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# The Berean CHRISTADELPHIAN

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

“The entrance of Thy Word giveth light; it giveth  
understanding to the simple”  
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Edited by GEO. H. DENNEY and B. J. DOWLING.

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## Notes.

W.J. —The rumoured accusation of which you speak has no foundation in fact whatever, and I should be glad if you would tell your informants so and earn my thanks.

JEWISH FUND. —We gratefully acknowledge receipt of £1 for this fund from "an old sister in Tasmania". This has been duly handed to bro. Bellamy.

GOING TO LAW. —To several correspondents we beg to say that we believe 1 Corinthians 6: 1 along with Christ's commandments in many other places, forbid any brother or sister to go to alien law for the redress of any personal wrong or grievance of any kind whatsoever. We consider that if that be submitted to and upheld there would be no trouble about the matters you raise. There is still some "hardness of heart" left in the quarter you speak of, it is evident. Let us pray for its removal. Please read the Ecclesial News from Clapham. We are happy to be in complete agreement with the resolution mentioned therein.

HELD OVER. —The following articles are in type, but held over for want of space: "Bro. C. C. Walker's Scientific Explanation;" "The Book of Proverbs;" "Answers to Correspondents."

J.G. AND ANOTHER. —Yes, there are one or two ambiguous sentences in the pamphlet by bro. P. E. White, but it is possible a line to him may relieve your fear that he would contend that apart from faith in God's purpose—the Gospel—a man could obtain eternal life as a right by merely keeping the works of the law, supposing such to be possible. Bro. White does not hold that works alone can save, no matter how perfect.

A.L. —It is human pride and the hardness of heart that Jesus speaks of that contends for going to alien law courts to get redress of personal grievances, and "release" from disabilities that are inflicted by our separateness. Let us keep separate from the world, as we are commanded and not copy its ways, and let us not, like Israel of old, hanker after the "flesh pots."

STRIKE DIFFICULTIES. —Notwithstanding strike difficulties the May number of the Magazine has been printed, but the Post Office refuse to accept parcels or any packets over a certain weight. The smaller orders are being despatched in FULL, per letter post, but in the case of large quantities a small number will be sent per letter post in advance, the remainder to follow when the Post Office will accept parcels.

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SIXPENCE.

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

#### CHAPTER 29.

Soon after his arrival at his new abode, and with as little delay as possible, the Doctor proceeded with the building of a house for the accommodation of himself and family, on the 283 acres which he had purchased. While the house was building, he lived at Naperville, a short distance from Lovegrove. On the completion of the new house, farming became the Doctor's occupation. The publication of the Apostolic Advocate was suspended, and no other publication for the time took its place. The Doctor had brought with him the printing press and office material used in the production of the Advocate, but he did not find immediate use for them. Afterwards, they came to be of considerable service, and, in fact, supplied a link in his future career. Meanwhile, he devoted himself to his farm. He hired a man to do the laborious part of the work, leaving himself at liberty to attend to any medical practice that might come in his way. Things went on well till a fall in wheat, from a dollar and a half to fifty cents per bushel, upset the Doctor's plans. This made farming by hired labour, at sixteen dollars a month and board, an unprofitable arrangement, and decided the Doctor, after a little cogitation on the subject, to farm the land on shares he providing the land, farming implements, and seed, to one who should furnish the labour and allow the Doctor half the proceeds. The partner in the concern was to have his board on condition of doing what, in that country, is called the "chores", that is, cutting wood, drawing water, and attending to the stock. The man engaged was exceedingly disagreeable, and the Doctor was beginning to regret the new arrangement, when he was relieved of the man's presence, before the year was out; by his requesting to be released from his engagement, as he had an offer from someone else, which he considered a better one. The Doctor acceding to his wish, made up his mind to do all the work on the farm himself. Having built a barn, thirty feet by forty feet, into which the produce of the year had been stowed, he thought, everything being now under cover, he should be able to get along by himself. He accordingly turned to and devoted himself to wood-cutting, water-drawing, stock-tending, ploughing, harrowing, sowing, mowing, and the general offices of farm life. These were laborious and exhausting enough for a man of the Doctor's slender organization, but, for a while, he persevered. He adopted various labour-saving expedients, some of which were amusing. One of them particularly excited the merriment of passers-by. The Dr. had found it very fatiguing to walk after the harrow, over the ploughed land, and he resolved to make some arrangement

by which he could ride and drag the harrow after him. He accordingly removed the upper frame of one of the waggons, and attached to the centre of the hind axle, a long pole, to which he harnessed the horses in front; he then passed the chain round the axle to the corner of the harrow, and having placed a cushion to the top of the axle, he took his seat, and raising his feet against the forepart of the contrivance, he drove along, and completed his work. The contrivance, though rather clumsy, and awkward-looking, relieved the Doctor of a great deal of walking, and lightened his toil. The Doctor also found mowing a great demand upon his strength, and only managed to get through it by resting at the end of every seventh row, lying at the end, under the shadow of a haycock, until sufficiently rested to renew his labour. By this slow process, he was enabled to cut fourteen tons of hay, which he housed in the barn. In addition to these labours, he had to take care of a Durham bull, live horses, two colts, and half-a-dozen hogs, and to milk two cows night and mornings. He had never milked cows before, and he found the process exceedingly disagreeable. One of the cows was a kicking animal, a propensity which, the Doctor thought, was doubtless aggravated by his awkward mode of performing the dairy-maid's office. He always found it necessary to tie the hind legs of this animal before beginning lacteal operations, so as to escape being knocked down if the cow should attempt any pranks.

Six months of this sort of work brought the Doctor to the conclusion that, though gentleman farming might be very fine, the real work of farming for a livelihood was an abomination. It can hardly be conceived that, with such onerous duties, and in the absence of all help (his wife being unable, from sickness, to give him any assistance, and his daughter being too young), the Doctor had any time for literary pursuits. By way of recreation, Sundays, he used to visit the neighbourhood, four or five miles round, and speak on the subject of what he considered Christianity; but these labours were attended with little present result.

In due season, the severe weather of the north-west arrived in all its rigours, and the Doctor resolved to leave the farm, and to engage someone to live on the land, allowing him the reaping of the crops, and the use of the house and ground, for his trouble in looking after things in the Doctor's absence, till he should succeed in selling the whole concern. This determination being known at St. Charles, a town twenty-five miles up the Fox River, where it was desired to establish a weekly paper, to advocate the town and neighbourhood as an eligible location for emigrants, and to supply a medium for the circulation of advertisements and general news, the Doctor was invited to settle there, and to set up his press and open a printing office. Having accepted the invitation, he set out for St. Charles on Christmas Day, 1841, the country being all under snow. He parted with his wife and daughter, in a sledge drawn by a pair of horses. When they had got about a mile from home, the vehicle broke down in the midst of the prairie, and they would have been in an uncomfortable plight, but for the neighbourly offices of a settler, who brought them another sledge, and conveyed them to his house, where they remained till their own was repaired. In a day or two they arrived at St. Charles, and made preparations for commencing their new operations. Before the first number of the projected paper was issued, however, the building in which the Doctor had opened his office, and in which were his books and medicines, as well as printing materials, caught fire and was burnt to the ground. Intelligence of the conflagration was brought to him at three o'clock in the morning. The messenger who roused him told him the place was destroyed with its entire contents, and wished him to come to the spot at once. The Doctor told him that if everything was destroyed, he could do no good by coming out at that hour in the morning, and he went to bed again. When it was light, he got up, and went to the place and found it a heap of ruins. The Presbyterians rejoiced at the calamity, for they had been greatly disturbed by the Doctor's anti-sectarian notions. They said it was a judgment from heaven upon him for his infidel sentiments. The difficulty, however, was soon got over, by the principal proprietor of the town offering him a loan for the purchase of another office, which he accepted to the amount of 340 dollars, with which a new office was purchased at the town of Henepin, on the Illinois River. Here the Doctor commenced the publication of the weekly newspaper already referred to.

About this time, a Dr. Rivers, residing in the town, invited him to become President and Lecturer on Chemistry in an institution called the Franklin Medical College, which was chartered by the State of Illinois. This appointment the Doctor accepted. Dr. Richards was Lecturer on Anatomy



and Surgery, and provided bodies for dissection through the enterprise of his pupils. On one occasion, a body was missed from a neighbouring cemetery, and suspicion was at once fixed upon the College students. The incident provided quite a sensation. The Doctor in his capacity of purveyor of news, reported the circumstance in his paper, and strove to allay the excitement by remarking upon the necessity of dissection to the qualifications of surgeons, and the groundlessness of the alarm which prevailed. This was construed as identifying the paper and its Editor with the sacrilege (as it was called) which had been committed, and the Doctor became exceedingly unpopular. The excitement, however, died away, and the matter was forgotten. Some years afterwards however, in the same town (after the Doctor left it), on the occasion of a similar case, a mob attacked the residence of Dr. Richards, and fired into his house, wounding himself in the shoulder, and killing one of his pupils.

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(To be continued)

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ENDURING TO THE END. —"There can be no cessation in the controversy with error till the warfare is accomplished. It would be pleasant to abandon it and live in peace with those who corrupt the way of the Lord: but a man so acting could not at the end of his career, say what Paul said, 'I have fought a good fight.'"—ROBERT ROBERTS.

THE EDENIC SENTENCE. —"Do you mean to hold that the Edenic Sentence of death was not removed in the death of Christ? If it was not, how can we be saved? If it was, how could it be removed if it was not there? Reconsider the matter and throw aside the veil of Renunciationist manufacture". — ROBERT ROBERTS.

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## Editorial.

### THE HISTORY OF THE GIRDLE.

The girdle throughout all human history has been a useful article of apparel. Its uses have been to give strength to the body for exertions beyond the ordinary, and to also give a sense of help and security. Runners and other athletes have found it useful. Whether wearing robes or the now more common tubular garments for the lower parts of the body and the legs, a girdle or belt has been a support and a stay.

Much ornamentation has been given to the girdle, and some museums possess old belts of most beautiful decoration and finish. In our own time many fine examples have been produced both for male and female wear. Until the looser robes of the present mode prevailed for ladies attire we were accustomed to see widespread use of beautiful belts and girdles.

But the symbolism belonging to the girdle is of more interest to the readers of this magazine. Here we have a fascinating subject. Without touching upon its use in Greek Story and Legend, we may recall that in the Rome of the days of the Emperors a man who did not have a girdle was looked upon as lazy and good for nothing. Again the Roman maid wore a girdle to distinguish her from a matron, who wore loose robes. It was then the symbol of her virginity and was made of beautifully woven white wool. The unknitting of this girdle by the bridegroom was an important part of the wedding ceremony. One proverb associates itself with the belt, "If he be angry he knows how to turn his girdle", thus putting the buckle at the back in preparation to fight either in war or anger.

France, loving symbolism, confers l'ordre de chevalier by means of a white leather girdle: an emblem of purity of life.

In England's feudal days, the quality of the girdle was determined by rank to some extent. While women of any rank could wear the richest and most elaborate they could afford, with men, knights only could wear gold and silver girdles or those who had fairly large incomes. The poor were not allowed anything better than leather or fustian.

But when we turn to the Scripture we have some beautiful illustrations of symbolism in this connection. Here is a delightful passage: Isaiah 11: 5, speaking of Jesus in the day of his glory says: "Righteousness shall be the girdle of his loins and faithfulness the girdle of his reins". White and gold—righteousness and faithfulness. In Revelation 1: 13, the same idea is carried forward by the self-same Spirit through John: "Girt about the paps with a golden girdle".

Paul in describing the equipment of the good soldier of Jesus Christ in Ephesians 6: 14 says: "Stand strong, having your loins about with Truth". The truth is the support and help of the believer and so he is able to hold or control his body that it may light the good light of faith.

In the Tabernacle service the priests wore girdles and the whole of the work of redemption of the Great High Priest, our Lord, is associated therewith. Exodus 28: 8, "The embroidered girdle . . . of gold, of blue, of purple; of scarlet, and line white linen". Here is the gold of a tried faith, the blue of the healing wound, the purple of royal rank, the scarlet of human flesh and blood in its sinful constitution, and lastly the whiteness of perfect righteousness. Pre-figured in the Aaronic priesthood this was fulfilled in Christ.

We may conclude with a glance at the condition of the redeemed ones in the age to come. We have this in Isaiah 5: 26: "He will lift up an ensign to the nations from far and will call unto them from the ends of the earth, and, behold, they shall come with speed swiftly. None shall be weary or stumble among them: none shall slumber nor sleep, neither shall the girdle of their loins be loosed". G.H.D.

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#### NOTES BY THE WAY.

FEET-WASHING. — The Dunkers or German Baptists appear to be quite numerous in the State of Washington, but it must be borne in mind that like the ordinary British and American Baptists and Methodists, they are much more easily made than Christadelphians; therefore, the latter class are invariably represented in both sacred and secular history as ever being in the minority.

The Dunkers, like the majority of the popular sects, experience the most enthusiasm and gratification in singing such hymns as "Safe in the arms of Jesus", while they innocently confess their total ignorance of the Gospel of Christ, the belief of which is absolutely essential, as declared by Paul, to become the power of God unto salvation.

They play fast and loose with Christ's sayings, while professing to believe on his name. Some of their errors are given a plausible appearance by the careless application of a Scriptural text, but they break down completely before an intelligent comparison with Bible truth.

One of the Dunkers' conspicuous errors is that of raising the Eastern custom of "feet-washing", to the sacred position of the ordinance of the Church as binding as that of the Lord's supper it is claimed that both events transpired at the feast of the Passover, and were then instituted as ordinances to be observed, and are therefore of equal importance.

This assertion, to say the least, is a contradiction of "the testimony", in which we are informed in the plainest terms possible, that our Saviour washed his disciples' feet at a supper made for him "before the feast of the Passover" (John 13: 1), probably in a house at Bethany (Mark 14: 3) not at Jerusalem. The minister's attention being called to these Scriptures, he appeared to be somewhat perplexed. The supper being ended, Jesus arose and began to wash the disciples' feet. After this he sat down again and knowing that the Scripture must be fulfilled, he said unto them, "One of you shall betray me". Now I tell you before it come, that when it is come to pass, ye may believe that I am he. Then one of the disciples asked him the question: Lord, who is it? Jesus answered, He it is to whom I shall give a sop, and he gave it to Judas. Then said Jesus unto him, That thou doest do quickly. Some of them thought that Jesus had said: Buy those things we have need of against the feast of the Passover (John 13: 19-29) to be held a few days later. Then Judas went out and sought the company of the chief

priests and covenanted with them to betray his Master for thirty pieces of silver, and from that time he sought opportunity to betray him. The opportunity came a few days later, for then came the day of unleavened bread—the feast, of the Passover when it must be killed—and Jesus sent Peter and John into the city of Jerusalem to prepare the Passover. And when the even was come he sat down with the twelve, and as they were eating the Passover, Jesus said unto them again, One of you shall betray me. Then they asked him the question which they had asked him before at Bethany where he washed the disciples' feet. But now in Jerusalem they put it in a little different form which was more directly personal, saying, Lord is it I? The reply of Jesus differed also in form, from the one given at the supper in Bethany, for Jesus answering said: "He that dippeth his hand with me in the dish the same shall betray me". Then said Judas, Master, is it I? Jesus replied: "Thou hast said". Then as they were eating, Jesus took the bread and wine and instituted the Lord's supper (Matthew 26: 6-30; Mark 14: 3-26; Luke 22: 1-23).

The observance of the Lord's supper is a direct command: "This do in remembrance of me", and it was instituted at the feast of the Passover. But the washing of the disciples' feet at the house in Bethany a few days "before the feast of the Passover" (John 13: 1), was simply what Christ declared it to be, "an example" to show that he, "the latchet of whose shoes" they were "not worthy to unloose", was yet so "meek and lowly" that he was ready and willing to perform for them, the most menial work pertaining to the customs of the times; teaching them thereby to be subject one to another, in honour, preferring one another, clothed with humility and ready even to wash one another's feet as occasion and conditions called for in those eastern climes (John 13: 15; Matthew 11: 29)

Under the climatic conditions prevailing in Great Britain and America which make the customs so different from those in the East it would be a needless and unwelcome intrusion on the part of those performing the work. In the New Testament it is never mentioned among the "ordinances", as is the Lord's supper, but it is once mentioned in a list of "good works", as a necessary custom of the East (1 Timothy 5: 10).

B.J.D.

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## The Leaven of the Pharisees.

A Sunday Morning Exhortation by Bro. R. Roberts.

In our day, we stand related to the same system of things in society that prevailed in another form in the days of David and Jesus. That system, as existing in their day, is reflected in the portions of Scripture read this morning. David says, "Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness." Here was a "congregation" and a generation professedly speaking righteousness and judging uprightly, and yet in reality practising the principles of wickedness, when their conduct was estimated according to the divine standard. Jesus, in the same way, said of the ruling class of his day, "Beware of the leaven of the Pharisees"; "do not according to their works: for all their works they do for to be seen of men." The Pharisees were the leaders of the people, in whose eyes they "outwardly appeared righteous." They were highly esteemed for a reputation of superior sanctity, which they laboured to preserve by long prayers and neglected toilet. Jesus said, "That which is highly esteemed among men is abomination in the sight of God." The common run of men have a difficulty in understanding this. It is because they have not learnt to see things as God sees them. Men can only acquire divine modes of thought by constant familiarity with the divine mind, as expressed in the Scriptures. This is the last thing men seek to cultivate. Consequently their views and their judgments of things are according to the natural mind and not according to God. Such men, living in the days of David or of Jesus, would have differed from them altogether in their estimate of society. They would have considered David and Jesus libelers of their contemporaries. They would have said of the people condemned that they were respectable, and worthy, and highly moral people; for were they not active, brisk, prompt, business-like and polite, attending honestly to their own business; frugal and industrious in their ways and conforming with all the religious practices of the age? They would, in fact, have imputed superior

virtue where Jesus and David declared iniquity to prevail. Whence the difference of judgment? In the difference of the rule of measurement. "Men will praise thee when thou **DOEST WELL TO THYSELF**" (Psalm 49: 18). This is the human rule. When a man succeeds in business or inherits property, and lays out a vast expenditure in his surroundings—acquiring an estate, say, and lavishing luxuries on his wife and children, he is considered an estimable person. Doing well to his wife and family, he is "doing well to himself", and men praise him. But men of the principles of David and Jesus look upon the scene from a different standpoint, and come to a different conclusion as to what they see. They recognise a higher morality than enters into the heart of the natural man to conceive. There is a higher rule of action before their minds. The natural man sees only man; the spiritual man sees God. This is the difference between them; and it is a mighty difference. It explains all the divergences and antagonisms that have raged between the seed of the serpent and the seed of the woman, in the history of the past, and the experience of the present. The natural man, knowing nothing beyond human object and human rules of action, sees his neighbour laying up treasure for himself with all harmlessness; and recognizing no obligation to be "rich towards God" (Luke 12: 21), he sees nothing wrong, and is amazed at the condemnations of Jesus. The man of the Spirit, looking on the same neighbour, says, "Well, he is alright as regards men, but how is he towards God?" A man can rob God; and this is a far worse breach of morality than robbing man. Such a breach is thought nothing of in the world; in fact it is a point of morality altogether outside their "ethics". Men can be steeped to the neck in this kind of wickedness, without incurring the smallest degree of odium. In fact the odium is incurred when the principle is recognized and carried out. "The **FIRST** and the **GREAT** commandment" has reference to our duties towards God. Consequently, the disobedience of it is the first and the most heinous crime that can be committed. It is here that the world, in its most cultured and respectable form, is guilty of wickedness so great and prevailing, as to justify the description of John: "The world lieth in wickedness". They live for themselves only and absolutely: the honour of God and the pleasure of God in the doing of those things He has commanded (and they are many) is absent from all their schemes and all their maxims.

If this is true of the educated, what is the state of the "great unwashed"? The best description of the whole situation is that which says that "the harvest of the earth is ripe: their wickedness is great". This description applies to the time in which we live for it is alleged concerning the epoch now hard upon us, when God in Christ comes forth to punish the inhabitants of the earth for their iniquity (Isaiah 36: 21), taking vengeance on them that "know not God and obey not the gospel of our Lord Jesus Christ".

The natural man, looking out upon British and American society cannot see how the description applies. He thinks the world respectable and moral. Let him learn what true righteousness is, and his difficulty will be at an end. The first principle of acceptable righteousness is the giving to God of that which we owe to Him. The first principle of natural man's morality, is the giving of that which we owe to ourselves. Herein is the difference. Judge the world by this principle, and you will come to a very different conclusion as to its state, from that to which the natural man (alias the carnal mind) comes to. The world proceeds on the assumption that it exists for its own gratification and behoof; it ignores the fact that all things were made for the divine pleasure first. The world experiences no inconvenience from this, and therefore it perseveres. The sun shines, and the seasons come and go with their laden goodness; all things go steadily forward in an even course of prosperity for such as labour to do well for themselves; therefore their hearts are hardened in evil. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil". But, as saith the same solemn voice, "though a sinner do evil a hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God . . . for God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil" (Ecclesiastes 8: 11; 12: 14). The difference between the children of God and the children of the devil, is that the children of God recognise that they are not their own, but the property of God, through Christ; and therefore live not for themselves, but for the honour of God and the comfort of all His suffering friends around; while the children of the devil regard themselves as their own, and live for no higher end than the comfort of their own souls in all the honours and luxuries which their efforts can command; for the acquisition of which no labour is considered too great, no expense too lavish, and no

occupation of time too excessive. Yet, having a keen relish for the praise of men, these respectable children of the devil, in most cases, try to keep up a character for "piety". They dearly love to be thought godly. Hence the state of things described and condemned in the portions of Scripture read. They professed regard for righteousness, and outwardly appeared righteous unto men.

This is precisely the state of things in our day. Religion is professedly the foundation upon which society is built; and most people strive after a character for religiousness. Yet, as in the days of David and Jesus, nothing is more rare than the righteousness with which God is pleased. Under the mask of piety, the world is wicked. Professedly religious, the world at heart is the very devil. The whole machinery of religion works like the rattling bones of a skeleton; and respectability is nothing more than the refined snobbery of a highly-garnished selfishness. "Everyone for himself", is their confessed motto; "God for us all", is the universal lie: for God has spoken and has declared that He hates all workers of iniquity, and that it is only a question of due time, His wrathful and utter extirpation of the whole generation of them, as at the flood and Sodom.

David refers to and prays for this time in the Psalm read: "Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Yahweh". This is a strong figure, but not so strong as the text: "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth". This is as much as to say that at present it would seem as if there was no reward for the righteous, and as if there were no God of judgment. This is precisely as it appears.

The course of righteousness appears a course of fruitless sacrifice and unrequited labour; the righteous man appears a fool for his pains; and it would seem as if there were no intelligent God at work, with eyes beholding in every place, seeing the evil and the good, discerning the thoughts and intents of the heart and arranging to cause every man at last to find according to his ways. But this is all a mere appearance. When the time arrives for God to speak and to show (unbared) the arm of His strength, these facts which at present are matters of faith, and which appear to be the flights of imagination, will shine out in blinding strength before the eyes of all nations. Then will be fulfilled the words of Malachi: "Then shall ye return and discern between the righteous and the wicked; between HIM THAT SERVETH God and him that serveth Him not". Happy then will he the man who perseveres in faith, "against hope", like Abraham, "believing in hope", denying ungodliness and worldly lusts, and living soberly, righteously, and Godly in the present world, looking for the blessed hope and the glorious appearing of the glory of the great God and our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works (Titus 2: 12-15).

The work of purifying such a people is principally conducted among the poor and the illiterate. It was a feature of the work in the days of Jesus, that "the poor had the gospel preached unto them" (Luke 7: 22). It is the declaration of an Apostle that "God hath chosen the poor of this world" (James 2: 5). The corollary of this is not left to mere inference, but is boldly expressed by Jesus himself: "How hardly shall they that have riches enter into the kingdom of heaven" (Mark 10: 23). In this arrangement, Jesus rejoiced. We find him saying in the other portion read: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and the prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight". Why has it seemed good in the sight of God to pass by the rich and the wise and the prudent, and to make choice of the poor and the "babes" in natural wisdom? There is a reason, and it is not difficult to find. Jesus gives us the clue in saying, "Except a man humble himself as a little child, he shall in no wise enter into the kingdom of God". We get another clue in these other words of the Spirit, "The fear of the Lord is the beginning of wisdom". "They that feared the Lord and have thought upon His name", is a prophetic description of those accepted before Him in the day when he "makes up His jewels"; and this is expressly defined many times to be the basis of acceptable character before Him, viz., brokenness of spirit resulting from trembling reverence of His word. The same idea is expressed in other words where we read, "Let not the wise man glory in his wisdom; let not the mighty man glory

in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he knoweth Me" (Jeremiah 9: 23).

All these things put together enable us to see why God has not made choice of the rich and the educated, "the wise and the prudent"; they think too much of themselves to be of any use to Him. His own glory is the first object in all His work; in this respect He is a "jealous God" (Joshua 24: 19). The rich and the wise of this world take all the glory to themselves. Their own honour, their own interests, are the all-absorbing law of their lives. This is an universal rule with few exceptions. You can scarcely find a rich man saying, "I am rich, but God has made me so, and in thanksgiving to Him, I hold my privileges as a stewardship, of which He will require an account at my hands. I am cultivated in mind and well-favoured in flesh; but this gives me no ground of boasting. I have come to be so through circumstances that were not in my control. I thank God for it; I honour Him; I hold all from Him. I will show my submission to Him in having compassion on those less favoured, showing mercy to the poor and having a care of my neighbour as He has commanded". Rather do the rich build their nest on the loftiest heights of pride, and cast God from their thoughts, and show no mercy to those of lower estate, whose fortune is just as little their own blame as the higher estate of the other is their credit. If the rich as such are unfit for God's purpose, how much more so are the "wise", who in the smattering acquaintance they have made with the works of God, swell with a conceit against Him which is marvellous to behold. Among the poor and the babes, God finds those who are glad to receive His goodness and praise His wisdom, and to abase themselves as the highest reason enjoins before the irresponsible prerogative of the Possessor of Heaven and Earth.

But let us not fall into a mistake on the other side. God hath chosen the poor in the world, but not because they are poor only. Millions of poor will rot for ever in the dust because they are nothing but poor—poor in purse, poor in mind, poor in intellect, poor in faith—poor in everything. If men have nothing but poverty as a ground of acceptance before God, they will be as certainly unchosen as the purse-proud, unscrupulous, God-forgetting aristocrats. There is a certain thing in which the poor to whom the gospel is preached, must be "rich" before they will be chosen as the heirs of the kingdom which God hath promised to them that love Him. James defines this thing when he calls them "the poor of this world, rich in faith"—rich, rich, RICH! God's chosen are those who are "rich in faith". Abraham is said to be their father, because the prominent example of faith in ancient times, and the holder of the promises. He was "Strong in faith", "GIVING GLORY TO GOD" (Romans 4: 20). Abraham's children will be all like him. The chosen of God, though mainly gathered from the poor, will be far from the mean, lean, spiritless, insipid, ignorant, vapid, and uninteresting class that some men imagine to be meant by the Scriptural description. Though lowly in mind towards God, and poor, as a rule, in their present condition, they will be the choicest of mankind in their intelligence, wisdom and excellence. "Filled with all wisdom", "full of good fruits", is the New Testament description of their attainments. The religion of the apostasy has obscured this point much. It has made it appear, that the great point is to have a soul saved from hell, however "wretched and miserable, and poor, and blind, and naked". In fact, the viler the wretch, the more eligible for salvation is the practical motto of the system. It is a relief to turn from such a disgusting practice to contemplate the beauty of apostolic teaching. The unprofitable will be rejected. The fruitful to and in the Spirit will alone be accepted. "Rich in faith" they will—must all be. This implies a strong conviction of the truthfulness of the truth and a pointed appreciation of all it relates to, and an unfaltering choice of all it calls men to, even to the "taking up of the cross" to follow Christ in his present humiliation in the earth. Richness of faith must go beyond mere persuasion; there must be, not only belief that God will perform what He has promised, in raising the dead, and bringing the kingdom of the world into subjection to His Son, but there must be a doing of those things that have been commanded for those who do believe. "Faith without works is dead, being alone". A man who says he believes, but lives in disobedience—either as regards things forbidden or things commanded—is of the class whom Paul condemns as those "who profess that they know God, but in works deny Him." Christ can be denied in more ways than one. You deny him, of course, if you say he was an impostor; you deny him also if, believing in him, you are ashamed to confess him for fear of ridicule; but you deny him in the worst way of all if, believing in him and professing your belief, you live as if you believed in him not at all. Such is the man who says he believes the world is passing away and Christ is coming, to whom we shall have to give an

account, and that the kingdom of God will be our possession if he approves of us; but who bestows his whole energy in thoughts or labour to the building-up of his own temporal well-being in the present evil world. Such a man had need listen to the exhortation of James: "Be ye doers of the Word and not hearers only, deceiving your own selves". Many will find at last that they have been deceiving themselves in their hopes of acceptance. Christ wants friends—men with hearts at his disposal, men given over to him—men with whom he is the governing idea, the star of their course, the mainspring of their movements, the inspiration of their life. He will have no use for the opinionists, theorists, and doctrinaires. Hair-splitting definitionists and worldly schemers will be equally unfit for the great work, and the great society to be inaugurated at his second appearing. That work and that time will be for men only in whom he dwells by faith, and whose hearts, constrained by his enlightened love, impel them to a whole-souled attachment to his service at a time when all seek their own, and not the things that are Jesus Christ's.

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## Sixth Visit to the Holy Land.

BY F. G. JANNAWAY.

(Continued from page 138).

### VIA DOLOROSA AND STATIONS OF THE CROSS.

The Via Dolorosa (or Street of Pain) shares with the Temple Area the honour of being somewhere within the walls of Jerusalem where one can breathe freely and walk about in comfort. The former is supposed to be the route along which Jesus carried his cross from the Praetorium en route to Golgotha. In the walls along the Via are embedded marble tablets, with inscriptions denoting the various "Stations of the Cross"; they are as follows: First Station, at the Barracks, on the site of the Castle of Antonia, believed to have occupied the site of the Praetorium, Pilate's Judgment Seat. Second Station, where the Cross was laid upon Christ. Third Station, where Christ sank under the weight of the Cross. Fourth Station, where Christ was met by his mother. Fifth Station, where Simon took the Cross from Christ. Sixth Station, where one of the women (said to be "Saint Veronica"), is alleged to have wiped the sweat from off the face of Christ. Seventh Station, where Christ collapsed and fell to the ground. Eighth Station, where Christ addressed the mourning women, exhorting them not to weep for him, but for themselves. Ninth Station, where Christ is said to have again collapsed. Tenth, Eleventh, Twelfth, and Thirteenth Stations, are denoted in the Golgotha Chapels inside the Church of the Holy Sepulchre; while the Fourteenth Station is within the Holy Sepulchre itself.

There was much to interest us as we journeyed from "Station" to "Station"; for instance, close by the Second Station there is what is called the "Ecce Homo" Arch—an ancient Roman Triumphal Arch, and which is reputed to be where Pilate exclaimed, "Behold the man". Here, too, have been unearthed the remains of the old Roman pavement, in all probability the "Gabbatha" (or Pavement) where Pontius Pilate sat in the "Judgment Seat", called the "Praetorium", or Pilate's Judgment Hall (John 19: 13). Also pointed out were the supposed remains of the Castle of Antonio referred to by Josephus (Book VI). Likewise a column (in the Chapel of Scourging) to which column Christ is said to have been roped when he was scourged. Many of these things may have been so; we know not why they may not be; but we begin to doubt when these shaven-crowned clerical guides showed us a stone with an impression which they asserted was made by the hand of Christ, which he put forth when stumbling under the weight of the Cross! And we became more doubtful, if possible, when, at the "house of Veronica", they showed us "the very handkerchief" used by Saint Veronica "to wipe the sweat from the brow of the Lord"! The nun in charge, even wanted us to believe the imprint of the Lord's face was to be seen on the handkerchief.

## THE TEMPLE AREA.

The Temple Area occupies about one-sixth of the entire city of "Jerusalem within the walls". Its boundary, on the east, is the wall overlooking the Valley of Jehoshaphat; on the south, by the wall overlooking the juncture of the Valleys of Jehoshaphat and Hinnom (Gehenna); the first affording a fine view of the Mount of Olives, and the latter an equally fine view of the Mount of Offence and the Village of Siloam. On the west, the Temple Area is bounded by the Jewish and Moslem Quarters, and on the north, by the Moslem Quarters. There are ten gates or entrances to the Temple Area, seven being on the west, and three on the north. There does not appear to be any reason for doubting the tradition that in this Area we have the Mount Moriah (referred to in Genesis 22: 1-4) to which Abraham was commanded to go and offer up his son Isaac, as a trial of his faith in God. Neither does there seem any reason for doubting that here was the threshing-floor of Araunah, where the destroying angel stood after the numbering of the Children of Israel by David (2 Samuel 24: 16-25). And it seems equally certain that here was erected the Temple of Solomon.

This Temple Area—also known as the Harem esh Sherif (The Noble Sanctuary)—is surrounded by a wall about 1,600 feet long on the east, about 1,550 feet on the west, about 1,050 feet on the north, and about 930 feet on the south.

The most notable and attractive erection in this enclosure is of course the "Dome of the Rock", popularly known as the Mosque of Omar (but which competent authorities declare to be the El-Aksa Mosque, a short distance away, adjoining the southern wall). The Dome of the Rock is octagonal in shape and stands on a ten-foot elevation. Each of its eight sides is 68 feet long. It has four entrances, each facing a point of the compass, north, south, east, and west. The exterior is richly ornamented with porcelain tiles, upon which are inscribed passages from the Koran, in Arabic. There are more than fifty beautiful stained glass windows. The Dome is about 100 feet high, and has a diameter of 66 feet. The floor is made of marble mosaics. An aisle runs round the inside of the wall of the building and is formed by eight immense piers, between each of which there are two columns, all composed of rare material brought from other edifices. Between this outer aisle and the "Rock" is another aisle, cut off from the "Rock" by a similar series of piers and columns of expensive marble and other rare material. Connected with these piers and columns is an elaborate wrought iron screen, which affords a protection for the sacred "Rock" within. The actual "Rock" measures 58 feet long, by 44 feet wide, and rises about 4 feet 6 inches above the surrounding mosaic pavement. In about the centre of the "Rock" is a circular hole, through which the blood of the Mosaic sacrifices is alleged to have flowed. There is also to be seen an indented imprint which is claimed to have been made by the hand of the angel Gabriel in preventing the "Rock" following Mahomet when he ascended to heaven on his favourite horse, El Burak! The latter is but a sample of the legendary tales retailed to the tourists and pilgrims on being conducted around this "Dome of the Rock". The Truth makes such as the writer hereof impervious to such nonsense, and similar old wives' fables.

Now a word or two concerning the adjoining Mosque that of El Aksa, which beyond all question is older than the "Dome of the Rock". It is more than probable that this is the "Mosque of Omar" treated of by Chronologists in relation to "the Abomination of Desolation spoken of by Daniel the Prophet", and particularly dealt with in How Long? (p. 70, Question 305). It is a huge building, or series of buildings; the Mosque itself being 270 feet long and 180 feet wide, to say nothing about the spacious 86 feet long Arcade and other additions.

Another "place" that particularly interested us in the Temple Area was what is known as "Solomon's Stables", a huge substructure reached by steps. It is on record that large numbers of Jews sought refuge therein at the Capture of Jerusalem by the Romans in the First Century. On the angles of the piers one can see the holes to which horses were tethered in the days when the Crusaders took possession of the city. There are in all thirteen compartments, the vaulting of which is borne by eighty-eight piers, arranged in twelve rows. The length of this subterranean place is over 270 feet, with a width of 200 feet.



By the way, I forgot to mention that the Moslems cling closely to their rights as regards the Holy Places, as they have a right so to do in view of the "Balfour Declaration" and "British Mandate". Under those edicts, or whatever we may term them the religious and other existing rights, it was expressly declared would not be interfered with, and so when one Friday I set forth to "do" the Temple Area, I was at a loss to understand why I was so pestered with Moslem officials, who shouted at me and gesticulated as only Easterns can. I thought they were tendering their services as guides or were bent on back-sheesh, and upon no less than three times in avoiding or trying to get clear of their unappreciated attention, found myself outside one of the gates to which I have referred; and it was not until the third retreat, that I remembered it was Friday, the day of the week when the Moslems are in possession, and "Gentile dogs" are excluded.

(To be continued).

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## Cloud and Sunshine.

### A Dialogue on the "Birmingham Trouble."

#### CHAPTER 4.

Bro. Wholehearted seemed particularly dignified and sober on the evening of the meeting. Nothing "put on", but a sense of calmness born of having fought a good light and been victorious; a dignity impressing one that he was fully alive to the obligations of the Truth, and a calmness that carried with it the impression that he had found those obligations in this particular case, and was determined to carry them out; withal, there was a serenity—a peace of mind passing understanding—for the depths had been fathomed, the falsities revealed, the correct perspective acquired—quite a contrast to the doubt, insincerity, restiveness and anxiety with which bro. Perplexity had been associated during the canvassing of the past week, and which was manifest on the faces of some of the brethren present.

At bro. Whole-hearted's invitation, bro. Perplexity referred to the success attending his efforts among the brethren, as evidenced by the attendance of the four brethren, and reiterating the object of the meeting, sat down.

Bro. Whole-hearted said he was pleased to welcome the brethren who had come to discuss a matter of such importance. The simple though vital issue would be considered under the following questions: —

1. —Is it necessary, in order to maintain purity of fellowship, that every brother unreservedly believes the Amended Statement of Faith (positively and negatively defined) as appended to the Birmingham (Temperance Hall) Constitution?
2. —Is it true, brethren Davis and Pearce do not believe in what is expressed in Question No. 1?
3. —Is the Temperance Hall brethren's attitude correct towards brethren Davis and Pearce in relation to Question No. 1?

Unfortunately there were some who ambiguously (and others who definitely) said things which made that Statement of Faith in regard to its definition of our belief concerning Constabulary worthless; therefore it was necessary to take a decided and firm stand in order to preserve the Truth so Scripturally expressed (positively and negatively) in that Statement of Faith and the Resolution passed by the Birmingham Temperance Hall relative to it. He hoped they would try and discuss the items dispassionately each one allowing the spirit and commands of the Master to govern him in his striving to present the righteousness of the case as it appeared from his particular viewpoint. Having read the

"Questions" which were to form the basis of their considerations, he would throw the meeting open, promising freedom of speech to every brother so long as he was relevant to the subject.

Bro. Faulty. — The "Questions" our brother presents are by no means new. They have been asked many times since 1917, and have as many times been answered. Of course the kernel of the matter is in its association with brethren Davis and Pearce, and the Temperance Hall's attitude towards them, and if this is the only matter to discuss, it can be settled at once.

Bro. Careful. —How do you propose answering it, bro. Faulty?

Bro. Faulty. —Why, bro. Davis says he accepts the Statement of Faith, and the Arranging Brethren of Temperance Hall (who have handled every point in the case) say he is doctrinally sound; that should be sufficient for all, and at once answers bro. Wholehearted's questions.

Bro. Perplexity. —But there are others who claim that he does not accept it in the sense which we have hitherto interpreted the word "accept". They see something in bro. Davis's statements and answers which they claim makes of none effect the evident intention of the framing of the Temperance Hall Resolution. Must they be ignored?

Bro. Slippry. —Rule 2 of the Constitution says, "That we accept", etc., and if its acceptance is acknowledged, I do not think we have any right to probe to such depths, and engage in hair-splitting arguments. "Accept" means "accept", so what more need be said?

Bro. Careful. —I am afraid that in this case much more need be said, for it would appear on the threshold of this discussion we have to realize that the word "accept" may be interpreted in the sense of "submitting to", or it may be interpreted in the sense of "whole-hearted belief in," whatever may be presented for acceptance.

Bro. Perplexity. — Do you mean to suggest that brethren are in our fellowship who have come into the Truth with these different ideas concerning the word "accept", resulting in confusion in the household?

Bro. Careful. —I am not in a position to say which of the interpretations existed in the mind of any brother when he came into the Truth, and I am not prepared to say which interpretation of the word is in the mind of brethren Davis and Pearce now. I am simply pointing out to brethren Faulty and Slippry the fact that the word "accept" could be so understood. Of one thing we can be certain; confusion reigns, and it is with the object of trying to understand the situation a little better that I am here tonight.

Bro. Faulty. —I refuse to believe that brethren would play with words in the way suggested by bro. Careful's dual interpretation. The situation is too grave, and the issue involved too great to permit of such trifling.

Bro Perplexity. — Such a condition in the household surely cannot be Yet the word will bear the dual interpretation. If these brethren have so used it, it can be verified by the facts at our disposal.

Bro. Whole-hearted. —Yes, it can. But before entering upon that phase of the discussion we must be agreed on the things we are expected to accept.

Bro. Slippry. — That is our basis of fellowship.

Bro. Whole-hearted. — That is true; but it would be well to quite understand what is meant by the basis of fellowship.

Bro. Faulty. —Now this is really childish. I thought we were here for serious discussion, not puerile observations.

Bro. Whole hearted. —It is not so childish as it may appear to you. When you realise that such leading brethren as the Arranging brethren of the Brixton Ecclesia upbraid bro. W. J. White of the Clapham Ecclesia (another leading brother) with his lack of discrimination between the Constitution (which is the Rules of the Ecclesia) and the Statement of Faith (which is our basis of fellowship), and immediately proceed to mis-name the Statement of Faith themselves, it is time we began to look around and see if a lot of the confusion is not due to the misnaming of that which is the basis of our fellowship. Now, bro. Faulty, what would you define to be the Statement of Faith?

Bro Faulty. —Why, of course, it is that portion of the Constitution headed "A Statement of Faith forming our Basis of Fellowship", and appearing on pages 7-12.

Bro. Whole-hearted. —And what would be bro. Slippry's conception of the Statement of Faith?

Bro. Slippry. —I think I may agree with bro. Faulty's description alright.

Bro. Whole-hearted. —You think! Do you not know?

Bro. Slippry. —We were not expected to analyse the Birmingham Constitution when we accepted the Truth, were we?

Bro. Whole-hearted. —No, indeed. But you were expected to know the First Principles of the Truth, and they are defined in the Statement of Faith.

Bro. Slippry. —Then I can say definitely that I agree with bro Faulty's description.

Bro. Careful. —But does not Rule 2 of the Constitution define specifically what we are expected to believe as the Statement of Faith? And does it not show that there is something more than that mentioned by these brethren?

Bro. Whole-hearted. —Yes. It reads: —

"That we accept AND PROFESS the doctrines and precepts of Christ as taught in the apostolic writings AND DEFINED (POSITIVELY AND NEGATIVELY) in the annexed Statement of Faith and Epitome of the Commandments of Christ."

Bro. Faulty. — That is concise enough. "The annexed Statement of Faith".

Bro. Slippry. —To put it together: "That we accept . . . the annexed Statement of Faith".

Bro. Perplexity. —If that is the correct explanation, why are "Doctrines to be Rejected" and "The commandments of Christ" there as well?

Bro. Careful. —The "Epitome of the commandments of Christ" are there evidently to enable brethren to see "at a glance" some of the commands given us to observe.

Bro. Slippry. —And as to "Doctrines to be Rejected", surely no one would put the same estimate on these that they would on the Statement of Faith?

Bro. Careful. —Rule 2 is much more decided than brethren Faulty and Slippry. Let us look at it again:

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1. —We are to accept and PROFESS the doctrines and precepts of Christ.
2. —These precepts and doctrines are taught in the apostolic writings.

3. —These doctrines and precepts are denned (positively and negatively) in the Statement of Faith.

If this means anything, it means that the doctrines and precepts of Christ, contained in the apostolic writings, are expressed in the Statement of Faith (positively) and Doctrines to be Rejected (negatively), which together form the basis of our fellowship, and must be accepted and professed by all who meet with us at the Lord's Table.

Bro. Slippry. —But, even so, on the explanation you have given, brethren Davis and Pearce accept the Statement of Faith (whatever that might be), and we ought to accept their word.

Bro. Careful. —No one, we are sure, is desirous of casting doubt on a brother's word; but when it is claimed their words convey a totally different meaning to that intended in the Statement of Faith, which forms our basis of fellowship (see cover of Birmingham Temperance Hall Constitution); and when their words will decide which of the two interpretations of the word "accept" they mean; then I think we MUST be careful how we are considering this matter. If these brethren are consistent with Rule 2 of the Constitution, they will have nothing to fear by the investigation, and we shall be only too pleased to acknowledge their soundness; but if they are not consistent with that Rule, then for the honour of the God of Israel, we must consider what steps should be taken.

Bro. Whole-hearted. —Bro. Careful has, I think, reasoned soundly, and we well go into that in due course. But, let us be unanimous, if we can, on what is to be understood as our basis of fellowship. We can say we were not immersed into the Constitution of the Birmingham Temperance Hall Ecclesia, or any other Ecclesia, for very few of us saw "Rules" until after we were immersed. And again, the "Rules" of nearly all ecclesias differ in some particular or other. But who will maintain that the Statement of Faith differs in any doctrine in any part of the world? This distinction was clearly defined by bro. A. T. Jannaway when he stated \*(and the Brixton brethren upheld the statement, # although the Temperance Hall brethren resent the description +), that —

"A Constitution is a man-made code for the regulation of important, but at the same time, non-vital, ecclesial matters. It does not take the place of the First Principles of the Truth. Directly an Ecclesia makes the First Principles subservient to a Constitution it is in a bad way".

We should, therefore, be able to see that the Statement of Faith (positively and negatively defined) apart from the Constitution, expresses certain doctrines and principles which are termed "First Principles", the sincere belief in, and application of which to his after life, is the sole duty of every brother of Christ. Therefore the necessity that every member of the household keenly perceives this important starting point, can be understood. The Constitution is quite subservient to it.

\*The Birmingham Trouble, known as "The Blue Book", p. 35.

# An Unjust Balance, pp. 19, 63

+ Final Statement, p. 40.

(To be continued).

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## The First and the Last Adam.

### A REVIEW OF A RECENT PAMPHLET.

There seems to be much difficulty occasioned in the minds of some brethren by any consideration of the nature and sacrifice of Jesus.

Illustrations of this abound from the days when bro. Edward Turney, of Nottingham, dramatically "renounced" the plain Bible truth on the matter. We are familiar now with the catch-words of the controversy in recent times such as "clean flesh". Now we get another extreme view expressed in bro. W. Mosby's pamphlet under the above heading. This time it is contended: —

"That Adam was created a creature of flesh and blood: a mortal man: of the earth, earthy " (p. 2).

"A mortal dying creature of the dust" and created so, "with all the frailties of his flesh nature. Sin in the form of sin nature was in the world before Adam disobeyed the law," of God. The evil propensities spoken of by Jesus as inherent in the heart of man we are told "were created with Adam as a creature of flesh and blood, and have been transmitted to all his children" (pp. 3 & 8).

Flying from the extreme of "clean flesh" the writer of this pamphlet has gone too far in the opposite direction, and hangs over a precipice in a most dangerous position. To contend that all men are born clean and pure or alternately that one man beside Adam was so created, i.e., Jesus, is one thing. To contend that all are born unclean including the first Adam, is quite another thing. The truth as usual lies in the centre.

Now if Adam was created subject to death, and the principle of "sin in the flesh" was infixed in Adam at his creation, then it must follow that the "carnal mind" which is said to be "enmity" with Him was created by Him!

One brother (bro. W. Rothewell, of Liverpool) very cogently writes us as below, and we heartily agree with his conclusions:

"The seriousness of such teaching will be readily seen when we realize that if Adam was created with the propensities of sin in his nature, then God is the creator of sin. The carnal mind is not subject to the law of God, neither indeed can be; surely then it must be obvious that God has not created that which is antagonistic to His will. Romans 5: 12: 'Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned'. This statement of the Apostle shows beyond cavil that 'sin entered' by one man (Adam), for 'by one man's offence death reigned by one' (verse 17). 'By one man's disobedience many were made sinners' (verse 19).

"Shall we then make God the Author of that which came through Adam's disobedience? God forbid. The principle of sin which worketh death, became infixed in the flesh of Adam by transgression.

"To say that the 'works of the flesh', murder, envy, lust, etc., were latent in Adam before his sin is to charge God with evil, and to reduce the probation of Adam to a farce. Adam was created 'very good', innocent of evil, living in communion with the Elohim who were instructing him in the law of God; he was neither mortal nor immortal, but capable of becoming either.

"If Adam was created with the propensities of sin in his members, what chaos would have resulted had he eaten of the tree of life —an immortal sinner. God banished Adam and Eve from the Garden that such a catastrophe should be avoided, but this was not done until after the transgression when such an awful thing was possible. Dr Thomas wrote in *Elpis Israel*, page 65: —

"Adam and his betrothed had a nature capable of corruption, but were not subject to death, or mortal . . . mortality was in disobedience as the wages of sin, and not a necessity. He (Adam) was capable of death; and capable of endless life'.

"We believe the Doctor expressed the truth, and cannot accept the theory promulgated that Adam was created subject to death; the punishment for disobedience was death, and to say that Adam was already subject thereto, violates the inspired word, which clearly teaches that death came into the world through transgression of God's law.

"Concerning the 'carnal mind' and 'sin in the flesh' the Doctor is very emphatic. Elpis Israel, page 64: —

“ ‘They (Adam and Eve) first beheld the light in a state of things where evil had as yet no place. They were created in the stature of a perfect man and woman'.

"But this state continued only for a time, until transgression.

" 'By the transgression of the law of God, she (Eve) had placed herself in a state of sin.' (p. 74).

“ 'When their sin was perfected the propensities, or lusts, having been inflamed, became a "law in their members", and because it was planted in their flesh by transgression it is styled the "law of sin"; and death being the wages it is also termed "the law of sin and death" ' (p. 80).

"How simple is the exposition of the Doctor, and how harmoniously does it fit in with the revealed mind of God: man created 'very good'; from which state he fell, and by transgression the law of sin and death became implanted in his nature; the carnal mind not created in the beginning, but developed through disobedience.

"How monstrous is the idea that the all-wise and beneficent Creator implanted in man the carnal mind with all its evil propensities, which 'lay dormant' until the disobedience; to charge God with such is surely an insult to His goodness and mercy. Note the paraphrase of the carnal mind (Elpis Israel, p. 81), and ask yourself if God can be deemed its Creator. The Doctor continues: —

"S u c h is the carnal mind, or thinking of the flesh; a hideous deformity, whose conception is referable to the infidelity and disobedience of our first parents; by whom "sin entered into the world and death by sin ". It is the "serpent mind", because it was through his untruthful reasonings believed, that a like mode of thinking to his was generated in the heart of Eve and her husband. The seed sown by the serpent was corruptible seed. Hence the carnal mind, or thinking of the flesh, unenlightened by the Truth, is the serpent in the flesh. It was for this reason that Jesus styled his enemies serpents, and a generation of vipers. Their actions all emanated from the serpent thinking of the flesh, which displayed a wisdom not from above, which was at once earthly, sensual, and devilish, as opposed to that which is from above, and which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partially, and without hypocrisy'.

"Again in Elpis Israel, page 113: —

"God is the author of evil, but not of sin'.

"To show the serious departure from Divine truth, we will view some statements of brother Mosby alongside the Inspired Word, and the writings of Dr. Thomas: —

Brother Mosby (p. 11):

"Sinful flesh, or that created in the beginning'.

Inspiration (Genesis 1: 31):

"And God saw everything that He had made, and behold it was very good'.

Dr. Thomas (Elpis Israel, p. 64):

"Adam and Eve first beheld the light in a state of things where evil had as yet no place'.

"The 2nd and 3rd are in complete harmony, to which the 1<sup>st</sup> is in antagonism.

Bro. Mosby (p. 9):

"Now these propensities (law of sin, p. 8), were created with Adam, as a creature of flesh and blood, and have been transmitted to all his children'.

Inspiration (Romans 5: 19):

"As by one man's disobedience many were made sinners'.

"Verse 12: 'By one man sin entered into the world, and death by sin'.

Dr Thomas (Elpis Israel, p. 80):

"When their sin was perfected; the propensities for lusts having been inflamed, became a law in their members, and because it was implanted in their flesh by transgression it is styled the law of sin'.

"The 2nd and 3rd again are in complete harmony, but the 1<sup>st</sup> is another doctrine.

"Human nature is undoubtedly unclean, and possesses the 'sin that dwelleth in us;' this is a cardinal truth, and to teach that the sin that dwelleth in us is not the result of Adam's transgression, but was infixed in his nature by the creative power of God, is to teach a falsehood which must be repudiated just as strongly as the clean flesh heresy. It is undoubtedly a case of while attempting to combat one falsehood, the writer falls into error equally as serious.

"Other doubtful statements have found their way into the pamphlet under review, e.g., The first Adam and the last Adam, page 4:

“ ‘That by this one offence death reigned by one, or continued in fulfilment of the penalty imposed on the infraction of the law 'dying thou shalt die' Was this death meant to be eternal then? Well, so far as the natural body was concerned it was, but not as regards that body of spirit nature which shall be hereafter.’

“Also page 5:

“ ‘But as dying creatures doth by birth and transgression, we may escape the condemnation to eternal death.’

What 'condemnation' is here spoken of? There has only been one condemnation to death (Genesis 3: 19). We therefore assume that the writer implies that this sentence is 'eternal death'. This idea is altogether untenable: the 'second death' will be eternal, but the sentence passed upon our first parents was simply a natural death, for if this sentence was 'eternal death' there can be no escape from it, and the grave would triumph; yea Christ himself could not have been raised from its grasp This is not the first time this falsehood has found currency in the brotherhood; it was part of the Renunciationist doctrine which bro. Roberts so manfully fought. At that time he wrote: —

“ ‘Has it ever occurred to these Renunciationists that if “eternal death,” so called, was the debt to be paid, as they say, and Jesus paid that debt, that the resurrection of Jesus was impossible? I will show . . . that our inheritance in Adam is not eternal death.’

“Bro. Mosby states (p. 5): —

“ ‘By baptism into Christ's death we may escape the condemnation to death (eternal).’

“If only by immersion we escape the condemnation to eternal then all who are unbaptised are under the grasp of the law of eternal death, therefore an unbaptised sinner cannot be brought forth to judgment because he remains under the sentence of eternal death.”

We commend to bro. Mosby that he entirely reconsiders the whole subject in the light of these considerations, and we feel sure that he will then withdraw his pamphlet. We shall be glad to hear from our readers on the matter.

G. H.D.

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### "The Earth Abideth Forever."

In the Christadelphian magazine for January, 1926, the editor has some “explanations” in reply to a correspondent, of his speculations on the future of the earth, contained in the March, 1925, number, and briefly noticed by the writer in the Berean Christadelphian for February, 1926 In deference to the speculations of "science, falsely so called", bro. Walker, in March 1925, Christadelphian, wrote as follows: —

"The possibility of the earth's collision with a heavenly body must of course be admitted, as also the very real but gradual effect of the tides in the lengthening of the day, and the consequent gradual reduction of the earth to a lifeless body as the moon apparently is; and it is not a little remarkable that the Bible in its various phrases 'forever' and 'forever and ever' does not convey of necessity the idea of mathematical infinity".

In his "explanations" this editor says: —

"As to 'a lifeless body as the moon', 'lifeless' of course in this usage is restricted as applying only to mortal men . . . The moon, though 'lifeless' (presumably) to mortals, because of the absence of an atmosphere to provide the 'breath in the nostrils', or because of an atmosphere to provide CHRDLUCMFWYP or because of the extreme tenuity thereof (and this seems to be well established), is by no means therefore 'lifeless', to immortals . . . So with regard to the earth, if it were reduced to this condition it would not trouble the immortals. . . it is 'enough for mortals to know', that the redeemed shall 'die no more'. . . All things are in flux! 'Change is our portion now!' 'Change and decay in all around I see'. No one affirms this with greater emphasis than Solomon, to whom God gave wisdom, when he is contrasting the passing generations with the relatively 'abiding' earth (Ecclesiastes 1: 4). The 'forever' of this verse 4 does not in itself connote mathematical infinity like the 'die no more' of immortals. The word is leolam, Olam, indefinite time, and is the preposition."

(Christadelphian, January, 1926, pp. 12, 13).

In opposition to the above "explanations", which cast doubt upon one of the fundamentals of the Christian faith, the writer does not hesitate to affirm that the teaching of the Bible is to the effect that the earth has an endless future before it, not as a "lifeless body", or desolate waste, as the moon is thought by astronomers to be, but as a "heavenly country" such as Abraham expected as a result of the promises made to him; an earthly paradise abiding forever, upon which would be established an order of things having permanent or everlasting foundations (Hebrews 11: 10, 16). The earth redeemed from every curse, and adorned with glory and beauty, even the desolate places thereof being made to



"blossom as the rose ", is such a place as the faithful have ever looked forward to as their inheritance; a fit abode for the "happy and glorious and endless lives" of Abraham and his children. The fact of God having promised to the righteous equality in nature with the angels that die no more, together with "an inheritance incorruptible and undefiled, and that fadeth not away" upon "the earth" (Luke 20: 36; 1 Peter 1: 4; Matthew 5: 5), is sufficient assurance for ordinary "mortals" who have faith in God's promises. It is not "enough for mortals to know that the redeemed shall die no more", as the editor of the Christadelphian affirms. God's Word distinctly leads us to expect endless life, upon an earthly paradise, and the editor of the Christadelphian should be the last person in the world to cast any doubt upon it; and in so doing he certainly exposes himself to divine displeasure.

As to the Hebrew word Olam (plural Olamim), translated "forever" and "forever and ever" in the Old Testament, like most other words, it has more than one meaning, being variously defined in Hebrew Lexicons as follows: —(1) "Time hidden, indefinite or unlimited. (2) Time everlasting without beginning, forever. (3) Eternity, everlasting duration." In the following Scriptures it is obviously intended to convey the idea of endless duration, "Will the Lord cast off forever?" (Olamim, Psalm 77: 7); Thy kingdom is an everlasting (Olamim) kingdom and thy dominion endureth throughout all generations" (Psalm 145: 13); Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength" (Olamim, Isaiah 26: 4).

When the Lord said to Abraham "all the land which thou seeest, to thee will I give it, and to thy seed forever" (olam, Genesis 13: 15), Abraham undoubtedly understood the promise to mean an endless existence in the land promised, in an age when all sinners would be cut off out of it, and it would be a "heavenly country" (Hebrews 11: 16) in which the righteous would spend their unending life of perfection and happiness (Psalm 37: 29). In Genesis 17: 13, the promise made to him is styled an "everlasting covenant" (berith olam). The covenant afterwards made with David concerning the throne of the kingdom is also called an everlasting covenant" (berith olam, 2 Samuel 23: 5). Concerning this covenant it is written, "My mercy will I keep for him forever (leolam), and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven.... My covenant will I not break, nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever (leolam), and his throne as the sun before me " (89: 27-29, 34-36). Perpetual or endless duration of the throne and kingdom to be established is obviously the meaning of this language. The God of Israel is too faithful to His promises to ever permit the earth to become a "lifeless body," after being redeemed from sin and curse and death. The thing is "unthinkable" It is further written, "His name shall endure forever (leolam) his name shall be continued as long as the sun" (Psalm 72: 17). "They that trust in the Lord shall be as mount Zion which abideth forever" (olam, Psalm 125: 1) The grass withereth, the flower fadeth, but the word of our God shall stand forever" (olam, Isaiah 40: 8)

Sometimes the word olam is found in association with another word, ad or ed, which is defined in the lexicons as meaning "perpetuity", "eternity". In Psalm 45: 6, with reference to the throne of Messiah, it is written, "Thy throne, O God (Elohim) is forever and ever" (olam va-ed), which being interpreted means for the millennial age and the endless ages beyond. Surely this should be "mathematical infinity" enough to satisfy the editor of the Christadelphian. In another Psalm we have the same words used with reference to the creative works of Israel's God, "Praise ye him sun and moon, praise him all ye stars of light. Praise him ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of Yahweh; for he commanded and they were created. He hath also established them forever and ever" (olam va-ed, Psalm 148: 3-6, etc.). How fitting that the sun, moon, and stars of the firmament, together with the wonders displayed on this terrestrial sphere, should be called upon to praise their Creator. Correct views as to the perpetual stability of these divine ordinances are necessary in order that we may entertain right and honorable conceptions of the faithfulness of Yahweh, and of the wisdom and goodness displayed in His creative and redemptive works. Perpetuity is also affirmed of the "true Israel" in Isaiah 45: 17, "But Israel shall be saved with an everlasting (olamim) salvation; ye shall not be ashamed nor confounded world without end" (olamim ad), and the reason why in relation to the earth is given in the next verse (v. 18), "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath

established it, he created in not in vain, he formed it to be inhabited; I Yahweh and no other". Thus the perpetual stability of the earth, and the everlasting continuance of redeemed Israel upon it are divinely guaranteed. In the face of such testimonies the speculations of so-called scientists to the contrary only excite the derision of "Israelites indeed".

And now concerning the perpetual fruitfulness and beauty of the earth in that endless future that is before it, let the Scriptures speak. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8: 22). "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box: together, to beautify the place of my sanctuary; and I will make the place of my feet glorious . . . Whereas thou hast been forsaken and hated so that no man went through thee. I will make thee an eternal excellency, a joy of many generations" (Isaiah 60: 13, 15). But it is needless to multiply testimonies under this head. If the reader wants more he can look them up for himself.

For the inhabitation of the present mortal population the all-wise Creator has filled the earth with every good and beautiful thing. He has provided for it a verdant covering formed of an infinite variety of herbs, shrubs, trees, plants, and flowers, of every form and hue, which diversify the landscape and delight the eye of His intelligent creatures. Also objects of a grand and magnificent description, such as ranges of mountains rising into the clouds, presenting scenes of rugged grandeur and sublimity; great rivers flowing in their courses to adorn, fructify, and refresh; expansive lakes and inland seas; fruitful fields and babbling brooks; song of birds and bloom of flowers; and over all the sun diffuses its splendour by day, and the moon and stars shed their mild radiance by night. Everything sublime and beautiful to the eye and the imagination, and pleasant "to the taste has been provided for their accommodation and comfort.

Having adorned and beautified the earth so marvelously during its subjection to the dominion of sin and death, is it conceivable that its Creator will do less for it in the ages to come, when it is inhabited by multitudes of sinless immortals; the redeemed of the Lord; the grateful, admiring, the obedient children of Yahweh? In view of His promises must we not believe that He will do much for it to beautify and adorn, and make fruitful. The idea of its ever becoming a desolate waste is preposterous. Such a conception of its future could only originate in the minds of unenlightened men, faithless of God's promises, who impose on the ignorant and credulous multitude with their guesses about the earth's future. It is distressing to find a Christadelphian editor passing on their guesses to his readers as "possibilities", and writing about the present state of "flux", "decay", and "change" as though he supposes that this condition will be perpetual.

As Christ's people view the marvels and beauties of earth, together with the splendid expanse above; the celestial vault of heaven; displaying the boundless operations of omnipotence, in the masses, magnitudes, and splendid mechanism of the universe; they are lost in admiration, and contemplate the elevating spectacle with ever increasing wonder and delight, mingled with feelings of adoration and gratitude toward Israel's God who has created and sustains them in all their perfection and glory.

Toronto, March 8th, 1926.

WM. SMALLWOOD.

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## Palestine and the Jews.

The Jewish Curier prints an editorial on the importance of Palestine as an immigrant-absorbing country. The number of Jewish immigrants into Palestine, the paper says, exceeds to-day that of the Jewish immigration into the United States, Great Britain, or South Africa. "While other countries are shutting their gates to the Jew, Palestine is opening its doors fairly widely; 3,843 new immigrants entered the country in October, the majority of whom came from Poland, although no fewer than 817 were from Russia and 232 from Roumania. The remainder came from twenty-two different countries, spread over the face of the globe. Palestine, then, has become the centre-point of Jewish immigration from all parts of the earth". After emphasising the fact that this rising volume of

immigration lays a greater burden on the Keren Hayesod, the article says that the tide of Jewish immigration into Palestine finds its way smoothed in the sphere of rural and urban colonization and sanitation. New towns arise, such as Afuleh, Acco and many others. On the whole, the article concludes, the prospects even from an economic point of view, leaving out the national factor, are highly encouraging. — Jewish World.

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"THEY SHALL SAY, SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE". —Sir Philip Hartog gave a brief survey of the present work of the University, which he had recently visited. He emphasized the great importance of the research work conducted in the Biochemical and Microbiological Institutes, both for the advancement of science in general, and for the sanitary and economic development of Palestine and the other countries of the Near East in particular. He described the research work of the Institute of Jewish Studies, which is investigating afresh the history and literature of the Jewish people in particular in its relation to Palestine. The University possessed a very valuable library of 100,000 volumes, which was well organized and equipped for the research work of the several departments. Sir Philip emphasized the great importance of the organization of societies of friends of the Jerusalem University in Europe and America, which he considered essential both for the material and the intellectual development of the University. —The Jewish Guardian.

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"JERUSALEM IS BUILDED AS A CITY WHICH IS COMPACT TOGETHER". — While not wishing to claim any such renown—or, perhaps, is it notoriety? —for our Post Office Square in Jerusalem, humble in comparison with the lordly Parisian thoroughfare, a certain glamour yet obtains that makes amends for any possible lack of international civic caste. Imagine Post Office Square for yourselves! It is the pivot of Jerusalem. Hounded by the General Post Office to the east, shops and emporia to west and south, and the blank wall of Notre Dame de France dans Jerusalem to the north, with the new Clock Tower, the converging point of a 45° angle of shops—one line foreshortened, plump in the middle on the site of the former primitive rock-garden (rocky in more senses than one), the Square is the meeting place of all the roads that are. Jaffa Road makes a brief halt in its stride from the Jaffa Gate of the Old City to Motza and points west for Jaffa; the road from Jericho, passing on its last lap the Golden Gate, Herod's Gate, Damascus Gate, and Government offices, comes directly to its terminus, before it proceeds as another road running south for the German colony, Talpioth, Solomon's Pools, Hebron, and, perhaps, Beersheba and Gaza, with a branch line en route for Bethlehem; while another thoroughfare commences its north-western run for the American colony, via time-honoured Meah Shearim, and so on to Ramallah, Nablus, the Emek and subsequently, if one desires, Haifa. This is the road to Mount Scopus, whereon are perched the Hebrew University and Government House (the former German Kaiser of Sanatorium). —The Jewish Chronicle.

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Two thousand immigrants entered Palestine during the month of March. The number of immigrants in February was 2,700, and January, 2,300. —The Jewish Chronicle

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THE PICKAXE AND THE BIBLE. —Relics of the Bible epoch and of the thousand years preceding Solomon's reign are far more numerous. The Gezer of the Bible, ancient Jericho, and other old sites have already been excavated some time ago. Old Jericho evidently stood on the site of a human settlement of primeval times, as in the vicinity of the excavations there are, on the border of the mountainous desert known as Asasel, mighty caves hidden in the rocks, in which the pre-historic beings who used to draw water at the "Elias" spring, concealed themselves. Only when they came to possess weapons for protection from beasts and men these primeval men descended to the spring and

dwelt in the open air. An idea of the extent of the dangers by which they were still threatened is given by the magnitude of the wall with which they surrounded their comparatively small city, and the remains of which were found by Sellin. Even the Bible mentions this wall as a wonderful erection. — The Jewish World.

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WHAT ARE WE? —Speaking a few days ago at Bradford on "The Jew's place in the Modern World", Rabbi Dr. Matluck, according to the Yorkshire Observer, said "The Jews were a puzzle to others and a Puzzle to themselves. Since the days of old they had been called peculiar people and there was, in fact, no category into which they fitted. Some said they were a nation, others a race; and others a religious community. Each of these descriptions could be supported by reference to history but each could be refuted by reference to the present.

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A Jerusalem correspondent writes. —"Just now a wagonload of school children passed my window. They were singing, with all the vigour of young lungs, 'Am Israel Hai'—'The Jewish People Lives'. It is Purim, and the song sounds like a challenge to Haman. 'There, you old silly, you thought you could down us. Here we are, more alive than ever, back in our own land.' There you have the spirit of a Jewish festival in Palestine. 'More alive than ever' 'Back in our own land.' The festival stirs with a vitality that is purely Palestinian. One has to live in Palestine to realize that elsewhere not all the beautiful old ceremonialism of the holy days, not all the tender family traditions they invoke, not all the pains of lovers of Zion to infuse them with the breath of life, can make of them true, spontaneous, national celebrations, because they are private Jewish affairs, celebrated indoors—at home, in the synagogue, in the community centre. Out of doors rushes the stream of the secular life that knows not Joseph. It is spring now in Palestine, and by that token we know that Passover is coming. For Passover is the climax of our springtime. The rains will be over, trees will be at their greenest, the flowers in full bloom, the blue of the Mediterranean skies showing its deep azure. Only a Palestinian spring could have produced the Song of Songs. And only in Palestine does the Passover win back its true estate as at once a celebration of the recurring promise of Nature's fertility and the birth of a people into freedom. Over there, in the Diaspora, we chanted of this 'Season of our Freedom' in lands where we were straitly bound by oppressors far more cruel than Pharaoh; or we enjoyed the picturesque Seder as a mellowed antique where there was none to make us afraid. But here, where from day to day the Jewish people is emerging into a new freedom—physical, spiritual, national—the old Haggadah becomes surcharged with new meanings, with overtones from the renaissance of the soil, of the Hebrew tongue, of the pioneer youth that has been swept here by the powers of an historical current that none understands though many explain. Passover is the focus of our Palestinian year. This one week is filled and over-filled with concerts, opera, plays, exhibits, art showings, lectures, mass meetings, tours. All of Palestine is on the move, observing, comparing, visiting. The schools close for a long vacation, and every child in Palestine enjoys some sort of a Tiyul, a walking tour that may last from an afternoon to a week, depending upon age and physical capacity. Every highroad from south to north has its files of youngsters walking behind their teachers as they 'study' Jewish history from the natural landmarks of the country. And every knapsack contains a pocket-sized Hebrew Bible, so that the trampers may follow the comments of the teachers. A far cry this from the weary afternoon inattention of our Diaspora children in their congregational schools. —New Judea.

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NOT A SUBSTITUTE. —"Jesus was a man partaking of the same nature ' as ourselves (Hebrews 2: 14). He was therefore no substitute in the orthodox sense. He was a representative. He died a man for men, as the divine law required; and, being without sin, 'it was impossible that he should be holden' of the death-bonds in which he was momentarily held (Acts 2: 24)." —(R. ROBERTS.).

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THE TERM "BROTHER." — "Yes; 'once a brother, always a brother' as regards judgment seat and responsibility to Christ, but not as regards communion with the family; this depends on steadfastness in

the faith and practice of the household. In so far as "brother" is expressive of this communion, it is out of place toward those who of the faith have made shipwreck."—R. ROBERTS, 1873.

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## From our Post Bag.

### TRADE UNIONS.

I am thankful to you to have been able to find a little space in the March Berean Christadelphian to insert my enquiry concerning "Trade Unions".

Now in order that I may not be misunderstood as to the difference I have made between "Trade Unions" and other Societies, such as "Lodges", Secret Societies, and Masters' Federations, and so forth, and etc., permit me to write you my views based on Scriptures in regard to the latter, whilst I am at a loss what to do in being a member by compulsion of the United Miner's Union of America.

Twenty years ago, and all the years following, up to the present time, my mind has been made up, that Secret Societies and the Truth have nothing at all in common with each other. Generally speaking, all societies consist of a number of persons who are united for a common interest. A Secret Society is one whose meetings are held in secret, or are concealed from those who are not members. Usually guards are placed at the doors to exclude non-members. This is not the case with the United Mine Workers of America, they have no guards at the doors, and very little kept secret and only for a while. Of course there are many different Secret Societies, having a great variety of objects. Thus we have fraternal, insurance, temperance, prohibition, patriotic, and labour societies. In addition to the prescribed rules of order some have a ritual for the guidance of the religious exercises of the Society which is not the case with the Miners' Union. Some have officers who perform religious functions, such as the reading of prayers at the opening and closing of the meetings. Nothing of the kind is practised in the miners' meetings. Some lodges have an "altar" as an article of religious furniture; in some societies the Bible is at hand as the book of the law. Nothing of the kind is to be found in the Local Union Halls of the miners. But many societies are thus religious institutions whilst the miners' union shows no indication of the kind: if anything, the opposite, merely a business proposition in what is known as bargaining between mine operators and miners with a government bureau to see to it that miner, operator and consumer will be treated more or less with justice. But in regard to the religion practiced by Secret Societies, what is it? Is it that of the Bible? Nearly every Secret Society tells its candidate for initiation that his obligation to the lodge will not in any way conflict with his duties toward his family, his country, or his religion. What then is the Truth? It is that system of teaching concerning God and His purpose in relation to man and the earth which is revealed in the Scriptures of Truth, and involves faith in the oneness of God, the covenants of promise made with Abraham and David, belief of the Gospel as proclaimed by Christ and the Apostles; baptism into Christ for the remission of past sins. Baptism, the first act of obedience, the starting point in the race for eternal life which by patient continuance in well-doing, seeking for glory, honour and immortality. The Secret Society does not enlighten its adherents upon these matters, and does enjoin upon them the obedience of faith in baptism. And yet the Secret Society has a system of religion which is false and untrue to every believer of the Truth. Therefore, to be connected with any of them is to sanction false theories and the doctrines of popular Christianity. So in 1906 when I came to a knowledge of the Truth, the matter was clear to my mind, and I severed all connections with Lodges or Secret Societies.

I would be glad for brethren to show me why and how I am to sever myself from United Mine Workers of America. It does not only concern me but many in America who are Christadelphians.

Yours in the Hope of Life when Jesus comes,

ALBERT P. RUTHEM.

P.S.—Would like this letter in the Berean Christadelphian.  
Lansing, Ohio.

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Robert Lee,  
Texas.  
March 18<sup>th</sup>, 1926.

Dear Brethren Denney and Dowling,

We are much pleased to address the Berean in this way. It will be a great help to the brethren in the U.S.A. and Canada, and as bro. F.G.J. puts it there will be less danger of the Magazine becoming man's work. Our minds are carried to the Scriptures: Where two or three are gathered in his name he is in their midst.

Yet we believe bro. Denney to be a mighty man in the Lord, who has been unflinching in upholding the Truth; also that other mighty warrior, bro. F. G. Jannaway, who has stepped aside as co-editor. This we much regret, but he can rest assured that his work liveth, and we very often rehearse the many features of his uncompromising work, especially on the Military Question.

As to bro. Dowling, we admire him for his works' sake, and being associated with him for eight days in the things of the Kingdom at one of the Texas gatherings, believe that he can do a great work in bringing together more of the Ecclesias of, U.S.A. and Canada.

There is but one Body whether there be many Ecclesias or few, and we pray the body may be made stronger by the adding of bro. Dowling to the list of Editors.

With much love to all in the One Faith, I am your brother in Israel's Hope,

JAMES GREER.

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## Ecclesial News.

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

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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 25<sup>th</sup> of each month for the following month's issue

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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 10<sup>th</sup> of each month for publication the following month. Address to him at: 76 Florence Road, Worcester, Mass., U.S.A.

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ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64 Dale Street (near Chester Square). Sunday: Breaking of Bread 11 a.m.; School 3 p.m.; Lecture 6.30 p.m. Brethren and sisters should note the address of our new room as above. This is much more commodious than the previous meeting place. Sis. Bogan, of the Clapham Ecclesia, who has come to reside in this district, will in future meet with us. We are glad of this addition to our number. We are grateful to the following brethren who have assisted us in proclaiming the truth: brethren Geatley, Butterfield, and Cockcroft jun., of the Oldham Ecclesia. —J. H. MELLOR, Rec. Bro.

BRIDGEND. —Dunraven Place (late Wyndham St.). Sunday: Breaking of Bread 11 a.m.; Eureka Class 3 p.m.; Lecture 6.30 p.m. Tuesdays: Bible Class 7.30 p.m. We have enjoyed the company of our aged bro. Winston who has stayed at Bridgend for several weeks, but has now returned to Swansea. Also bro. and sis. Ellis on several occasions since last writing; bro. Ellis constantly helps us by exhortation and lecture. On March 21st, they were accompanied by an interested blind friend, who to our delight was so advanced in her knowledge of the Truth, that we did not hesitate to examine her with a view to baptism. All were perfectly satisfied with her answers, and it was arranged to baptize her the following Sunday. Her name is Miss Rose Jones, her former faith was Church of England. On March 28th, after a preliminary meeting at bro. Webber's house, we baptized her in the River Ogmere, into the Saving Name of Jesus. A goodly number of brethren and sisters witnessed the baptism, and all were deeply impressed. Here was a new sister born to us out of water, who had never seen the light of day but the light of the glorious gospel had shone into her heart so that mentally she could see. We earnestly pray that with God's help, our sister will remain steadfast and immovable until the Sun of Righteousness shall arise with healing in his beams, so that the blind may see, the deaf may hear, and all infirmities give place to joyous glorious life that knows no ending. On Easter Monday, many of us went to Newport to take part in the Fraternal gathering. We had a real uplifting day, thoroughly enjoying the company of the brethren and sisters, and above all the addresses of brethren Viner Hall and Frank Walker. —W. WINSTON, Rec. Bro. , 43 Coity Road.

BRIGHTON. — Athenaeum Hall (Room C), 148 North Street. Sundays: Breaking of Bread 5 p.m.; Lecture 6 p. m. We have pleasure in reporting the baptism of Mrs. Burden, at Clapham, on March 13th. She has been a regular attendant at our Lectures and will now meet with us around the table of the Lord at Brighton. Lectures are continued every Sunday by Clapham brethren to whom we are grateful. We shall be pleased to welcome any in fellowship visiting Brighton. —J. A. ANSTEE, Rec. Bro.

DERBY. — Unity Hall, Room No. 9. Sundays: Breaking of Bread, 10.30 a.m., Sunday School 2.45 p.m., Lecture 6.30 p. m. Thursdays: Room 15, Eureka Class 8 p.m. The following brethren have ministered to our spiritual need and warned the few interested friends to flee from the wrath to come shortly: brethren W. J. Elston, J. B. Strawson, Nottingham; J.B. Phipps, John Bright Street; Walter Southall, Great Bridge; W.R. Laskey, G. Lowe, of this Ecclesia. We have been pleased to receive at the Table of our Lord bro. F. Grimes, Nottingham; bro. and sis. Pearce, John Bright Street. We are thankful for the faithful work of witnessing to the veracity of the Bible, and have faith the work will be blessed. —GEO. E. LOMAS, 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 am; Lecture 7 p. m. L.C.C. SANTLEV 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 have pleasure in recording the baptism of Mrs. Rose Alice Brooks, on April 28th (wife of our bro. F. W. Brooks) formerly Church of England. We also add to our number by removal, and are pleased to welcome, sis. Ethel Moorhead, from Luton, and bro. Harold Leal, from Southsea. Our losses by removal are brother and sister Piper to Ilford, sis. A. Bogan, Ashton-under-Lyne, sis. D. A. Robinson, Harrogate, and bro and sis. W. A. De Ville, Bexley Heath. Bro S J. Douglas, and sis. E. G. Goffin were united in marriage on April 17<sup>th</sup>; we assure them of the best wishes of the Ecclesia and trust they may have the blessing of God in their new relationship. We are pleased to have had the company of the following visitors: bro. and sis. Eric Clements (Leicester); bro. Cuer (Bexley Heath); sis. Kelley (St. Albans); bro. and sis. Morse (Swansea); and sis. D. Norris (Birmingham). At our Ecclesia Meeting held on April 8th, the following reaffirmation of our position was agreed to: —"That suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ, as being out of harmony with his teaching—as exemplified by precept and example (Matt. v. 39; 1 Cor. vi. 1; 1 Pet. ii. 21-23, etc.); further that we refuse to discuss the question of divorce (which is now agitating the Ecclesias) as being a thing which should not be so much as named among us 'as becometh saints' (Eph. v. 3)". With reference to a paragraph appearing in the May issue of the Christadelphian Family Journal, also a printed circular issued by bro. A. T. Jannaway, I am requested by the Presiding and Managing Brethren to intimate

that these misrepresent our Ecclesial position and wrongfully charge us with issuing an unscriptural statement. A public reply is deemed to be necessary and will be forthcoming in due course. —F. J. BUTTON, Rec. Bro.

LONDON WEST (Gunnersbury). —Ivy Hall, Wellesley Road Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays 8 p.m. It gives us great pleasure to report that Leslie John Carter who had been attending our lectures for some time has come to a knowledge of the Truth as it is in Jesus, and witnessing a good confession of the faith was immersed into the saving name of Jesus. We hope that our brother may, with us, obtain the prize of our high calling in Christ. — WM. E. EUSTACE, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., Lecture 6 p.m., Sunday School 2.45 p.m. Thursdays Bible Class 8 p.m. We are very pleased to record the baptism on April 4th of Mr. Percy Day, formerly Primitive Methodist. We are encouraged to go on hoping we may still be used by God to enlighten others who are groping in Gentile superstition and darkness. We trust our new brother will be among the chosen. On Good Friday we had an enjoyable time when brethren and sisters from Bedford, St. Albans Clapton, and Clapham were with us on the occasion of our Tea and Fraternal Gathering. We had two speakers from away, bro. R. H. Lander, of March, and bro. C. F. Clements, of Clapham, whose words were very helpful. Our sympathies are with our bro. and sis. A. H. Phillips who have lost their baby boy aged two weeks. We look forward to the time when there shall be no more death. —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. We are pleased to announce that on Easter Monday we held our Fraternal Gathering, and thanks be to our Heavenly Father, we had a most enjoyable and upbuilding time. We had words of encouragement spoken unto us, by our bro. Viner Hall, of Sutton Coldfield, and by bro. Frank Walker, of Bristol, which was much appreciated by all present, and we once more extend our thanks to them, for their assistance on that occasion, also to all the brethren and sisters who visited us, from the following places: Bridgend, Swansea, Blakeney (Nr. Gloucester), and New Tredegar; about fifty being present. We have also been pleased to welcome at the Table of our Lord, our sis. Eunice Noville, who is in isolation, but at present home on holiday. — D. M. WILLIAMS, 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. On Good Friday we held our Fraternal Gathering at our Hall. The brethren and sisters and interested friends with the scholars of the Sunday School sat down to tea, after which a musical programme was rendered by the scholars, helped by the brethren and sisters. The Sunday School prizes were distributed by bro. Brett, who made suitable comments. An evening meeting was held afterwards, presided over by bro. Brett. Addresses were delivered by brethren Hodge and Brett on the subject, "The Whole Armour of God". A most profitable and enjoyable time was spent. We are pleased to report the baptism of Miss Lily Dodd on April 15th May she run in that race worthily and receive the Master's approval at his return, and an everlasting inheritance in the Kingdom of God. —JOHN HODGE, Rec. Bro.

REDHILL. —Rees' Rooms, Warwick Road. Sundays: Breaking of Bread 11.30 a.m. ; Lecture 7 p m. We are still continuing our witness for "the Truth as it is in Jesus," though few in number. If the Lord permit we shall be holding our usual outing to the Reigate Hills on Whit Monday, May 24th, when we shall be pleased to see brethren and sisters from other Ecclesias in fellowship. —W. H. WHITING, Rec. Bro.

SUTTON COLDFIELD. —Since last writing you, we have had three lectures in our town by bro. Powell, Blackheath; bro. Harrison, Lichfield; bro. D. C Jakeman, Scotts Green, and the Word has been faithfully set forth by them. The attendance of strangers has not been large although 1,000 handbills have been distributed on each occasion, and the local paper made use of; however whether they will hear or forbear, it is our duty to preach the truth in season and out. We have been helped by the



presence of a few brethren and sisters from a distance, and have four strangers who seem likely to take further interest. We shall be glad of any visitors at the CO-OPERATIVE HALL, Sutton Coldfield, Sundays: Breaking of Bread 11 a.m. THIRD Sunday in Month this takes place at 5 p.m., the Lecture following at 6.30 p.m. —A. CHEFFINS, Rec. Bro.

SWANSEA. —Portland Bldgs, Gower Street. Sundays: Eureka Class 11 am; Breaking of Bread 6.30 p.m. Wednesdays: 7.30 p.m. Since last report we have been cheered by the company of bro. Pearce, of Bridgend, and bro. and sis. Owen, of Clapham, London, who have been on a visit to Swansea. Bro. Owen very kindly giving us encouragement in words of exhortation at the memorial feast. These visits are a source of comfort and cheer, giving us that help and strength to continue in the race, looking forward in joyfulness to the Master's return. We give a hearty invitation to any brethren and sisters in our fellowship who might be coming this way during the summer. Please note the change of our week-night meeting from Thursday to Wednesday; this being more convenient. We are doing the best we can under somewhat adverse circumstances hoping to have the Lord's approval when he comes. The signs of the times in all directions indicate his near approach. —J. H. MORSE, Rec. Bro.

## AUSTRALIA.

NEWCASTLE (N.S.W.) —Dear bro. Denney, Greeting in the One Master. Just a note in the form of "Ecclesial News" to convey the information that a definite stand for the Purity of the Truth has been taken in Newcastle, New South Wales. A number of brethren and sisters have, as the result of a special meeting, withdrawn from the Newcastle and District Ecclesia which is in fellowship with the Birmingham Temperance Hall Ecclesia. The reasons for so doing are outlined in the enclosed copy of our letter of resignation. These things are evidential of the fact that the new doctrine of "Localized" fellowship is eating "as doth a canker". They are the logical outworkings of the theory that fellowship does not extend from one country to another and so on all over the world. They are the effect of not believing in a practical way the truth re fellowship as postulated by Paul in 1 Corinthians 9 wherein he plainly teaches that the brethren constitute ONE BODY AND MEMBERS IN PARTICULAR. That one part of the body, however or wherever situated, affects the whole. This teaching of Paul is denied by those who assert that they "have nothing to do" with heresies and troubles in other parts of the world, who concerning such, take the position of being passive and merely examine those who come their way, stressing beyond all proportion to their importance the words occurrent in Rule 4 of the Birmingham Constitution: "That we welcome to our fellowship all who have been baptized by whomsoever". This attitude consists in "sitting on the fence", and is utterly unscriptural. We must "take sides", being sure that we are on the Lord's side. We hope and pray for the Strength of Israel to guide us and give us succour in this dark day of the Truth's declension. May He bless all those who stand unflinchingly and determinedly for the WHOLE TRUTH. —Fraternally Yours, PERCY O. BARNARD, Rec. Bro., " Rhyll ", Russell Rd., New Lambton.

## CANADA.

VANCOUVER, B.C. — Ash Hall, Fraser Street and 20th Avenue. E. Sundays: Breaking of Bread 5.30 p.m.; Lecture 7.30 p. m. Since our last intelligence was sent, the situation in Vancouver has changed, by the members of the Grandview Ecclesia returning to the fellowship of the Main Street Hall brethren. There is some inconsistency here to be explained, and the frailty of human nature is very evident, and the Judge is at the door. Our prayer is that our Lord will keep us steadfast and unmovable as he has done in the past. We had as a visitor, Mabel Fenn, of Seattle, daughter of brother and sister Fenn. Some strangers are beginning to attend our Lectures. Brethren whose minds are inclined to follow after science falsely so called, will be blessed by giving heed to the timely articles appearing in the pages of the Berean dealing with that subject. —JOHN B. ALLAN, Rec. Bro.

## TASMANIA.

LAUNCESTON. —5 Lanoma Street, East Launceston Sundays: Breaking of Bread 11 a.m ; Sunday School 2.20 p.m. Wednesdays: Bible Class 7.15 p.m. at 14 Frederick Street. On Sunday, January, 31st, we held our Sunday School prize distribution, on which occasion for marks earned, the scholars received prizes, chiefly of the Truth's literature. The Sunday School, commenced by sis. Barnard, has just completed twelve years of its existence. Its greatest number of scholars has been twelve, of which the two eldest have been immersed into the sin-covering Name. On Monday, February 1st, Foundation Day, and a public holiday, we held our Annual Sunday School Outing, on Killafady Flats, by the North Esk river, when with reading, praise, and recreation, a profitable time was pleurably spent, sister Grace, of St. Leonards, being with us. On Sunday, February 7th, bro. Wrex Case, and the writer, visited Beaconsfield (some thirty miles from Launceston), for to break bread with the three sisters there. As they are in isolation we meet with them as often as we can, that we may edify one another in our most holy faith. —G GALNA, Rec Bro.

(Please note our address is not now 18 Thistle Street, but 5 Lanoma Street as above. —J.G.)

## UNITED STATES.

LOS ANGELES (Cal.) —Woodmen of the World Hall, 1040 South Grand Avenue (formerly Benevolence Hall). Sundays: School 9.30 a.m. Breaking of Bread 11 a.m., Lecture 7.30 p.m. Wednesdays: 7.30 p.m. Cleveland Hall, 730 South Grand Avenue. Since the first of the year we have been faithfully proclaiming the good news of the Kingdom of God from our new location. All here are agreed that our new hall has many advantages over our previous one, and we have been successful in securing a longer lease than was possible at our old location. Invariably we have strangers at our lectures, but should there be none we are not discouraged, realizing that as the day of Christ approaches the hearts of men will more and more seek after those things in which there is no profit. We have assisted two more of the family of Adam to put on the sin covering Name. On December 15th we baptized Mr. Paul L. Aue (19) son of bro and sister G. F. Aue, of the Jersey City Ecclesia, and bro. in the flesh to bro. G. F. Aue of this Ecclesia. On February 19th Mrs. R. Hippiis (60) who came to a knowledge of the Truth through the faithful efforts of one of our sisters, and the reading of standard Christadelphian Works on the truth. Our numbers have been increased by the arrival of bro. and sis. J. H. Bissell and their daughter, sis. Evelyn Bissell, from Seattle, Washington; also sis. N. Roscoe from Detroit, Mich. We have lost by removal bro. and sis. H. Poston to Highland, near San Barnadino. On November 22<sup>nd</sup>, sis. M.L. Heatherwick fell asleep in Jesus; our sister was unable to attend our meetings since her return to Los Angeles about a year ago, and in the absence of our Lord death came as a welcome release from a life of pain. Services were conducted by bro. Sturgiss, of Pomona, burial taking place at Louiseania. A gloom has been cast over this Ecclesia by the death of bro. Robert Walton, who suddenly passed away on Thursday, March 11th. Up to within a few hours of his death, bro. Walton was apparently in his usual health. He was seized with an attack of acute indigestion and fell asleep, notwithstanding all human effort to keep him alive. Our beloved brother was a pillar in the Ecclesia, and his loss is keenly felt by all. Our deepest sympathy goes out to his bereaved sister wife, and members of the family. Burial took place on March 15th, at Forrest Lawn Cemetery, Glendale. Services were conducted by bro. B. A. Warrender in the Church of the Flowers, at the Cemetery, about 150 brethren and sisters being present. The sudden passing away of our brother who was but forty-five years of age remind us that in the midst of life we are surrounded by death, but what a comfort to know that our brother was ready to meet his Lord. We sorrow not as those who have no hope but rejoice that he who is the Resurrection and the Life will soon appear to gather his loved ones unto himself. It is with regret we report withdrawal of fellowship from bro. John G. D. Young, for having joined the home Guards of the U.S. Army. On New Year's Day, we held our Annual Fraternal Gathering and Sunday School entertainment. Addresses were delivered by brethren from Santa Barbara, Pomona and Los Angeles. The theme being the "Whole Armour of God", after this spiritual feast, refreshments were served to about 200 brethren and sisters and friends, followed by a programme of singing and recitation arranged by the Sunday School, and the Distribution of Prizes to the Scholars. We welcome to our fellowship all brethren and sisters sound in the One Faith. Any intending to visit this Ecclesia from a distance are requested to bring a letter of introduction from the Recording Brother of their Ecclesia. —JAS. C.M. SHARP, Rec. Bro.

