIN, Rec. Bro.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread 6.30 p.m. Bible Class Thursdays at 8 p.m. We still continue to hold forth the Word of Truth in this corner of the Master's Vineyard. We were greatly encouraged by the company of our bro. and sis. Charles Corder, of Ilford, on Sept. 20th, whom we were pleased to welcome to the Lord's Table; also, our bro. and sis. Karley, of Clapham, on Oct 11th, who, unable to attend the Portsmouth meeting, met at Havant by arrangement, where a profitable time was spent. A hearty welcome awaits every brother or sister in fellowship who may be visiting Portsmouth. —H. LEAL, for Rec. Bro.

SWANSEA. —Portland Bldgs, Gower Street. Sundays: Eureka Class 11 a.m., Breaking of Bread 6.30 p.m. Thursdays 7.30 p.m. We have had the pleasure of the company at the Breaking of Bread of the following brethren: —A. Penhorwood and H. L. Evans (Clapham), W. Winston (Bridgend). We are grateful to these brethren for their timely words of exhortation and comfort and for their assistance in the work of the Truth. We have also been encouraged by the company of sis. M. Bullen (Clapham). We welcome any of like precious faith who may be visiting this part of the country. —J. H. MORSE, Rec. Bro.

TIERS CROSS (Haverfordwest, Pem.) —Sundays: Breaking of Bread 6.30 p.m. Since last writing we have been assailed by two not in our fellowship, thinking that we should not be strong enough to hold out, but they found our fortress impregnable, founded on the "Rock of Israel" so they had to retreat as they came, thanks be to our Heavenly Father, we are not to be carried away by sentimentality where the purity of the Truth is in question. Saddening as it is to have to cut ourselves away from those with whom we have laboured, yet we have a duty to perform, and nothing shall turn us from doing that duty, though we be left alone, but to quote those beautiful words in the last verse of our Hymn 30:

Thy children shall not faint nor fear  
Sustained by this assuring thought,  
Since Thou, their God, art everywhere,  
**THEY CANNOT BE WHERE THOU ART NOT.**

We realize that there is no such thing as isolation, and so take courage and hold on, hoping that these dark and dreary days of waiting will soon close, by the appearance of our Beloved Master. May we be then approved by Him, and find a place in His Kingdom. —HENRY THOMAS.

## 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. Greetings in the Master's Name. It has been some time since I wrote you a line, so by the way of a poor man's encouragement I wish you God's speed in your noble work, with the hope that amidst various methods of criticism and enemies of the Truth you will emulate the character of Nehemiah, "I am doing a good work, and cannot come down". The article in the Berean shows a decided change of front on the part of bro. C. C. Walker. There is an article in the Christadelphian, 1906, p. 126, entitled, "Clothing—Flesh and Spirit", the substance of which I believe would be of great value to many not having the said copy of Christadelphian. The language is so emphatic. The writer (bro. C. C. W.) at that time had both feet firmly set upon the impregnable rock of Truth. There is another matter to which I wish to call attention showing the slackness and indifference of those claiming fellowship with Birmingham. Brother Jannaway knows whereof I speak; there is an ecclesia at Ash Vale, Surrey, giving their support to the Advocate party for now a long time members of the Star Building Meeting, Newport, Mon., visiting Ash Vale, fellowship each other. I have written several letters relative to same to my brother, a member of Newport Ecclesia, but the point thus far has been evaded. I am surprised, especially so, that bro. Collard (also a Newport Star Building member), called to Birmingham to lecture, would close his eyes to such inconsistency. Two members of Ash Vale visited us last summer expressed surprise that we would not, "could not", fellowship them. If such things are allowed by these meetings, why not throw down the barrier, and admit all. If necessary can furnish the names of those visiting Ash Vale. Should you, God willing, visit this country next summer don't forget Canton, Ohio. —N. WHITEHOUSE, Rec. Bro.

SEATTLE. —5028, 51st Avenue, S.W. Sundays: Breaking of Bread, 11 a.m. We are very pleased to say that we had the company of sis. Mock, of Los Angeles Berean Christadelphian Ecclesia, on Sunday, Sept. 6th, who was spending a vacation in Seattle. Should any speaking brethren be passing this way, who are in fellowship with the Berean and Clapham we should be glad if they would call and give us the word of exhortation. It has been set forth in the pages of the Christadelphian that bro. and sis. Quittenton, sisters Hill (senior and junior), and sis. Lily Heyworth, have severed their connection with the Temperance Hall Ecclesia of Seattle owing to their having accepted another basis of Faith. This is not true. They left the above Ecclesia because it was fellowshipping false doctrine, which they could not consistently do. They are firm for the Birmingham Amended Basis of Faith, from which Birmingham has sadly departed. I see your fellow-labourer is in the Holy Land on a tour once more. It must be a pleasure to be able to tread the streets our Elder Brother once trod, and ponder over the wonderful words of life he spake during his three-and-a-half years of ministry; but it will be far greater if we can run our race for eternal life successfully, and hear his gracious "Well done". It will well repay us for all we have undergone during our pilgrimage through this world of sin. I see bro. A. D. Strickler has written another pamphlet trying to justify his teaching in Out of Darkness into Light and claiming to be at one with brethren Dr. Thomas and R. Roberts, and has certainly set forth what is his teaching, and what he believes, which is as different as chalk is to cheese to their teaching. He cannot see that he is teaching Substitution. He says it has been great labour for him to write this last seven-page pamphlet, but he has done it that the Truth may be shown. He assuredly does not understand the truth concerning the sacrifice of Christ. Bro W. Biggar has answered him with clear concise argument, and he does not lead you into a bewildering maze in which there is no way out, but he puts the Truth in a nutshell, and calls upon all brethren to take a stand against such false teachings. I believe A. D. Strickler is at one with bro. Bell, of Australia, and the late bro. E. Turney, of England, and his teaching should not for a moment be tolerated by true Christadelphians. If bro. C. C. Walker thinks he is not teaching heresy, then he must have entirely closed his eyes and ears to sound doctrine, for if the trumpet ever gave an uncertain sound it is here. Some brethren who are with us think the Berean is too harsh in its setting forth the Truth, and concerning those who have gone astray, but I assuredly do not think you can do otherwise. Error is error, and cannot be condoned. Bro. Thomas did not use velvet gloves, neither did bro. R. Roberts, in dealing with heresy. They struck sledge hammer blows and to good purpose. Praying God may bless you in your fight for purity of the Faith. —J. H. BISSELL, Rec. Bro.

SEYMOUR (Conn.). —31 Pershing Avenue. Dear bro. Denney, Greeting you in the Master's Name. I would state that we have moved to Connecticut, and living at the home of my brother, where I can have my mother and father taken care of during their sickness and old age, and where we are able to meet and Break Bread and Drink of the Cup in remembrance of him, until he comes back a second time, when there shall be no sickness. The following brethren and sisters who meet here are: — bro. and sis. John Carruthers, bro. and sis. George Carruthers, bro. and sis Price, of Waterbury, (who have been in isolation for seventeen years, and who are now able to meet with us once a month which makes our number including the writer, seven in all. We extend a hearty welcome to all of like precious faith who are passing here. —JAMES CARRUTHERS, Rec. Bro.

## NOTES BY THE WAY.

From Bro. J Dowling.

Santa Barbara. — The ride from Los Angeles to Santa Barbara was interesting as we travelled along the Pacific Coast with the blue sea one side, mountains and green valleys on the other.

At one stopping place I alighted from the train and stepped into the depot, where after hearing a sound as of a rushing wind, the place was slightly shaken by an earthquake. The building rocked, the pictures moved, and the inmates also. Reaching the open I looked to the hills and beheld small clouds of dust arising. The shock was slight, lasting only a few seconds, but long enough to recall Psalm 104: 32: "He looketh on the earth and it trembleth: he toucheth the hills and they smoke."

Arriving at Santa Barbara I was met by bro. H.S. Davis and conveyed to the home of sister Rutherford, senior whose husband is a genial and entertaining Scotchman who has met with financial success in the land of his choice Although he "lodged us courteously", and is favourable to the Truth, Mr Rutherford has not yet put on the only "name under heaven given among men whereby we must be saved," but we hope ere long to hear that he has taken this all-important step, following the Christ-like example of the noble Bereans and those of Samaria (Acts 8: 12 and 17: 11).

Here we met bro W. H. Livingston, bro A Lees and other brethren "whose praise in the gospel" is well known.

Santa Barbara has an interesting ecclesia of about sixty members. In the evening a profitable meeting was held at which interesting questions were discussed. Speaking of questions, it may be well to remark here, that I found a few instances in different places where apologists for bro. Strickler have befogged brethren even in reading of Dr. Thomas' works. In one instance it was claimed, as bro Strickler teaches (see *Out of Darkness*, p. 50) that "natural death" was not "the wages of sin," but merely "an affair of natural law"—a law of Adam's constitution from the time of his creation, and that consequently there was no change in his physical condition at the time of his transgression—the sentence they claim did not then become a physical law of his being, which our Statement of Faith declares that it did. To prove their claim, Dr. Thomas was quoted as follows: "there was no need of a miracle for the infliction of death" (*Eureka*, vol. 1, p. 248). The Doctor claimed that if man had been created an "immortal soul", it would have required a miracle for the infliction of death. But as man was created "neither mortal nor immortal" (*Christadelphian* 1873, p. 316), no miracle was required. When a man takes poison, it requires no miracle to bring about his death. So when Adam and Eve partook of the fruit of "the serpent entwined tree" it imparted death to its victims, and from the day of their transgression they began their pilgrimage to the grave" (*Elpis Israel* pp 62 and 63) "By one man sin entered into the world and death by sin" (Romans 5: 12) Before transgression the stream of life ran in but one direction, but after they had sinned there were cross-currents and counter currents sweeping them onward to the grave, at which they "surely arrive" — dying "thou shall surely die." There was a change indeed but no miracle. The nature was simply subject "t o the operation of the laws peculiar to it." The transgression, brought in and "infixed" the diabolos—the cross-over principle of sin which now dwelleth in us all (Romans 7: 17) The change was from a "very good" healthy condition as the Doctor remarks, to a very bad and unhealthy condition, invoking certain death. Our first parents had

failed to maintain by obedience the condition of "very good" in which they were originally created and after their transgression the words "in me that is in my flesh dwelleth no good thing", fitly described their condition.