

The Berean CHRISTADELPHIAN

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

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

Edited by GEO. H. DENNEY and B. J. DOWLING.

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Notes.

A brother desires to sell for £2 2s., carriage paid, the following lot of books: —Eureka, 3 volumes and index; Thirteen Lectures (leather); Ways of Providence; Elpis Israel; The Land and the Book; Gibbon's Roman Empire. Apply G. H. Denney who will forward to the brother.

APOLOGY. —We apologize to several brethren and ecclesias to whom through the mistake of one of our helpers we sent a number of February issues instead of March. Will any who were put to expense thereby please deduct same when remitting next time? Thanks!

WANTED. —A position as traveller or warehouseman, or any position of trust. First Class references, Apply A.R., 297 Beech Hill, Luton, Beds.

Any brother or sister coming to London can find good accommodation with bro. and sis. C. A. Griffin, at 195 Hampton Road, Ilford. Highly recommended.

E.H.W. —We learn with surprise that a Birmingham Temperance Hall lecturer has sent you a copy of the pamphlet defending bro. J. Bell, issued by the Partial Inspiration fellowship. That pamphlet

carefully omits the points at issue. Surely the Temperance Hall Ecclesia does not now agree with bro. J. Bell, and certify him as sound? Will you enquire on that point.

COUNTRY HOUDAYS. —Any brother or sister needing a quiet rest this year, in a delightful country house should write to sis. A. Dennis (Mrs.), The Poplars, Vernham Dean, Hungerford, Berks.

F.W. —We purpose taking no notice of the circular to which you refer. If the Lord wills we shall continue to do our best, and the course suggested would simply make for more confusion.

MATTER IN HAND. —Among many other fine contributions we have some splendid matter in hand from bro. Smallwood, of Toronto, to whom our warmest thanks are due.

G. F. LAKE. —Your letter just to hand. We unequivocally agree with your conclusions on the matter in question.

THE LIFE OF JESUS CHRIST. —We have received from the Maran-atha Press a very well got up, and beautifully bound book entitled The Life of Jesus Christ, written by bro. W. R. Mitchell, of Clapham. On the wrapper it says, "Written specially, but not exclusively for children, by W. R. Mitchell, a schoolmaster, and one who is well versed in the needs of children." Adults will also revel in its simplicity of description. The price is 3/6 and postage. One of our needs as a community has been suitable literature for the youthful mind. Far too often have we had to fall back on works we could not wholeheartedly approve when buying prizes for our Sunday Schools. Here is a book to help. The description on its cover is a true one, and we commend the brethren to send for a copy. —G.H.D.

Have our readers seen The Law of Moses and Eternal Life, a 6d. pamphlet, by bro. P. E. White? It is good.

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SIXPENCE.

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

(Continued from page 86).

CHAPTER 28.

In a few months after the Paineville discussion the Doctor was brought unexpectedly to entertain the idea of removing to another part of the country. The backward state of affairs in Virginia—religious, social, and commercial—had depressed his mind. He had concluded, in the first instance, that it was not possible to disentangle himself from the position, and had resolved to make the best of what could not be helped. But a relative in Illinois, in what was at that time known as the "far west", wrote to a member of the Doctor's household, setting forth the advantages to be derived from a removal to the rising western district. The Doctor was so impressed with the notion that his situation was next to inextricable, that upwards of a week passed before he would read the letter, supposing that it might unsettle him, and so make his restless, without the possibility of being able to gratify his new desires. At length, however, after much persuasion, he perused its contents. The result was to awaken new ideas. He compared the flourishing north-west, rapidly advancing in population and improvement, with the deteriorating and retrograding countries of the south. He began to converse about Illinois with pleasure. His eyes were opened. He, however, did not come to a decision without a thorough consideration of the matter. He determined to go and see for himself. He thought it possible that the account of things in Illinois might be overdrawn, from a desire on the part of the writer to get friends out there, and he accordingly decided to go and spy the land before breaking up his farm in Amelia and moving his family. But going to spy the land was no light matter. The distance was 900 miles, and there were no railways. The journey had to be performed on horseback.

Having put his affairs in order, he set out on the 3rd April, 1839. The way was toilsome, but the prospect stimulated him to endurance. His friend's word by post had not been a "dead letter" in its effect upon his mind, upon reference to which, he makes these characteristic remarks in the Advocate, vol. V., p. 425:—

"In travelling, from day to day, I often thought how absurd and impious was the dogma of anti-christ, that the Word of God is a dead letter. Here, thought I, when picking up my way

among the mud holes of the black swamp in Ohio, and into which my horse would plunge breast-deep, here am I, a living illustration of its mendacity. Why am I toiling, day after day, over mountains, through swamps, and the newly-opened wilderness, existing upon eggs and bacon, half-baked dough, and home-made coffee? What power has moved me to exchange for these labours and hoosier dainties, the ease, tranquility, and comfort of home? What, but the word of man? Can his word, then, excite to these things, for a few brief enjoyments, and cannot the Word of God excite His creatures to encounter the difficulties of the way of righteousness, that they may attain to glory, honour, incorruptibility, and eternal life; a prize incalculably more estimable than the possession of all Illinois, or the celestial universe for a temporal estate? I concluded that such traditionists were either cracked, bewitched, or both".

The Doctor's route lay by Liberty, Fincastle, The Sweet Springs, The White Sulphur Springs, Lewisburg, Charleston, etc., to the Ohio River, by Point Pleasant. From Gallipolis, in Ohio, he travelled to Chillicothe, and thence to Springfield, about seven miles from which he halted at the house of a friend. After leaving Springfield, he passed through Urbanna, Sydney, and Fort St. Mary, in Ohio; Fort Wayne, Goshen, Mishawaka, South Bend, and Michigan City in Indiana; and Chicago, Illinois, which at that time contained but 6,000 inhabitants. South by west of Chicago, he crossed a prairie of nine miles to Widow Berry's Point, whence he travelled westward through the region watered by the Du Page and Fox Rivers, where he spent three weeks inspecting the country.

He occupied twenty-three days in the journey. His object in performing in on horseback was that he might see the country through which he passed; for the Doctor was a great observer, and possessed an extraordinary taste for the sublime in Nature. To gratify this taste, he made it in his way to visit the Hawke's Nest, as it is called, a kind of immense gorge, fifty-four miles from Lewisburg. The spectator stands on the verge of a precipice 700 feet above the bed of a river, which runs into the depths below. On the other side of the river, is a mountain whose base it washes in its onward course, and on either bank are spurs of the Gauley Mountain. On viewing this magnificent specimen of the Creator's handiwork, the Doctor's eyes filled with tears, which trickled down his cheeks, while, with profound veneration he exclaimed, "Great and wonderful are Thy works, O Lord God Almighty; righteous and true are Thy ways, Thou King of saints. Who would not fear Thee, O Lord, and glorify Thy name, for Thou only art perfect?"

The Doctor was unprovided with arms or other means of self-defence, but got through his long and solitary journey unmolested.

The result of his visit to the north-west was to convince him of the advantage of removing thither from Virginia. His mind on the subject he thus expresses: —

"Were my advice asked by friends in the south, I would say, Dispose of your property to the best advantage for all concerned, and clear out to Illinois; and did the Christianity I profess allow me to desire the misfortune and the distress of my enemies, I would say, By all means stay where you are, for compared with that country, poverty, famine, and jeopardy stare you in the face".

The Doctor arrived back home after an absence of nearly three months, and proceeded to wind up his affairs, with a view to removal. The process occupied four or five months. He reached home in the beginning of July, and by the end of November the establishment was broken up, the farm sold, and everything packed for transfer to Illinois. This transfer was a formidable undertaking, as may be imagined, in days when railways had not been generally introduced. They set out on the 1st December, 1839, with a waggon and four horses, and a one-horse carry-all on a journey which it took two months to complete. During all this time, they camped in the woods at night, with the exception of a few days they spent in Ohio, where they halted to refresh themselves and their horses, and to visit some friends in Cincinnati. Shortly after they started from Cincinnati, the Doctor had a narrow escape of being killed by a gun accident. He had with him a smooth bore rifle, which he used for the purpose of shooting game on the route, to replenish the larder of the party. On the occasion referred to, his

brother, in loading the rifle, had overcharged it, and when the Doctor raised it to his shoulder to fire at some pigeons resting on a neighbouring tree, the gun burst, and a fragment of the shattered stock struck him on the face, which the next moment was black with powder and streaming with blood. His cap was on fire, his thumb was wounded, and it was discovered that a piece of something had passed through his cap three inches above his forehead. The barrel of the gun was thrown over his head, and alighted on the ground six feet behind him. For ten days after the accident the Doctor suffered severely from its effects. Sparks of light danced before his eyes, and his hearing was entirely suspended. This was the second accident of the kind that had befallen him. The first occurred some years before, while on his way from Cincinnati to Cleveland. His brother was about to shoot at an eagle, when the Doctor, thinking his brother would be sure to miss, asked him to let him have the gun, which he did. The Doctor took the gun, and as he was creeping along toward the tree on which the eagle was perched, the trigger caught in the skirt of his coat, and the gun went off, discharging its contents upwards, past the side of his face, scorching the breast of his coat, but fortunately not inflicting any wound.

The party arrived at their destination (Longrove, thirty-three miles from Chicago) in the midst of a winter storm of sleet and wind, etc. It was a dull beginning to the new enterprise. The land which the Doctor had purchased consisted of 288 acres, and had to be entered in order to obtain a title. There was nothing in the shape of a house on the land, but three or four empty oat stacks, one of which was built over and enclosed with fence rails, forming a sort of shed-shelter from the weather. On consideration, it was decided to store the goods of the party into this contrivance of agriculture, and yielding to the pressure of necessity, it was resolved that some of the party should spend the night, rough as it was, under the same fragile roof. By a little arrangement of the baggage, tolerable quarters were provided for the Doctor's brother, the man servant (half Indian, half negro), and the boy; while for the Doctor and his wife and daughter, temporary accommodation was secured at the house of an English labourer who lived in the neighbourhood.

(To be continued).

CHRISTENING. —It is impossible to name any particular person by whom infant sprinkling was first practised, but there can be no doubt its introduction was due to several leavening influences working in combination; (1) the tendency, active even in the Apostolic age, to incorporate the Mosaic requirements with the operations of the Gospel; (2) neglect of the Scriptures; (3) the idea that the so-called "Church" had power to modify the instructions of Christ. —(R.R., in Good Company, I., p. 429).

Editorial.

We have in hand our article on bro. W. Mosby's pamphlet *The First and the Last Adam*, but lack of space forbids its publication this month. It will appear in May (D.V.).

THE LEAGUE OF NATIONS.

As all students of prophecy in the light of the Truth have long ago concluded, the much vaunted League of Nations is by no means working toward the goal of universal peace and disarmament. The nations will not learn peace or righteousness until the righteous Judge appears and takes the Kingdom to himself, over the whole Earth. The proceedings at Geneva illustrate once more the impotence of the League. G.H.D.

A VACANT EXPECTATION WITH A PAINFUL PAST.

In the *Christadelphian* for December, 1925, on cover page 3, "Renewal Notices", bro. C. C. Walker says: "Readers will know what to expect. We shall not vary our course. We shall disown and condemn false doctrine and practice from any source; but we shall not be coerced into judgment of individuals, especially in foreign countries. This is a matter for the communities to which they belong". The same notice appeared in the December number for 1924; also the following on page 559,

where a bro. Howard, writing to bro. Walker says: "The leading brethren in this country (America) repudiated bro. A. D. Strickler, of Buffalo, on the ground that he taught another gospel than Paul preached, in that he taught 'clean flesh' and 'substitution'." Bro. Howard further declares, "I endorse your statement in the Christadelphian, 1923, page 327, that bro. Strickler is fundamentally sound, and could not be withdrawn from". These words convey to us the information that while bro. Walker will not be coerced into judgment of individuals under ordinary circumstances, yet he will "judge individuals in foreign countries", when his will is accepted as law.

To coerce, is to compel, force, or constrain to any action by facts, conditions, or circumstances. During the past three or four years "the leading brethren" in "foreign" America have been patiently trying by Scriptural methods to constrain bro. Walker to alter his "judgment" in the matter of bro. Strickler, of "foreign" America.

They have been endeavouring to persuade and convince him by sound Scriptural arguments that he is fundamentally wrong himself, in trying to maintain that bro. Strickler "should not be withdrawn from"; and furthermore, that in making this statement and affirming that bro. Strickler is "fundamentally sound", bro. Walker is violating the principle laid down by himself that "it is a matter for the communities to which the parties belong" to decide.

While we do not wholly endorse his principle, because such a matter affects the whole body—"we are members one of another", yet all must agree that wise men will consider the arguments and conclusions of those who are better acquainted with the facts of the case than themselves—they will candidly and patiently consider all that can be said on both sides—then, and only then can men in such cases hope to determine wisely. But bro C. C. Walker, after stating his own hastily acquired opinions, arbitrarily and peremptorily declares the matter "closed". He will not be coerced by any of the many Scriptural appeals of his faithful brethren in Christ—he will not vary his course.

In the world's politics many wise and useful measures of government are frequently lost to the country by the obstinacy of party leaders. In this Strickler matter, bro. Walker manifests a similar obstinate high-mindedness, an identically disinterested regard for purity of doctrine, and a loathing for the honourable and Scriptural action of faithful brethren in withdrawing from "false teachers", and furthermore, he instituted a "campaign of slander" against those faithful brethren by styling them "sowers of discord among brethren".

For years bro. Walker has wielded a dominating influence in Christadelphian circles by reason of the position he has occupied as Editor of the time-honoured Christadelphian, and therefore many have been misled in the matter of bro. Strickler by the stubborn attitude of bro. Walker. They have mistaken the stubbornness of his prejudices for the courage of his convictions.

But bro. Walker has spurned the Scriptural arguments of his better-informed brethren; he has neglected the full and proper discussion of the all-important first principle at stake, and by such actions, together with his intolerable proposition in Ecclesial Relationships that "an item of intelligence in the Christadelphian is a sufficient intimation for all concerned to observe", he has practically surrendered the Truth to these unterrified theorists of error, who are drawing away disciples after them, and his folly has now been disclosed in all its dreadful nakedness.

And now by his twice-repeated declaration (which means "the thing is established"), namely that "readers may know what to expect; we shall not vary our course", the last ray of hope to any change in attitude, or reform in practice, has been wholly and finally dispelled.

Still some may yet regard bro. Walker's stubbornness as a wonted firmness, but there is a vast difference. Firmness is essential to a good moral character, or in an effort to maintain the doctrine pure. But a small share of common-sense is all that is necessary in this case, to detect the difference between the two.

As bro. Walker has now resolved that he will not vary his course, he has shut himself out from all possibility of improvement, and he must remain as he has been the past few years, either purposely ignorant of the real facts of the case, or at best, most imperfectly informed.

To show the astonishing perversity of the doctrinal sentiments of "free life" and "substitution", taught by the man whom bro. Walker styles "fundamentally sound", the following quotations from *Out of Darkness* will probably suffice.

Commenting upon the matter of Christ laying down his life, bro. Strickler asks the question: "What kind of life was this, a forfeited life? God forbid. The sacrifice that God required was one that was not itself in captivity to sin and death" (p. 55), and therefore needed no redemption. Bro. Strickler claims that a free or unforfeited life was necessary in the case of Christ, so that he could have the power to lay it down and take it again. But bro. Roberts very properly maintained that "an unforfeited life ought not to be sacrificed" (*Christadelphian*, 1873, p. 398). And again, bro. Roberts says: "God's righteousness would be violated in a man dying who ought not to die" (*Law of Moses*, p. 139). It was through Christ's obedience in the shedding of "the blood of the everlasting covenant", and not through an unforfeited life, that he was "brought again from the dead" (*Hebrews* 13: 20), leading captivity captive, "death having no more dominion over him" (*Romans* 6: 9).

OPPOSED TO DR. THOMAS AND BRO. ROBERTS.

On page 91, *Out of Darkness*, we read: "Expositors following from wrong premises have permitted themselves to declare that there was 'sin in the flesh of Jesus', or that while sinless in his character, he was nevertheless a constitutional sinner. We would point out that the apostles do not draw a theoretical distinction between Christ's character and Christ's constitution. They have not said that there was 'sin in his flesh' or described him as a constitutional sinner. (In him is no sin'—no sin inherited, innate nor acquired. There is no reference to hereditary or original sin". See also pp. 38, 39, and 44.

In opposition to such heresy as this, Dr. Thomas wrote: "Sin could not have been condemned in the body of Jesus if it had not existed there. That physical principle is called sin because the development or fixation of this evil in the flesh was the result of transgression. . . . Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin. . . . Sin in the flesh is hereditary. . . . Original sin was such as I have shown, Adam and Eve committed it" (*Elpis Israel*, pp. 113-115).

In the *Christadelphian*, 1873, p. 324, bro. Roberts says: "To deny that Jesus came in sinful flesh is to destroy the sacrifice of Christ". Again: "Christ was mortal, . . . a constitutional sinner; only perversity would suppress the word constitutional" (1874, p. 281).

In view of the glaring "perversity" of bro. Strickler, as shown by the above quotations from his book, which he still claims sets forth God's truth, how can bro. Walker endorse the statement that "he should not be withdrawn from"? How can he set aside the arguments, the experience, and the judgment of his faithful brethren in "the communities to which the parties belong", and declare that he "will not vary his course"?

None but the most incurably foolish and the most incorrigibly stubborn can pertinaciously determine that they "shall not be coerced" nor constrained to take the Scriptural course and "withdraw" from teachers of heresy such as that shown above.

An excuse put forward by some is, that bro. Walker is a very dignified brother, and allowance should be made for this, even if it be at the expense of the Truth. But faithfulness to God as the custodians of the Truth of His Word, will not permit this, and furthermore, it would really add to bro. Walker's dignity, if he would confess his error in fellowshiping heresy; or even, if he would condescend to give "the leading brethren" in America, some good Scriptural reason why they should

be styled "sowers of discord among brethren", for refusing to fellowship the author and publisher of such arrant heresy as the above quotations from *Out of Darkness* set forth.

NOTES BY THE WAY.

THE DUNKERS OR GERMAN BAPTISTS. —Leaving Portland, Oregon, by the Northern Pacific Railway, we stopped off at Chehalis, Washington, ninety miles distant. From there we travelled by auto to Swafford, forty miles further, twenty of which was through a splendid never-to-be-forgotten forest of majestic fir and lordly cedars, almost without number, soaring up in the air for 200 feet or more.

Arriving at Swafford we were allowed the privilege of lecturing in the Dunkers' Church at Ajlune, bro. Fenn, of Vancouver, having joined us at this place. The last two lectures were well attended.

The Dunkers are a very devout people, but unlike the "devout" residents of Antioch (Acts 13: 50), they are not disposed to persecute, although they differ vastly from those who preach "the sure mercies of David".

The sect originated in Germany in A.D. 1708, and in 1723, organized their first church in America. They dress plainly, do not go to law with one another, nor with outsiders, except with the consent of their brethren. They will not take up arms in war nor swear by an oath in a court of law. They are opposed to the use of tobacco, and they will not join any secret society.

But while those we met exhibited these excellent features of a religious life, it was quite obvious they had not "obtained like precious faith with us"—a faith which can only come "through the knowledge" of those "exceeding great and precious promises", the belief of which, according to the Scripture, is absolutely essential to become "partakers of the Divine nature". They would respectfully listen to "the things concerning the Kingdom", but apart from their belief in the Trinity, trine-immersion and feet-washing, they apparently took little interest in other matters of belief, except those religious characteristics mentioned above.

Contrary to the Apostle Peter's declaration in Acts 4: 12, that "there is none other name under heaven given among men whereby we must be saved", the Dunkers make the claim that there are two other names—three in all—the names of their Trinity, into each of which we must be separately immersed, in order to be saved. Consequently they practice trine-immersion.

Jesus declared, as recorded in John 14: 6, "No man cometh unto the Father, but by me". But in trine-immersion the order is reversed by baptizing into the name of the Father first, and afterward into the name of the Son, and lastly into the name of the Holy Spirit.

In Acts 19: 1-5, we read of "certain disciples" who had not "so much as heard whether there be any Holy Spirit", and baptism is not efficacious in the absence of a knowledge of what constitutes the first principles of the Truth. These, when they were instructed by Paul concerning the matter, and having acquired a perfect Scriptural knowledge of the things concerning the Saving Name of the Father, Son and Holy Spirit, which is absolutely essential, that "baptism" may "save" (1 Peter 3: 21; Ephesians 5: 26), "were baptized into the name of the Lord Jesus".

But we must ask, Why in the name of the Lord Jesus? If the Dunkers are right, these disciples should have been baptized in the name of the Holy Spirit. The answer of the Scriptures proves the Dunkers wrong, because the "one baptism" (Ephesians 4: 5) "into the name of the Lord Jesus", was apostolically regarded as a baptism into the name of the Father and the Holy Spirit also, for "God was in Christ" by the Holy Spirit "reconciling the world unto Himself" (2 Corinthians 5: 19). And "in him (the Lord Jesus) dwelleth all the fulness of the Godhead bodily; and we are complete in him . . . buried

with him in baptism, and risen with him, through faith of the operation of God, who raised him from the dead" (Colossians 2: 9-12).

Therefore the Saving Name of the Lord Jesus is the Saving Name of the Father—it is the only name given whereby the Father saves, and it is the name of the Holy Spirit—the Power by which Jesus was begotten.

If there are three separate and distinct names into which we must be immersed in order to be saved, we ought to be informed what those names are, and what benefit is to be derived from a baptism into each one separately. The ultimate object in view in baptism as defined in Romans 6: 3-10, is, "we are buried with him"—(Christ, we cannot be buried with the Father, for He was never buried)—"by baptism into death, that we may be also in the likeness of his resurrection". Christ did not die three times, nor was he buried and raised three times. Therefore it is contrary "to the testimony" to immerse three times; for when Christ died, "he died unto sin once ", and only once. One immersion after a belief of the Gospel is required, but only one.

Speaking of the ark, Peter says, "The like figure even baptism doth also now save us". There were not three arks—only one. Neither are there three saving names, nor three immersions. "There is none other name given" than "the name of the Lord Jesus whereby we must be saved", and into that we enter by the " one baptism".

In our next communication we shall consider "the feet-washing ordinance" of the Dunkers.

B.J.D.

OPEN SIN. —"If a brother or sister offending is callous and indifferent on the subject, there is only one course, and that is the public repudiation of their company. If they are sincerely repentant, the duty of the ecclesia is to receive them and help them, but at the same time, to vindicate the ecclesial regard for righteousness and the sullied honour of Christ, by subjecting their action to some mark of open disavowal". (R. ROBERTS).

Builders and Building.

A Sunday Morning Exhortation.

During the housing problem of the past few years many of us have realized for the first time what an important part a house plays in our lives, and if we have been on the look-out for a residence suitable to our requirements, we have doubtless experienced great difficulty in finding just what we wanted.

Be that as it may, we find our thoughts are constantly centering around some building.

For instance, the mind of everyone here was directed this morning toward this building—these four walls. It is here that we meet from Sunday to Sunday to stimulate ourselves in the building of our spiritual house—to encourage ourselves in the Truth, and strive to imbibe the lessons conveyed to us from the Word of God.

Presently we shall leave this building, and our minds will be directed to another house—a place we call "home". And, provided our minds are rightly exercised, the sentimental regard we have for our home is to be encouraged, inasmuch as it shows an appreciation of the good things God in His love has given us. For home is something more than mere bricks and mortar; it is something more than floors, walls, and ceilings. We cannot express it in terms of furniture, wealth, or decoration. No; it is surely the influences of every member of the family, the thought, the care and the love the one for the other, that makes the home and builds the house.

And if that house is well regulated, there should be one head—one source of appeal in order that discordant elements may be eliminated, and the whole family knit together in the bonds of love and peace.

Now if that is so in the natural sense, how much more should it be found in the spiritual household.

Surely this is the reason we have the "house" used as a simile so often in the Scriptures. We read of it this morning in the 127th Psalm, and the lesson is not far to seek. The building must of necessity have foundations if it is to endure, and in this connection we have a most important lesson taught us in the concluding verses of the 7th chapter of the Gospel by Matthew. We read there of the rock on which to build—the impregnable rock of the words of the Master. Not one word, but collectively, as revealed to us in all the Scriptures, remembering as we do that the utterances of the inspired teachers are as though the Master himself had spoken. We recall his charge to those he commissioned to preach the Word: "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me". It is therefore on the highest authority we say they are entirely at one, and our building must be on that foundation—on that Impregnable Rock, and no other.

It is a Rock we are told which will hold our house secure against winds, storms, and tempests, no matter how hard they may blow, or from what quarter they may beat. Truly an excellent foundation for the building, but the Psalmist assures us that "unless the Lord build the house, they labour in vain that build it". The building must, therefore be His, and built in His Name. Christendom professes to recognize this, and municipalities do not hesitate to incorporate the sentiment in their "motto". The town from which the Pilgrim Fathers set sail 300 years ago, proclaims it thus: "Turris fortissimo est nomen Jehovah"— words taken from the 18th of Proverbs, verse 10: "The name of the Lord is a strong tower; the righteous runneth into it and is safe".

We may echo those words with our lips, and yet be just as indifferent to their implication and their application as the Borough of Plymouth. It may be merely one of many "mottos" which we adopt, and repeat throughout our lives.

We speak of ourselves as being "labourers together with God" on the assumption that we are building up the household of faith in His Name and in His Name only; but we do well to examine ourselves to see that this assumption is correct, and that we are not deluding ourselves, wilfully or otherwise. It is quite possible that some in our day may be in the position of the Corinthians, to whom Paul wrote in his 1st epistle at the 3rd chapter, where he rebukes those who are unduly exalting the brethren through whom they have received the Truth. The warning, "Let no man glory in men", contained in verse 21, is a warning to the household for all time. Cephas and Apollos were probably earnest, faithful, and exemplary brethren, but the teaching of Paul and all God's servants is entirely opposed to anything which savours of undue exaltation of man by his fellows in the building of the house. But supposing a question arises for decision in the course of building. The injunction to all the builders is to "Search the Scriptures"; and not to depute that search to another. The opinion of a worthy brother or sister may be right or may be wrong, but to rely on that opinion as the final word on matters of doctrine and Scriptural teaching is certainly not building on the Rock. In case of difficulty let us take counsel with those who have studied the Scriptures, and then search out the matter afresh for ourselves, which search is the "honour of kings". If we do otherwise, we must not be surprised to find the house, sooner or later, tumbling about our ears.

In our anxiety, lest we should seem to doubt a faithful brother's wisdom, we may lose our sense of proportion, and forget our duty in this respect. We may think of the name of this, that, or the other brother (living or dead, it matters not), and to us it is a strong tower—a very strong tower—indeed, we may even go so far as to say we stand or fall by that brother. What is that but idolatry? We review the history of Israel, and remind each other of their idolatry and their punishment. We speak to our neighbours of the Apostasy, of their idolatry and coming punishment. But what of ourselves?

Have we no idols? Are we indeed "labourers together with God" or are we "labourers together with brother So-and-So"?

The respect we have for faithful brethren should be respect, and we should esteem them highly for their works' sake. But as for admiration or blind following, no faithful brother in Christ wants that, or would encourage it for a moment. The lives and writings of our faithful brethren who are now sleeping in the dust, testify to that fact.

To glorify man in the Truth is to dishonour God. We owe allegiance to one only, and that is to our Heavenly Father, who shares that honour with no man.

We must build as wise Master-Builders—according to the Word, and not according to another man's interpretation of it, no matter who he may be. It is quite possible to dishonour ourselves by belittling a faithful brother in Christ, but (what is worse) we can dishonour God by unduly exalting a faithful brother.

There is a chastening which is sent us for a wise purpose by a loving Father that we may learn a lesson, and surely chastening has been freely administered to the household of faith during the past sixty years. Yet with it all we should rejoice, knowing that it is through much tribulation that we shall enter the Kingdom, and knowing there is some good cause, and wise purpose in the chastening which should indicate the necessity of examining ourselves to see if there is any wicked way in us.

Is the Lord building the house?

Is Jesus Christ himself the chief corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord?

Do his repeated commandments and the Apostles' emphatic teaching guide us, over-ruling and governing all "doubtful" and so-called "open questions", or do we avoid these commandments in our considerations or attempt to explain them away in order to give an "open question" the benefit of the doubt?

Let us never forget the foundation we have to build upon, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man that built his house upon a rock".

Clapham.

F. G. FORD.

Sixth Visit to the Holy Land.

By F. G. JANNAWAY.

Continued from page 103.

CHURCH OF THE HOLY SEPULCHRE.

Yes; we'll pay another visit to the "Church of the Holy Sepulchre", as it is called. A more Scriptural name would be a "Cage of hateful and unclean birds"! Birds of prey—not birds of Paradise, however. It is simply a museum of frauds—termed by the deceivers and the deceived, "Holy Places". We can only explain the fascination we have in visiting this "den of thieves" is the resultant thankfulness with which we make for the exit—thankfulness for having been delivered from such a system of religion, built upon lying and cunningly devised fables, whose votaries love to have it so. So far as the "rev." merchants are concerned, their chief interest is "filthy lucre's sake". Their very countenance betrays these traffickers in religion. They make one feel sick. Well does the Lord use the word "spue" in relation to such—these "bloated, white-livered, shaven-crowned, bleary-eyed, human

vultures"—No; the description is not a wee bit too strong for the progeny of the "Mother of Harlots". The Lord's description can be sampled from Matthew 23 and Revelation 17 and 18.

This "Church of the Holy Sepulchre" has been rightly described as "a cluster of churches, chapels, and shrines, built separately at different periods, but now all covered by one roof ". The only foundation for the legend, that this is the actual site of the Crucifixion, is a dream of Queen Helena, the mother of Constantine, in the beginning of the fourth century.

In this "Church"—if you allow yourself to be led by one of its "guides"—you will have pointed out to you not only where the centre of the earth is, but where Christ was imprisoned; where his feet were put in the stocks; a rock with the impressions made by the feet of Jesus; the place where Christ was scourged; where he was crowned with thorns; where the cross was erected; the places where the two thieves were crucified; where the women anointed the body of Christ; where Christ was buried; where the stone was rolled away; where Mary Magdalene met Jesus; where Nicodemus and Joseph of Arimathea were buried; and so on, ad lib. and ad nauseum.

Apparently there is not a foot of space but what the "rev." Blind Guides have, in some way or other, appropriated to a Bible incident, person, or place. What a money-making game the clerical beggars carry on in this house of merchandise! We use the term "clerical beggars" advisably, for is not the whole show enwrapped in money-making? These long-robed mendicants are not a wee bit better than the wretched-looking hucksters in the courtyard outside with their rosaries, crucifixes and what-nots—Nay, they are worse—a thousand times more despicable, for they do give you something for your money that you can see. The Lord vividly depicted how such traders in religion would transform the most sacred building into a den of thieves.

They even point out the spot where they allege that Christ's blood trickled down when he was being crucified, and they proceed to solemnly assure you that some of the blood dropped on the skull of Adam, which was conveniently near, causing the latter to come to life! Oh, dear; no wonder my beloved companion, after another short survey, exclaimed, "Do let us get outside".

The Moslem armed guard is still necessary to keep the quarrelsome "Christians" in order; for one of the last things these professed followers ever dream of doing is to practice the Christian precept laid down in Philippians 2: 3; Romans 12: 10. They are as ready as ever to show fight should a fellow "Christian" trespass an inch beyond his own "holy place".

As no verbal description can possibly afford any adequate idea of what the Church of the Holy Sepulchre is like, let me re-produce a ground plan thereof.

At the Festival of Easter, the Church of the Holy Sepulchre, and adjoining thoroughfares, are literally crowded with pilgrims of all nationalities, and are always the scenes of disorder which baffles description. It is the feast at which the lying priests pretend to receive fire from heaven. One of the best descriptions we have read is by H. Maundrell, in his Travels: here it is:

"The ceremony begins on Good Friday night, which is called by them the *nox tenebrosa*, and it is observed with an extraordinary solemnity that I cannot omit to give a particular description of it. As soon as it grew dusk, all the friars and pilgrims were convened in the Chapel of the Apparition (which is a small oratory on the north side of the holy grave, adjoining to the apartment of the Latins) in order to go in a procession round the Church. But, before they set out, one of the friars preached a sermon in Italian in that Chapel. He began his discourse thus: *In questa notte tenebrosa*, etc. (in this dark night, etc.), at which words all the candles were instantly put out, to yield a livelier image of the occasion. And so we were held by the preacher for near half-an-hour, very much in the dark. Sermon being ended, every person present had a large lighted taper put into his hand, as if it were to make amends for the former darkness; and the crucifixes and other utensils were disposed in order for beginning the procession. Amongst the other crucifixes, there was one of a very large size, which bore upon

it the image of our Lord, as big as life. The image was fastened to it with great nails, crowned with thorns, besmeared with blood; and so exquisitely was it formed, that it represented in a very lively manner the lamentable spectacle of our Lord's body as it hung upon the cross. This figure was carried all along in the head of the procession; after which, the company followed to all the sanctuaries in the Church, saying their appointed hymns at every one.

"The first place they visited was that of the Pillar of Flagellation, a large piece of which is kept in a little cell at the door of the Chapel of the Apparition. There they sung their proper hymn, and another friar entertained the company with a sermon in Spanish, touching the scourging of our Lord.

"From hence they proceeded in solemn order to the Prison of Christ, where they pretend he was secured while the soldiers made things ready for his crucifixion; here, likewise, they sung their hymn, and a third friar preached in French.

"From the Prison they went to the Altar of the Division of Christ's Garments; where they only sung their hymn, without adding any sermon. Having done here, they advanced to the Chapel of the Derision; at which, after their hymn, they had a fourth sermon (as I remember) in French.

"From this place they went up to Calvary, leaving their shoes at the bottom of the stairs. Here are two altars to be visited, one where our Lord is supposed to be nailed to the Cross; another where his Cross was erected. At the former of these they laid down the great crucifix (which I just now described) upon the floor, and acted a kind of resemblance of Christ being nailed to the Cross; and, after a hymn, one of the friars preached another sermon, in Spanish, upon the Crucifixion.

"From hence they removed to the adjoining altar, where the Cross is supposed to have been erected, bearing the image of our Lord's body. At this altar is a hole in the natural rock, said to be the very same individual one, in which the foot of our Lord's Cross stood. Here they set up their cross, with the bloody crucified image upon it; and leaving it in that posture, they first sung their hymn, and then the father-guardian, sitting in a chair before it, preached a Passion Sermon in Italian.

"At about one yard and a half distance from the hole in which the foot of the Cross was fixed, is seen that memorable cleft in the rock, said to have been made by the earthquake which happened at the suffering of the God of Nature, when the rocks rent, and the very graves were opened (Matthew 27: 51). This cleft, as to what now appears of it about a span wide at its upper part, and two deep; after which it closes; but it opens again below (as you may see in another chapel, contiguous to the side of Calvary); and runs down to an unknown depth in the earth. That this rent was made by the earthquake that happened at our Lord's Passion, there is only tradition to prove; but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him; for the sides of it fit like two tallies to each other; and yet it runs in such intricate windings as could not well be imitated by art, nor arrived at by any instrument.

"The ceremony of the Passion being over, and the Guardians' ceremony ended, two friars, personating, one, Joseph of Arimathea, the other, Nicodemus, approached the Cross, and with a most solemn-concerned air, both of aspect and behaviour, drew out the great nails, and took down the feigned body from the Cross. It was an effigy so contrived, that its limbs were soft and flexible, as if they had been real flesh: and nothing could be more surprising, than to see the two pretended mourners bend down the arms, which were before extended, and dispose them upon the trunk, in such a manner as is usual in corpses.

"The body, being taken down from the Cross, was received in a fair large winding-sheet, and carried down from Calvary; the whole company attending as before, to the Stone of Unction. This was taken for the very place where the precious body of our Lord was anointed and prepared for burial (John 19: 39). Here they laid down their imaginary corpse; and casting over it several sweet powders and spices, wrapt it up in the winding-sheet: whilst this was doing, they sung their proper hymn, and afterwards one of the friars preach in Arabic, a funeral sermon.

"These obsequies being finished, they carried off their fancied corpse, and laid it in the Sepulchre, shutting up the door till Easter morning. And now after so many sermons, and so long, not to say tedious a ceremony, it may well be imagined, that the weariness of the congregation, as well as the hour of the night, made it needful to go to rest."

(To be continued).

Cloud and Sunshine.

A Dialogue on the "Birmingham Trouble."

CHAPTER 3.

CONTRARY CURRENTS.

In the seven days that followed the arrangement arrived at in the closing paragraph of the last chapter, things moved quickly. Bro. Whole-hearted received a reply from his ecclesia to the effect that as the matters raised did not concern their ecclesia, and the ecclesia in which the incident had taken place had already dealt with it, they declined to call a meeting as requested.

Bro. Whole-hearted had promptly replied pointing out that although the Birmingham Temperance Hall Ecclesia claimed things were all right, there were those in that ecclesia who had reported that some of the commands of Christ were being so wrested that it virtually meant they were repudiated; that the evidence thereof was astoundingly strong, and that the attitude of the ecclesia towards those who insisted upon the upholding of the commands was un-Christlike, and untenable; and the protesters declared that until their request was granted, they considered their duty to Christ compelled them to refrain from breaking bread with such tolerationists. Bro. Whole-hearted further pointed out that he had communicated with the ecclesia concerned, and the brethren complained of, and found that it was as reported, i.e., the ecclesia would not ask these brethren to withdraw their reservations concerning Christ's commands, nor would these brethren confess their whole-hearted belief in the resolution passed by that ecclesia defining as a first principle the doctrine that to join the Constabulary is a sin calling for withdrawal. In view of these facts he again pressed for a meeting to consider his ecclesial attitude in view of this breach of recognition of the Statement of Faith which binds us together in the Truth. The reply came back "I am instructed to refer you to our previous letter".

Nothing remained for bro. Whole-hearted but to stand aside from their fellowship and await developments. There may be many who will say this decision was hasty and ill-advised: that it would have been better had he waited until the quarterly meeting, and then introduced it; but, this had been done upon two occasions, with six months between each appeal, and each time, a resolution was passed to "refrain from considering the matter". With the ecclesia against the proposed meeting, it left bro. Whole-hearted no opening.

Moreover, the "Birmingham Trouble" was finding its way into the ecclesias up and down the country; and, even from Canada, U.S.A., and Australia, enquiries concerning the matter were fast coming through.

The "Trouble" had grown, and had become so inter-ecclesially involved, and pamphlets and counter pamphlets were being circulated in such rapid succession, that the Arranging Brethren of many ecclesias were alarmed. As they felt the blast and counterblast of the contention, their fears for the peace of their ecclesias grew. Some of these publications were sent to the ecclesias in parcels, for distribution among their members, to give all the opportunity of knowing both sides, and putting the question to the touchstone, take a righteous stand.

In the estimation of many of the Arranging Brethren the broadcasting of this literature contained the seeds of perplexity, discord and division. To avoid such, these Arranging Brethren decided to suppress it.

Many were moved by a consideration for the young brethren and sisters. A very plausible object, truly; but wholly unjustifiable. For had not these young ones taken on the responsibilities of the Truth? And was not one of those responsibilities to keep the First Principles of the Truth pure, which it was claimed were being undermined by the Birmingham Temperance Hall Ecclesia? Therefore, how could they fulfil this obligation if the elders "kept back" the evidence that would enable them to understand the bearings of the case?

Such was the condition of things when bro. Whole-hearted made the momentous decision to withdraw from the ecclesia.

Meanwhile bro. Perplexity had been spreading the news of bro. Whole-hearted's decision, and invited all with whom he came in contact to attend the meeting to be held the following week. But instead of the open mind and spirit of investigation he expected would be shown on so serious a charge as departure from the Truth, he was met with an ecclesia attitude that to him was quite unexplainable.

Bro. Timorous could not understand why we should individually concern ourselves in the matter: he said it would be time enough when the Arranging Brethren, who had been appointed to look after these things, made a move. Then we could hear what had to be said: until then, he would prefer to remain quiet.

Bro. Headdy wanted to know what right we had to interfere with the business of another ecclesia? We had quite enough to do to look after our local affairs; we should resent other ecclesias interfering with, and trying to dictate to us. He would like to get hold of the ring-leaders who had caused this disturbance, and give them a bit of his mind. Who were they to endeavour to over-ride the judgment of the Arranging Brethren of the Temperance Hall Ecclesia? It was sheer presumption on their part: they had run away with themselves. They were complainers of that which was good, and would do well to read the words of the Apostle James when he said: —

"But the tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father: and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the Truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work". (James 3: 8-16.)

He had no patience with such goings on, and would look upon the agitators with contempt. No words were too strong to use against those who had set on fire the whole course of nature, destroying everything coming within its power.

Bro. Placid was very much surprised that such a trivial matter should disturb the mind. Why make such a noise over what would probably turn out to be only a local squabble originating in some fleshly feelings which had been allowed to develop into this sad state of affairs. It behoved us to look more to one's self; not to be so concerned about others. It would be far better to keep one's "body under" and, rigidly holding the Truth, go on life's journey quietly, undisturbed by the things that upset so many. He would not be associated with such agitation; he was a man of peace, and felt sure the quickest way to end a quarrel was to leave it alone; let it die. He would, therefore, advise bro. Perplexity to take no notice of it, and all would come right.

Bro. Faulty, however, while confident that bro. Whole-hearted had made a false move, was not so extreme as the other three. He felt, for the sake of bro. Perplexity and others who may "turn up" at the proposed meeting, that the weakness in bro. Whole-hearted's position should be exposed, and that it should be shown to be one of over-zealousness. If at all possible, and if free discussion would be allowed, he should be there. There was more than enough evidence to prove that "Temperance Hall" had done, and were doing, the right thing, and it was only needful to take all the facts into account to prove this.

This promise of attendance (in spite of many refusals) encouraged bro. Perplexity to pursue his endeavours to persuade a few more of the brethren to come. In the main, however, he met with definite refusals, with varying excuses. Ultimately brethren Knott, Slippry and Careful promised to attend, which together with brethren Perplexity and Wholehearted, brought the number up to six.

The prospect of an open discussion on this vexed question was quite cheering to bro. Perplexity, and made up for the wholesale remonstrances and denunciations he had been subjected to during his campaign. To leave the case of an admitted First Principle in the realm of doubt could not be reconciled with his conception of what was required of those who profess to believe the Truth; but now it would not be long before this little company would be engaged in considering the evidence. Would the thick cloud of contradictions and misrepresentations be dispelled before the powers of analysis? Would he be able to perceive where the wrong lay?

One thing he must keep in mind. He must not be influenced by plausible sophistries. He must ever keep the divine Standard of Appeal before him, and be determined to give all sides a fair hearing. This was not an ordinary discussion in which it mattered little what the issue would be. Whatever the decision, it would be momentous, for it -meant the beginning of a new career—either to associate in the decision bro. Whole-hearted had made and sever his connection with those who had been his companions for so long, or he must turn his back on bro. Wholehearted and keep with the ecclesia against whom the serious charge had been made. There was no question about the seriousness of the matter, and there could be no middle course. Either it was true or it was false, and he would endeavour to see that the First Principle doctrines of Christ had their full play in the deliberations.

He offered a grateful prayer to his heavenly Father for the (so far) successful effort, and with these thoughts running through his mind he made his way to the house of bro. Whole-hearted on the day and at the hour arranged.

(To be continued)

Tribulation: or the Good of Evil.

Do sorrows of the way seem more distressing
Than thy poor fainting heart can rise above?
Viewed from the future Kingdom's glorious setting,
'Twere but the veiling of thy Father's love.

If all the ease thy soul's desires might crave for
Were granted in these transient mortal days,

How would it help thee in His Way contending
Who formed these but to manifest His praise?

Would Jeremiah choose the dreaded dungeon?
Or faithful Joseph exile and disgrace?
Would Jacob's face wax pale with bitter longing
Those twenty years ere seeing Joseph's face?

Behold the pattern of thy Great Exemplar,
By whose stripes we poor failing ones are healed.
Whose bitter cry, "Let this cup pass my Father",
Ascended, yet did sweet obedience yield!

Behold him now! The flesh's veil rent asunder
And entered in the Holiest of all;
There to appear for us before our Father,
Who heard in sad Gethsemane his Call.

Still trust in God, so may these days of evil
Purge out thy dross, and leave some gold revealed;
As tropic spices, bruised and crushed and broken,
Yield up a fragrance formerly concealed.

If thou would'st fit, a stone in Yahweh's Temple,
Thou needs must shaped, and tried and polished be.
The process may seem sharp and unrelenting,
But what abiding good 'twill work for thee.

So then if thou would'st share the exaltation,
Thou too must share the sorrows by the way.
That white-robed, palm-branched throng John saw in vision,
Came thro' "great tribulation" in their day.

—V.M.B.

The Question of Responsibility

Of those who are enlightened in the Truth.

Some people affirm that if a person remains unbaptized, future accountability is entirely erased no matter how much he may transgress, and although he may fully know his Master's or Lord's will. Thus they discourage and intimidate further efforts beyond belief of those who are disposed to conform to the whole plan of salvation: that is to be baptized as well as believe.

They infer that there is a certain dread or penalty attached to baptism which does not exist in the unbaptized state. In Luke 12: 47 our Lord intimates that any one who knows his Master's will and does it not, shall be punished or beaten with many stripes.

Those who want to get rid of the Biblical doctrine of responsibility try to force a distinction here between the races by saying Oh! that only has reference to the Jew and not at all applicable to the Gentile. It is true there was a time when much distinction existed, for weal or woe, but not now. Paul in Rom3: 1, asks, What advantage then hath or had the Jew; or what profit is or was there of circumcision? True; but that temporary advanced position ceased. He remarks in Galatians 5: 2, If you be circumcised, Christ will profit you nothing.

He most emphatically states that there is now no difference between the Jew and the Greek. The same Lord over all is rich unto all that call upon Him (Romans 2: 9-11; 3: 22, 29, 30; also 10: 12).

At one time God took comparatively little notice of Gentile or Grecian ignorance; but now commandeth all men everywhere to repent (Acts 17: 30). Has not the middle wall of partition been taken down? (Ephesians 2: 14). Some admit these things to be true, yet they insist that if a man does not see fit to conform to the law of baptism, he is perfectly at liberty to treat this command with unnoticeableness and scorn, and will be held entirely non-responsible for his action.

According to this decision baptism is an object which produces punishment instead of a release from the law of sin and death. James 4: 7 asserts: To him that knoweth to do good and doeth it not, to him it is sin; Jew or Gentile. It is customary for the partial Gentile to condemn the Hebrew and let the Greek go free. Is it not woefully venturesome to attribute such partiality to Jehovah? We must recollect there is one Master even Christ; not only so, he is the Master of all men (Matthew 8: 10; 28: 18; Luke 7: 6; Romans 10: 12).

When the Canaanite or Greek woman addressed Him as Master and Lord; did he not respond according to that recognition of His title and power and grant her request? Jesus would not accept expressions that were not due to Him (Matthew 15: 22-27; 19: 17).

Were such men as Felix and Agrippa baptized to make them responsible? These men were well acquainted with and believed in the prophets (Acts 24: 25; 26: 27). When Paul reasoned with Felix about judgment to come, what was Felix trembling for, if it had no personal reference to him? Had these Romans been immersed to cause so much anxiety and trembling referable to answerableness? Was it necessary for the Roman centurion and soldiers to be baptized to complete their intelligence and liability to give an account of their evil deeds? It certainly looks as if they will be on hand when Christ re-appears, for they were actually the ones who did the piercing, and violent accessories assisting in abusing and insulting Christ (Luke 23: 47; Revelation 1: 7). Take Pilate's case; would wisdom decide that his cowardice and unbaptized condition would exclude him from giving an account of himself? Was he a wooden man? Did he not know better? He admitted Christ's claim for he said it was only envy which caused His rejection. Pilate insisted, however, that His true title should be written: "Jesus of Nazareth, the King of the Jews".

How absurd and God-dishonouring it is to encourage and propagate an idea that entire immunity will be granted those who having had their eyes opened to the glorious condescension and invitation of our Heavenly Father, and then to treat it regardlessly by refusing to be baptized, supposing the position thus attained can be used as a barrier against God's wrath. Paul was not at all misleading when he encouragingly said God would support and strengthen true men unto the end (Philippians 1: 6). Does it not seem most ridiculous to preach a gospel or covenant relationship with God and at the same time have in mind that the recipient is possibly better off without it?

There are some people who aver their belief in the Bible doctrine of responsibility, but their thoughts give them the liberty to consider it slightingly, to expunge or compromise that portion of God's word so they can have fellowship with wrong doing, or peace at any price and ascendancy in a meeting. Christ gives us to understand that he who breaks one of these least commandments, and teaches men so, will look very small when the kingdom is set up (Matthew 5: 19). According to this late notion; the man who reverentially trusts in his Maker is running a risk. We are constantly told to warn the wicked of his condition and duty. Even the nations were warned, and, quite likely, many of the most enlightened will be "raised up" and will be amenable to the judgment. Our Lord informs us that some of Sodom, Tyre and others, will be at the judgment: will it be because they did not know anything or because of baptism? (Matthew 11: 22, 24; Luke 11: 31, 32). Amalek, the most abhorrent of all nations, was obliterated because being enlightened it yet had no fear of God (Deuteronomy 25: 18). There is no doubt but that Lot preached the gospel to Sodom and Gomorrah. Belshazzar had the handwriting on the wall against him, because he did not humble his heart, though he knew all that Daniel had spoken of to him (v. 22). The Scriptures tell us the law is not made for a righteous man but

for the lawless and disobedient. The law of righteousness urges us to do the right and to come from under the law of sin and death which is for sinners, and be baptized into Christ; thus cancelling all condemnable codes against us, now and the future; unless we are abominable hypocrites.

The late issue rather savours of a condition that instead of being released from the law for sinners, we run right into it by obeying the law of baptismal righteousness in Christ, and may pay a severe penalty for obedience. The Father's primary commandment through His Messenger of the covenant, is to believe the Gospel of the Kingdom of God, and the Name of Jesus Christ, and be baptized for the remission of sins, or salvation; and those who will not be obedient shall be condemned. "He that rejecteth Me and My words, the same shall judge him in the last day" (Mark 16: 15; Acts 8: 12; John 12: 48).

Moses, prophesying of Christ, said Jehovah would put His words in his mouth, and whosoever would not hearken to them, He would require it of them (Deuteronomy 18: 19). When the Israelites were about to depart from Egypt, Moses first enlightened them as to their duty, and then cautioned them that disobedience would mean death.

Jehovah's words are not to be trifled with.

A word to the wise is sufficient.

Plymouth, New Zealand.

D. E. WILLIAMS.

EXCOMMUNICATION OR WITHDRAWAL. —We excommunicate no one. They either misunderstand or misrepresent our action toward them when they speak of excommunication. Withdrawal we admit; but this is different from excommunication. We stand aside from them, because we are not willing to share the responsibility of their way of dealing with the Truth and its obligations, which is worse than open war against it. We have this liberty from Christ, to stand aside or withdraw and the liberty often becomes a duty. —R. ROBERTS, 1875.

Times and Seasons.

I have before me the January issue of the Berean Christadelphian for 1925 in which you "think the world to-day is but 5921 years old"—evidently written in 1924—thus making it 3997 years old, B.C. Having studied Bible chronology with every available help for forty-six years, this rather astonished me; I would like to see your calculations. Meanwhile these are my tables: —

To the Flood	1656 (1)
From the Flood to Exodus	867 (2)
From Exodus to Temple's Foundation	520 (3)
Temple Period	423 (4)
From then to Christ	<u>587</u> (5)
	4053
	<u>1947</u>
World 6000 years old in 1947 A.D.	<u>6000</u>

No. 2. —I accept the Doctor's conclusions that the Abrahamic covenant was confirmed in his 85th year. But I also accept common chronology that Terah was 130 years old when Abraham was born. Not only does Acts 7: 4 in the Authorized Version support it, but I also believe it is sustained by the Revised Version and the Emphatic Diaglott. Also we must remember that Lot's daughters in the cave regarded him as an old man when Abraham was 99 years old. It was most probably Lot's father, Haran, who was born when Terah was 70 years old.

No. 3. —1 Kings 6: 1 reads, "And it came to pass in the 480th year after the children of Israel were come out of the land of Egypt (please see No. 2), in the 4th year of Solomon's reign over Israel, in the month Zif, which is the 2nd month, that he began to build the house of the Lord." To what point of time does this "were come out" refer? To the crossing of the Red Sea or the passage of Jordan? Joshua 5: 9 reads, "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you". Stephen, filled with the Holy Spirit (Acts 7: 36), said, "He brought them out AFTER that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years". The "were come out" was not complete, then, till after wonders and signs were showed, which wonders and signs included those shown "in the wilderness 40 years". Therefore 40 plus 480 = 520.

No. 4. —My two detailed tables on the 520 period and the 423 period, speak for themselves. But, however, No. 4 table needs a little explanation. With regard to Jeroboam II. And his contemporaries, Amaziah and Azariah, I accept the marginal suggestion that it was the 16th year of Jeroboam's sole sovereignty or the 27th of his conjoint reign with his father, Jehoash. Therefore, of his 41 years I have put 30 full years, the other 11 being conjoint with his father. In the same way, by reference to Judah's column, Jehoahaz only put in 14 years, therefore the other 3 must have been conjoint with his father, Jehu. Jehoram (of Judah's line) started to reign in the 23rd of Jehoshaphat, therefore reigned conjointly 2 years with his father. By cross references Nadab's 1 for 2; Baasha's 23 for 24; Elah's 1 for 2; Omri's 11 for 12; Ahab's 21 for 22; Ahaziah's 1 for 2; Hoshea's 8 for 9; Ahijah's 2 for 3; Joash's 39 for 40; Jotham's 15 for 16, and Ahaz's 15 for 16 are all clearly seen, viz., Abijah began to reign in Jeroboam's 18th year, and Asa succeeded him in Jeroboam's 20th year; 20 - 18 = 2.

Buena Vista.

W. H. MOSLEY.

Bro. Mosley's tables follow. The whole subject is not one we dogmatize upon. The main fact is that all the Bible times, no matter how we view them, are running out in our own time.

G.H.D.

EXODUS TO TEMPLE—520 YEARS.

	yrs. yrs.
Wanderings in the wilderness	40
Conquest and under Joshua	30
Elders	4
(Obviously of the tribe of Levi, Caleb otherwise being the only survivor of Joshua. However, several cases occur in the genealogies where the plural is used followed by the mention of only one son).	
Servitude	8
Othniel	40
Servitude	18
Ehud and Shamgar	80
Servitude	20
Deborah and Barak	40
Servitude	7
Gideon	40
Abimelech	3
Tola	23
Jair	22
Servitude	18
Jephthah	6
Ibzan	7
Elon	10
Abdon	8
Eli	40
(Philistine oppression, lasting 40 years, began in Eli's	

2nd year, and ended in their signal defeat, at Mizpah, by Samuel in the year after Eli's death. (Samson was obviously contemporary with Eli.)	
Ark in Kirjath-jearim till 8th of David's reign ...	20
Covenant made with David in the 14th year of his reign, 450 years from passage of Jordan ...	<u>6</u> 450
Rest of David's reign	26
Temple started in 4th of Solomon's reign ...	<u>4</u>
	<u>30</u>
	<u>520</u>

It is impossible for Saul to have reigned 40 years, for the Ark was only 20 years in Kirjath-jearim; therefore, the 40 years must be allotted to Samuel and Saul. Samuel was evidently contemporary with Eli for 28 years, leaving only 12 years from Eli's death till the commencement of David's reign. Saul therefore probably only reigned from 5 to 7 years.

* * *

TEMPLE PERIOD—423 YEARS.

ISRAEL.

JUDAH.

The so-called Gordian-chronological-knot no longer is so in face of the Revised Version rendering "He gave them their land for an inheritance, for about 450 years: and after these things (presumably the division of the land. —W.H.M.) he gave them judges until Samuel the prophet".

The prominent feature is epochs—"judges until Samuel the prophet"—"land for an inheritance, for about 450 years."

Here it is noticeable neither beginning nor ending of the 450 years is specified. Evidently it was to end with some marked epoch. This epoch is what Paul was leading up to—"Of this man's seed hath God according to his promise (the Davidic covenant) raised unto Israel a Saviour, Jesus" (Acts 13: 23). The detailed table of the 520 period shows it must have been so.

The Bread We Break.

A typewritten circular is to hand claiming to prove that the bread used at our Memorial Feast should be unleavened bread.

The reasons given are as follows: —

- "(1). We know of a certainty that at the institution of the Memorial Supper the disciples ate unleavened bread.
- "(2). In no part of the Scripture do we read that the disciples used leavened bread.
- "(3). In using unleavened bread we are able to quote as our authority, the example of the Lord and his apostles.
- "(4). In using leavened bread our only authority is that of the Protestant Churches."

Now let us take these points in order.

(1). How does the writer know that at the institution of the breaking of bread, the disciples used unleavened bread? In none of the records does it say so. Of course we all agree that it must have been, but only because it being the time of unleavened bread, no other bread would be available. True, then, we know the disciples used unleavened, but not because they were commanded so to do, but because of the time and place of their meeting. This, then, is not proof that the bread must be unleavened.

(2). In no part of the Scripture do we read that the disciples used leavened bread. We reply, and in no part of the Scripture do we read that they used unleavened bread. This point will be dealt with a little further on.

(3). For using unleavened bread we cannot find one command.

(4). We are not aware that the Protestant Churches have ever been referred to as an authority for using ordinary bread. The absence of any command to use unleavened bread will appear the more significant when we consider the words. There are three words before us, azumos (unleavened), zume (leavened), and artos (bread). Is it not remarkable that azumos is never once used in connection with the Memorial Feast?

We read of the feast of azumos, the days of azumos, and that the household itself is to be azumos; but the Lord Jesus did not say, Take azumos and break it in remembrance of me. It does not even say that Jesus took azumos. The apostle Paul does not say the Lord gave him a command that the brethren were to take azumos. Neither do we read that the disciples came together on the first day of the week to break azumos. No, it is always the word artos that is used.

If it were essential that the bread should be unleavened, there is at least one occasion where we should expect the fact to be mentioned. Namely in Acts 20: 6, 7, where we read that after the days of azumos, the disciples came together to break artos. Here indeed was the place to make it clear, and to say that even though the days of unleavened bread were ended, they must still use it.

Jesus said, I am the artos of Life (John 6: 48). They continued steadfast in the apostle's doctrine and fellowship, and in breaking artos (Acts 2: 42).

The artos we break is it not the communion of the body of Christ (1 Corinthians 10: 16).

We are not commanded to use azumos, neither are we commanded to use zume. It is artos—bread.

We partake of it in remembrance of Christ, who is not only the Passover Lamb, but the sin offering, burnt offering and the Lamb of consecration; we are associated with Christ, for we being many, are one artos, and herein we bring in the thank offering of our peace offering with which, according to the Mosaic type, leaven was associated (Leviticus 7: 13).

We brethren are not observers of the shadows but of the substance. We must beware, not of zume in our bread, but in the Household; beware of the leaven of false doctrine, and let us constantly feast with Christ, putting away the leaven of malice and wickedness, and exhibiting sincerity and truth.

W. J. ELSTON.

"THE OX AND THE ASS". —" Men who have the root of the matter in them, have no relish for those who are never more than half-hearted for truth, and who in the clear understanding of the consequences of error, are nevertheless full of allowances for those who propagate it". —Dr. THOMAS, 1846.

COMFORT FOR THE YOUNG. —"Some who are still young in the Faith, are passing through the furnace; but their trust is in Him, who alone is able to succour those who are tempted; and who will not suffer them to be subject to greater trial than they are able to bear; but who will, with the trial 'make some way of escape that they may be able to bear it'. ' They that endure to the end shall be saved". (R. ROBERTS).

THE REAL CHRIST. —The Christadelphians do not believe in a dead Christ, or a condemned Christ, etc. These terms are invented by Renunciationism for the purpose of creating prejudice against the Truth. It might as well be said that we believe in a Baby Christ, because he was once a baby; or a working-man Christ, because he was once a Carpenter; a weak Christ, because he was once weak; a flesh and blood Christ, because he was once in that condition. The Christadelphians believe in a Christ who once came through all these conditions, but being raised from the dead, liveth by the power of God, and is now alive for evermore. It is into this risen Christ we have been baptized; it is in this glorified, exalted, beloved Christ we believe; not in a dead Christ, nor in the artificial 'free life' Christ of the Renunciationists". —ROBERT ROBERTS.

Palestine and the Jews.

"BRITISH" MATSOTH. —Among the landmarks at the foot of Mount Carmel, near Haifa, is a large structure representing the great Flour Mills of Palestine. This industrial undertaking has been financed (from a pure sense of public spirit) by Baron Edmond de Rothschild, and from the moment the foundation-stone of the building was laid down to the time the sacks of flour leave the premises, Jewish hands have been, and are engaged at those works. Probably a large part of the grain utilized, is sown and reaped by Jewish labour on Jewish land. It is, therefore, quite in the order of things that Matsoth should be baked under the auspices of these mills and gladly bought by those, who, on the Feast of our Freedom, desire to partake of the unleavened bread once more produced by Jews on Jewish soil. It is also in the nature of things that those in England who have legitimate trade interests that compete with Matsoth from Palestine should endeavour to promote the sale of their own produce by tempting advertisement of their goods. But what appears to us to throw a peculiar light on the psychology of those concerned is the fact that this appeal to the Anglo-Jewish consumer of Matsoth is to "Buy British Goods." It is indeed remarkable that when an enterprising firm in this country advertises "Motsas" it considers its more effective quality to be "British," as if even Passover could only be properly celebrated by a Britisher, and be most acceptable to the God of Israel if no "foreign" Jew has had anything to do with the unleavened bread we eat in commemoration of our national liberation. —The Zionist Review.

During the month of December, 2,780 immigrants entered Palestine, the preceding December, the number of immigrants was 1,825. —Jewish Chronicle.

FAST PROGRESSING IN PALESTINE. —Dr. Schmarya Levin spoke of the greatness and development of the Hebrew language in Palestine, which was the real language possessed by the Jewish people as distinct from all other languages which they had borrowed. He eulogised the work of Bialik which would live for ages as a fountain of inspiration to future generations.

NEW JUDEA. —"Cry out and sing, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee". With such a quotation at the head of the Catalogue of Old and New Palestine, one realises before looking at the pictures that Mr. Pilichovski was unusually inspired by Zion and its inhabitants. It might, indeed, have been expected that so notable an artist, saturated in Jewish tradition, sharing Jewish sorrow and hope, could not be otherwise than captivated by the glamour of the Jewish past and the goal of the future. A peep at his studio, where "Alt-neuland" is exhibited, shows that the artist was as visibly stirred by the vitality of the new creative forces in Palestine as he was moved by the old and passing generation. Pilichovski shows you the energy and determination of the Haluzim, as well as the passive resigned figure in the shadow of the Kothel Marrabi. The feverish activity of the ever-growing Tel-Aviv, full of life and gusto of the new Palestine, and Meditation, a study of the

passing type, with eyes of the "other world", or the mystic from Safed wistfully contemplating the beauty of Princess Sabbath, and welcoming her with tranquil admiration. Rachael's Tomb, the Old Walls of Jerusalem, the Hills of Judaea, the Cave of Machpelah of the old country, and a host of sketches, portraits, studies, and impressions, which are to form the great picture of the opening of the Hebrew University. The enormous energy Mr. Pilichovski expended during his short visit to Palestine is evidenced by the prodigious output, all of which shows the artistic grasp, the power and design characteristic of the artist. He was captivated by Zion and its inhabitants, and their songs are expressed on his canvas. —HAMABIT.

WHAT EVERY JEW SHOULD KNOW (EQUALLY WHAT EVERY CHRISTADELPHIAN
OUGHT TO KNOW)—

¶ That the KEREN HAYESOD has largely promoted the Agricultural Colonisation of the Land of Israel by establishing 43 new settlements and helping the settlers by means of loans to build dwellings, to purchase live-stock and machinery, and to lay out plantations.

¶ That the KEREN HAYESOD has helped nearly 60,000 Jews to settle in the Land of Israel, and provides the facilities whereby 3,000 to 4,000 Jews per month are enabled to secure a footing in the new Jewish Homeland.

¶ That the KEREN HAYESOD defrays the greatest part of the cost of Jewish education in the Land of Israel, by supporting 132 schools which are attended by 15,000 pupils and staffed by 550 teachers.

¶ That the KEREN HAYESOD helps to support the Hebrew University and the Technical Institute.

¶ That the KEREN HAYESOD largely contributes to the maintenance of five Jewish hospitals and 44 clinics, and to the cost of systematic supervision over the health of the schools and the immigrants' camps.

¶ That the KEREN HAYESOD is promoting the industrial development of the Land of Israel by financial participation in the Palestine Electric Corporation (the Rutenberg scheme), by establishing the General Mortgage Bank of Palestine, and by investments in industrial and artisans' banks.

¶ That the KEREN HAYESOD provides employment for settlers both in town and country, and generously supports the Workmen's Sick Benefit Society.

A report just issued by the Treasury Department of the Palestine Zionist Executive states that the schools under the supervision of the Education Department of the Executive opened at the end of October with more than 15 000 pupils against 13,246 in the middle of last year, an increase for which Tel-Aviv accounted to the number of 1,600, Haifa for 400, and the new settlements for 300 children. The number of teachers is 530 against 401 last year. Four new schools and four kindergartens have been opened in Tel-Aviv, two kindergartens in Haifa, three schools in Nachlat Jacob and other Chassidic settlements, one school in Nych Jacob, one school in Afuleh, and one school in Magdiel.

From our Post Bag.

JEWISH RELIEF FUND—A WORTHY EXAMPLE.

Dear Brother Denney, —A letter is to hand from Canada, in which my beloved correspondent says, "Please find Bank Draft for Ten Pounds (£10) to be used at your discretion. This is in accordance with our general practise for the last twenty years of periodically sending a contribution from our Poor Fund to bro. C. C. Walker, but now discontinued for obvious reasons. —H.W.S. (B.)".

As all the ecclesias with which I am acquainted are (like the "B" Ecclesia), able to support their own poor, I have handed the Ten Pounds to bro. Bellamy, the Treasurer of the Fund for Poor Distressed Jews, and such will be included in his next remittance and Balance Sheet.

Faithfully your brother,

FRANK G. JANNAWAY.

* * *

APPRECIATIVE COMMENTS.

120 West Wilson Avenue,
Glendale,
California,
March 7th, 1926.

Dear Brother Dowling,

Greeting in the "One Faith". I am glad to see that you have accepted the post of American editor of the Berean Christadelphian. Being thoroughly conversant with the Truth's affairs on this side of the Atlantic, you will be able in your new sphere, to render valuable service in maintaining the Truth as we have received it; without compromise of any kind whatever.

In present circumstances it is very desirable that the faithful ecclesias in America and Canada should thus be directly represented on the staff of the Magazine. What with Bellism and Stricklerism on the one hand, and an increasing tendency to pander to the conceits of science, falsely so-called, on the other, there is more need than ever for robust and positive teaching concerning both doctrine and practice.

I have read your Editorial with great interest and specially appreciate your feeling reference to our beloved brother, R. Roberts. For many years, I sat at his feet and heard his words, and the experience has been an inspiration to me in all my subsequent life in the Truth.

He was an extraordinarily versatile man. Sweet and amiable in the social circle, but of inflexible purpose in jealously guarding the flock, which he fed so faithfully.

His gift of detecting the reasonings of the flesh, however plausibly set forth, was almost uncanny. He was a prince in Israel, and we shall never look upon his like again in this life.

Let us hold fast that which has been committed to our trust.

Hoping for the glorious appearing of the great God and our Saviour Jesus Christ, and with sincere love and best wishes.

I remain, Your brother in hope of Life Eternal,

A. WARRENDER.

* * *

FROM UKRAINE.

Tchernigov,
Ukraine,
March 12th, 1926.

MY VERY DEAR FRIEND AND BROTHER,

Just now I have received your long and heartening letter, to which I quickly reply. Next Sunday we intend, after the Memorial Feast to give a public Lecture concerning the faith of the

Christadelphians. Every Tuesday, Thursday and Sunday, now, we have a meeting for prayer together. It is unfortunate that we have no hymns. One hymn we have, which brother sent to us, thanks to him, but more we have not. If you have free time, perhaps you would translate some hymns for us, which we might sing at the Breaking of Bread. We need them greatly.

The local Priest (not mine personally, oh no!), is a young man, and often visits our evening meetings and disputes with us . . . He does not now defend his doctrines so furiously, and often I now hear words not customary for him, "Possibly", "It may be", "Perhaps you can prove that", etc. O, how happy I should be if I should succeed in converting him! Then a great reward would be mine (James 5: 20). If I were not a simple countryman, but a more educated man (though I have finished the "middle-school"), and also, if I were more competent with the Bible, then I could hope sufficiently easy to be able to do that, but now it is a very difficult labour. However, I somehow deeply believe that I shall succeed in that for the truth is on my side. And besides, God being with me, I am not alone. Then, dear brother, being unable to reply to all his questions, I hereunder write to you his questions, and beg you, if you have the time and patience, to reply, so that I can prove to the Priest that he errs.

Kindly give to brother----- and to sister----- our most heartfelt salutations and thanks. May God bless them. All the faithful here salute you in reciprocation, and ask the grace of God on you and on your brethren and sisters. Say to them that we are now the happiest men in the world; God bless you!

Now comes my friend for the evening reading of the Bible, so I rapidly finish my letter. I can never forget the gift of----- he gave me a beautiful, even a luxurious edition of the Bible), that Bible I always carry in the pocket.

Now, dear brother, and dear unknown brethren and sisters, may God bless you all! Grace, peace, and the compassion of God, the Father, and our Saviour Jesus Christ be with you, and with all you faithful ones eternally!

Your distant-near companion in the Faith,

V. DUBROVSKI.

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.

All such Intelligence should be sent to Bro. Denney, at 47 Birchington Road, Crouch End, London, N.8, no later than the 25th of each month for the following month's issue

* * *

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

All such must be sent in the first instance to Bro. B.J. Dowling by the 10th of each month for publication the following month. Address to him at: 76 Florence Road, Worcester, Mass., U.S.A.

BEDFORD. —Alexandra Hall, 44 Harpur Street. Sundays: Breaking of Bread 11 am., Lecture 6.30 p.m. We have now opened our new meeting room, and have had a few interested friends attending the lectures, and hope for more when our new address is better known. We had the pleasure of a visit from

bro. and sis. Crawley, of Luton, on February 28th, and were refreshed by the stirring and comforting exhortation given by bro. Crawley at the Breaking of Bread; who also gave the lecture in the evening, the subject being, "How Paradise was lost, and how it will be re-gained." We are always pleased to welcome those in fellowship who may be visiting Bedford. —W. H. COTTON, Rec. Bro.

DUDLEY (Scotts Green). —Christadelphian Hall. Breaking of Bread Sunday 11 a.m.; Lecture 6.30 p.m. Bible Class, Wednesdays at 7.30 p.m. We are pleased to welcome into our fellowship, bro. and sis. Sam. Nicklin and bro. and sis. Tom Hughes, who, having read the evidence of our present stand for faithfulness, and having expressed agreement therewith, have withdrawn their fellowship from Dudley, Holloway Hall Meeting, and all in fellowship with them. We trust that they will continue to show themselves workmen who need not be ashamed, rightly dividing the Word of Truth. Faithfully your bro. in Jesus, FRED H. JAKEMAN, Rec. Bro.

GLASGOW. —Shettleston Meeting Place, 320 West Muir St. Breaking of Bread {Alternate} Sundays, 11 a.m. and 3 p.m. Will visitors please note, and intimate when they are likely to come. We were cheered by the company of bro. Murton, of Ilford, on February 28th, whom we welcomed to the table of the Lord. —G. E. LAISTER, Rec. Bro.

IPSWICH. —Public Hall (Arcade Street Entrance). Sundays: M.I.C. 10.15 a.m.; Breaking of Bread 11 a.m.; Lecture 6.30 p.m. We have pleasure in reporting that Miss Mabel Hayward, eldest daughter of bro. and sis. Hayward, was baptized into Christ on Sunday, March 7th (at Ilford). The duties were kindly undertaken by the Ilford Ecclesia on our behalf. We trust that she will attain to life in the Kingdom of God. — S. C. SIMPSON, Rec. Bro.

BIRMINGHAM (John Bright Street). —Edmund Street, Shakespeare Rooms. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 pm.; School 2 45 p.m.; Supplementary Breaking of Bread at 5.30 p.m., these are held every alternate Sunday conjointly. Tuesday: Bible Class at 8 p.m. We understand that a report is being circulated in Melbourne to the effect that "bro. Viner Hall, if not already alone will soon be alone because those who stood with him have returned to the Temperance Hall". This report is misleading and false. True a number of brethren and sisters who originally stood with bro. Hall have gone back to the Temperance Hall (whose return has been duly published in the Berean Christadelphian), but it is not true that bro. Hall will soon be alone. If some have gone back others have joined us, so that we still number over forty brethren and sisters, and what is more we are stronger and more united than ever before by reason of the recent secessions and withdrawals. Not that we place any reliance in numbers. Numbers are nothing in the sight of God. The cause of Christ was in no way affected by the fact that many of his disciples "walked no more with him". No, nor when "all forsook him and fled". —C. H. NORRIS, 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. We are pleased to report the following baptisms: December 20th, 1925, Mrs. Ellen Weaver (formerly neutral); January 31st, Mr. Francis Wm. Brooks; February 7th, Mr. Reginald Wm. Hooper; February 28th, Miss Eva Marianne Potier (daughter of our sis. Potier); March 14th, Miss Alary Qwenllian Jenkins, formerly Church of England. We also add to our number, and are pleased to welcome, by removal, sis. C. M. A. Swain, from Ipswich, and by re-fellowship sis. AT. Heritage, from Brixton. We are sorry to record our withdrawal from sis. Ann Maria Sackett because of her long absence from the table. Sis. Bessie Olden and sis. Annie Warwick sailed for Canada on March 6th; we wish them God speed. We regret to have to record the death of our sis. Gabrielle Jeanne Pierron, of Paris. Our sister came to England about twelve months ago to be immersed. She was not in good health then, and has suffered greatly since. Her circumstances were very trying her family being opposed to the Truth, and there was no one in our fellowship that she could meet with. Her probation has been short and troubled, but she remained firm until the end. She died on December 30th last, and was buried in the Pere-La Chaise Cemetery on January 2nd. We have also to record the death of our sis. (Mrs.) Eliza Head, on February 18th, she

having survived the allotted span by ten years, was laid to rest by bro. F. G. Jannaway in Norwood Cemetery on February 23rd, in the presence of a goodly number of brethren and sisters and friends. — F. J. BUTTON, Assistant Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., Lecture 6 p.m., Sunday School 2AS p.m. Thursdays, Bible Class 8 p.m. We are happy to report that we have had the pleasure of immersing Miss Ethel Moorhead (Wesleyan) sister to our bro. T. A. S. Moorhead on Sunday, March 21st. Our new sister, however, will find it more convenient to be a member of the Clapham ecclesia seeing that her work lies in London, we therefore commend her to their fellowship praying that she may so walk that she may receive the "crown of life". Our lectures are being well attended by the stranger and we thank those brethren who assist us in this work of proclaiming the "good news". —GEO ELLIS, 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. On Sunday, March 14th, we had the pleasure of the company of our sis. Bogan, of Clapham, who was in the town on a sorrowful occasion, that of burying her husband, although not in the Truth we sympathize with her in her sorrow. I am sorry to say, that I omitted from last month's intelligence to record that on the occasion of bro. Jakeman's visit, on February 14th, he was accompanied by bro. Richards, of the Great Bridge Ecclesia. Although only a few in number with God's goodness and mercy, we still keep the light burning in this place, and welcome all who may be passing this way. —D. M. WILLIAMS, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread 10.45 a.m.; Lecture 6.30 p.m. Wednesday 7.30 p.m., 140 Werneth Hall Road. During the month we have had an application for fellowship from sis. Ideson, of Chatburn, formerly (some years ago) in fellowship with the Keighley ecclesia. After a satisfactory interview she was received by us in fellowship on Sunday, March 21st. Chatburn is about forty-five miles distant from here and so we commend her to the sisters at Accrington with whom she will meet as often as possible. We have had the help of the following brethren during February and March: —J. Winstanley, Pemberton, and W. J. Elston, Nottingham, to whom we are extremely thankful. —A. GEATLEY, Rec. Bro.

PEMBERTON, (nr. Wigan). —Orrell Gardens, Orrell Post. Sundays: School 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays 7 p.m. We rejoice to report further progress in the work of the Truth, the following have withdrawn from the Wigan Ecclesia (T.H. fellowship): bro. J. Colton, sis. Lily Fisher, sis. Lily Colton, and sis. Margaret Harrison, their reasons for this action is the toleration of false doctrine. They are in full agreement with our position. We welcome them into our fellowship. —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Temperance Hall, Millbay Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Bible Class, Thursday at 8.15 p.m. We are pleased to report the baptism of Mrs. E. L. Hodge, on March 17th, we rejoice with her in the great and glorious prospect the Truth holds out, with the joys of the Kingdom and an everlasting inheritance of all things. May we all run worthily and at the last receive our Lord's approval. We have been cheered by the visits of sis. Cockcroft and sis. May Cockcroft of the Oldham Ecclesia. The help of any lecturing brethren passing this way would be much appreciated. —JOHN HODGE, Rec. Bro.

ST. ALBANS. —George Hall, George Street (Near Clock Tower). Sundays: Breaking of Bread 11 am; Lecture 6.30 p.m. We are happy to report that at last we have obtained a suitable meeting place. Will visiting brethren and sisters kindly note change of address; also times of meetings. Our number has now diminished to eight, having lost by removal sis. Kelly to Brockenhurst, where she will be in isolation, also sis. Milroy to Guildford. We propose, if the Lord will, to hold our Tea and Fraternal Meeting at the old Meeting Place, Adult School, Stanhope Road, on Saturday, May 8th, when we shall be glad to have the company of as many brethren and sisters from other ecclesias as possible. Full programmes will be distributed later. We take this opportunity of thanking the brethren and sisters who have assisted us in the furnishing of our new meeting place, and also those who have assisted us

in the proclamation of the Truth. We trust our united labours in the new soil may bring forth fruit to the Glory to God. — W. GOODWIN, Rec. Bro.

SHREWSBURY. —Working Men's Hall. Sundays: Breaking of Bread 3.30 p.m. We find much pleasure in reporting that there has been every reason for encouragement at the attendance of strangers at the lectures we are holding this month (March). There have been 11, 15 and 14 respectively at the first three lectures, and they have given the several speakers an attentive hearing. Our heartfelt thanks are due to the brethren and sisters who have so willingly come to our aid, and we humbly pray that our Heavenly Father will bless our united efforts. To the few of us in Shrewsbury, it has been a time of refreshing from the Lord. We have been strengthened and built up in our most holy faith, and our joy increased by happy association with our visiting brethren and sisters. We are glad to announce that it has been made possible for us to carry on the work for a little while longer, if the Lord will, and we propose to arrange a Lecture on the last Sunday in each month. I need hardly say that we should welcome any assistance. — H. G. SAXBY, Rec. Bro.

SOUTHSEA. —10 Wilton Terrace, Mormion Road. Sundays: Breaking of Bread 6.30 p.m. Thursday: Bible Class 8.0 p m. Since the last report from this ecclesia (published in a condensed form in December, 1925, Berean Christadelphian), I am sorry to report that we have lost the company of our beloved brother Harold Leal, who has removed to London, and who is now meeting with the Clapham Ecclesia, to whom we heartily commend him. Although our numbers have thus once again been decreased, we still continue to hold our meetings at the above address. But owing to the peculiar position in which the members of this ecclesia are, at present, placed, will brethren or sisters (in Fellowship) kindly notify me at the address above of their intention of being present. —A. G. CORDER, Rec. Bro.

CANADA.

BRANTFORD (Ont.). —C.O.F. Hall, 136 Dalhousie Street. Sunday: Breaking of Bread 10.30 a.m., Sunday School 3.0 p.m., Lecture 7.0 p.m. We are pleased to announce the baptism of sis. Shuker, on November 11th, last, and sis. Florence Styles and bro. Herbert Styles, on February 19th. Further, the return of six members of the South Brantford Ecclesia. —H. W. STYLES, Rec. Bro., 117 Victoria Street.

TORONTO, (Ont.). —Don Hall, 957 Broadview Avenue. Sundays: School and M.I.C. at 10 am.; Breaking of Bread 11 a.m. Wednesdays: 8 p.m. We regret to announce that our sis. Comins fell asleep on Christmas morning, and was buried in the Norway Cemetery on December 29th, 1925, the writer doing what was necessary at the funeral. While we regret losing her company, we rejoice to know that she died in a full assurance of hope. Since our last report, sis. Beasley, sen., had the misfortune to break her left arm at the wrist, however it was properly set and is healing nicely. Sis. Linton has been in poor health lately which necessitated her spending a few weeks in the hospital. She has returned home and we trust will have better health. Bro. MacDonald has been very ill recently, but we were pleased to see him back in our midst again, and trust he will continue to improve. Bro. Maynard recently underwent an operation and is now well on the road to recovery. We are very pleased to announce that Mr. Lancely MacCharles was baptized on March 10th into the sin-covering name of the Lord Jesus. Our best wishes go out to our brother, and we trust that he will continue steadfast in the faith, waiting with us for the coming of the Lord. We are also very pleased to have bro. and sis. H. Newnham back with us again, having arrived at a firm conviction that we are right in the stand we have taken against the teaching of bro. A. D. Strickler. Our Annual Sunday School entertainment and prize giving was held on January 7th. A pleasant evening was spent in songs and recitations by the children who in turn were treated to a lantern lecture on the life of Paul. Our Sunday School is making good progress under the guidance of bro. Beasley. It is a noble work in which all brethren and sisters should be interested. We were very pleased to see bro. Dowling take up the work of bro. Jannaway, and will be only too pleased to give him our support. Our visitors have been sis. Maude Barber, of Guelph; bro. E. Cope, sis. Lilian Cope, and bro. and sis. Drywood, of Hamilton; sis. Stunden, of

London; bro. Baines, of Montreal; and bro. Toole, of Mount Albert. We have also been assisted by bro. Briggs, of Tottenham, Ont., who gave us good sound words of exhortation. Our earnest prayer is that this magazine will continue to be a trumpet of no uncertain sound, speaking forth words of truth and righteousness. —GEO. A. GIBSON, Rec. Bro., 106 Wolverleigh Boulevard.

HAMILTON, (Ont.). —I.O.O.F. Temple, 41 Gore Street. Sundays: School 9.45 a.m, M.I.C. 10 a.m., Breaking of Bread 11 a.m; Lecture, 7 p.m. Wednesday: Bible Class 8 p.m. On January 1st we held our Fraternal Gathering at the above address. A large number of brethren and sisters from various parts were with us: —Montreal, Toronto, London, Brantford, Buffalo (N.Y.), Guelph (Ont), etc. The speakers were bro. Barlow, of Buffalo (N.Y.), bro. G. Gibson, of Toronto, and bro. D. Gwalchmai, of London (Ont.). The subjects chosen were: "Watch ye stand fast in the Faith, Quit you like men be strong" (1 Corinthians 16: 13), "Lest coming suddenly he find you sleeping;" and "What I say unto you I say unto all, Watch" (Mark 13: 30). The Scriptural force and bearing of these injunctions were well pictured, giving us not only the Spirit's admonition but comfort also. In the evening our Sunday School scholars rendered a Scriptural programme of singing and recitation, added to which was a number of lantern views from the Zionist Institution, Montreal, showing recent developments in the Land. We concluded with our Annual Prize Distribution for the lessons of the past year. All together we had a day in which the things of the Kingdom and Name were prominent. For the blessings of the past year we are truly thankful to our Heavenly Father. —H. WARD, Rec. Bro.

UNITED STATES.

JASONVILLE (Ind.) —At a business meeting of the Jasonville Christadelphian Ecclesia on March 4th, 1926, we agreed that while we were unable to understand all the "constitutional quibbles of the Birmingham contentions", that we see eye to eye with those brethren who speak through the Berean Christadelphian, and we therefore, wish to cast our lot with those who contend, through that magazine, against the many corruptions of the Truth in these last days. We consider the teachings contained in the pamphlet, Out of Darkness into Light, and kindred works, to be fundamentally unsound. We believe the duties of a constable, or policeman, to be not only "incompatible with our position", but overt disobedience to the commandments of Christ. We wish to announce to the brethren, everywhere, that our faithfulness to Christ has made it necessary for us to withhold our fellowship from all those who fellowship, or advise others to fellowship, the above-named heresies. We believe that the TRUTH in its purity, was uncovered from the traditions of men, by Dr. Thomas; and we find no place for the addition or subtraction of principles, or those fatal "reservations" in the obedience to Christ's commandments. We meet every Sunday morning at the Christadelphian Hall, on South Virgil Street. Breaking of Bread. 9.45 a.m., Sunday School 11.15, lecture at 6.30 p.m. on the first Sunday night in each month. Bible Class every Wednesday evening at 6 30 p.m. Brethren who hold the truth in its purity are invited to our fellowship. Fraternally and faithfully we remain your brethren in the one hope. — AUDE PLEW, Rec. Sec, JOHN H. CRAIG, LAYMON BICKEL, Managing Brethren.

PHILADELPHIA (Pa.) —3330 North 15th Street. On December 21st, 1925, bro. Carl E. George and Sis. Helen A. Wilson, were joined in marriage. It is the wish of the little company to which they belong in fellowship, that the Blessing of our Heavenly Father may be with them, to guide and direct them during their sojourn together, and keep them firm in the One Faith and Hope, He has been pleased to reveal, and direct their minds toward. May they finally find a place in the Kingdom of His Dear Son our Saviour. We still meet in fellowship at the above address every Sunday morning. —D. C. WILSON, Rec. Bro.