

The Berean CHRISTADELPHIAN

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

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

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

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Notes.

Bro. Smallwood, of Toronto, Canada, wishes to inform the brethren that he does not keep a supply of bro. Strickler's pamphlets for distribution, and that his own pamphlet on "Sin and Sacrifice" is now out of print.

WANTED FOR SEPTEMBER. —Unfurnished flat or two large rooms. Quiet part near an Ecclesia preferred. Replies to Sis. M. Dennis, The Poplars, Vernham Dean, Hungerford, Berks.

POSTAGE. —It has come to our knowledge that a few of the magazines for May were posted unstamped and the receivers had to pay double postage. The inconveniences of the General Strike were largely responsible for this error. Will those who had to pay the extra please communicate with bro. F. Walker, 41 Stokes Croft, Bristol, who will refund the cost incurred. A few copies seem to go astray each month. We are always glad to be notified.

A.B. —Your letter greatly encourages us. While Bro. G. F. Lake and one or two more denounce our "tone" and speak disparagingly of our endeavours for purity and strictness, your testimony that "among all the magazines published to-day we are reduced to one, only one (the Berean), which teaches nothing but sound doctrine", is very deeply appreciated. Your counsel "not to give an inch of ground in the present warfare against error", we will endeavour to follow.

A.M., 49 Rossington Road, Upper Clapton, has for disposal for 21/- carriage forward: —Orthodox and Unorthodox London (2 vols.); Faiths of the World (2 vols.); Greek and English Testament (leather); Family Bible with Plates.

GOING TO LAW FOR ANY CAUSE. TO ALL WHO ARE INTERESTED. —The Clapham Ecclesia have issued a very clear, Scriptural and brotherly reply to the circular recently issued by bro. A. T. Jannaway. Copies can be obtained from the Assistant Secretary, bro. Button, if postage is sent to him. His address: —1 Hillsborough Road, East Dulwich, London, S.E. 22.

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SIXPENCE.

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

(Continued from page 164).

CHAPTER 30.

The Doctor did not long continue his connection with the local weekly paper at St. Charles. He had no relish for the associations which its publication brought him in contact with, and he readily, at a convenient opportunity, transferred the paper to a Dr. Waite, who was a Campbellite. In 1842 the Doctor commenced, and now confined himself exclusively to, a monthly magazine, styled the Investigator, which he started as the representative of the Advocate, about two-and-a-half years after the latter had been suspended. We have, unfortunately, been unable to obtain access to this publication, of which twelve numbers were issued, ten at St. Charles and two at Louisville. Concurrently with the conducting of the Investigator the Doctor gave himself to the public teaching of the Word, as far as he understood it. In this, he embraced all opportunities that presented themselves. These opportunities were of frequent occurrence.

Nearly opposite the house in which the Doctor lived, on the other side of the street, stood the meeting-house of the Universalists, to whom the Doctor, from his position in the town, was known. It frequently happened that their preacher was absent from home, and, in such cases, the congregation were in the habit of sending for the Doctor to occupy his place. The Doctor agreed to officiate on condition of being exempted from the preliminary worship. He did not recognize them as Christians even on Campbellite premisses, and refused to countenance then devotional proceedings. They consented to have his services on this footing. The Doctor spoke in opposition to their principles, which consisted of the belief that all men would be saved, and that there was no punishment for evil-doers beyond the present state of existence. The congregation never directly attacked his position, but they indirectly assailed him by inviting a Mormon Elder from Chicago to visit them and preach in their meeting-place. The Mormon Elder accepted the invitation and made an appointment. He discoursed on Ephesians iv., and preached a very orthodox Campbellite discourse, proclaiming baptism for the remission of sins; but his Mormonism leaked out in a concluding remark to the effect that baptism was not valid unless administered by an official of the true church, and that the only true

church was that with which he was connected, which, he informed them, had the prophets, evangelists, pastors, and teachers mentioned by Paul in the text.

When he sat down, the Doctor, who was present, rose and remarked that the prophets, evangelists, pastors, and teachers of Paul's day were able to prove their mission by divine attestation in the miracles they were enabled to perform, but that, in our day, none of the pretenders to the successorship of the Apostles were able to give any proof of the validity of their professions. He remarked that, till such evidence was forthcoming, the audience that had listened to the statement of the Mormon Elder, ought to withhold their credence to the high claim he had put forth in respect to the officials of the sect to which he belonged.

Next day, certain of the Universalists called on the Doctor, and urged him to debate with the Mormon Elder who, they said, was willing and anxious to hold the discussion. The Doctor agreed to meet him, and arrangements were made for the discussion to come off, two days afterwards, in the Universalists' Meeting House. During the short interval, the Doctor supplied himself with a copy of the Book of Mormon, by means of which he acquired a knowledge of the system to be attacked. Thus armed, he went into the debate, on behalf of the Truth, against the blasphemous and ignorant assumptions of Mormonism.

The debate lasted two days, at the end of which the Mormon Elder became exceedingly abusive, denouncing the Doctor as an infidel, a heathen, and a devil. After this demonstration, the Doctor made his final address to the audience, and declined any further dealings with his antagonist. The latter at once apologized for his vulgarity, and concluded by privately saying that he would be much obliged to "brother Thomas" if he would make a collection for him, as he was out of funds. The Doctor told the people the request that had been made to him, and remarked that, on the express understanding that he was no brother of the Mormon's, he had no objection to say that, if they were disposed to give the Mormon anything, they could do so on their own responsibility. The hat was passed round, and the subscription returned, as expression of the congregation's sense of the Mormon Elder's services, amounted to three shillings and sixpence, and an old button. The number of people present would be about 500.

The Doctor had published the tenth number of the Investigator, when demands of a pecuniary nature made it necessary for him to visit Virginia to see after some 300 dollars that were still owing to him on the farm at Amelia. To accomplish this, he borrowed of the man who had advanced him the money for the press, an additional sum of forty dollars, by which he became indebted to him to the amount of 380 dollars. Having left his affairs at St. Charles in the hands of an agent, he started with his wife and daughter on his return to Virginia, to come back again to St. Charles, when the money owing to him was collected. On arriving at Cincinnati, he confided his wife and daughter to the care of Major Gano, and went on to Pittsburg, in Pennsylvania. Here he met an old friend, Mr. Walter Scott, the original founder of Campbellism. He stayed with him a day, and had a good deal of conversation with him about the troubles of the past. Mr. Scott was then editing a paper called the Protestant Unionist, the object of which was to advocate the union of all Protestant Sects on Campbellite principles.

From Pittsburg the Doctor went to Fredericksburg, in Virginia, where he arrived on a Sunday morning, about eleven o'clock. Here there was a Campbellite Meeting House; he went direct to the place, and went in, and took his seat about a third of the house from the door. He instantly became an object of scrutiny, and whisperings, till one, who could restrain his curiosity no longer, came up to him and asked him if his name was not Thomas? On being informed that it was, he told the Doctor he was very glad to see him, and invited him to come forward. The Doctor afterwards learnt that, though personally known to almost the whole congregation, no one knew him again, from the change that had taken place in his features during the interval that had elapsed since he last appeared before them in the pulpit. The hard work of practical farm life, and the general exposure to which he had been subject, during his changes from place to place, had furrowed his face, and given him an appearance of age.

When it was known that Dr. Thomas was present, the question was agitated whether he should be invited to speak. Some were for, others against the proposal. One man named Parish, who afterwards went to California to wash the gold sands for filthy lucre's sake, was particularly fervid in his opposition to the Doctor. However, on a vote being taken, a majority decided that the Doctor should be invited to speak. The Doctor spoke, and the result was a division of the meeting, which, as a matter of course, was attributed to the Doctor's evil influence.

The 300 dollars, in quest of which he had come to Virginia, he found to be unattainable, the parties owing it being unable to pay, and he determined to return to Illinois. Previous to his departure, a brother, who was building a large house, said to him the house would be too large for his own immediate necessities, and that if the Doctor on any future occasion, thought of returning to Virginia, he would be welcome to both board and lodging for himself and family, in his house, for any length of time he might please to stay. The Doctor promised to take the proposal into consideration.

On his journey westward, the Doctor called at Louisville, Kentucky. Here he made up his mind to leave Illinois, and sent word to his agent to sell his farm, stock and furniture, and send the proceeds to him at Louisville. On these instructions becoming known at Louisville, the man to whom the Doctor owed 380 dollars, levied an attachment on the farm for his money, and had it knocked down to himself for the sum owing, although it cost the Doctor 2,000 dollars! The Doctor would have lost the entire property, if it had not been for a law of Illinois, to the effect that the debtor, in such a case, shall have a year to redeem the property, and if not redeemed within that time, the sale shall be recorded. The Doctor raised the sum of 400 dollars, and sent the money to his agent to redeem the farm. Upon this, a worse hitch than all occurred. The agent sold the farm for something like its value, and having paid off the detaining creditor, absconded with the balance of the money and the 400 dollars besides. The Doctor on hearing of it, wrote at once to the bank at New York, on which the cheque for the money was drawn, instructing them not to cash it; but he received an answer by return, to the effect that the cheque had been cashed just the day before the arrival of his letter, and that they had no further control over it. Thus the Doctor was left in the unenviable position of not possessing five dollars in the world, with a debt of 400 dollars hanging over him.

(To be continued).

Editorial.

THE GREAT STRIKE IN BRITAIN.

On May 4th; the Trades Union Congress of Great Britain called a general strike in support of the miners who were forced with a drop of 10 per cent, in their wages, consequent upon a lessened demand for the commodity they procure from earth's rich store.

It is another evidence of the hardness of our day and of the two aspects of the latter-day situation depicted in James v. 1-6, and in Luke xxi. 15.

There can be no defence possible from a Bible standpoint of the call made upon the miners to work for less than a living wage at one of the most laborious occupations. Neither can there be any defence of the miners in what is a proved fact also, i.e., that their output has steadily lessened during the last few years. There never were, surely, two parties so terribly bitter in their animosity towards one another as the Miners' Union and the Coalowners' Association. Both are led by extremists. No give and take is manifest, and the result is deadlock for themselves and dislocation and distress for the community.

The general strike order caused very great difficulty and loss. Probably we have here another development of the great tide of democracy, "The sea and the waves roaring".

The only comfort in the situation is that which is afforded by the contemplation that here we have a further sign of the times denoting the imminence of the end of human misrule and the coming of the reign of our Lord Jesus.

There is never any doubt of the Divine attitude towards the parties in these great labour disputes. The Scripture is definitely against the "oppressor" whoever he may be, and tyranny is just as much exercised by Trade Unions as by employers.

G.H.D.

BRO. C. C. WALKER'S SCIENTIFIC "EXPLANATION".

In the Christadelphian for January, of this year, on page 11 bro. Walker says: "From far away Vancouver, bro. J.G. writes as follows: —'I have been a little surprised at the idea you presented of the possibility of the earth's collision with a heavenly body and also the gradual reduction of the earth to a lifeless body. This does not seem to harmonize with the Scriptural testimony'". Quoting from another writer who also criticizes bro. Walker's idea, bro. J.G. continues: "The writer says this would make God a liar, and deprive the Lord Jesus and the saints of their inheritance". Bro. J.G. further says that he and other brethren with him, when reading bro. Walker's article could scarcely believe the witness of their own eyes, thinking that there must be some mistake. Surely these were not the words of bro. Walker—they must be those of some scientific gambler playing with the cards of science. But on receiving a copy of the Daily News from whose columns bro. Walker had quoted, they were greatly chagrined to find that the words in question were really those of bro. Walker, and represented his scientific views. Bro. J.G. then asks for an explanation.

Now "it is not a little remarkable" that bro. Walker in granting a reply was not the least disturbed by bro. J.G.'s stinging criticism, but very coolly remarked, "We do not quite see why our correspondent (J.G.) should be even a little surprised at our admission of the 'possibilities' in question", and he also embraced the occasion to remind bro. J.G. that in recent years examples of "extreme hypercriticism" had reached Birmingham from the Far West. He evidently regards bro. J.G. as being hypercritical. In his reply, bro. Walker says: "As to the explanation desired, we may say that to our mind 'possibilities' are one thing and 'probabilities' another, and 'certainties' yet another". This statement of bro. Walker's being quite correct, let us first consider the definitions of these words.

" Possibility": a thing which may possibly happen; a contingency or possible occurrence.

"Probability": likelihood; anything which has the appearance of truth; having more evidence for than against.

" Certainty": the quality or state of being free from doubt; determined beforehand; fixed, sure, inevitable.

Now, if what appears from a purely human and pseudoscientific standpoint to be "a possibility that must be admitted," viz., that the earth may collide with a heavenly body; and yet this humanly admitted "possibility" has been unquestionably proven to be an impossibility, by the fixed, inevitable "certainties" that are revealed in the "great and precious promises", made of God: what a faithless, irreverent, irreligious and unreasonable act it is on the part of any mortal, fallible man to continue to argue, as bro. Walker does, that the said impossibility is still "a possibility that must be admitted"—a thing that may possibly happen—an occurrence that is possible, notwithstanding all these inevitable "certainties", determined beforehand by the Word of God, which render and prove the said occurrence impossible. Such an action really exalts the opinion of a finite creature of the dust, above the "fixed" and "determined" purpose of the Infinite Creator, who has declared in His Word that His Kingdom which He "shall set up" on this earth, " shall not pass away " from the earth, but "shall stand forever"—"shall have no end" (Dan. ii. 44, and vii. 14; Luke i. 33).

"THE HOTEL OF THE ANGELS".

How regrettable that brethren who unfortunately have become more or less spoiled "through philosophy and vain deceit, after the tradition of men and not after Christ" (Col. ii. 8), — brethren who have failed to avoid "profane and vain babblings and oppositions of science falsely so-called", have so far "erred concerning the faith" (1 Tim. vi. 20, 21), as to "speculate" about lunar "hotels" as bro. Walker does on page 13, and then unblushingly declare that this beautiful earth, "the uttermost parts" even of which God has definitely promised to give to His Son and those who in meekness obey him, for an everlasting inheritance, may, notwithstanding God's promise, ultimately become as "lifeless as the moon". The best antidote for these absurdities is a closer reading of such Scriptures as Gen. viii. 21, 22; Ecc. i. 4; Ps. lxxii. 16, and lxxviii. 69; Is. xi. 6-9. lv. 13, and lx. 13, 18.

God has not left us to "speculate" concerning His purpose in forming the moon. He appointed it as the regent of the night, to reflect the light of the sun, or in Bible phraseology "to rule the night" (Gen. i. 16; Ps. cxxxvi. 9). Its beneficent influence upon the earth is indicated in Deut. xxxiii. 13, 14: "Blessed of the Lord be his land . . . for the precious things put forth by the moon". Its power in some parts of the earth is indicated in Ps. exxi. 6: "The sun shall not smite thee by day, nor the moon by night."

To console believers in the gloomy prospect of the loss of the inheritance of the earth by its gradual reduction "to a lifeless body as the moon", bro. Walker says: "It is enough for mortals to know that the redeemed shall die no more". But the churches believe this and we all know that something more is needed, and upon the authority of the Apostle Paul, who solemnly affirmed that "the gospel" of the things concerning the Kingdom and the Name, now constitute the power of God unto salvation (Rom. i. 16), we solemnly declare that it is not enough for mortals to know that they shall die no more. Some things the churches believe must be repudiated. Among them is "the possibility" of the earth's destruction, which bro. Walker claims "must be admitted". But we maintain that this must be repudiated, and the glad tidings that the earth shall be filled with the glory of the Lord as the waters cover the sea, when the Kingdom of which there "shall be no end" shall be "set up", must be believed with all the heart.

MATHEMATICAL INFINITY.

Bro. Walker has something more to say about the Hebrew word *olam* and its Greek equivalent *aion*, the words sometimes translated "forever" and "forever and ever". The tendency of his remarks is to bolster up his claim that "mathematical infinity" is not affirmable of the earth; therefore, he argues "the possibility of the earth's collision with a heavenly body" is all the more "probable", and consequently bro. Walker thinks that his correspondent (J.G.) should not be even "a little surprised" at such an admission, although it may to a large degree unhinge our hope of eternal life.

Commenting on Ecc. i. 4: "The earth abideth forever", he says: "The forever of this verse does not in itself connote mathematical infinity". This statement is very misleading. The very word bro. Walker uses, "connote", signifies more than he intends to express. It means not only to imply, but also to have a meaning in connection with another word, from *con*, together and *noto*, to distinguish by means of a mark, to note along with something else. In other words, the mathematical quantity of *olam* and *aion* must be distinguished by, or is involved in and governed by the nature of the subjects to which they are applied (see our article in March number).

Bro. Walker's quotation from A Declaration on page 14, proves this. In Ecc. i. 4, the word *olam*, translated "forever," is applied to "the earth", concerning which inspiration declares "God hath laid the foundations of the earth that it should not be removed", and of His kingdom upon it, there shall be "no end". Therefore the "mathematical infinity" of the earth is as fully and firmly established as inspired words can make it.

Bro. Walker closes by saying: "Perhaps this will be sufficient explanation". To our mind it is no explanation. Indeed the effort to explain has been spoiled by trying. His arguments are shadows, and his words are weak. He repudiates nothing, although his words "make God a liar". He keeps "possibilities" and "probabilities" constantly in view. His words will confuse many, while with others they will only add fuel to the fire of contention.

SO-CALLED SIDE ISSUES.

Bro. Walker declares that apart from "the signs of the times," his remarks are all "side issues". But many beside bro. J.G. will firmly maintain that a persistent "admission of possibilities" that "make God a liar and deprive the Lord Jesus and the saints of their inheritance" is no side-issue. If brethren will not "leave the meeting" where such "admissions" are openly and publicly defended, in the name of common sense, for what will they leave? It is a shame to intimate as bro. Walker does, that it is "quite possible" to apply Jude 19 to brethren who leave a meeting where some of the first principles are not rigidly upheld, but simply regarded as "side issues". The apostle's words were directed against "ungodly men" who like Demas had "forsaken" the truth "having loved this present world".

Bro. Walker's proposition that "the possibility of the earth's collision with a heavenly body must be admitted", pre-supposes that God, who "in the beginning created the heavens and the earth", having finished the glorious product of His hand, started the various heavenly orbs together with the earth, away on their circuits through space, leaving them henceforth to run their own fickle chance on their pathway through the heavens, with no intelligent guiding hand; hence, the "possibility" of an accident—a "collision". But if there be an Almighty guiding hand as there surely is, then there can be no such "possibility" as bro. Walker says "must be admitted". Our brother has evidently forgotten that with God nothing can be accidental. Throughout the vast realms of boundless space, the sweep of His all-embracing and essential laws extends, and by these He upholds "all things by the word of His power".

Let us here quote from bro. Roberts: "Nature is seen to be under one law and one control throughout its immeasurable fields. There is no jar, no conflict; the power that constitutes, sustains and regulates all is seen to be ONE. The power that draws the moon in circular journey around the earth, impels the earth around the sun and drags even that stupendous and glorious body with all its attendant planets, in a vast cycle, with the rest of the starry creation around an unknown centre, where God dwells in light which no man can approach unto" (Christendom Astray, pp. 117 and 118). These words leave no doubt that bro. Roberts would never—no never admit "the possibility" that bro. Walker says "must be admitted".

When we gravely consider the scientific "side issue" (?) teaching of bro. C. C. Walker, that so seriously conflicts with the gospel of the kingdom or the saints' inheritance, and the abominable (Rev. xvii. 5) "side-issue" (?) teaching of bro. A. D. Strickler which is so subversive of the fundamental truth concerning the things of the Name; together with the reservations that are held by some, with regard to the Commandments of Christ, we begin to realize how deplorable the situation really is; and how sadly shaken is the faith of the Temperance Hall and kindred ecclesial fellowships. But we still hope that those of their number who yet find their delight in the unadulterated truth, will soon cease to "bid God-speed" by fellowship to these "side issue speculators", so that the contemplation of Christ's words: "when the Son of man cometh, shall he find faith on the earth"? may not be quite so depressing to the faithful as it is at the present time.

A WORD OF THANKS.

Just a few words to the many beloved brethren and sisters throughout the English-speaking world who have in their encouraging letters embodied so many noble thoughts and prayers for us in our new field of labour. The magic force of those many silent missives have not only encouraged and strengthened us for the work, but they have also proved to be true interpreters of that love for God's

Truth which prompted the writers, and made those many distant friends seem near and helpful in our mutual struggle for the Purity of the Faith.

To each and all we hereby convey our warmest thanks, and express our grateful appreciation of their kind words and ardent prayers.

Fragrant and helpful indeed will even their memory prove to be as the days and months roll by.

B.J.D.

NOTES BY THE WAY.

SEATTLE, WASHINGTON STATE. —From Portland, Oregon, to Seattle we travelled by the Northern Pacific Railway, covering a distance of 220 miles. The journey was made by night. Seattle being a city of comparatively recent birth, and named from an influential chief of the Duwamish tribe of Indians, we expected to see a goodly number of them parading the streets, together with their chiefs, making a general Pow-wow, or giving a Wild West Show occasionally, as was their custom not so many years ago. But not an Indian did we see in the city.

Instead of this, we found Seattle, which seventy years ago had only 300 inhabitants, now a flourishing modern city with a population of nearly 400,000 persons, including quite a large number of the ubiquitous Jews, but rather a small number of those constituting the Spiritual Israel of God—some fifteen or twenty in all. But these "few in number" are faithfully striving to uphold the Truth in its purity. Sisters Winans and George of Tacoma (forty miles distant) meet frequently with the believers in Seattle. Bro. E. Quittenton, 4706 W. Dawson St., is the recording brother of the Seattle Ecclesia.

Our stay in this city was unavoidably short, but while there we visited the famous forty-two storey Smith building, from the top of which a charming panorama is visible. Along the broad waterfront could be seen the ships of all nations, with the many wonderful activities of a great commercial port. Here, as in many other places, "the ships of Tarshish", owned and controlled by "the merchants of Tarshish", outnumbered all others.

Seattle has a wonderful auto road leading away to the eternal snowfields and great glaciers of Mt. Rainier or Tacoma, as the Indians call it, meaning "the mountain that was God". This unique driveway leads through forests of towering fir trees, through canyons of surprising grandeur, and through wonderful natural parks, carpeted with flowers and encircled by rugged snow-covered peaks, down whose precipitous walls the moving glaciers wind their mysterious way. Little wonder that "the poor Indian", without any Bible, thought the mountain to be the habitation of "a great spirit".

On Pioneer Square, in Seattle, stands a famous Indian Totem Pole. The totem-pole is one on which the images of totems or animals are engraved. This unique one is sixty feet high and eight feet in circumference at the base, and was carved by the Indians of Alaska out of a single cedar tree.

A totem is an animal that is used as a symbol for each Indian tribe and gives its name thereto. According to the Indian spirit-life vagaries, it is from the freaky entities or "ghosts" of these animals that the tribes are supposed to derive their mythic pedigree. The tribes are organized on these totemic principles. These totems are regarded as sacred objects by the Indians, and they denote the different forms of their religion, or the sects and denominations to which the various tribes belong.

The great chiefs of the Indian tribes are named after their respective tribal totem, such as "Great Bear", "The Soaring Eagle", "The Predatory Wolf", and also "Big Mountain", and "Big Tree", etc., etc.; for some of the tribal totem entities are supposed to reside in certain trees and mountains.

These totemic beliefs in the immortality of animals and the transmigration of souls, are easily traceable to the same benighted source from which sprang the popular false doctrine of the

immortality of the soul, for Herodotus, Aristotle and others declare that the Egyptians were the first who taught that the soul was immortal.

The Bible teaching is that animals as well as mankind are "living souls", and "as the one dieth so dieth the other"—See Gen. i. 30; Num. xxxi. 28; Job xii. 10; Prov. xii. 10; and Eccles. iii. 19.

Other interesting matter concerning Indian totems may be found in an article by A. Lang, in an old number of the Nineteenth Century magazine for September, 1886, p. 430.

B.J.D.

Who are my Brethren?

A Sunday Morning Exhortation.

The thoughtful solemnity with which we are endued when thus memorializing the Lord's death and resurrection is the outcome of sober and rational reflection upon the relationship which we thereto sustain.

We have been "bought with a price"; hence in the capacity of servants, we are fulfilling our Master's commands.

Speak "our own words" we dare not, for the Lord's point of view must be ours.

Being in covenant relationship with Christ we are deeply concerned with the enquiry as to what position we occupy in relation to certain requirements and injunctions which through his apostles he has plainly formulated for our guidance and obedient fulfilment. In connection with this matter, a direct, practical question obtrudes itself upon our attention, viz., "WHO ARE MY BRETHREN?"

A serious query this, and withal one which plumbs the very depths of the mind.

Jesus, whom we have assembled to remember, he asked the question and answered it. Said he: "Who is my mother, and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother".

What a test! What a standard! In the light of it let us carefully visualize our position in the Truth—our standing as individuals and as an ecclesia. Are you his brother? Are you his sister? Are we his brethren? In considering this question we will review ourselves; to answer it we must examine ourselves. This is as it should be. The word of exhortation should be provocative of silent searching, introspective thought. IT SHOULD MAKE US THINK.

The mere mouthing of pious platitudes is not exhortation; the exposition of doctrines, the explanation of moral laws does not constitute exhortation. The mere citation of Scriptural examples is also a bad substitute for exhortation. In short, the MERE reproduction of Scriptural doctrines, laws and examples is but a stage removed from parrot fashion sermonizing. Scriptural doctrines and laws are on record for us to believe, maintain, obey, and jealously defend.

Scriptural examples are illustrated for us pertinently to apply and practically to emulate. To read of the examples of faith and works contained in the Word of God is very interesting and spiritually instructive; but if we stop there, those very examples are in our case abortive.

Their mere theoretical acceptance minus our individual application of them is as insipid and useless as salt without savour. This is also true in respect of ecclesias; for what is an ecclesia but an aggregation of individual members? And is not an ecclesia itself a compound unit of the Body corporate? God, then, placed these examples on record for us to be guided by; consequently, if

therefrom we are to gain the good they were designed to give us, we must apply them to ourselves, our brethren, our circumstances, and our position and dealings in and with the Truth.

The solemn question persists. Can we not hear our Elder Brother ask: "Who are my brethren?" Are not our ears attentive to the cry of the Master—"Who are my servants?" Do we not sense the query of the Good Shepherd—"Who are my sheep?"

Saith he: "My servants obey my voice";—"My sheep follow me".

He obeyed in every case the God of heaven; he strictly observed to do the "written Word". Do we obey? Are we following him? Do we observe to do ALL that the "written Word" dictates? I think not. The Bible speaks of Israel after the flesh and Israel after the spirit; it contains the laws to which the former were subject and also those to which the latter profess allegiance. It will be instructive to compare the one with the other, for a considered comparison of certain laws given by Moses to natural Israel with certain commands delivered by Jesus and the Apostles to us, will perchance enable us to clearly see where we stand.

Of the laws given to Israel after the flesh we read thus in Deut. xiii. 12-15: —

"If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; Then shalt thou enquire, and make search, and ask diligently, and behold, if it be truth, and the thing certain, that such abomination is wrought among you; Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, . . ."

Here we perceive that laws which were administered by Moses, required any individual Israelite who happened to hear of a departure from the Truth in a distant city, to make diligent enquiry, and if finding the report true, to call the attention of the whole nation of Israel to the matter, and if non-repentant, that city was to be cut off, or destroyed.

How thoroughly these laws were carried out, is manifest from a study of Judges, chapters xix. and xx. The wife of a certain Levite living in Gibeah was, by certain wicked men of the tribe of Benjamin, cruelly done to death. In obedience to the law, he, after the fashion of those days, severed the corpse into twelve pieces and sent them to the twelve tribes of Israel, thus dramatically calling the attention of the entire nation to the sin. As a result the men of Israel gathered themselves together against Gibeah, demanding that the murderers be given up for punishment. But the tribe of Benjamin refused to give them up. What did the nation then? Did they "pay as little attention as possible to passing" evil? No; they forced the matter by making war upon the tribe of Benjamin. At the first clash of arms the recalcitrant tribe was victorious and Israel lost 22,000 men slain.

The Lord commanded them to attack Benjamin again (Judges xx. 23). This they did and were again defeated, losing another 18,000 men.

Then stood Phinehas before the ark of the Lord and said, "Shall I yet again go out to battle against the children of Benjamin, my brother?" The Lord replied: "Go up; for tomorrow I will deliver them into thine hand".

Again they essayed the castigation of the disobedient tribe, this time with marked success, for with the exception of 600 men the tribe of Benjamin was exterminated.

Was this campaign a righteous one? Yes, undoubtedly; for God commanded it in order that a "vital principle of truth and righteousness might be vindicated", and that His "holy, just and good" law might be upheld.

THESE: THINGS WERE: WRITTEN FOR OUR LEARNING.

We may liken the ecclesias in spiritual Israel to the cities of natural Israel; only of course the law of Christ must govern our application of the example cited. In obedience thereto we must abstain from all carnal warfare. Spiritual warfare we must carry on, having as our sword the Word of God.

To warn individuals or ecclesias in error is our first duty; if they give not heed, but continue unrepentant in doing or condoning evil, then we must with the Spirit sword cut them off, allying ourselves with faithful Israel.

There is a further lesson to be learned: when the Lord commanded all Israel to fight against Benjamin, some did not do so; they, as it were, "sat on the fence", they came not up to Mizpeh as commanded. What happened? Twelve thousand men were sent to Jabesh Gilead which was thus disobedient, and they smote it with the edge of the sword—cut it off. Similarly, an ecclesia, itself quite sound, which refuses to participate in the cutting off of an unrepentant errorist ecclesia, must itself be cut off, or withdrawn from; for they that bid such an ecclesia God-speed by sending intelligence and professing "nominal" fellowship, are "partakers of their evil deeds" (2 John 7-11).

Anent this matter of spiritual life and death, the apostle Paul speaks without equivocation thus: "Have NO fellowship with the unfruitful works of darkness".

Jesus commended the Ephesian ecclesia because among other things, they could not "BEAR" those that were evil, and because they "TRIED" those which said they were "apostles" and found them "liars". The Philadelphian ecclesia was also praised because, in the words of the Lord, "THOU HAST KEPT MY WORD".

In this age of compromise, tolerance of error, and looseness of fellowship, the Lord's question, "Who are my brethren?" must by faithful brethren be thus formulated: "Who are they with whom we can associate in holy, pure fellowship?" To which we answer: "Those who, regardless of secondary considerations, without fear of consequences and without any 'reservations' OBEY implicitly the command of the One Master, Christ Jesus, who said, 'If ye love me KEEP MY COMMANDMENTS'." In so saying we refrain from anticipating the verdict of the Judge when He cometh, and also adopt a necessary and Scriptural safeguard.

Those who nullify the law of Christ by sentimental sophisms and pratings about "Christian charity", Dr. Thomas dubs "enemies to Christ". Says he: —

"The greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are not faithful to his doctrines; and they are unfaithful who, from any motives of personal interest, would weaken the point of doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him."

Accordant with those of the Doctor are the following words from the pen of bro. Roberts: —

"The man who says that because we are to live in love, therefore we are not to find fault with other people's opinions, and must not separate ourselves from sincere and pious people, who may, in our judgment, deny the Truth, is a destroyer of the Word; he handles the Word of God deceitfully."

This ecclesia we exhort and admonish: Bid not "God-speed" to those in error, and be not like Jabesh Gilead, but now that the attention of spiritual Israel has been called to the error in certain ecclesias, which are yet unrepentant, do your duty as true soldiers of Christ, in love to the Truth and in reverence to God.

One of the pathetic figures portrayed by Bible history is that of Eli, the high priest of Israel, whose love for his sacriligious sons was greater than that for his God. The law required that he, as high priest, should deliver up his wicked sons to be cut off for their evil doing. Instead, he, in the sentimental sense, loved them, and contenting himself with a mild rebuke, tolerated their corruptions of the law, and incurring the displeasure of God, died a broken-hearted old man. This state of being broken-hearted he brought upon himself, for although he was a good man, he lacked that stern scrupulosity necessary to the strict carrying into effect of God's law.

Tender-heartedness is a beautiful characteristic when exercised in harmony with God's will; but when it is allowed to sway the mind in directions contrary thereto, it becomes a dangerous, if not fatal, influence towards error. Had Eli acted as did his predecessor Phinehas, the son of Eleazar, he would have pleased God. "But", it is objected, "he forced matters and went to extremes".

Well, in cutting off Zimri and Cozbi, who wrought evil in Israel, he DID RIGHT.

In times when the law of the Lord was flouted and disobeyed, His faithful servants invariably "went to extremes" and "forced matters".

Look at Ezra and Nehemiah when the Israelites married strange wives!

Reflect upon the angry zeal of our Lord and Master when driving out the temple-defiling money-changers!!

Consider the stern, drastic measures employed by Peter in dealing with the insincerity and falsity of Ananias and Sapphira!!

Did God approve of these things? Yea, verily. We are commanded to be patient? Yes, the law of Christ requires us to be patient—BUT NOT WITH ERROR!!

We must be patient unto the coming of the Lord in the sense of waiting for him.

Are we from this to infer that procrastination and limp indecisiveness in dealing with a wrong position regarding error, is a justifiable procedure? We trow not: such nonsense is surely unworthy of our credence. Our duty as an ecclesia is clear in the light of the Written Word.

We must withhold our fellowship from ecclesias in England and America who tolerate and fellowship error and those who hold it.

A closing word. A powerful, impelling sense of duty has literally forced us to speak thus plainly. To do so is the result of great effort and to us, if not to you, the occasion of much sorrow.

Follow the example of time-servers and exponents of expediency, we dare not; such a policy is badly disguised clericalism, and diametrically opposed to Scripture, precept, and example.

We exhort you, BE SCRIPTURAL; for if you fail, a negative answer may be returned to the question concerning you at the judgment seat of Christ, viz., "Are you his brethren"?

Sydney, NSW.

PERCY OLIVER BARNARD.

Sixth Visit to the Holy Land.

By F. G. JANNAWAY.
(Continued from page 178.)

THE MOUNT OF OLIVES.

A time on the Mount of Olives is always fascinating to a follower of the Lord, on account of its associations—not only in the past, but in the future, as revealed to us by the prophets of old.

There is more than one way of reaching the Mount, which is several hundred feet above the valley below (that of Jehoshaphat), and commanding a view of Jerusalem unsurpassed. Personally, in our many visits to Olivet, we have done it in more ways than one: we have done it on foot, on an ass, on a horse, in a three-horse conveyance, and by motor. On foot, it is a climb! On an ass or a mule, it means some holding on, and a strong command of the animal, in view of its desire to turn back; in a two or three-horse conveyance, the drive is painful on account of the incessant use of the whip on half-starved animals; while with a motor, as we did it this time, much of the sentiment associated with Olivet is marred by the helter-skelter rate of progress. We had forgotten in the foregoing epitome to mention the motor-bus which at present plies twice daily (morning and afternoon) between "Post Office Square" (for the want of a better name) and Government House on the summit of the Mount (which bus we also used upon more than one occasion).

The carriage road was made what it is (a carriage way) by the ex-German Emperor, the reason (or excuse) being, to allow one of his sons (I think the second one), to visit the Augusta Victoria Settlement in a suitable manner, which he seems to have decided could not be done on "Shanks' pony"! More upon this German Settlement when we come to it later on.

Leaving Post Office Square and passing the Russian Buildings on our left, we reach the large Jewish Colony—or rather Ghetto—known as Meah Shearim (City of a hundred gates). This is one of the oldest (if not the oldest) of the settlements of the Jews, being founded in the year 1860. It now numbers over 3,000 inhabitants: quite a flourishing village, or small town in itself—that is from a business point of view. Making our way eastward we find ourselves at the head-quarters of the Anglican Bishopric, with its College, Church and Schools. At one time England and Prussia alternately appointed the Bishop! It didn't work, and now the nomination is exclusively English. We have paid more than one visit to the Ecclesiastical Establishment, with a view to getting the latest news and information. Upon each occasion we have been courteously received and hospitably entertained. Just to the north of the College grounds are the Tombs of the Kings, at one time regarded by many as the burying-place of some of the Kings of Judah and Israel, but which now seems doubtful, to say the least. They are all cut out of the solid rock, and give a good idea of the kind of sepulchre in which our Lord was laid; one especially so, with a huge rolling stone which stands on its rounded side in a deep groove on the left side of the door leading into the tomb. The stone is too heavy to be moved by one man, although it can be rocked from side to side, both of which sides are on incline. Inside the tombs are niches and shelves whereon the bodies were laid, and both outside and inside of the tombs are what probably are seats for mourners (see Matt, xxvii. 60, 61, 66; xxviii. 1, 2; Mark xv. 46, 47; xvi. 3-5; Luke xxiii. 53-55; xxiv. 1-4, 22-24; John xi. 38, 39; xix. 41, 42; xx 1-7, 11, 12).

Continuing our journey on the main Jerusalem-Olivet road and passing through the American Colony we notice what headway the Zionists are making; on all hands are to be seen the dwellings of Zionists, and yet there is a very great shortage of houses. Bearing round to the right, the road is almost straight that leads to Mount Scopus—that portion of the Mount of Olives on which the late Sir John Gray Hill had his summer residence—one of the finest sites around Jerusalem, with a magnificent view of the city and surrounding hills. Just to the north of the foregoing, a large portion of land has been turned into what is now called the Warrior's Cemetery—a pathetic sight; countless wooden crosses, each marking the resting-place of one who fought for his country, and fell in the terrible conflict that ensued on the east of the Jordan Valley en route to the deliverance of the Holy City in 1917. At the conclusion of the Great War and when the east of the Jordan was assigned to the Arabs, all the bodies there buried were exhumed, and re-buried in this Cemetery on Mount Scopus—within the territory dealt with under the British Mandate.

The house and grounds of the late Sir John Gray Hill are now the property of the Zionist Organization, and devoted by such to the erection of the Hebrew University, the foundation stone (or stones) being laid in the presence of Lord Allenby and representatives of many Governments, by Dr. Chaim Weizmann, on 24th July, 1918; and the opening ceremony was performed by Lord Balfour, in the presence of over 5,000 Jews and Gentiles, on 1st April, 1925. Beneath the foundation stone is deposited a parchment scroll on which was written, in Hebrew: "Blessed art Thou, O Lord our God, King of the Universe, who hast preserved us alive, and hast sustained us and brought us to this season."

The learned men in charge of the University buildings, on reading our credentials, took infinite pains in conducting us over the various rooms, as well as through the grounds. The view from where the opening ceremony took place is awe-inspiring beyond exaggeration, a grand sight, looking over the Valley of the Jordan and the Dead Sea to the Mountains of Moab.

Our next halt along the Mount of Olives was at the "Augusta Victoria Settlement", a large German hospice, and a very high tower and other buildings, founded by the ex-Empress, and opened in 1910. As one looks upon busts of the ex-Emperor and ex-Empress, and other outward and visible signs of the arch-self-idolator, it is not difficult to imagine what his intentions were regarding Jerusalem! What must have been his feelings in exile among the Dutch people, as he read how the British had taken possession of his Jerusalem property, and made it the headquarters of the "Chief Administrator of the Occupied Enemy Territory"? But although now occupied by Lord Plumer, just as it was previously by Sir Herbert Samuel, there can be no doubt it will be again possessed by the Germans. A high official while conducting me over the place, confirmed what I had been told about the Russian Property on the north-west of Jerusalem (now occupied by Britain), that the British Government were not laying out any money on improvements, as all such property would in due course be handed back to the German and Russian Governments. How thrilling this information in view of the exposition of Dr. Thomas in *Elpis Israel* (Part III., ch. v.). Would that Christadelphians studied that masterpiece of the Doctor more: they have no excuse now seeing that a very readable edition can be had for 2/6 of the "Maran-Atha Press". A copy thereof is favoured with a place on the shelves of the Hebrew University Library here, as well as three of our works: *Palestine and the Jews*; *Palestine and the World*] and *A Bible Student in Bible Lands*.

Proceeding along the military road on Olivet, we reach the Russian Buildings with its now well-known six-storied Belvedere Tower and huge bells. Many, if not most of our readers have made acquaintance therewith by means of our lantern slide views exhibited in most English Ecclesias and many of those in Canada and the States. From an opening in the ball at the top of the Tower, one has the best and most comprehensive view of the whole of the City of Jerusalem—the view of the Temple Area and Mosque of Omar being particularly fine. The Russians knew what they were about when they obtained this site on Olivet and erected the buildings thereon; the believer in and student of Ezekiel xxxviii. must indeed be blind who cannot see the hand of God all around here in this carrying out of the part of the programme in which Rosh, or the King of the North is to play so prominent a part.

We again made the ascent of the Tower, and there on its top-most floor were the remains of the wireless and other apparatus forsaken by the Germans and Turks when they retreated helter-skelter on the appearance of the British battalions led by General Allenby. We can picture with our mind's eye and with the aid of the eye-salve of Holy Writ, the Russians again in occupation, and the thrilling wireless in active operation sending forth messages of "tidings from the East" which will "make" the King of the North "afraid"; for, from the summit of this Russian Tower, from the eastern topmost floor of which we have the view of the mountains of Moab and the Valley of the Jordan and Dead Sea, from whence the "He who will be"—Yahweh—will manifest Himself in those of whom the cruel invader will ask: "Who is this that comes from Edom?"

Oh, what thrilling times: and surely they are upon us!
(To be continued).

Our salvation is not otherwise to be wrought out than in fear and trembling. There is no time for pleasure-hunting. The service of Christ is now, as it always has been, a course of self-denial". — R.R.

Cloud and Sunshine.

A Dialogue on the "Birmingham Trouble."

CHAPTER IV.

(Continued from page 182).

Bro. Faulty. —But why do you wish to bring in Clapham and Brixton? The questions we have to consider have to do with things occurring in the Birmingham Temperance Hall Ecclesia. You are endeavouring to drag side issues into the discussion that will never help us to solve the main points before us.

Bro. Whole-hearted. —Come now, brother; is it dragging in side issues to be sure of what we understand concerning a basis which affects every brother of Christ in the world? Why should the Clapham brethren at the commencement of their investigations (and the Brixton brethren were with them then), stipulate that they could only consider the matter on condition that they were: —

" . . . unfettered by any Constitution." Final Statement, pp. 17, 18

(referring to the Rules governing Ecclesias), if there had not been good reasons for so doing? It was because they adopted this course, and framed all their questions to bring out the accused brethren's relationship to the Statement of Faith, that the false position of these brethren and Temperance Hall Ecclesia became exposed. Instead of the Brixton brethren keeping with them and doing the same, they became "Fettered by the Constitution", as we shall show presently. We therefore do impress upon you the necessity of being very sure of our "Beginnings". Let us thoroughly understand what is our basis. The Clapham, Brixton, Temperance Hall, and John Bright Street Ecclesias have all figured largely in the case; but all are not agreed on this matter. If we start wrong, we shall end wrong. It was to show you the disagreement existing amongst these "leaders" on matters in which there should be no disagreement, that I have introduced them. Profiting by the lesson we can learn by analyzing their positions, we shall be well able to come to grips with the main argument, and perceive without much difficulty where the seat of the trouble lies.

Bro. Slippry. —But the Constitution is a set of Rules built up upon those principles, and if they express those principles I fail to see why exception should be taken to putting the two together.

Bro. Whole-hearted. —They have been put together by many writers during this controversy, and is the source of much confusion. The Temperance Hall Arranging Brethren, bro. Davis, and the Brixton brethren (notwithstanding their explanation) have all been guilty. If they had kept the two things separate, and answered the questions accordingly, the false position of brethren Davis and Pearce would quickly have been manifest. Now if we admit bro. Slippry's suggestion and make the Constitution as well as the Statement of Faith the basis of our fellowship, then we shall exalt man-made rules to an equality with the commands of God.

Bro. Perplexity. —But why should the Statement of Faith be put in a negative form? I should have thought the assent to it in its positive form would have been sufficient.

Bro. Whole-hearted. —Bro. Roberts gives us the reason. It was he who compiled the Statement of Faith, which in its original form was without either the "Constitution" or the "Epitome of the Commandments of Christ" (the "Epitome" appears at the end of the Ecclesial Guide, and bro. Roberts' reasons for inserting them, which are well worth reading). You will notice in the quotations I will submit, how earnest and careful he was in his selection of the wording, knowing full well how prone

the human heart is to wander away from the Truth. He headed the positive definition of the doctrines of the Truth with the following: —

"A Statement of the 'One Faith', upon which the Christadelphian Ecclesia of Birmingham is founded: together with a specification of the Fables current in the religious world, of which they require a REJECTION on the part of all applying for their fellowship". Statement of Faith (pub. 1877), p. 3.

And he headed the negative section of the Statement of Faith with these words: —

"FABLES TO BE REFUSED. Forasmuch as it is common in our day to profess faith in Christ without understanding the Truth concerning him, and while holding beliefs that make it entirely void, we deem it necessary to supplement the declaration of our faith in its positive features, with a definition of our position in relation to the heresies now current in the world, in the garb of truth; and for the preservation of the Truth from the corrupting influences of the Apostasy, and also in order the more effectually to 'try every spirit' making profession of the faith, we ask of every person claiming our fellowship, an assent to our statements on this head, as well as an endorsement of our profession of positive faith." Statement of Faith (pub. 1877), p. 11.

Not a word here about the Constitution.

Bro. Slippry. —In what way does such a quotation apply in the present discussion?

Bro. Whole-hearted. —One of the fables of the world is that it is not against the wish of Christ that his brethren may help keep order in the world by the use of force. Not only has anti-Christian methods to be adopted to accomplish this, but those engaged in this work have to swear that they will "keep the peace" by the employment of this anti-Christian force under laws which are opposed to Christ's laws. This is walking contrary to the Truth in one of its elementary principles. Now while the accused brethren do not advocate freely that you may join the forces (they even going so far as to advise those "not to join" who are inclined to), they will not refuse the fable to the extent of disfellowship on the principles laid down by bro. Roberts. He points out that one to profess the positive side of the First Principles only, is to allow the possibility of some to be in our fellowship who have very serious "reservations" on some aspects of those principles, which would become manifest if the same doctrines were put in the negative form. Hence they are put in this way, says he, to define our position

". . . in relation to heresies now current in the world, in the garb of truth; AND FOR THE PRESERVATION OF THE TRUTH FROM THE CORRUPTING INFLUENCES OF THE APOSTASY, and also in order to 'TRY EVERY SPIRIT' making profession of the faith".

Therefore putting the accused brethren to this touchstone on the question of the Constabulary, we find they will not "Reject" this fable; further, their whole attitude is most unsatisfactory. To paraphrase bro. Roberts' attitude, "The Christadelphian Ecclesia of Birmingham" must demand (if they desire to be honourable to their own Statement of Faith), A REJECTION of this FABLE in THE GARB OF TRUTH". The "heresy" covered by this "garb of Truth" (that to join the Constabulary cannot be described as a sin, and therefore does not justify disfellowship) must be resisted, in order to preserve "the Truth from the corrupting influences of the [fables of the] Apostasy." Our attitude towards those who "refuse" to REJECT that which we as a body agree must be rejected, and our attitude towards those who tolerate the belief of that which we agree must be rejected, if fellowship is to be continued, is clear.

Bro. Faulty. —But if your argument is sound, the acceptance of the commands of Christ which appears at the end of the Constitution should also form a part of the basis of faith.

Bro. Whole-hearted. —Not only the commands there enumerated (which is only an 'Epitome or abridgment), but all the commands of Christ are included by bro. Roberts in paragraph XVI. of the Statement of Faith; many of these commands do not appear in the Epitome. The comprehensive nature of our Statement of Faith is shown by bro. Roberts when he said in the last paragraph of the 1877 edition: —

"That the foregoing facts, doctrines, and principles constitute the whole counsel of God, declared by the apostles, for enlightenment unto salvation, and form the only basis of saving faith for Jews and Gentiles in the present dispensation." Statement of Faith (pub. 1877), p. 15.

Facts, doctrines, principles. These cover the things concerning the Kingdom of God and the Name of Jesus Christ, incorporating all the commands of Christ. It is the non-belief of these facts and doctrines, and the failure to apply the principles that are the causes of the friction in the world, and the household.

Bro. Faulty. —Ah, yes; but you know bro. Roberts was very extreme. You see that in the last paragraph of the book from which you have quoted. If bro. Roberts there declared the whole counsel of God, how comes it that the present-day copy is very much altered? Do you contend that the whole counsel of God alters from time to time, though the voice of God be silent in these days?

Bro. Slippry. —Ah, true. I always have felt that to accept the doctrines in their broad lines is the correct attitude; but it is not wise to be so sure, so certain, so positive on the deeper things. The day comes when your sayings are placed in the balances and found wanting.

Bro. Whole-hearted. —Will you please remember that bro. Roberts speaks of facts, doctrines, and principles, which he has enumerated. Now let me ask three questions: —

1. —Have these facts been falsified?
2. —Have the doctrines detailed in the Statement of Faith been proved to be wrong?
3. —Have the principles laid down by God been falsely expressed in that Statement of Faith?

Bro. Careful. —I think we are quite safe in giving the negative answer to all three questions.

Bro. Knotty. —But the Statement of Faith has been altered since that time.

Bro. Whole-hearted. —It all depends what you mean by altered. If you mean altered in the sense that the previous matter was wrong you are mistaken. Any alteration that has been made has taken the form of addition, owing to human circumstances that have arisen in its opposition to the Truth of God. It has become necessary to more vividly express the principles already contained therein in order to oppose the error that has been introduced by some professing the Name of Christ. Remember the wording at the headings of the Statement of Faith in its positive and negative forms, and you will perceive the need for amplifying as the new errors are circulated.

Bro. Faulty. —Where are we going in this discussion? We seem to be talking about something which has little to do with the important matter I thought was going to engage our attention.

Bro. Slip pry. —I think it has been a waste of time arguing about the Statement of Faith, when we all accept it. If we cannot deal more with the subject in hand, I shall not be interested enough to come again.

Bro. Perplexity. —Although the argument does not seem to have a direct bearing on the case, I am sure bro. Whole-hearted would not have gone so extensively into the subject unless there was some good reason. Is this so, brother?

Bro. Whole-hearted. —You are quite right, bro. Perplexity. I have sought by argument to differentiate between the Constitution and the Statement of Faith, because all our discussion has to do with the Statement of Faith, and the Constitution will not be so important to us, because it is not the basis of fellowship. The whole trouble is that brethren Davis and Pearce will not "accept and profess" this Statement of Faith, but confuse the issue by introducing the Constitution.

Bro. Knotty. —But it was because the Constable question affects the Constitution that all the trouble has arisen.

Bro. Wholehearted. —That is your contention. We disagree, because it is a doctrine which must be accepted and professed independently of the Constitution. No. 35 of "Doctrines to be Rejected" is a negative definition of the same principle expressed in a positive form in the first paragraph of the Temperance Hall Resolution; and both paragraphs express the principles of the Truth as applied to the question of joining the Constabulary. Now we are told it clashes with the Constitution (automatic withdrawal). Supposing Jesus were here, and stated that principle in the same way it has been done in the Temperance Hall Resolution, and it revealed to us that our Constitution was objectionable in the working out of that principle, should we expect Jesus to alter it, and we declare it was not a first principle? Or would he expect us to alter the objectionable Constitution?

Bro. Knotty. —That is just where you are wrong. These brethren have never expressed a wish to alter Christ's principle or alter the Constitution. In fact your representation of differences of opinion on the terms "Constitution" and "The Statement of Faith" does not apply to the Temperance Hall. Unity prevails there; for they interpret these terms as they always have done. If, Brixton, Clapham and others seek to put a new interpretation on them and cause trouble, you must not blame the Temperance Hall. Therefore we claim you are grossly unfair to the Temperance Hall brethren, when you acknowledge difference of opinion exists outside Birmingham, and then saddle the Temperance Hall with the blame.

Bro. Whole-hearted —Not all in Birmingham interpret these terms the same way. The John Bright Street brethren do not. Then again, you ought not to speak of the Brixton brethren thus. They are your friends: you have had no greater fighters for your cause outside Birmingham, and they are in fellowship with you—yet they are the ones who has made the difference between the Constitution and the Statement of Faith a special point. But I will remind you that at the moment we are not considering the Temperance Hall brethren's interpretation. We shall do that in good time. We simply mentioned the fact to compare it with the diverse minds in other quarters—diversity where none ought to exist. Our object was to clear the air—have a common ground of agreement, that we could approach the Temperance Hall camp with a united front, and analyze their position on a basis upon which we were all agreed. With reference to these brethren not wishing to alter either the Constitution or the Statement of Faith: we are not concerned with that now. What we are concerned about is, their acceptance and profession of that which has been altered—that portion which affects every brother and sister in the world. Bro. Davis has definitely stated that he does not believe it to be a first principle doctrine, and bro. Pearce seems to agree very much with what bro. Davis advances, yet these brethren are expected to "accept" and PROFESS No. 35 of Doctrines to be Rejected. Hence the reason for putting it in the way we did just now. This is also the reason why we are taking a definite stand, and why we have laboured to lay before you what is the Statement of Faith. It is taking a little time now, but it will save time later on. Can we not all be agreed on this point?

Bro. Slippery. —Why, we all believe that. Don't you, bro. Faulty?

Bro. Faulty. —I am not at all convinced. There is a lot more to be said concerning this matter.

Bro. Knotty. —You say the brethren have confused the case by indiscriminately applying the words "Statement of Faith" and "Constitution". How, then, shall we be able to unravel the tangle?

Bro. Whole-hearted. —With care, we feel sure we shall be able to see what they mean when they use these words, by the undisputed writings in our possession.

Bro. Knotty. —I think you will have to confront a few knotty questions before you come to the end of your deliberations.

(To be continued).

GIVE AS HE HAS GIVEN. —"If a brother in the Truth secretly withhold his substance from its service, or savingly refuse to lose his mammon in the interest of Christ's work, the likelihood is that he will lose it in some other way. God is not mocked". —ROBERT ROBERTS.

To Vote, or not to Vote?

It is quite clear that the command to "come out and be separate" involves upon all true followers of Christ the obligation to stand clear of all earthly political attachments. If a brother votes for any political candidate he becomes a party to the policy of that man. If the candidate be successful and his party forms the government of the country, then the brother is a supporter of the government and an active agent in its operations. He cannot then plead "conscientious objection" to carrying out any of its behests. If he desires to set up the plea of conscience at any stage of such government's call upon him, he starts too late if he does not start at the first.

Those who counsel otherwise, and those who would leave the matter "open" to personal conviction are traitors to the faith for they undermine the very foundations of the Household.

To say that "the matter is one for private judgment" is exactly equivalent to saying that to join the army or the police force "is a matter for private judgment". There is no essential difference. The making compulsory by law upon all citizens to vote at elections does not affect the matter. What you cannot do voluntarily under Christ's law you cannot do under compulsion.

But there is one country where voting is compulsory, i.e., Australia, and it is interesting to see how the affair works out there.

We were glad to hear from bro. R. G. Walker, of Melbourne, while visiting London in May, that the brethren of his ecclesia resolutely set their face against voting under compulsion. Here is their position, clear and straightforward, from which it will be seen they strike the right note: —

"We are convinced that the law of Christ does not allow believers to take part in politics while his 'Kingdom is not of this world'. To vote would seriously compromise our position, therefore we cannot attend the polling booth at election times.

"The amended Act provides that every elector who has not voted shall be notified after each election by the Divisional Returning Officer, and called upon 'to give a valid, truthful, and sufficient reason why he failed to vote.' A form is to be sent attached to the notice, which must be sent back to the Returning Officer within a specified time.

"We can show our willingness to submit to the statutes enacted by the powers that be (Rom. xiii. 1-7), except when such statutes conflict with divine laws (Acts v. 29; Mark xii. 17) by promptly returning the form sent us, on which we shall briefly state our reasons for not voting. The following lines (not necessarily the same words, of course) are suggested: —

"I am a Christadelphian (meaning Brother of Christ), and while I consider it a duty to submit to the statutes enacted by the powers that be (Rom. xiii. 1-7), except when such statutes conflict with divine laws (Acts v. 29; Mark xii. 17), I believe that it is contrary to the teaching of the Bible for me to take any part in the politics of the world (Jas. iv. 4; 1 John ii. 15; 2 Cor. vi. 14-18) during the absence of the Lord Jesus Christ, the divinely appointed future King of the whole earth (Luke i 32, 33; Zech. xiv. 9; Rev. xi. 15).'

"NOTE. —It is not necessary to attend the polling booth or to call for papers, as the Act provides that it shall be the duty of each Divisional Returning Officer at the close of the election to send them 'by post'."

It may be noted that true brethren have carried out the suggestion therein, and the Government have accepted the reasons set forth on the paper of explanation asked for. God made this way of escape, of course, and we cannot really understand the mentality of a man professing to be a brother who would "in all faith and reverence draw lots" to see which man to vote for, when to vote at all is a crime against God and Christ.

Brethren, let us exhort you to stand clear in this matter. What does it matter what we may lose now in comfort and prestige? Our Kingdom is not of this world, else would its servants vote. "Pain of fine and imprisonment" had and has no terrors at any time for faithful brethren. This is our "tone", so gravely objected to by the latitudinarians who play with fire.

G.H.D.

Revising the Old Testament.

Very many attempts have been made to improve upon the Authorised Version. They are all good as a basis of comparison, but the net results of them all do not amount to very much. The Authorised Version was a wonderful achievement—no doubt largely the result of God's over-ruling Providence, and if we had never had another version we should not have been much worse off. The Truth shines through it all the way, and it has not been found guilty of serious mistranslation, though we admit that a little prejudice on the part of its translators crept in now and then, i.e., in relation to Sheol, and its various renderings into English.

Another rather ambitious effort is afoot: this time by Dr. Melville Scott, of Stafford. We see the Strasbourg University has just awarded him an honorary degree for his work, and the leading Wolverhampton paper (The Express and Star) obtained an interview with him recently, in which Dr. Scott explained his plans. We quote: —

“The first step in restoration has been to discover the particular letters which are habitually confounded—many of these having been completely missed by previous scholars. The discovery of one such pair obviously gives rise to emendation otherwise impossible, and these emendations in their turn confirm the method which led to their discovery. The absence of vowels from the early documents, with wrong and divided consonants, was in a large measure to blame for what had occurred.

"After demonstrating his methods of arriving at a correct translation, Dr. Scott proceeded to give what he described as some striking examples. He directed attention to Book of Proverbs, 7th chapter, verses 22 and 23, which told of the man going after the girl, and which contained the following sentences: —'He goeth after her straightway, as an ox goeth to the slaughter', and 'as a bird hasteth to the snare, and knoweth not that it is for his life.' Between these sentences, said Dr. Scott, were also these two: —'Or as a fool to the correction of the stocks', and 'Till a dart strike through his liver.'

ERRONEOUS INTERPRETATIONS.

"First of all, said Dr. Scott, the word 'stocks' meant 'bracelets', and that being so, the translation was absolute nonsense. Take the word 'fool'. The wrong vowel has been used. The word 'fool' equals 'stag' in the Hebrew, and the word 'stocks' should really be 'trampleth.' The right sentence was: —'As a stag trampleth sheaves of wheat until an arrow strike through his liver'. In other words the man was trampling after forbidden love, and in the correct translation

they had the three pictures—the ox goeth to the slaughter; the stag trampleth sheaves of wheat; and ' as a bird hasteth to the snare and knoweth not that it is for his life.'

"He also gave as an illustration the verse in the Psalms: — 'The brethren of the poor hate him. Much more do his friends stand afar from him. He pursueth words; they are not.' In that translation, he said, one word was wrong, and the right version should be: —'He pursueth ghosts; they are not'. The ghosts were the friends who 'were not' when their help was needed.

"Whilst claiming that he 'had made practically an absolutely new science of this work', Dr. Scott frankly confessed that he was not a great scholar at Hebrew, and this achievement had been brought about by the application of thought and common-sense. It was rather curious to find, he said that the misplacing of lines, sometimes the misplacing of whole passages, the use of wrong vowels, and occasionally of divided consonants, which makes the words different from their original reading, usually occurred in the middle of a book—a fact which suggested that the scribe was getting tired". —G.H.D.

Jewish Divorce To-day.

A very interesting lecture was given at the Jews' College recently, under the presidency of the Hon. Mr. Justice Hill of the Divorce Court, by Dr. Samuel Daiches, Barrister-at law.

We cull one or two interesting points therefrom as follows: —

"THE GREAT POINT IN JEWISH LAW

was that adultery was not a preliminary condition for obtaining divorce. When the husband and wife came to the unalterable conclusion that their continued united life was absolutely impossible, a divorce could bring relief.

"To-day, it was the duty of every Rabbi who was called upon to preside at the giving of a divorce to endeavour to persuade the husband and the wife to continue their married life. Divorce against the will of the wife seems to have been very rare even in olden times. The very fact that the Get had to be put into the hands of the wife made compulsory divorce difficult. For divorce in Jewish law as it now stood, what was required was

"MUTUAL CONSENT.

"Technically, it was the husband who gave the divorce, but husband and wife must both agree to dissolve the marriage covenant. But there was one element which was entirely ruled out in divorce in Jewish law: the necessity for adultery. Jewish law looked upon adultery as a very grave sin and forbade marriage between the adulterous respondent and co-respondent after divorce had been obtained. In fact, Jewish divorce law was framed largely to prevent adultery generally. Mutual consent was the basis of divorce in Jewish law. Contrarily, a divorce by the Court to-day was practically always against the will of one of the parties. The petitioner, as a rule, obtained a decree against the respondent.

"There were, however, specific grounds in Jewish law which entitled the husband to compel the wife to accept a divorce and entitled the wife to compel the husband to give a divorce. If the husband refused to give a divorce the Beth Din might compel him to do so. The ecclesiastical authorities were allowed to adopt any measure they thought right in order to enforce the giving of the Get".

The Doctor went on to point out that in the Mosaic Law stoning was the punishment for proved adultery, while in English law there had to be that sin in order that a decree might be obtained.

Statistics produced by the lecturer proved that there was less divorce among Jews than in any other community under the sun. U.S.A. has one divorce to every eight marriages. The Jews in that evil country have one in every 600.

How lasting the effects of God's law have been even on an Israel that has so grievously backslidden!

"There are such things as crochets: but there are things that people call crochets that are not crochets, but points of wisdom. Which is which is the puzzle we have to learn". —Christadelphian, 1897.

"Judge Not."

The faithful brethren in America who have resolutely withstood the threatened corruption of the Truth concerning the sacrifice of Christ have been very much misrepresented by many on their own side of the Atlantic, who would compromise on the things concerning "the Name of Jesus Christ", and also by some in Britain, of whom better things might have been expected.

It is curious that sometimes brethren who are very intelligent should fail to distinguish between things that differ. A very eminent brother in England recently wrote, deploring the contention on this and other matters that are dividing the brotherhood, and earnestly pleaded for the exercise of brotherly love and forbearance.

His sentiments are excellent, but the root of the trouble is left untouched. In other words, the symptoms are noted, but there is no diagnosis of the disease. Let us face the facts. Certain writings upon the subject of Christ's sacrifice have been widely circulated among the ecclesias, and which, we believe, are utterly opposed to Scripture, and to the provisions of our "Statement of Faith". This is the point, and it is useless to ignore it or smooth it over.

Those who will not tolerate these erroneous teachings are denounced as disturbers of the peace, and are accused of "judging" their brethren and thus usurping the office of the Masterhimself.

To quote Matt. vii. 1 in this connection is a gross misapplication of "the Word".

There is a vast difference between "judging" in the sense of Matt. vii. 1 and judging as to whether certain teachings are Scriptural or not. The former we may not do; but the latter we can and must do; or the Truth would soon cease to exist.

Do we not tell strangers to examine the evidence for what we advance, and to judge for themselves?

We are enjoined to "reject" heretics; to be "pure in the doctrine"; to "try the spirits"; and to "hold fast that which we have".

All this implies the exercise of judgment, without which we never would have attained to the Truth, and without which, we would be thrust back into the theological "mire" from which, in the providence of God, we have been rescued by the labours of Dr. Thomas and bro. R. Roberts.

It is not persons that we judge, but doctrines and principles; and this we have a perfect right to do. "Against such there is no law" either human or divine.

Los Angeles.

B. A. WARRENDER.

THE CITY OF DAVID.

At a recent meeting of the Palestine Exploration Fund, Dr. Hogarth in the chair, Professor Macalister told of coming excavation work in the city of David.

An invitation had been received from the Palestine Department of Antiquities, recently formed under the aegis of the British Commissioner in Jerusalem, to take part in a thorough examination of the Hill of Ophel, south of the walls of Jerusalem, and now generally accepted as the site of the old fortress which afterwards became known as the City of David. They hoped to find treasures of the greatest magnitude. G.H.D.

"OLD MOORE" AND PROGRESS.

Old Moore foretells another Great War. Old Moore's Almanack is always interesting. It exhibits the mind of the ordinary man as it dwells speculatively on the future. Its "prophecies" by their usual failure afford a useful comparison with the never-failing truth of Bible Prophecies.

In the issue for 1927 we are told of still greater preparations for War, ending in another tremendous catastrophe in 1928. Socially there are to be a number of strikes, business failures, seditions and treacheries. The political heavens are to have another thunderstorm, and the Labour Party will come to "power". December will make a name for itself as a month of horror and dismay.

Man is evidently not finding much to boast about in his much-vaunted "progress"; nor is the world's church getting on very fast in converting the world to peace and righteousness. No; that mighty work is too great for man. The Lord will come in his own time, and then we shall see it accomplished. G.H.D.

Answers to Correspondents.

THREE QUESTIONS AND OUR ANSWER.

Ques. 1. —Do the Scriptures teach that when God gave the law to Adam (Gen. ii. 16, 17), that He placed the sentence of death in the tree of knowledge of good and evil, so that when Adam and Eve did eat of it, it imparted both knowledge of good and evil, and death also to them. Or, do they teach that when God gave the law, that He also told Adam what the penalty would be, if he broke it. And that Adam after he broke the law, was called to trial, tried, proved guilty of offence, and because he had sinned against God, through hearkening unto the voice of his wife and eating of the forbidden fruit, the death penalty was brought to bear upon him, so that he was sentenced to return unto the ground from whence he was taken, or, dying thou shalt die?

Ques. 2. —Does Clause 5 of the Amended Basis Statement of Faith teach that the tree of knowledge of good and evil, was also a tree of death to Adam, so that it imparted both knowledge of good and evil and death when he did eat of its fruit. Or, does it teach that Adam broke the law by eating of the fruit of the tree of knowledge of good and evil, and afterwards was judged unworthy of immortality, and sentenced to death, a sentence that defiled him, and became a physical law in his body, and was passed on to all his posterity?

Ques. 3. —If the tree imparted death to Adam and Eve when they had eaten its fruit, why were they called to give an account, tried, proved guilty, and again sentenced to death?

ANSWERS: —

The three questions really treat only of one matter and may be briefly answered together. The pronouncement of God when Adam was placed on probation was as follows: —

"Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof dying thou shalt die " (Gen. ii. 16 and 17).

It is evident from this pronouncement that a state of dying, or mortality and ultimate actual death was to be the immediate punishment for disobedience to God. We are not amongst those who believe in any inherent magical properties attaching to any trees in the garden: the result of the eating was to be produced by God's power and decrees. The forbidden tree being in God's providence called the tree of knowledge of good and evil, the immediate and instantaneous result of eating it would produce a change only because God had decreed so: accordingly we find that so soon as Adam and Eve had participated in the forbidden fruit "their eyes were opened and they knew they were naked". Propensities hitherto unknown were aroused or brought into active existence, and they became subject to the "law of sin in their members", and hid themselves from God, conscious of their guilt.

The next development was the arraignment of Adam and Eve (and the serpent) by God, and the confession of guilt; and then the conditional punishment of "dying thou shalt die" was made a fact by God's definite sentence: —

"Because thou hast eaten of the tree of which I commanded thee, saying thou shalt not eat of it, cursed is the ground for thy sake . . . In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return".

The previously-conceived "law of sin" now developed by God's sentence into a "law of death" and Adam and Eve now experienced in their members "the law of sin and death".

The eating itself was disobedience and brought with it knowledge of such accompanied with a sense of shame, nakedness and fear because of sin, which of course were physical changes in Adam and Eve's natures, which changes, were completed into the physical law of decay and dissolution by God's sentence after the trial.

This "law of sin and death" has been transmitted to posterity, death reigning over those who have not sinned after the similitude of Adam. Adam and Eve were finally cast out of Eden, and the way of the tree of life guarded, lest they should eat and live for ever.

The Clause 5 of the Temperance Hall Amended Statement of Faith is in complete harmony with the above explanation, and Scriptural outline, and whilst the said clause does not detail the matter as we have, it all-sufficiently expresses the fact that not until after his trial was he "sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity".

Now to bring this matter to a fitting point of focus, let us bear in mind the all-important fact that this physically-defiling sentence of death, which has been transmitted to all Adam's posterity, included Christ within its scope, and thus Christ was as physically unclean as any of us, and although morally perfect in that not once did he give way to the evil impulses of his flesh, yet he had to die, or offer himself as a spotless sacrifice, first for himself, and then for the sins of the people, thus obtaining for himself eternal redemption (Heb. ix. 12), and at the same time destroying in himself the Devil (Heb. ii. 14), or in other words, putting away sin by the sacrifice of himself. Because of his obedience, God raised him from the dead and highly exalted him. Being the substance and not the shadow of the law, he, as the "heavenly things themselves", was purified with better sacrifices than those under the law: he was purified even by his own sacrifice (Heb. ix. 22, 28). This purification is tantamount to putting away sin and obtaining eternal redemption, and this Christ did by his own blood. The underlying fact of all this is that he himself needed salvation; that he himself came under the power of death, and thus within the scope of his saving work; he died for himself, in order that it might be for us, thus bearing our iniquities, "our sins in his own body on the tree" (1 Pet. ii. 24). Only in the sense

of having our sinful nature can his bearing "our sins" be understood. It will be ultimately for "Christ's sake" that our actual transgressions will be forgiven and by his stripes only can we be healed. But his own malady had first to be cured; his nature needed cleansing first, as the basis for the cleansing of our own.

If the matter of the death sentence were properly understood by A. D. Strickler and his defenders, we should not be witnessing the deplorable arguments being used to bolster up a clean Christ, or the sophistry of those who profess to lead us "out of darkness" into their own discovered light.

Southend.

WM. LESLIE WILLE.

WAS PAUL IN ERROR?

F.C.H., J.A.S., A.E.T., AND OTHERS. —Your statements are tantamount to saying that Paul was in error when he wrote that death entered into the world by sin (Rom. v. 12). You argue that death entered into the world by a natural law, fixed in Adam's being at the time of his creation, before he sinned. You also contend that Adam "had free access to the Tree of Life, to eat thereof, so as to prevent the inroads of disease and aging conditions", caused by this indwelling law; and when this was no longer permitted, Adam and Eve slowly died from a lack of proper nourishment. This is a bare assumption, contrary to Scripture and Dr. Thomas as well. Dr. Thomas taught no such puerility.

He wrote that if Adam had continued faithful until the end of his probation, he might have been permitted to eat of the Tree of Life, in which case he would have been changed in a moment into an incorruptible body. Hence the precaution taken, "Lest he put forth his hand and take ALSO of the Tree of Life and eat and live for ever" in sin (Gen. iii. 22). —Eureka, Vol. I., p. 248. According to your theory, the eating of the Tree of Life would never bestow or confer the power of an endless life upon anybody; since its only effect upon Adam and Eve, you say, was to act as a preventative of disease and death. If it didn't change them "in a moment", it would never change anybody. —B.J.D.

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 25th 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 10th of each month for publication the following month. Address to him at: 76 Florence Road, Worcester, Mass., U.S.A.

ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64 Dale Street (near Chester Square). Sunday: Breaking of Bread 11 a.m.; Sunday School 3 p.m. I am pleased to report that bro. May, late of the Manchester City Ecclesia (T.H.), has applied to us for fellowship. After a satisfactory interview he was invited to break bread with us on Sunday, May 23rd. This addition brings our number up to ten. —J. H. MELLOR, Rec Bro.

BEDFORD. —Alexandra Hall, 44 Harpur Street. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 pm. With the kind assistance of various London brethren, we have had a special course of Four Lectures on "The Signs of the Times" during April last. The subject of each lecture was most interesting, and convincing testimony was adduced, proving beyond doubt that Gentile times are closing, and the return of Christ is very near. But alas! "How few receive with cordial faith, the tidings". We now take the opportunity of expressing our gratitude to the following brethren who witnessed for the Truth here on the undermentioned dates: April 4, bro. Doust; April 11, bro. M. L. Evans; April 18, bro. Jeacock; and on April 25, bro. Deadman. We also had the pleasure of the company of sister Stansfield of Luton at the Breaking of Bread on the latter date. —W. H. COTTON, Rec. Bro.

BRISTOL. —Druid's Hall, 8 Perry Road (top of Colston Street). Sundays: Breaking of Bread 11 a.m.; School 3 p.m.; Lecture 6.30 p.m. Wednesdays, Bible Class at 7.30 p.m. Since last writing our number has been reduced by the removal of sister K. Cooper to London. Our sister will now meet with the Clapham Ecclesia, to whom we commend her—their gain will be our loss. Bro. R. Lander of Bedford visited us on May 23rd, and faithfully delivered the word of exhortation. We extend a hearty welcome to brethren and sisters in our fellowship, on holiday, who may be passing through Bristol en route to the West of England, or those intending to visit Clevedon or Weston-super-Mare—the latter places being quite near Bristol. If lecturing brethren could thus pay us a passing visit, and would previously notify us, we should be pleased to accept their labours in the Truth's service—the labourers being very few in this corner of the Master's vineyard. —CHAS. R. DURSTON, 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 proclamation of "The Truth" has been faithfully set forth by brethren Viner Hall, John Bright Street; D. C. Jakeman, Dudley; A. C. Simpson, Nottingham; G. Lowe, Derby. Their labours have been appreciated. Our joys have been increased by the immersion of Miss Agnes Helen Goatham (daughter of sister Goatham) into the Sin-covering Name of Christ, on the 12th May, after witnessing a Scriptural confession of the faith, and was received into fellowship on May 16th. We pray our sister may receive strength to endure and obtain the prize of Immortal Life. We have had the company of sister D. C. Jakeman at the table of the Lord; also bro. and sister F. Pearce, Birmingham. We are grateful to the Deity for these mercies in a time when the sea and the waves are in tumultuous agitation. —GEO E. LOMAS., Rec. Bro.

KILBIRNIE. —Masonic (Lesser) Hall. Sundays 3.15 p.m. Breaking of Bread and Lecture 4.15 p.m. During the last three months of February, March and April, we have met as above—Bro. and Sister Grant, from Ardrossan, the writer, and his three daughters—and hope to continue the same during the next three months as circumstances may permit, owing to alterations expected to be made in the hall. As visitors, we have had the pleasure of sisters A. T. Jannaway, Mabel Jannaway, E. W. Browne, from London; bro. and sister Barker, from Margate; and bro. and sister Quin, from Glasgow. Bro. Quin exhorting and lecturing for us on several occasions. —ROBERT HARPER. Rec. Bro.

LONDON (Clapham). —Avondale Hall, Land or Road, S.W. Sundays: Mutual Improvement Class, 9 45 a.m.; Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture 7 p.m. L-C.C SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class 8 p.m. We add to our number and are pleased to welcome sister G. H. Dunkley from Clapton, but lose bro. F. Smith to Putney Ecclesia. Bro. H. C. Rivers and sister M. E. Jenkins were united in marriage on May 22nd. We assure them of the best wishes of the ecclesia in their new relationship. We are pleased to have had the company at the table of our Lord of sister P. Corder, Southsea; sister Mynott, Nottingham; sister Kelly and sister Millroy, St. Albans; and sister Allen and bro. Railton, Luton. The Ecclesia and Sunday School Outing to Hampton Court and Bushey Park will take place God willing on Saturday, July 3rd, and a cordial invitation is extended to brethren and sisters in fellowship. With regret we have to record the death of one of the oldest members of our ecclesia. Sister Gedney (sister of our sisters F. G. Jannaway. and Eva Thirtle) passed away on Tuesday, May 25th, and was laid to rest in the Nunhead Cemetery on Saturday, May 29th. Our sister embraced the Truth about forty years ago, and was a most

regular attendant at the meetings, and an example of faithfulness in the service of Christ. She will be sadly missed by our brethren and sisters. She now quietly rests from her labours, waiting for Christ to call her to stand again upon the earth, to receive, we feel sure, the reward of her long and faithful service to Him. Whilst alive, she "did what she could", and was indeed faithful unto death. We thank God for her example, and extend to our sorrowing sisters our sincere sympathy, praying for the glorious time when death shall be swallowed up in victory, and sorrow and mourning shall flee away. Will the parents or guardians of the children who have been receiving the Sunday School lessons, etc., by post, and who desire to continue to receive them from the Sunday School of the Clapham Ecclesia, kindly intimate their desire to the undersigned as early as possible. A reply to bro. A. T. Jannaway's recent circular letter is now in print, and copies can be had on application to F. J. BUTTON, Asst, Rec. Bro., 1 Hillsboro' Road, S.E.22.

MACCLESFIELD. —29 Brockleharst Av., Hurdsfield Estate. Sundays: Breaking of Bread 7 p.m. Greeting in the Lord's Name. Owing to circumstances over which we have no control, we have altered the time for the Breaking of Bread to 7 p.m. On May 9th we were much gladdened by an unexpected visit from bro. Ellis of Luton. We long for the hour when we shall, if found worthy, rejoice in the presence of the Master. —CHAS. A. ASK.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Breaking of Bread 11.30 a.m.; School 1.15 p.m. God willing, we purpose having our annual trip on the 26th June to Strathaven. We extend a cordial invitation to any in our fellowship. Would any brother or sister intending being present with us on that occasion kindly let me know in good time, so that provision may be made, and I can give them particulars of time. —ROD H. ROSS, Rec. Bro.

CANADA.

HAMILTON, (Ont.). —IO.O.F. Temple, 41 Gore Street. Sundays: School 9.45 a.m ; M.I.C. 10 a.m ; Memorials 11 a.m.; Lecture 7 p.m. Wednesday Bible Class 8 p.m. With sorrow we report the death of bro. J. McDermid (husband of sister McDermid) in his 76th year. Our affectionate regard and sympathy goes out to our sister McDermid and our brethren John and Duncan, in their time of sorrow. Bro. and sister A. Percival have gone to England for a holiday. We commend them to the fellowship of our brethren in the old land who meet on the Berean basis. —H. WARD, Rec. Bro.

LETHBRIDGE (Alberta). —On October 20th, 1925, I moved the following proposition: "Owing to the unsettled condition of the Ecclesial world, arising from the errors of bro. A. D. Strickler, as taught in his writings, and also in his book, *Out of Darkness into Light*, and further contained in his personal letter to bro. Batsford, regarding the nature and sacrifice of Christ, which teachings are not in harmony with the Scriptures, the teachings of bro. Dr. Thomas in his "Constitution of Sin" as set forth in *Elpis Israel*, and also bro. R. Roberts as set forth in his book, *The Blood of Christ*, and also contained in the Birmingham Amended Statement of Faith: that we, the Lethbridge Christadelphian Ecclesia, are forced to take a definite stand in relation to fellowship. That we will not fellowship bro. A. D. Strickler, or any others who are in fellowship with him, or in sympathy with him, and therefore we refuse fellowship to those who are not in agreement with the Lethbridge Christadelphian Ecclesia." This matter has since been voted on, and every member of the Ecclesia voted for the proposition. I very much regret to say that some voted "YES" who really meant "NO", and only did this to retain membership in the ecclesia. Since that time the ecclesia has split on a personal matter, which, had the brethren been honest, would never have been brought about, because they would have voted "NO", which they really meant. To show that they meant "NO" when they voted "YES", is evidenced by the intelligence which has been sent to the Christadelphian, as they knew that a "YES" for the proposition meant that they were out of fellowship with bro. C. C. Walker and the Temperance Hall Ecclesias. And yet bro. Walker publishes their intelligence, when I sent every name of the brethren and sisters here as voting for the proposition, including the writer of the said intelligence. I can only hope that the Berean will continue to fight for purity of doctrine, and you may rest assured that you have the earnest prayers for your success from many on this side of the ocean. Press forward, brother, and may God

crown your efforts, is the fervent prayer of your brother in hope of Life Eternal, SIDNEY T. BATSFORD, Rec. Bro. of the anti-Strickler meeting.

MONTREAL (Que.). —Allies' Hall, 284 Charron Street, Pt. St. Charles. Breaking of Bread, Sundays 11 a.m. We are pleased to announce the safe arrival of bro. and sister R. Manicom and family (Twickenham, London), who are now meeting with us. Having looked into the teachings of bro. Strickler, they are satisfied that he is wrong and that we have taken the right stand against his teachings. On the other hand we have lost by removal, bro. and sister A. H. Hills, bro. Hills having obtained a situation in the United States. —J. V. RICHMOND., Rec. Bro.

UNITED STATES.

DALLAS (Texas). —3602½ Oak Grove. We take pleasure in announcing the arrival of sister Zana Carney, Middletown, Ohio. Sister Carney has recently been united in marriage with bro. Joseph Lloyd, son of sister Ella Lloyd, Grand Prairie, Texas. We were also pleased to have a visit from sister Harold Barber, London, Ont, Canada, who will remain in Texas about two months (D.V.). We always rejoice to see those of like precious faith. —ADELINE M. TURNER.

GRAND PRAIRIE (Texas). —I wish to report the removal from Hebron, Texas, in December, of the writer, also my mother, Ella Lloyd, and brother, Lee Lloyd, to near Grand Prairie; leaving at Hebron four of like precious faith who are endeavouring to keep a lightstand there. There are also four of us here who meet the first day of every week in memory of our Lord. The writer having been united in marriage on January 25th to sister Zana Carney, formerly of Zanesville, Ohio, and London, Canada. We are pleased to see bro. Dowling take up the work on this side of the Atlantic for the Berean Christadelphian. —JOSEPH H. LLOYD, Route 4, Box 43 (Post Office), Arlington, Texas.

DUDLEY Greater Boston (Mass). —Inter-Colonial Buildings, 214 Dudley Street. Breaking of Bread 11 a.m.; Sunday School and Bible Class 12.30. We have secured a nicer hall. Pleased to say that bro. John Carruthers was able to attend the Breaking of Bread on May 2nd. Our aged brother has had a trying time—the loss of his sister wife and his age made it harder to fight the battle "in the valley of the shadow". Just heard of my own father—his life-long companion in the Truth has had a like rising from the bed of sickness. We have added to our number bro. Bean, from the Sir Walter Scott meeting. He gave a good confession, and a repudiation of current errors. The meeting from which we have all come away is concerning itself on the question of the corruption of the Truth in the Ecclesia. At the last of two meetings a resolution was passed that withdraws from all in error. We hope that re-union will soon be made possible. Visitors have been: Bro. B. J. Dowling, Worcester; bro. And sister Davey, Beverley Farms, Mass. —ROBERT WILSON, Rec. Bro., 154 Alabama Street, Mattapan, Mass.

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 last report we have lost by removal bro. Paul L. Aue to his home at Rutherford, Í J., where he will have the comfort and help of his parents in his race for life eternal. Sis. R. Heppes, who recently obeyed the truth has gone to Cleveland, Ohio, our sister is an invalid, but rejoices in the hope of the speedy return of her Lord, when these weak frail bodies we now possess shall be changed like unto the body of our glorious Lord. The signs of the times are sure indications that the Lord is indeed at the door and the question for all of us is, Shall we be found faithful and ready to meet him at his coming. There is only one course for faithful brethren to pursue, by doing so we may find ourselves in the minority but what of that, "If God be for us, who can be against us." The Apostle Paul says "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. xvi. 13). We appreciate the faithful work of the Editors of the Berean Christadelphian and trust that God in His mercy will long spare them to continue their noble work. Enclosed we send two copies of letters which are self-explanatory, and trust you will grant us space for the publication of the same. —JAS. C. M. SHARP, Rec. Bro.

LETTERS REFERRED TO ABOVE.

WOODMEN OF THE WORLD HALL, 1040 SOUTH GRAND AVENUE.
(Formerly at Benevolence Hall).

Bro. J. Fred Smith, Birmingham, England.

April 15, 1926.

Dear Brother Smith, Greetings. —Your letter of January 23rd, 1926, in reply to ours of July 13th, 1925, has been received, and carefully considered by our arranging brethren who request me to make the following reply.

The Los Angeles Ecclesia by their resolution of January 22nd, 1922, and by their endorsement of the Declaration of the Ecclesias of the United States and Canada (May 1923), decided to dissociate themselves from all who hold, teach or countenance the unscriptural doctrines contained in the pamphlet Out of Darkness into Light, or those who fellowship such.

We submitted a brief history of the controversy to your arranging brethren for their information and enlightenment concerning the evil effects these vitiating errors were having upon the brotherhood, in order that they may realize the crisis that has arisen, and the consequent necessity for the defence and maintenance of the Truth as defined in the Birmingham amended Statement of Faith and elaborated by brethren Dr. Thomas and R. Roberts.

We sincerely regret that your arranging brethren do not, and cannot endorse the position taken by this and associated ecclesias in the United States and Canada. We note also that you do not desire any further correspondence upon this subject, and to this, we must consent, with the prayer that ere long you will see this matter in its true light and that you will emulate the example of the late bro. R. Roberts, who stood uncompromisingly for the defence of the Truth when insidious errors threatened its integrity as they now do.

Meanwhile, after careful consideration, it appears to us that your attitude on this question, and also in the Birmingham Frictions has not been conducive to that purity of doctrine and practice enjoined by Scripture and which is the basis of true fellowship.

The barrier to fellowship with the Temperance Hall and all associated ecclesias, therefore, remains, until such time as you see your way clear to rectify your position.

Faithfully, your brother in the patient waiting for Christ,
(Signed): JAS. C. M. SHARP, Rec. Bro,
Los Angeles Christadelphian Ecclesia.

WOODMEN OF THE WORLD HALL, 1040 SOUTH GRAND AVENUE.
(Formerly Benevolence Hall).

To the Recording Brother of the Christadelphian Ecclesia
At.....

May 3rd, 1926.

Dear Brother, Greetings in the Master's Name. —From previous correspondence sent, you will be aware of the definite position taken against current heresies concerning the atoning sacrifice of Christ by this and other Ecclesias in the United States and Canada.

The heresies referred to are a grave departure from the purity and simplicity of the faith, once for all delivered to the saints and utterly opposed to clauses five to twelve, in our Statement of Faith, and to the standard literature of the Truth.

The Los Angeles Ecclesia endorsed the Declaration of May 1923, realizing that as a consequence, Ecclesias who were not willing to repudiate the heresies referred to therein, would not henceforth be in our fellowship; this position was taken, after prayerful and mature deliberations on Scriptural grounds alone and since maintained without respect of persons or regard for consequences.

Owing to the fact that certain misrepresentations of the matters of controversy having been made to brethren in England, we felt it was our duty to acquaint those brethren with the facts; and accordingly, a brief history of the controversy together with documentary evidence was presented to the Birmingham Temperance Hall Ecclesia. The enclosed copy of letter, dated April 15th. 1926, will advise you as to the result of our correspondence with them.

The Household is one body, whether in Britain, Canada or America and we trust the brethren and sisters of your ecclesia, if they have not already done so, will take a firm stand for the purity of the Truth by refusing fellowship to all who hold, teach or countenance the false doctrines set forth in the pamphlet Out of Darkness into Light, OR THOSE WHO FELLOWSHIP SUCH.

We pray that the Truth, as a system, held inviolate by a faithful people may remain in the earth until our Lord and Master returns.

Faithfully, your brother in the patient waiting for Christ,

(Signed): JAS. C. M. SHARP, Rec. Bro.

Los Angeles Christadelphian Ecclesia.