

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.

SPECIAL NOTE. —Owing to the holidays "Ecclesial News" intended for the August number must arrive at our office **NOT LATER** than **JULY 20th**. Any arriving after that date is liable to be held over until the September issue.

The South London (Clapham) Ecclesia Mutual Improvement Class are arranging a visit to Kew Gardens, with Tea and Fraternal Meeting (God willing) for Saturday, August 14th. Particulars can be had from bro. F. C. Wood, 36 Danecroft Road, Herne Hill, S.E. 24.

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SIXPENCE.

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

(Continued from page 204).

CHAPTER 31.

The Doctor remained at Louisville about a year, residing alternately with the two Elders of the Campbellite Church, who were his personal friends. By them, he was occasionally invited to speak in their Meeting House, with the effect of developing intrigues in the congregation to prevent it. To shut up the pulpit against him, they invited a man from Cincinnati, named Barnet, to be their hired shepherd. Just before the arrival of this Barnet, the Doctor had a week's debate with a Universalist preacher in the Campbellite Meeting House. The audience each night consisted of about 1,200 persons, and considerable interest was excited, but of course, in the Doctor's then state of ignorance, little or no impression was made in favour of what he subsequently advocated as the Great Salvation. Something, however, was done to modify the asperity otherwise existing towards himself, on account of his growing perception of the Truth as he afterwards held it.

Having at this time his residence with Mr. Craig, a Campbellite friend of Millerite tendencies, he was led to closely investigate the principles of that (at that time) large and increasing section of believers in the Second Advent. Mr. Craig took in the publications of the sect, so that the Doctor had access to them, and was thus introduced to the system of chronology drawn out by the "Rev." W. Miller, the founder of the sect, and which was the basis of the prophetic calculations in currency among them. These chronological tables were published in the principle magazine, with a note by the editor, Mr. J. V. Himes, to the effect that Mr. Miller was willing to stake the accuracy of his calculations on the conclusion that the world was 6,000 years old in 1843. This was a narrowing down of the controversy, of which it occurred to the Doctor to take advantage. He thought that if he were able to show that the world was younger than Mr. Miller's theory assumed, it would be on Mr. Miller's own admission a complete refutation of his prophetic arithmetic. The Doctor accordingly set to work and wrote an article upon the world's age, in which he showed that several important mistakes had been made by Mr. Miller. This article appears in the second and third numbers of the *Herald of the Future Age*, Vol. I. (January, February and March, 1845.) About the same time he wrote a letter to the

Editor of a leading Millerite paper, which he afterwards re-published in the *Herald of the Future Age*, with interesting prefatory remarks. We reproduce the letter which is interesting reading: —

"It is well known that the Editors of the periodicals of that section of the ecclesiastical community styled 'Millerite' (I use the term not as a reproach, but to distinguish the party from other religious denominations) have very boldly challenged investigation into their premisses and conclusions, no doubt feeling that they were based upon the rock of eternal truth; for it is a consciousness of this which inspires a man with a courage which knows no fear, and cannot be subdued. Taking for granted, in the present instance, that a sect had sprung up, whose principle of action was to prove all things, and to hold fast only what was good, because proved to be true, we could not find it our heart to oppose them; although in much we believed them to be mistaken. We therefore coincided with them where we could agree, and concluded to await the Ides of March, 1844, as an epoch which, in the disappointment of their expectations, would do more to open their eyes, than the most laboured argument we could elaborate against their hypothesis. Nevertheless, we were in hopes, that, before the time expired, as the end of this dispensation, as Mr. Miller had expounded it, we might succeed in speaking to the understandings of his fellow-believers. We were glad to see them take so much interest in the Second Coming of Jesus Christ, in the belief of whose near approach we fully coincide with them, though not so instantaneously as they imagine. But, we believe we could discern a very radical oversight in their policy with respect to the future age. It is well to believe in the approaching manifestation of the Messiah, *but it is better* to believe that, *and* to be *prepared for him* too. We perceived that a belief that he will soon appear, accompanied by a moral (termed by some, 'a *pious* life', if the morality be mixed up with an attendance on preaching, prayers, etc.) deportment, made up the preparation for his Coming; which, however, by no means reaches the standard of Scriptural preparation. We determined, therefore, to open up a correspondence with the *Western Midnight Cry*, published in Cincinnati. Accordingly we forwarded a long epistle, in hope that it would prepare the way for others, in which we would have directed the attention of its readers to the purification which can be derived only from a belief and obedience of the Gospel preached by the Apostles, and without which the belief of the Coming of Jesus, instanter, however confident that belief may be, will be of no avail as a ground of acceptance with him; for 'every man that hath this hope in him purifieth himself (by obeying the Truth) even as he (the Lord) is pure' (1 John iii. 3). We mailed it to the Editor, and waited patiently for two or three weeks, expecting its appearance, but it was never permitted to see the light".

The Doctor remained at Louisville several months. During his stay, a characteristic incident occurred. The Editor of the *Louisville Tribune*, with whom the Doctor was acquainted, being absent on a trip, the Doctor was requested to write a leading article for the paper. The Doctor agreed to do so out of consideration for the Editor. It was at the time of the great Presidential Election, which resulted in the election of Dallas. Riots were prevailing at the time to an alarming extent in Philadelphia in consequence of the popular indignation against the Romanists. These riots suggested to the Doctor, as the subject of his article, the nature and tendency of Papacy in a Democratic Republic. He showed that Popery was a venomous serpent, and that its patronage was fruitful of danger to a free country, and calculated to destroy the vitals of society. This excited the unmeasured indignation of the political factions, with whom it was an object to secure the support of the Jesuit influence, which was strong in the neighbourhood of Louisville, owing to the existence of a Jesuit College, at a place called Bardstown, not far off. One of the candidates for the State Legislature came into the office greatly excited, and asked what they were about? The foreman replied they were publishing the *Tribune*. "Oh", said he, "I know that; but what are you publishing in it?" The foreman replied, "The truth, as far as we can get it". "Yes", said the candidate, "but it does not do to preach the truth at all times. Your article on the Catholics has lost me 200 votes". The candidate then asked if they would publish him some cards to counteract the impression. "Yes", said the foreman, "if you pay for it". The candidate then paid down his money, and wrote his card, in which he highly complimented the Catholic priests, having known them, as he said, from his earliest days, and always found them gentlemen. He was getting on in such flowery terms about the excellencies of the Catholics, that he found it necessary to

cut short, lest it should be thought by the Protestants that he was himself a Catholic. He therefore finished his card by saying, "I am a Protestant", which no one would have discovered from his card, if he had not said so. Torchlight processions were organized in glorification of the candidates, and when the procession came opposite the office of the *Tribune*, groans were given for the paper in consequence of the anti-Papal sentiments expressed in the leading article referred to.

At the end of several months, the *Investigator* being suspended, and having no particular work on hand, the Doctor favourably received a suggestion made by Dr. Bodenhamer, with whom he was residing, that he should re-commence the publication of a periodical. Acting on this suggestion, he started the *Herald of the Future Age*. He adopted this title because he had come to see that the truth of the Gospel was identified with the approach of the Age of Messiah's reign on the earth. After the issue of a few numbers, he decided to return to Richmond, Virginia, and continue the publication there. Carrying out this decision, he left his wife at Cincinnati, and with his daughter, took up his abode with the friend (Mr. R. Malone) who invited him to share with him the accommodation of a large new house.

On the first Sunday after his arrival, an incident took place which led to the first organic separation of the Truth from Campbellism. Mr. Malone, who was in fellowship with the Campbellites at Richmond, took the Doctor to a Meeting House at Bethesda, ten miles from Richmond, where was accustomed to meet a Campbellite congregation. Being known among them, he was invited to address the people, very much to the annoyance of their preacher, who was known as "Parson Talley". This old gentleman not only refused to stay to hear the Doctor, but gave vent to his aggrieved feelings in a very lugubrious style. "Dr. Thomas", said he, in the presence of the company, "Why do you come here to trouble us? We don't want you, sir! We have no use for you, sir! We have no more fellowship with you than with an infidel!" Upon which he left the House, boiling over with indignation. On their return to Richmond, the incident was made an accusation against Mr. Malone. It was noised abroad that he had gone out with Dr. Thomas to Bethesda, broken bread with him there, and had procured speaking facilities for him. This offence, in process of time, was charged against him by the authorities of the Richmond "church", and made the ground of his expulsion, and also of a resolution, duly passed and recorded, that any member having anything to do with Dr. Thomas, in a friendly way, should be excommunicated—the peculiarity of the situation being that the Doctor himself had never been excommunicated. This, of course, made little impression upon Dr. Thomas, who had been accustomed to that sort of thing for a considerable time; but it had the effect of causing the Doctor and a few others to commence a meeting on non-Campbellite principles.

This may be said to have been the first organic manifestation of the Truth in the present age. Previous to this the Truth had been rankling and germinating in the bosom of Campbellism; now, through the force of circumstances, it became the basis of a distinct ecclesiastical organization, though not in its pure and ultimate form. The Odd Fellows' Hall was offered and accepted for the delivery of an introductory discourse. There was a considerable audience. The Doctor laid the case before the meeting; he defined their principles, and explained their purpose for the future, intimating that thenceforth a few of them would meet every first day of the week at Mr. Malone's house. The number who did so was four or five. They crept along slowly for a time, till they resolved to come out more publicly by hiring the Temperance Hall for a meeting every Sunday. This step resulted favourably to the Truth, along with other agencies at work.

The Doctor continued to publish the *Herald of the Future Age* at his office in Richmond, subscriptions and contributions barely paying the expenses of publication. Though barren in a financial point of view, however, this period was rich in spiritual results to the Doctor's mind. His editorial duties in connection with the *Herald* imposed upon him an amount of Scriptural research which, otherwise, would not have been attempted; and being unencumbered by secular occupation, though not unburdened with the anxieties incident to the provision of food and raiment, these labours in the mine of Divine Truth, introduced him to many an undiscovered view of treasure, and formed a link of no small importance in the chain of circumstances that led him from the darkness of the Apostasy to the full blaze of the light emanating from the Oracles of the Deity.

(To be continued).

A REAL LIVE MAGAZINE. —"We edit the *Herald* so that while periodicals we could name are thrown aside as having nothing in them, though crowded with print, the *Herald of the Future Age* is sought after, even by its enemies, because *there is a spiciness about it, a sort of thunder-and-lightning kind of rhetoric that keeps one awake*". —Dr. THOMAS, 1846.

Editorial.

FORTY-EIGHT PAGES.

This month we have enlarged from forty to forty-eight pages in order to give place to the splendid matter to hand from brethren W. J. Elston and W. Jeacock. We hope to make their work a permanent feature. Our difficulty is that we have enough fine matter *set up in type* to last three months, besides piles of good MSS, and it appears hopeless to give our readers the benefit of it, unless we enlarge.

Then comes the question of cost. Printing and paper cost money, and we only just pay our way at forty pages. What shall we do, then? Some say: Increase our subscription. We do not want to do this unless our readers counsel it. Others say: State the facts, and probably some liberal-minded faithful ones will contribute something towards the deficiency the increased size creates. Well, we would be glad, dear readers, of your opinion, and in the meantime will live in hope that a solution may be found by united counsel.

G.H.D.

"THE TREE OF DEATH".

Speaking of the "Tree of Life and the Tree of Knowledge of good and evil", Dr. Thomas says:—

"These are the two most remarkable trees that have ever appeared in the vegetable kingdom. . . . As soon as the Lord God laid His interdict upon the Tree of Knowledge, its fruit became death to the eater. . . . The final consequence of eating of this tree being death, it may be styled the Tree of Death. *Decay of body*, ending in corruption or mortality was the attribute which this fatal tree was prepared to *bestow* upon the individual who should presume to touch it". — *Elpis Israel*, p. 59.

Commenting on the words, "Dying thou shalt die", the Doctor remarks: —

"From the reading it is evident that Adam", in case of disobedience, "was to be subjected to a *process* which should *commence* with the *transgression* and end with his extinction. The process is expressed by 'dying thou shalt die'." —p. 61.

"From the day of his transgression, he began his pilgrimage to the grave . . . the serpent-entwined tree *imparting death* to its victim". —pp. 62, 63.

On pages 64 and 65, the Doctor wrote as follows: —

Adam "was *made different* from what he *afterwards became*. . . . In their novitiate (the period before transgression. —BJ.D.) Adam and his betrothed had a nature *capable* of corruption, but were *not* subject to death. Mortality was in disobedience as the wages of sin and *not a necessity*. If they were not mortal, it is also true they were not immortal. In Paradise mortality and immortality were set before them".

Surely everyone will admit that the Doctor's reasoning in the foregoing is unmistakably plain and clear. Nevertheless we have before us a lengthy communication from a brother in California, who has become badly infected with Stricklerism. While he says—

"The Doctor has written so clearly, that when anyone fails to admit his teaching, I despair of his ever being able to see",

yet, after making this statement he proceeds to place himself in this same category of despair by not only questioning the Doctor's conclusions, but by contradicting his statements.

Our correspondent declares that Adam's constitution in the garden at the beginning "was not *capable* of endless life". The Doctor very clearly maintains that it was. He says: —

"He (Adam) was *capable of death* and *capable of endless life*; but whether he should *merge into* mortality, or by a physical change be clothed with immortality, was predicated on his choosing to do good or evil. *Capacity* must not be confounded with *impletion*."

This is where our correspondent is astray; he is confounding the Doctor's words. *Capacity* means *power of receiving*; while *impletion* means *the state of being full*.

This brother opposes the Doctor on both the above points—that Adam was capable of endless life and capable of death, although not yet merged into either. Befogged by Stricklerism, he makes the absurd claim that Adam was as full of death before he sinned as he was after the transgression.

But Dr. Thomas is very clear on this point. He illustrates his meaning very fully by pointing out that a pint measure or vessel may be capable of holding a pint of liquid; but that fact does not prove that there is a pint of liquid in the measure, nor does it prove that there is any at all. Our correspondent in his contention argues that the *capacity* of the pint measure proves that it is full of liquid. The fallacy and absurdity of his argument must be manifest to all. The Doctor's argument is so conclusive that it places the matter beyond doubt. While Adam and Eve before their transgression were capable of being made subject to death, they were not then in a dying condition. At the time of their transgression the change came and the "process" of dying "commenced".

PERVERSION A DEVICE OF ERROR.

It is quite obvious that our correspondent, like a few others in the Strickler fellowship, does not apprehend the Doctor's argument, because he has failed to acquire a knowledge of the meaning of the words used by Dr. Thomas. For this, of course, he may not be wholly to blame, but brethren who are thus unfortunately placed, should hesitate before rushing in, to correct, contradict, and condemn those who possibly may have been a little more fortunate in their studies. Too often, upon this basis of illiteracy, some will boldly hypothesize and construct theories that are utterly opposed to the Scriptures, and the writings of Dr. Thomas as well.

While bro. Strickler doubtless understands the meaning of these words, he simply sets to one side the reasoning of the Doctor on constitutional sin as being obsolete, saying, "it is a marvelous thing that such a theory should ever have been invented". —See *Out of Darkness*, p. 85. Nevertheless, he, too, is guilty of perverting the English language, as well as the Scriptures, to uphold his theories. Why does he invariably insist upon understanding the word *redemption* in the sense of *deliverance* only, when dealing with the sacrifice of Christ? Why should he attach the meaning of one word to an entirely different word in building up an argument? It is simply a device to uphold his error.

We may be *delivered* from a threatened danger, without being really *engulfed* in the peril. But to be the subject of *redemption*, Christ had to be down into the physical evil himself. "He partook of the same" sin nature, and he nullified the law of sin and death in himself; and, as bro. Roberts puts it,

"obtained eternal redemption in his own right"; and God then authorized him to offer to others a partnership in his right to redemption. —*Law of Moses*, p. 158.

MADE DIFFERENT.

The Doctor's reasoning concerning this solitary tree and the effect that the eating of its fruit had upon Adam, is all so simple and clear, that we marvel that all readers do not understand him. He argues that "this fatal tree was prepared to *bestow* upon the individual who should presume to touch it an attribute", quality, or property to which he was previously "not subject", which property he describes as "decay of body ending in corruption". He therefore maintains that Adam in the beginning "was made different from what he afterwards *became*". —p. 64. As a consequence of eating the forbidden fruit, he *became* subject to the law of sin and death. The former condition is described as "very good"; the latter is just the opposite; for then, "in his flesh dwelt no good thing". The Doctor says the change "commenced with the transgression", when he became subject to death. Then it was, and *not before*, that "the law of sin and death was *implanted* in his flesh". —See *Elpis Israel*, p. 80.

ATONEMENT AND REDEMPTION.

In the elaboration of his argument, Dr. Thomas says: "The creature (Adam) was made subject to evil, not willingly; but by the arranging in hope"; that the Lamb of God would ultimately "bear away the sin originated" by the serpent. Christ in his own body would destroy the *diabolos* or sin in the flesh, through death, and by a resurrection from the dead, "recover the creature" from the bondage of corruption. Paul styles this "the redemption of *our body*" (Rom. viii. 23). The *diabolos* to be destroyed is styled by Paul, "the motions of sin" (Rom. vii. 5), which the Doctor describes as "that physical principle or quality of the flesh styled indwelling sin. . . . It is called *sin* because the development or *fixation* of this evil in the flesh was the result of transgression. —pp. 113, 123. This sin condition is described by Paul as "vile", by the Doctor as "*unclean*", and in our Statement of Faith, "*defiled*", and it was transmitted to all of Adam's posterity. This sin condition "being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin", or "the condemnation of sin in the flesh", especially as he was innocent of the great transgression". —p. 115. His righteousness sustained him, and his flesh did "rest in hope" of a resurrection from the dead. But "his body being as unclean as the body of those he died for" (p. 114), he himself must "of necessity have somewhat to offer," as an atonement for himself, and this offering he accomplished by "pouring out his soul unto death" (Isa. liii. 12), "for it is *the blood* that maketh an *atonement* for the soul" (Lev xvii. 11; Heb. viii. 3). In and by him God redeemed the nature from the dominion of death, and "death hath no more dominion over him" (Rom. vi. 9). This is why "he took *not* on himself the *nature* of angels", which needed no redemption, but he took upon himself the nature of the seed of Abraham—a son of Adam, a nature that was in great need of redemption. This great work was accomplished in and for himself, when "the God of peace brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. xiii. 20). Through this "blood he obtained eternal redemption" (Heb. ix. 12), and by "God's favour or grace we are justified *freely* through the redemption that is in Christ Jesus; he, himself, being *justified* first (1 Tim. iii. 16). It is therefore "through our Lord Jesus Christ that we have now received the atonement". —(See Rom. iii. 24; v. 11.)

The High Priest of Israel offered an atonement, first for himself and then for the people; but in Christ, both these necessary atonements were made at "once when he offered up himself" (Heb. vii. 27; viii. 3; Lev. ix. 7).

This view, as Dr. Thomas remarks, is "enlightening", for by it, we can see how Christ being a partaker of "that physical principle or quality styled indwelling sin" was in all points tempted like as we are, yet without sin or transgression. He was compassed with infirmity, a man of sorrows and acquainted with grief (Heb. iv. 15; v. 1-5).

How the redemption of "our body" or nature is brought about by changing the constitution of the "vile body" so that it may live for ever, is clearly and beautifully expressed in the words of Dr. Thomas, as follows: —

"In the combination of the elements of the Law of Sin and Death, the power of death resides; so that to destroy that having the power of death, is to abolish this physical law of sin and death, and *instead thereof to substitute* the physical law of the Spirit of Life, by which *the same body* would be *changed* in its constitution and live for ever" (*Eureka*, Vol. I., p. 248).

Paul's words are of the same purport: —

"The Lord Jesus shall *change* our vile body, that it may be fashioned like unto his own glorious body". "We shall not all sleep but we shall all be *changed* " (Phil. iii. 21; 1 Cor. xv. 51).

Bro. Roberts wrote with the same thought in view, when he spoke of "the revival in our day by the instrumentality of Dr. Thomas of the sublime doctrine of God-manifestation in the flesh, for the condemnation of *sin* in the flesh that the poor *flesh may be saved*". —See pp. 404, 405, *Christadelphian*, 1873.

REPUDIATES DR. THOMAS AND BRO. ROBERTS.

Bro. Strickler, by whose writings our correspondent has been misled, repudiates the above teaching of Dr. Thomas and bro. Roberts, by saying on page 27 of his book, *Out of Darkness*, "God's purpose is not to save the flesh . . . *the physical nature, either of Christ or his brethren, is not the object of salvation.* . . . God's purpose is to save the mind of the spirit (the mental nature. —p. 63), which during the -days of probation attaches itself to the *ego* or conscious identity of man ". (There is but a step between Stricklerism and Immortal-soulism.)

In the above careless manner, bro. Strickler makes of none effect the glorious promise that so gladdened David's heart, when "God had sworn with an oath to him, that of the fruit of his loins, *according to the flesh*, he would raise up Christ to sit on his throne" (Acts ii. 30). Christ's flesh not the object of salvation, eh!!!

Are we to presume that bro. C. C. Walker, who upholds the fellowship of bro. Strickler, will simply regard the above contradiction and repudiation of our Faith as a "side-issue"? Possibly we are; for according to his own scientific views the earth may collide with a star, and where, then, would be David's hope—his throne and kingdom, of which we have so fondly hoped there would be "no end" (Luke i. 33).

Our correspondent also insists that Dr. Thomas' remarks in *Eureka*, Vol. I., p. 248, on the operation of the law of nature in relation to Adam after his transgression, proves that the Doctor believed that death was in Adam's nature before he sinned. Sufficient has already been quoted herein, from the Doctor's works to prove this contention incorrect, but we shall investigate the matter more fully.

Our correspondent should be willing to allow that the Doctor is a better authority as to the meaning of his own terms than any of his readers could possibly be. What he means by the phrase "the operation of the law of nature", in *Eureka*, is admirably explained in *Elpis Israel*, p. 80, where he wrote as follows: —

"The propensities or lusts, having been inflamed, became a law in their members, and because it was *implanted in their flesh* by transgression, it is styled the law of sin, and death being the wages of sin, it is also termed the law of sin and death; but by philosophy. *the law of nature* "

On page 114, he says: —

"It is not an individual abstraction, but a concretion of relations—the source of physical infirmities"

Surely a concretion or uniting of physical relations, which "*became* a law in their members, *implanted* in their flesh by transgression", was a great change in Adam's nature; constituting him what before he was not—an unhealthy, dying creature. This harmonizes with the Doctor's other statement that Adam was made different from what he afterward became. This truth is invariably denied by the votaries of Stricklerism.

Our correspondent concludes by saying: —

"I notice that you, *like the Doctor*, will try your hand occasionally at supplying unrevealed details You say, 'Before transgression the stream of life ran in but one direction, but after they had sinned there were cross-currents and counter-currents, sweeping them onward to the grave, at which they surely arrived—dying thou shalt die'."

Our critic then adds: —

"*The Doctor speaks similarly*, but as to these things the record is silent".

The last nine words show the lack of appreciation of the Doctor's wonderful works that mark the followers of bro. Strickler. But above all they display a lamentable ignorance of the divine records, in which inspiration describes our first parents as the happiest pair that ever walked the earth. "God blessed them", giving them "dominion over every living thing", everything being described as "very good", and the law of sin and death was no part of that goodness.

But what are the conditions as described by inspiration later on? Let us closely observe as we carefully read: —

" O Lord, I am weak; heal me, for my bones are vexed. My soul is sore vexed. I am weary with my groaning; I water my couch with tears. Mine eye is consumed because of grief; my heart is like wax, my strength is dried up; because thou hast brought me into the dust of death".

What a *counter-current* is here traced out, to that which flowed in Eden.

In conclusion, we would urge our correspondent to put away the foolish teachings of bro. Strickler, who has so befogged his vision. Open thine eyes to the facts of revelation and experience, and then you will favour, rather than condemn, those who "earnestly contend for the Faith". B.J.D.

In Tribulation.

A Sunday Morning Exhortation by Bro. R. Roberts.

In the Psalm read this morning, we have David again among his enemies and praying to be delivered from their wiles. It is remarkable how constantly this feature presents itself, not only in the Psalms, but in the personal writings of other prophets. It is true that the ultimate application is to Christ (both in head and body), the testimony for whom, both as to his sufferings and the glory that shall be realized, is the very "spirit of prophecy" (Rev. xix. 10), but in the first instance, the constant picture of conflict with malicious enemies was realized in the experience of the prophets themselves. This picture is not comprehended by merely literary readers of the writings of the Spirit. It is in fact made a ground of their objection by some. They argue that the product of inspiration would have been

marred (as they regard it) by this constant exhibition of strife on the part of the writers. Their ideal of such matters would lead them to expect tranquil discourse of the sublime order of Gentile poets and philosophers. They are not aware that the very peculiarity which they interpret as against the writings in question, is one of the strongest evidences of their genuineness in all senses. Two things require it: first, the plan of God as disclosed in the Scriptures; and secondly, the character of mankind as we actuarily find it. The plan as revealed is to "take out from among" the bulk, a certain "few" who are chosen, on the principle of faith and obedience under difficulty. These are to be "delivered from the present evil world", as Paul expresses it, after they have faith fully endured for an appointed time, the tribulation incident to being in it, while not of it. This being the plan (and no man believing the Scriptures can say this is not the plan revealed therein), a state of incompatibility and consequent enmity between the "few" and the many, this is the inevitable result. The character of mankind in their bulk, is of course the inciting cause of this enmity. This character is defined in the Scriptures by the phrase "desperately wicked". Genteel people don't agree with this definition, but it is true, nevertheless, as anyone may see who judges the character of the world by the Scriptural rule of action. Wickedness according to this rule, is the forgetting of God, the omission to constantly do the highest honour to Him, the ignoring of His will in expression of our thoughts and the formation of our purposes; and the doing contrary to His commandments in the many matters that go to constitute "life". Judge the world by this rule and you see at once that John's testimony is true that "the world lieth in wickedness". God is absolutely ignored and His law cast aside with contempt. The sole rule of action is self-interest in one form or the other. In some cases it takes a very refined form; but in its essence it is the same—the rejection of God, the service of natural inclination. The love of money, the love of honour, the love of ease, or the love of appetite, will be found to comprehend the motives that rule the world: for the obedience of the powers that be spring from these. There would be no respect of authority if it were not for the power in the hands of authority to interfere with the things that are dear to the world's heart. But for the restraints imposed by this power, society would soon be a chaos.

Where the world is at liberty to do as it likes, such as the society it shall choose, the causes it shall support, the way it shall spend its spare money and spare time, you see the cloven hoof at once. It honours those who flatter it; it gives itself to those things that pander to its inclinations or fill its pocket, and all this with the utmost "respectability". Those things that are pleasing to its carnal mind are in high esteem with it. The things of the Spirit are not only unintelligible to it, they are distasteful to it when even faintly understood; yea, they are most odious to it, and all who preach them are an abomination. It hates those who preach the truth, because the Truth is something it detests, and by "the Truth" is meant something higher than that phrase means in the mouths of some people. It means not merely that man is mortal, that Christ will come, that the Jews will be restored, the dead will be raised, etc.; these are but branches of the tree. The vitality of the tree lies in the root, and the root in this case is the relation of God to man. Tell the world the truth on this point, and the world will hate you. It does not like to be told that God is its possessor; that His honour should be its highest virtue; His obedience its highest pleasure; that it is not at liberty to do as it likes; that Christ is the heir of all things; "that he will bring vengeance and destruction because of its wickedness. It burns with anger against those who say that it is not righteous; that it is astray from the right way; that even its goodness is besmeared with the mire of carnal motive. It is so sensitive on this point that even if this testimony is confined to example, it resents it, and brands with evil-speaking the objects of its hatred.

In view of these things it is not difficult to understand that peculiarity of the Psalms of David which shows us the writer in continual conflict with surrounding enemies, and exercised greatly towards them, as in the Psalm this morning, wherein he says: "Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the secret workers of iniquity, who whet their tongues like a sword and bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the perfect" (Psalm lxxiv. 1, 4). This experience is no accident, nor was it exceptional in David's case. It was the experience of the Lord himself as of course the words of David (referring ultimately to Christ) required. It is the experience of all who follow in their steps. Jesus declared that this would be the case. "In the world ye shall have tribulation. Marvel not if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, therefore

the world hateth you". Plainly also did he say, "Ye cannot serve two masters", and this principle he has applied to all who obey him in declaring through James, Paul and John, that "The friendship of the world is enmity with God. All that is in the world is not of the Father". "Love not the world".

There are two ways of looking at this. The first is, that the Truth calls us to submit to something that is very disagreeable to bear. As nothing is sweeter to the majority of men than honour, so nothing is more bitter than to be treated as the off-scouring of all things. There are a thousand little ways in which honour can be given or withheld, and it may be that the little ways are more telling than the big ones. The bow of hearty recognition is sweeter than a testimonial; the turning away of the countenance may be more galling than public execration. To the loss of the former and inheritance of the latter, a faithful course in the Truth will bring any man. What shall we say to it? Why, that if we are the genuine brethren of the apostolic band of the first century, we shall rejoice to be counted worthy to suffer shame for his name. This leads to the other reflection. There is a natural desire in every earnest mind to have the opportunity of suffering thus for Christ's sake. Some such may bewail their lot. Such discontentment ought to be banished at once. It is next door to running into persecution—which is sinful. We ought to wait God's testing opportunities. They will come in due time if we are worthy of them; and if they are not His, they are worthless. No reasonable mind will seek discomfort or persecution. The belief, profession, and practice of the principles of the Truth ought to be our aim. If these are steadfastly and consistently maintained, the dishonour and the enmity which they always provoke in the present evil world, will not be long in manifesting themselves.

And the words of Christ in the portion read from Luke, reminds us that these will be found "within" as well as "without". He says: "It must needs be that offences come". The context shows that he is speaking of the brethren. All who are the called are not the chosen. Many are called, but few are chosen. The reason of this is that the choice is limited to those who are led by the Spirit of God: "As many as are led by the spirit of God, they are the children of God". A man who is guided by the ideas communicated by the Spirit through the Apostles is guided by the Spirit; for these ideas, in their communicated form, are the power of the Spirit in the world for the effectuation of its work. Now, all who profess the Truth do not walk in it, but walk after the desires and inclinations of the natural man. There always are in the Truth, those who are of the flesh and those who are of the Spirit. For this reason, offences will come, and "it must needs be". It is part of the appointed discipline by which the affections of the spiritual are shaken loose from all human ties and associations, and made to rest on the eternal foundation. It is, therefore, a mistake to look for a perfect community, or to expect that at any time we may reckon on freedom from trouble henceforward. There will be trouble as long as the present state of things lasts. Man is born to it. The fact helps us to take it without dismay or discouragement. Forgetfulness of the fact has worked disastrously, in some cases, when the trouble came. But there is the other side: "*Woe unto that man by whom they come*": "it were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones". Here is a great caution to our ways. Let none of us suffer as an evil doer (1 Peter iv. 15). Let none of us be in trouble through misdeeds; let none of us be on the wrong side of the "offences" when they come. It is well to realize what "offences" mean here. Does it mean hurting people's feelings? If so, how shall we obey the command to reprove the "unfruitful works of darkness"? (Eph. v. 11). Christ hurt the feelings of the Pharisees; for it is written that on one occasion, the Pharisees were "offended" when they heard what Jesus said (Matt, xv. 12). It is impossible to avoid hurting the feelings of those who are in the wrong in testifying against the wrong. This is not what Jesus meant by "offence". The word "offence" had a stronger meaning in English in the days of James I., than it has now. It fails now to convey the full meaning of the original word, which is to hurt substantially; to cause to stumble; to bring into mischief. The idea is expressed by Paul where he says: "Through thy knowledge shall the weak brother perish for whom Christ died" (2 Cor. viii. 11). Woe to the man who turns believers out of the way. Here is a lesson of a sobering character which wise men will apply in many ways. It is a check against reckless independence of action. We have to consider consequences as affecting others. We may feel ourselves at liberty to do many things as between ourselves and God, which we shall be deterred from doing if we consider its probable effect upon those who may not discern so clearly. It is in this respect that Paul says: "We that are strong ought to bear with them that are weak, and not to please ourselves". He advised the strong-minded brother of

the first century not to eat meat in the idol's temple, though to good sense, the idol was nothing, and the meat good, and the temple a beautiful shelter from the weather; because a weaker-minded brother might construe his acts into a participation with the idolatry, and might be emboldened to do things which would defile his conscience. In our day, thought of consideration for others has shifted from idolatry to the ways of the world. There are many things we might do if we only had ourselves to consider. But when we reflect that our liberty may help to drive back into bondage those who are struggling to be free, it will help us to deny ourselves. If we abandon circumspection in such matters we shall find at last that we made a mistake. "Am I my brother's keeper"? is the question of Cain, and all who go through life with this sentiment in their mouths will find themselves in Cain's company on the day of straightening. Christ's command is: "Love one another", and the only thing that will yield satisfaction in that great day will be the knowledge of having obeyed the commandments of Christ

This brings us to a saying of Christ's which is written in the chapter read from Luke: "When ye have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do". Several things suggest themselves as we reflect on this. The first is an apparent contradiction between this and that part of Christ's teachings, wherein he says, the unprofitable servant shall be cast out and the profitable servant only accepted. The apparent contradiction arises from the use of the same word in two connections. There is no real contradiction. The unprofitable servant to be cast out was one who yielded no fruit, who lived in disobedience to his lord's commands; the "unprofitable" servants of the saying under consideration are those who have "done all those things which were commanded them". The question is, In what sense are those unprofitable servants who have "done those things which are commanded?" The answer is not far for right reason to seek. In the utmost we do in "working out our own salvation", we cannot profit God. The benefit is all to ourselves. God condescends to count our faith and obedience for righteousness; but it is not for any advantage it is to Him. He is pleased with our submission, but not advantaged by it. We cannot advantage Him, for of Him, and through Him, are all things. Consequently, when we come to stand before the judgment seat of Christ with ever so good an account of our stewardship, we can claim nothing on the score of services rendered. It is of the goodness of God that we are permitted to serve, and it is of His goodness that service will be rewarded. The highest reason prescribes the attitude enjoined by Jesus. After we have done all that is commanded, we have only done our duty and have not profited God. In this sense the accepted will acknowledge themselves unprofitable servants.

But in this there is no ground of consolation for those who are truly unprofitable. On the contrary, it forbids hope for such; for if those who have done "all those things which are commanded them," are instructed to regard themselves as "unprofitable servants", what is the position of those who have neglected "all those things which are commanded them", and who have made self-interests their rule? If the righteous scarcely be saved, where shall the ungodly and sinner appear? The answer is plain: "Every man shall receive ACCORDING TO HIS WORK". If a man live to the flesh, with the flesh which is a perishing thing, he shall die. Only those who live to God, in the full affection of the Gospel, and submission to all its requirements, may hope for favour in the day of eternal life. This is revealed, and however unpleasant some may find the reiteration of these things to be, it will be no true kindness to speak otherwise. He only speaks the word faithfully who declares the Truth without regard to the likes and dislikes of men. The day will come—yea, is at the door, when the importance of these principles will be seen by every eye. It will be seen too late by the majority who "with weeping and wailing and gnashing of teeth", will curse the folly that led them to give a secondary place to the true sayings of God.

Our wisdom is to lay hold of them and exhort them and obey them now, while the long-suffering of God waits as in the days of Noah. Soon our opportunity will be passed. Soon will ring in the startled ear of the heedless the solemn words which have been written a long time for our warning: "When I called ye did not answer; when I spake ye did not hear; but did evil before mine eyes and did chose that wherein I delighted not. Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold my servants shall drink but ye shall be thirsty; behold, my servants shall rejoice but ye shall be ashamed; behold my servants shall sing for joy of heart, but ye shall cry

for sorrow of heart and shall howl for vexation of spirit. And ye shall leave your name for a curse to my chosen" (Isa. lxxv. 13, 15).

Present Population of Turkey.

Mr. J. A. Spender, in a recent article in the *Westminster Gazette*, declares that the Turks have now "resigned themselves to the loss of the greater part of the old Ottoman Empire", and are now "reduced to a population probably not more than ten millions, living on what is indisputably Turkish territory". One hundred years ago, 100,000,000; to-day, 10,000,000. "Drying up" is the true description. G.H.D.

Sixth Visit to the Holy Land.

By F. G. JANNAWAY.

(Continued from page 220.)

TO BETHANY.

A quarter of a century ago—aye, so recently as 1912, a visit to Jericho from Jerusalem *via* Bethany, occupied at least two days; whereas, now, it can be done easily in a few hours. We have done it more than once in six hours, including a visit to the River Jordan and a bathe in the Dead Sea. But, we do not recommend such helter-skelter visits; for, at the best, the one who so travels, can only say—"I have been there", in the same way that a certain American tourist said, "I have seen the whole of Paris", when, all he had actually seen of the city was what he saw from the windows of a taxi cab and from the platform of the Eiffel Tower.

In former days people in Palestine always referred to distances by the hour or day—not by miles. An "hour's journey" meant about three miles, and a "day's journey" about eighteen miles; such representing the time usually taken by a horse or a mule—walking pace, of course; a canter being out of the question before the existence of the highways as known to Palestine since the Great War which called forth the military roads now obtaining. To Jericho by road is about twenty-one miles. *En route* we pass Gethsemane, proceed along the western slopes of Olivet, passing many Jewish and Moslem burying-places. We had pointed out to us the site where it is supposed Christ cursed the fig tree—somewhere near Bethphage (the house of figs).

Ascending due east, in less than an hour, we reach Bethany.

A Christadelphian cannot fail to be interested in Bethany, for there was the home of Martha and her sister Mary, and their brother Lazarus. We know not why, but we have come to picture Martha as a widow, and the owner of the house at Bethany, assisted by her unmarried sister Mary; and Lazarus as an invalid. Here we have the little home which seemed a veritable oasis to Jesus, who "loved Martha and her sister and their brother Lazarus" (John xi. 8). At Bethany, too, was the house of Simon the leper, where the woman came and anointed the feet of Jesus with the costly spikenard ointment (Mark xiv. 3). To please the Bethany folk, you must also visit the reputed Tomb of Lazarus: and, having provided yourself with a lamp or candle, and arranged the matter of *backsheesh*, you descend twenty or more stone steps into the subterranean apartment—a kind of cavern—and thence down two or three more steps into the cave containing "the tomb"!

If you so desire to see more "sites", they will march you along, a short distance—above ground now, of course—to the reputed "House of Martha and Mary".

TO JERICHO.

And now we leave Bethany in order to "go down to Jericho": for it is a "go-down", Jericho being nearly 4,000 feet below the city of Jerusalem.

The first halt is at what they call the "Apostles' Fountain," so called from the centuries' old tradition that it was here the Apostles used to refresh themselves on this route, it being the only spring or fountain between Bethany and the Jordan Valley. Upon previous visits we found here a kind of well-house or Khan, at which refreshments (very limited) could be obtained; but now all we could discern was a derelict and forbidding-looking shanty, which we were quite satisfied to look at and pass on!

We continued along the beaten track until we reached the "Inn of the Good Samaritan", where we were afforded another striking contrast between now and a decade or two ago; for what a contrast the "Inn" now is to what it was twenty-five years ago. Then—in the pre-war days—during the Tourist or Pilgrim season the scene was an ever-to-be-remembered one—full of life and most cosmopolitan. Pilgrims—mostly Russian and aged, with their long walking sticks, and what seemed to be all their earthly belongings in their knapsacks, resting themselves at this half-way house between Zion and the sacred river Jordan, where they intend to "dip" and be "baptized", for that is why, for generations past, as many as 10,000 or more have journeyed all the way from far-off Russia and Poland. In this Inn of the Good Samaritan there used to be quite an exhibition of souvenirs to suit all tastes, and for about six or seven weeks in the year a very great trade was done. The Inn-yard, too, would be full of camels, horses, mules and donkeys, also resting. And as regards human bipeds—there were to be seen Jews, Christians, Arabs, Bedouins, Ethiopians, and—each time we have made a halt there, there has been at least two, and upon two occasions three, Christadelphians. But, now what an alteration! The place is practically derelict: it is in ruins, even the roof all but disappeared. This was painful to one who had visited it in its better days—in its primitive, eastern, and picturesque glory. Even the ruined Crusaders' Castle on the hill opposite the "Inn" looked as though it had shared a similar fate.

But that was not all: there was something else that enhanced the contrast. We could not fail to notice that, on this visit to Jericho, an entire absence of anything green—on all sides an absolute barrenness; not a blade of grass to be seen; not a single leaf; nothing green anywhere. God had withheld "the latter rain"! Had we not repeatedly made this journey before and been fully acquainted with its topography, we should never have known it was the same country. We could not help realizing what a terrible time those nations will experience which refuse to go up to Jerusalem to worship, when Christ is enthroned there—for "upon them will be no rain" (Zech. xiv. 17).

This road has always been more or less a happy hunting ground for robbers. We can well see why the Lord, in his parable, having such in mind, referred to "the man who fell among thieves" (Luke x. 30-37). At any rate, it is possible that the site of this "Inn of the Good Samaritan" has some connection with the incident.

A little further on, at our left, we look down into a magnificent gorge, at the bottom of which, about 1,000 feet down, is the River Kelt, or Brook Cherith as it is termed in the Bible, where Elijah fled to and was fed by the God-provided ravens (1 Kings xvii.). We proceed along the high road, and passing what is called Ain es Sultan (the Sultan's Spring) or Fountain of Elisha (2 Kings ii. 19-22) we reach all that remains of ancient Jericho.

Yes: there are some ruins. Excavations have been made, and more than one very ancient wall has been brought to light. We are now about 3,500 feet below Jerusalem. The present population of Jericho only numbers a few hundreds, dwelling in poverty-stricken dwellings. The Jerichoites' appearance is in keeping with their reputation—that of a people living by breaking the 8th commandment. The accommodation for tourists and pilgrims is poor indeed. We have visited each of the three so called hotels upon different occasions, and as a result have no desire to revisit either.

Near here, within short walking distance, is the alleged Mount of Temptation, known as the Quarrantana (*i.e.*, Forty Days): it rises nearly 1,150 feet above the Jericho plain. The Greeks are in possession of the "Chapel" on the Mount, and want us to believe that their "Grotto" is where Christ spent his forty days fasting!

It takes about two hours to get from Jericho to the Dead Sea, and a tedious journey it is: well nigh impossible in bad weather, the ground being at such a time so slimy and slippery, and leaving no room for doubting that these are "the slime-pits" in the "Vale of Siddim" where Abraham and his allies defeated the four kings in the conflict detailed in Gen. xiv. 1-16. In dry weather, such as we experienced on our later visit, in July last, things were not much better, the soil being soft and pulverized, rendering locomotion a difficulty, whether walking or riding. However, we succeeded in reaching the Dead Sea, and enjoyed an interesting swim—or, rather, a "float", for it is well nigh impossible to keep one's toes under the surface. Here we are, nearly 4,000 feet below our Jerusalem abode, and 1,300 feet below the level of the Mediterranean. No wonder "It is hot"! The saltness of the Dead Sea always makes me wonder which to do on coming from the dip therein; rub one's self dry, or let the wet evaporate: for, there is an advantage either way. The water is so dense that a fresh egg will float, lying on the surface of the water as it would on a feather bed. The Sea is forty-six miles long, and from six to ten miles wide: the widest being at the northern end. Its shores are the lowest part of the earth's surface not covered with water. The Dead Sea has some curious atmospheric effects. Close at hand it is green; at a distance it is a rich deep blue. Looked at from the western shore, with the mountains of Moab in the background, one beholds a charming variety of hues.

In wet weather it takes about two hours to reach the Jordan—a long detour being necessary; but although difficult and fatiguing, the journey is by no means uninteresting. In dry weather, the direct way only occupies about an hour. We have done it both ways. What is known as the "Place of Baptism" is where most travellers and pilgrims make for. It is where the Israelites are said to have crossed (Josh. iii. 16), and also where Elisha is said to have divided the waters (2 Kings ii. 8).

A little farther up the Jordan there used to be an old wooden bridge, which we rode across in 1914, on the way to the east of the Jordan, and Edom and Moab. This bridge was destroyed by the Turks on their retreat from the army of "the Merchants of Tarshish and all the young lions thereof". A good steel bridge has taken its place, the work of the British Military Authorities: it is called the "Allenby Bridge". To this bridge there is now a good military road from Jericho—very different from the one we traversed when visiting the Decapolis.

The River Jordan rises in the vicinity of Mount Hermon, about 1,700 feet above sea level (*i.e.*, Jordan, not Hermon); it then descends to Lake Huleh, its chief collecting basin at Dan (Caesarea Philippi), where it is seven feet above sea level; still descending, it flows on to its next collecting basin, the Sea of Galilee, where it is 680 feet below sea level; it then proceeds without a break to the Dead Sea, where, as we have said, it is about 1,300 feet below the Sea: so that in its final journey of 185 miles (or sixty miles as the crow flies) it has a fall of over 600 feet. No wonder we found the current too swift to swim across to the other side. Three Ethiopians attempted to do so, and were carried along and down to the Dead Sea where their dead bodies were subsequently found. We did not hear of this until after we had had personal experience of its strong current.

(*To be continued.*)

The Covenants of the Kingdom and the Mosaic Covenant.

BY DR. J. THOMAS.

The *beriths*, *diathekes*, or *covenants* of the Kingdom of God are absolute decrees, which make, or constitute things *what they were*, and *what they shall be*. Hence "the Builder and Maker (or constitutor) of all things is God", "for whose pleasure they are and were created". But though these

covenants are absolute, and the necessity to observe them imperative on all who are placed under them, they are replete with blessings to Israel and the nations, being founded upon "exceeding great and precious promises". Hence they are styled "the covenants of promise". One of them is styled "the Covenant from Mount Sinai", and the other, "the Covenant from Jerusalem which is above and free." The Sinai Covenant is synonymous with *the Jerusalem Covenant which now is*, that is, as it existed in Paul's day; while the other Covenant is *the Jerusalem Covenant which is to be*; and because Jerusalem which is now "desolate", will then be "free", and "above" Jerusalem in her greatest glory under the Sinai Covenant, she is styled "*ano*", that is above, higher, or more exalted: and is "the mother of all" who believe the things of the Kingdom of God, which will come, or be restored, to her, when as "the city of the great King", she shall have awaked from her present non-vinous inebriation, and have put on her "beautiful garments."

Strictly speaking, The Sinai Covenant, although based on promises, is not one of "*the covenants of promise*" Paul refers to in Ephesians. These are the Covenant of promise of Abraham and the Covenant of Promise to David; both of which are elemental principles of the Covenant of the Free Jerusalem, which is to "go forth from Zion in the latter days". The Sinai Covenant is styled "*the first*"; the one to be hereafter proclaimed to Israel "*the second*", although the latter is more ancient than the Sinai law in promise by 430 years, yet as a national *berith* constituting the Kingdom of God in its civil and ecclesiastical appurtenances under Messiah and Prince and the saints, it is second in the order of proclamation to the Twelve Tribes. The promises of the *first* covenant, which was added to the ancient covenant, were the blessings of Mount Gerizim consequent upon their hearkening to the voice of Jehovah their God (Deut. xxviii. 1-14). In these there was no promise of eternal glory, and life; of an everlasting, individual, and national inheritance of the land; of universal dominion under Abraham's Seed; of everlasting righteousness from one atonement; and of no possible evil coming upon them as a nation. On the contrary, the promises were accompanied with terrible threatenings, which have resulted in all the curses Jehovah pronounced upon them for not observing to do all His commandments and statutes.

But the second Covenant of the Kingdom of Israel is established, or ordained for a law upon better promises; and is therefore styled "a better covenant". *It abolishes the remembrance of national offences every year*. Under the Sinai Covenant these accumulated notwithstanding the yearly atonement, until the magnitude of its guilt crushed the nation, and caused its dispersion into all the kingdoms of the earth, as it is this day. The better covenant, however, promises to Israel a great and everlasting amnesty for all past national transgression, not by virtue of the sacrifice of bulls and goats, which cannot take away sins, offered up by a sinful priest of the order of Aaron; but by a purification that shall be vouchsafed to the repentant tribes, issuing forth from "a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and uncleanness"; the blood of which has been carried into the presence of Jehovah Himself by Jesus (Heb. ix. 24), a High Priest of the tribe of Judah, consecrated after the power of an endless life, who will then have appeared the second time (Heb. ix. 28), having returned from the Most Holy to proclaim to his nation that God has been merciful to their unrighteousness, and will henceforth remember their sins and iniquities no more. This great national reconciliation being consummated, and the Twelve Tribes grafted into their own Olive again, they will then enjoy the better promises of the Second Covenant. A new heart and a new spirit they will then possess. They will be God's reconciled people, and He will be their God. He will call for the corn and increase it, and lay no famine upon them; and they shall receive no more reproach among the nations. Their land that was desolate will then be as the Garden of Eden. Jerusalem will be a rejoicing, and Israel a joy. Their lives shall endure as the days of a tree, and they shall wear out the works of their hands. These are a few incidents of the national blessedness that awaits Israel, when the Kingdom of God shall be restored to them, and established in the *second millennium of its independence* under the New and Better Covenant.

The Kingdom of God is the Twelve Tribes of Israel existing in the land promised to Abraham and Christ. When it existed of old time, the Mosaic Covenant was its civil and ecclesiastical code, which appointed and defined all things. But since the appearance of Jesus in Israel, certain things have come to pass in connection with him, which necessitate a change or amendment of the covenant or

constitution, that provision may be made, or scope afforded for the exercise of his functions as High Priest and King in Israel; and for the carrying out of the principles which emanate from the dedication or purification of the New Covenant by his blood. This is the necessity which existed for a change of the law; "for the priesthood being changed, there is made of necessity a change also of the law" (Heb. vii. 12). The Sinai constitution of the Kingdom established a changeable priesthood of the tribe of Levi, the chief of which was an hereditary Prince of the family of Aaron, called the High Priest. The high-priesthood is an office divinely created; and no man of Israel was allowed to assume it unless he was called of God, as Aaron. It was appointed for the offering for men both gifts to God, and sacrifices for sins; so that the officiating party becomes a mediator between God and men. But the priesthood of Levi and Aaron was imperfect, and therefore could not impart perfection, so as that he who did the service, or the worshippers, should have no more conscience of sins, and thereby become heirs of eternal life. This being the nature of the priesthood under which Israel received the law, or Covenant, the Mosaic institution was weak and unprofitable, and could make nothing perfect. This imperfection resulted from the nature of the consecration, or blood of the Covenant. Aaron and his sons, the altar, and nearly all the things of the law were purified by the blood of bulls and goats, etc.; which, however, could not sanctify to the purifying of the heart, or the flesh from the evil within it which makes it mortal. It was necessary to perfection that sin should be condemned in the flesh of the High Priest, which could not be effected by condemning sin in the flesh of the animals sacrificed under the law. This necessity would have required the death of the High Priest at the celebration of every annual atonement at least, being themselves sinners; but as this was incompatible with the nature of things, animal sacrifices were substituted. So that Aaron and his successors could not under penalty of immediate death enter into the Most Holy without this substitutionary blood. But then this blood was deficient of the necessary sin-remitting qualities. The blood required was that of the peccant nature—the human; for it was man, and not the creatures, that had sinned. But even human blood would have been unprofitable if it were the blood of one who was himself an actual transgressor, and a victim that even if an innocent person had not come to life again. The Messiah in prophecy asks the question, "What profit is there in my blood, if I go down to the pit? Can the dust praise Thee? Can it declare Thy truth?" The answer is, "None." For if the Christ had died, and not risen again, he would not have been a living sacrifice, and could not have imparted vitality to the things professedly sanctified by it. The blood of the Mosaic sacrifices was weak and unprofitable because it was not human, because it was not *innocent* human blood; and because it was not the blood of one innocent of the great transgression, who had come to life again through the power of the Eternal Spirit. For these three important reasons, the blood of the Mosaic Covenant could not take away sins, and therefore the High Priest and the nation, individually and collectively, were all left under the curse of the law, which was death; for "the wages of sin is death". The law could not give them life who were under it (Gal. iii. 21), being weak through the flesh, and deriving no vitality from the blood peculiar to it; if it could have conferred a title to eternal life, and consequently to the promises made to Abraham and Christ, then righteousness, justification, or remission of sins would have been by the covenant of Sinai.

But it may be enquired, If the Mosaic constitution could not perfect the conscience, nor give a title to eternal life and the inheritance, but left its subjects dead in trespasses and in sins, by what means will the prophets and those of Israel who died before Christ came, obtain salvation in the Kingdom of God? The answer is, that what the law could not do, the bringing in of a better hope accomplished (Heb. vii. 19). The Mosaic sacrifices were provisional, substitutionary, and representative. They pointed to the sacrifice of Christ, which in its *retrospective* influence was to redeem those from death, who when living had not only been circumcised, but had walked also in the steps of *that faith* of their father Abraham, which he had being yet uncircumcised. For the promise that he should be THE HEIR OF THE WORLD was not to Abraham, *nor to his Seed*, through the law, but *through the righteousness of faith*. One object of Christ's death is plainly declared to have been "for the transgressions under the first testament"; or as elsewhere expressed, "to redeem them who were under the law". "By his stripes", says Isaiah, "we are healed. Jehovah hath laid upon him the iniquities of us all. For the transgression of his people was he stricken". The "we", the "us", and the "people" in these texts, and the ancient worthies before and under the law, as well as those who have believed the gospel, and after his second appearing shall offer sin offerings, and meat offerings, and burnt

offerings, and peace offerings for reconciliation under the New Covenant consecrated by his most precious blood. —*Herald of the Kingdom and Age to Come*, Vol. I., p. 172.

Watchman, What of the Night?

1. —THE UNITED STATES OF EUROPE.

The prophet Daniel in foretelling the establishment of the Kingdom of God which is to supersede all other kingdoms, says (Dan. ii. 44) that it is "in the days of these kings", *i.e.*, the ten kings represented by the toes of Nebuchadnezzar's image. In the vision of chapter vii. the same powers are represented as ten horns on the head of the fourth beast, and in Rev. xiii. we are again introduced to the same powers, as ten horns upon the head of the beast rising up out of the sea, (verse 1), each horn being diademed. The evidence of history has revealed that the toes and horns represent those territories of the Roman Empire (approximately) in Europe, south of the Danube and West of the Rhine. There has been no fifth universal Empire, because Daniel's prophecy foretold that these ten kingdoms should be still in existence when the Kingdom of God was about to be reestablished. Consequently they must exist as separate kingdoms at the time of the end, although united in the common cause against Christ.

Although so diverse racially, and so bitterly hostile politically, they have one thing in common—their religion. They are all children of the Harlot of the seven-hilled city; wayward children they are in the East, but children nevertheless.

By reason of this bond, the Pope was able to obtain recruits for the Crusades from all countries during the Middle Ages, and Scripture reveals that he will once more be able to combine his children in an attempt to stem the power of "The Usurper" who comes from the Sun's rising. Rev. xvii. 13: The ten horns . . . "have one mind and shall give their power and strength unto the beast; these shall make war with the Lamb, and the Lamb shall overcome them". The ten horns, says the Revelator (verse 12), "are ten kings". Under the influence of the Papacy then, a great "United States of Europe" will be formed in opposition to Christ. Not, be it noted, one great empire, but ten separate kingdoms in close confederacy. Napoleon tried to create a great empire in Europe, but the prophecy of Daniel was against him, and he could not prevail. Since his day, the separate individuality of these States has become gradually more marked. In the East, Serbia, Roumania and Bulgaria, slowly rose out of the evaporating waters of the Euphrates, and are now fully independent—particularly since the Great War of 1914, when the influence of Austria was finally shaken off. In the West, Belgium became separated from Holland, to which the Congress of Vienna had joined her. France has extended her boundaries to the Rhine, corresponding to the ancient Roman province of Gaul. Italy has become a united and prosperous State, and in general, the horn powers have been considerably revived in vigour during recent years.

Now, living as we do in the time of the end, we ought to see signs of a mutual understanding between these nations—a kind of "United States" arising, in which the powers should retain their individuality as kingdoms, but should be ready to unite under one authority to do battle against a common foe.

In the first place, if the horns are to give their power to the beast, evidently the influence of the beast must increase. And it is doing so. Britain, although a Protestant country, now has a representative at the Vatican. Recently, Holland has passed through a grave political crisis over the same thing—whether she should have a legation at the Vatican, or not. In Italy itself, the Pope is seeking a measure of temporal power, and Mussolini does not appear to be altogether averse. Concerning Italy's relations with the Papacy, a writer said recently: "The day of reconciliation is not quite yet, but the flash of dawn is in the sky".

Secondly, it will be seen, that from the leagues and combinations which have arisen since the war, several distinct groups are emerging: —

1. —The American nations controlled from Washington.
2. —The Federation of British nations.
3. —The nations of Europe, banded together by " The League of Nations " meeting at Geneva: and various other recent pacts.

This latter group corresponds broadly to the fourth beast dominion, and other nations will gradually find their membership impossible. Brazil, the most important South American State, has resigned—the United States were never in it. The relations of Britain with her Colonies will presently necessitate her resignation.

The Locarno treaty of December last, was another step towards the unification of Europe. A Parisian paper had a cartoon headed: "Towards the United States of Europe". The *Daily Mail* had a leading article under the same heading, and spoke of "the United States of Europe as a working proposition". The *Review of Reviews* declared that Europe was not too small to be the home of a *united family of free peoples*".

The last five words express exactly in modern language what the Revelator has declared concerning the latter-day unity of the ten horns. The present state of Europe is precisely in harmony with prophecy. The nations are separate because Daniel decreed it; they cannot disappear because their continuity has been foretold by the same prophet; but they do act in unison at the time of the end, because prophecy foretells this also.

Whatever may come of the "Pacts" and "United States"; whatever may happen to Mussolini's dream of a restored "Roman Empire"; the promulgation of such ideas marks a great step forward in the political signs of the times, and we should lift up our heads and rejoice that we are privileged to be able to "see" these things, knowing that they presage the coming of the Salvation of Israel out of Zion, and the fulfilment of the hopes of the children of God.

Clapham.

W. JEACOCK, JUNR.

Palestine and the Jews.

The Palestine Government has finally approved the new statutes of the General Mortgage Bank of the Zionist Organization. —*Jewish Chronicle*.

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Mr. de Jouvenel, the Syrian High Commissioner, is understood to be favourable, not only to the formation of Jewish colonies in the North of Syria, but also to the colonization of Hauran by Jews. —*Jewish Chronicle*.

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Seventy Jews have been enlisted in the new Palestine Frontier Defence Force, from which it was originally intended that Jews should be excluded. —*Jewish Chronicle*.

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ARE WE ON THE EVE OF STARTLING EVENTS IN PALESTINE? —The suggestion that a committee of representative American Jews should be sent to Palestine in connection with the obtaining of a loan for the rebuilding of Palestine has been repeated by Mr. Henry Morgenthau in an interview with the Jewish Telegraphic Agency in New York.

Mr. Morgenthau, who first made the suggestion while visiting Palestine, nominated Felix M. Warburg, Julius Rosenwald, Herbert H. Lehman, Jerome J. Hanaurer, Frederick Brown, Benjamin Winter, Samuel C. Lamport, Jacob Sperber, and Dr. Joseph Rosen, as members of the proposed committee, to study the situation in Palestine and obtain an accurate picture of conditions there.

"Palestine," Mr. Morgenthau said, "cannot be rebuilt merely through charitable donations. Only when a large loan will be obtained can 500,000 or more Jews be settled in Palestine. The men I have mentioned are best fitted to ascertain the prospects of colonization in Palestine. They represent expert banking, agricultural, manufacturing, transportation, merchandising, and real estate knowledge, and their judgment would carry the weight of authority necessary to create that confidence in the loan which is required in order to be successfully launched.

"Should this committee come to an adverse conclusion with regard to the possibility of large immigration to Palestine, it would finally dispose of Palestine as the means for a practical solution of the Jewish question", Mr. Morgenthau said. "Palestine would then be destined to become a cultural centre.

"I do not believe that the British Government has an obligation, on account of its mandate, to endorse such a loan. The loan would have to be based entirely upon the confidence of the Jewish public in the authority of this committee and in its belief in the future of Palestine. —*The Jewish Graphic*.

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ZIONIST MONEY GOING INTO PALESTINE. —The total imports to Palestine during 1925 amounted to £E7, 603,923. The total exports during the year amounted to £E1, 588,157. The imports to Palestine in previous years amounted to £E5, 589,679 in 1924, £E5, 124,945 in 1923, and £E5, 928,831 in 1922. The exports amounted to £E2, 120,931 in 1924, £E1, 834,118 in 1923, and £E1, 586,503 in 1922. —*The Jewish World*.

Work on the projected Haifa-Beirut railway, which is intended to link up these two most important ports in the Middle East for the purpose of facilitating the bringing up to the coast of the commerce of the vast hinterland of Syria and Mesopotamia, is to be begun at the end of the present year, the Palestine Telegraphic Agency learns. —*Jewish Chronicle*.

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Preparations are being made for the establishment of a new Jerusalem suburb to be known as Sanhedria. The company which is floating the scheme has been founded by the Young Mizrahi Organization of Jerusalem. —*Jewish Chronicle*.

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AGE OF SELF-SACRIFICE YET LIVES. —Only the highest Jewish holidays are left me to find myself and to stretch out to you a fraternal hand of greeting. All other days are full of toil, from sunrise to sundown. Even when strength and desire is left me in the evening, necessary quiet is lacking—for our lamps are lit in the dining room, and there the comrades are noisily disputing or singing. I devote an evening hour to the study of Hebrew.

We are planting our own trees and wresting our own bread from the soil, and sparse or plentiful it is not as the bread of the exile. And we are levelling rough paths for a coming generation of Jews that will never taste it, wont be allured by it, and will think of us affectionately as the advance agents of their prosperity under freedom. —*The Jewish Guardian*.

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PROGRESSING TOWARDS THE COMING OF THE MESSIAH. —From April, 1919, when immigration to Palestine opened, following the start of the British occupation, to the end of March of this year, 100,000 immigrants have arrived in the country. —*Jewish Chronicle*.

Notes on the Daily Readings for July.

1 SAMUEL XIII—2 SAMUEL XVII.

For a long time the nation of Israel had been in a sad state. The ark of God had been in a foreign land for many years, and the worship of Baal and Ashtaroth had crept in among the people, who in earlier times had declared: "All that the Lord hath said, we will do". Now Samuel had been raised up, and he sought to bring the people back to serve the Lord only.

Under the care of Samuel the Israelites became united, and free from subjection to the Philistines (1 Sam. vii. 13). As Samuel advanced in years the people required that a king should reign over them as the other nations had; "and Samuel prayed unto the Lord". And the Lord said that their desire was to be granted, although they were now rejecting God from being their King. Saul the son of Kish was chosen, and Samuel addressing the assembly said: "If ye shall still do wickedly, ye shall be consumed, both ye and your king" (1 Sam. xii. 25).

Our readings for July commence with the record that when Saul had reigned two years, he became involved in war with the Philistines, and there came a trial of his faith. Samuel had instructed Saul to wait for him at Gilgal seven days, so that the offerings might be presented before the Lord, before the people of Israel approached their enemy (1 Sam. xiii). The seventh day arrived and Samuel was still absent, and the followers of Saul were leaving him in fear; so Saul gave instructions for the offerings to be brought so that he himself could offer them. Why was the lesson of Dathan and Abiram, also of Korah, forgotten? How dare Saul, a Benjamite, approach the altar, in view of the strict commands that only the Priests, the sons of Levi, should draw near to offer God's offerings? For his lack of faith, Saul was rejected from being established upon God's Kingdom. Although Saul so readily neglected to uphold the holiness of God, he was very eager for the vindication of his own power; his eagerness for the destruction of his enemies would have involved the death of Jonathan had not the people interfered (1 Sam. xiv. 24).

It is refreshing to contrast the faith of David with the failure of Saul Chapter xvii. records the occasion when David was brought into the presence of Saul because of his request to fight with Goliath, the Philistine. "Thou art not able to go, thou art but a youth", said Saul. But David replied: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine". This confidence in God we shall find throughout the life of David.

Chapter xviii. brings us to the commencement of the working of that relentless jealousy which ever afterwards showed itself in the attitude of Saul towards David.

What a character Doeg earned for himself, his name always associated with mean tale-bearing. "I knew that he would surely tell Saul" said David to Abiathar. It is a reputation to be dreaded.

In chapter xxix. we read of the great onslaught of the Gentile Philistines on the people of Israel at Jezreel. It was a time of Jacob's trouble, but they were saved out of it by David—God's appointed deliverer. Jezreel is frequently mentioned as a place of contest between Israel and their enemies. It was at Megiddo, near the valley of Jezreel that, in the days of Jeremiah, the king of the north (Assyria) and the king of the south (Egypt) met in battle, and Israel were discomfited, and their king (Josiah) was slain. Again in a little while Jezreel will witness the oncoming Gentile desolater, and there will be great mourning in Jerusalem as in the days of Hadadrimmon in the valley of Megiddon.

The second book of Samuel brings before us the life of David, and shows us clearly the difference between the character of Saul and that of David—the man who gained the distinction of being described as "after God's own heart". Although Saul had allowed envy to make him the

relentless enemy of David, still he was God's anointed king over Israel, therefore David refused to allow his own sufferings to obtain a place of undue importance, and when Saul was slain by the alien, David mourned for the king.

The throne of Israel now became vacant, and although David had been divinely selected to succeed Saul, before taking any action, he appealed to God, as we read in chapter ii.: "Shall I go up to any of the cities of Judah?" It was this trust in God which had sustained David during the long time of his persecution by Saul; he knew that all things were under God's control. When the opportunity came to slay his persecutor, when his friend Abishai said: "God hath delivered thine enemy into thine hand this day, now therefore let me smite him I pray thee" (1 Sam. xxvi. 7), David cried: "Who can stretch forth his hand against the Lord's anointed and be guiltless? As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed" (1 Sam. xxvi. 9-11); and so the Apostle Peter exhorts us: "Let them that suffer according to the will of God, commit the keeping of their souls unto a faithful Creator" (1 Peter iv. 19).

During the whole of Saul's reign the ark of God had been in a strange land; but as soon as David felt himself established in the kingdom, he desired to bring back the ark to its place. Unfortunately one at whose house the ark had rested so long, failed to remember the holiness of this receptacle of Yahweh's covenant with His people, and Uzza, the son of Abinadab, of Gibeah, in Kirjath-jearim, who was not the Priest, putting forth his hand to steady the ark, was killed (Num. iv. 15). To touch that which we are divinely forbidden to touch, is as dangerous as touching a live wire.

Chapter vii. records the promise of God to David. That he should have a son through whom his house and Kingdom should be established for ever; a promise which the king recognized had reference to "a great while to come" (verse 19). This is the promise which became all David's desire, as it is the desire and salvation of all those of David's faith in these days, when the promise is about to be fulfilled.

Chapter xi. brings us to the grievous sin of David; and chapter xii. records the punishment to follow as a consequence: "The sword shall never depart from thine house, because thou hast despised me". The dreadful events which came upon David's house all pass under review in the readings—murder and revolt; the king himself driven from his kingdom, and stones were thrown at him as he fled, but in God's mercy David was not cut off from the hope of Eternal Life.

ISAIAH.

Turning to the 56th chapter we read: "Keep judgment and do justly, for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that keepeth his hand from doing any evil". And how comforting are verses 6 and 7 to those who have learned the necessity of leaving father, mother, brother, and sister, for the name of the Lord Jesus. The alien who hath joined himself to the Lord must not be cast down on account of the required separation from his people, neither must the eunuchs (those who made themselves such for the kingdom of heaven's sake—Matt. xix. 12) bemoan their desolate condition. "For thus saith the Lord unto those that choose the things that please me, even to them I will give in mine house a name better than of sons and daughters; (to carry on their name) I will give them an everlasting name, and the aliens that join themselves to the Lord, to love the name of the Lord, and to become his servants, even them will I bring to my holy mountain and make them joyful in my house of prayer".

Chapter lviii. opens thus: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression". This is a divine command, and it is no use posing as the servants of God if we refuse to obey this call. A man may clothe himself with a righteousness all his own, and may declare his kind intentions to preach nothing which will disturb the mind or wound the feelings of his hearers. Such teachers build but a rotten defence, whitewashed or daubed over, and of little avail will their defence be when the overflowing scourge shall come, sweeping away every refuge of lies.

Faithful ministers must cry aloud and proclaim the warnings of God, and make the people know their transgression, and endeavour to lead them in the path of faithfulness.

The fast required by God from His children, is not a mere abstinence from food, but a withholding from wickedness, and to help those who are heavily burdened (Isa. lviii. 6). Then when the bridegroom appears they will be called to participate in a feast of good things. To such God says: "Thy light shall break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall follow thee" (verse 8).

From chapter lix. we receive the answer to a question frequently asked by those groping in ignorance: Why does God allow all these prevailing troubles? "Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear". "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey". How true these grave words are of the present generation of mankind, but God's gracious promise cannot fail: "The Redeemer shall come to Zion". Then the time to favour Zion will have come, and she will "arise and shine, and the glory of the Lord will shine upon her" (chap. lx.).

The book of the prophet Jeremiah will be considered next month.

MATTHEW.

The readings from the New Testament commence with the generation of Jesus Christ, the son of David, the son of Abraham. This record by Matthew proves the right of Jesus Christ to the throne of David. Therefore, if Jesus is the rightful heir, and from Jesus there has of course been no succession, what becomes of the claims of British Israelism, that the king of England is the heir to David's throne, and the present Prince of Wales the long-promised David? This claim is seen to be not only foolish, but blasphemous.

It is interesting to learn from verse 5 that Rahab, the woman who protected the spies, became a true believer in the God of Israel. In chapter iv. is contained the account of the temptation of Christ. It should be noted that the temptation took place in the wilderness, therefore Jesus was not actually standing on a pinnacle of the Temple; or on a high mountain. The Apostle informs us that Jesus was tempted in all points like his brethren (Heb. ii.). For six weeks Jesus had been without food, and the prompting of the natural desire was to use the power of God for the purpose of satisfying his hunger. Then came the suggestion that the protecting care of his Father might be demonstrated by casting himself down from the pinnacle of the Temple. Is not this exactly how mental suggestions do arise? Go and appear before the people; ascend the pinnacle of the Temple in the sight of the multitude, and cast yourself down. How effective would such a demonstration have been at the time when the people spread their garments in the way and cried: "Hosanna in the Highest". Supposing at that time Jesus had ascended the Temple in the sight of the multitude, how the people would have acclaimed him, and would they not have proclaimed him king? And would not nation after nation have submitted themselves to him? But the Lord Jesus brought every thought into captivity, and God required that His Son must first be made perfect through suffering. Jesus knew that it was written: "Man shall not live by bread alone, but by every word of God"; also that "Thou shalt not tempt the Lord thy God"; and that God and God only must be worshipped. Having learned the lesson of humble submission in the wilderness, the Master was ready when they would take him and make him king, to withdraw himself; also to take the early opportunity of teaching them that the Son of Man must go away, and after a long time receive his kingdom.

In looking through the list of commandments given in chapter v., we note that "Blessed are they that do hunger and thirst after righteousness, for they shall be filled". It is a delightful contemplation, that of being completely satisfied with righteousness. But do we truly hunger and thirst after it?

Then notice we are forbidden to come to the altar (Christ) knowing that there exists difference between us. Does this not prohibit brethren and sisters who have ceased to be in fellowship, fraternizing and giving thanks to God together, upon the altar, Christ? It sounds narrow, of course, but Jesus said: "Narrow is the way that leadeth unto life".

In chapter xvi. we read: "There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom; and chapter xvii. opens with the words: "And after six days Jesus taketh with him Peter, James and John his brother, and bringeth them into a high mountain, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light", and as Peter afterwards informs us: "There came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased" (2 Peter i. 17). In the transfiguration we have a foreshadowing of the kingdom, as in the shadow we learn that the glory was seen after six days, so after 6,000 years Jesus will take his chosen followers, and the glory of the Lord will come upon them; and God will proclaim His approbation of His Son and of all who have been gathered unto Him.

The warning contained in chapter xxiv. should be carefully noted. The Scriptures in many places speak of the indifference which will prevail at the time of the Master's return. The Apostle Peter informs us that there will be scoffing at the proclamation that the Lord is at hand, and in verse 48 of the 24th chapter of Matthew, we are told of the evil servant who in his heart will say: "My Lord delayeth his coming, and will begin to smite his fellow-servants". It is to such that the Lord will come in a day when "he looketh not for him" (verse 50). Such a calamity *will not*, of course, overtake those who are in daily expectation.

Let us, therefore, be continually on the Watch Tower, striving to be ready for that wonderful day, trusting through the mercy of God to be among those who, while fearful because they are conscious of much frailty, will be reminded of faithful acts of love; and who will hear the Master say: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me" (Matt. xxv. 40).

Let us be careful not to speak evil of anyone, lest the great King should say to us, reminding us of certain false accusations we have made: "Inasmuch as ye did it to one of the least of these my little ones, ye did it unto me".

Nottingham.

W. J. ELSTON.

Conversations concerning the Truth.

"Be ye angry and sin not" (Eph. iv. 26).

Sophronia. —Do the words of the Apostle Paul mean that we ought to be angry, as when the Psalmist says: "Ye that love the Lord, hate evil" (Psa. xcvii. 10)? And was it in harmony with this that Jesus looked round with anger on the Pharisees? Evidently there is an anger which is right in the sight of God, and yet Paul in his letter to the Colossians says: "Put away all . . . anger". Now does Paul mean we are to be angry, or does he mean that when feelings of anger arise we must be careful lest they lead us into sin?

Phylis. —It seems to me to mean that when we see a brother or a sister doing wrong, we must reprove them.

Thenia. —But are we justified in being angry because we see anyone doing wrong?

Phylis. —I think we are, if they are preaching false doctrine.

Sophronia. —Well, it says in Prov. xxv. that "An angry countenance driveth away a back-biting tongue", so there must be a time to be angry.

Eusebia. —But if this verse we are considering means righteous anger, why does the writer add "*and sin not*"? Has righteous anger any connection with sin? Would it lead to sin, I mean? And would it have to be removed before the "sun goes down"?

Phylis. —If a brother sins, we have to tell him at once, without losing any time; because we ourselves are responsible if we don't.

Eusebia. —Yes; but the next verse says: "Neither give place to the Devil".

Phylis. —That does not seem a difficulty to me, because if we refrained from showing a brother his error, should we not be "giving place to the Devil"? We should be letting the error remain.

Eusebia. —But if in this verse righteous anger is meant, why should not the sun go down on it? Is righteous anger *unrighteous* when the sun goes down? We read in Psalm vii. 11 that "God is angry with the wicked every day"; and in John iii. 36: "He that believeth not the Son shall not see life; but the *wrath* of God *abideth* on him". Why? Because he *remains* in his sin.

Thelia. —Yes; if it were righteous anger, it would be justified until the cause was removed.

Eusebia. —I have another difficulty. *Are* we to rebuke in anger? James tells us: "the wrath of man worketh not the righteousness of God"; and we read: "If a man be overtaken in a fault . . . restore such a one in the spirit of *meekness*". Nothing to do with anger.

Themia. —No; we ought to be patient and gentle with our brethren and sisters.

Thelia. —That does seem to be a difficulty, doesn't it?

Sophronia. —It certainly does not agree with Phylis' explanation. But if Ephesians iv. 26 means the wrath of man, I cannot understand why it says: "*Be ye angry*".

Eusebia. —Now, what is anger? It is a violent stirring of the emotions. Naturally this is usually brought about by a sense of being wronged. The only time Jesus was stirred was when men were perverting the ways of his Father. Such anger is of course regulated by the fear of the Lord, while anger as a result of personal wrongs, or supposed wrongs, is controlled by vindictiveness and a desire for revenge. Such anger would soon lead us to sin, therefore it must be immediately brought under. If necessary we must go and settle the matter with others, but as the Emphasized Bible has the quotation: "Let not the sun go down upon your angry mood". The words of the Apostle seem to be very similar to those of David in Psalm iv. 4, which reads in the Septuagint and certain other renderings: "Be angry and sin not; commune in your heart upon your bed and be still".

Christena. —Is irritability anger? You say we cannot help being angry. Can we help being irritable?

Eusebia. —Isn't irritability the *expression* of anger not properly controlled? Therefore even this we must strive to overcome. Jesus said: "*Blessed* are the *peacemakers*".

Irene. —The *Twentieth Century* renders the verse: "Be ye angry, yet do not sin". That agrees with what Eusebia says, and to me it seems that our flesh being weak, and anger often one of the quickest impulses, the Spirit warns us to "Let not the sun go down upon your wrath".

Alethia. —Jesus says that out of the heart every evil proceeds. So with anger. If it rises in our heart and we shut it down quickly, we have not sinned.

Themia. —If we harbour angry resentful thoughts against anyone, it would be sin even if no word were spoken, wouldn't it?

Eusebia. —The verse concludes: "Let not the sun go down upon your wrath".

Alethia. —When Jesus was angry with the Pharisees, he was grieved for the hardness of their heart. There was no malice or bitterness; it was grief because "they were blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch", and because they "shut up the kingdom of heaven against men." This anger was not wrong when the sun went down, nor was it "giving place to the Devil", was it?

Sophronia. —The last two verses of this 4th chapter of Ephesians make a fitting conclusion: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you".

The Book of Proverbs.

This portion of Scripture possesses beauties peculiarly its own, which evoke the admiration and gratitude of God's people. As with the Creator's works in Nature, so with these divine oracles, the excellence is too great, the charm too subtle for analysis. As the contemplation of God's created handiwork, in the beauty of a flower, for instance, an exquisite combination of form, colour, and fragrance, yields extreme pleasure to His intelligent creatures, so the combination of beauty and wisdom, in these "proverbs", couched in simple, dignified language, replete with touches of poetic beauty, generates an exalted pleasure in His children which only they can feel whose hearts are attuned to Jehovah's praise.

These utterances of the Spirit through Solomon, provide rich nutriment for the "new man" in Christ Jesus, in a form easy of assimilation. The natural man attributes their conspicuous excellence to Solomon's superior natural sagacity, and ranks them with the moral maxims of Gentile "philosophers" and "divines". But the sons and daughters of God, for whose instruction, warning, and comfort, they were written, are able to rightly appraise this presumptuous blunder of "the wise of this world".

The "hard reasonings and lifeless aphorisms" of Gentile philosophers are powerless to develop the kind of characters that God approves. Their reasonings and conclusions are the evolution of the natural mind, without regard to the will and pleasure of man's Creator. While God is recognized in the abstract, in a dim sort of way, the lives of the "philosophers" are a practical denial of His claims. His creative prerogatives and sovereign rights are treated with utter disregard; "God is not in all their thoughts". With the "Proverbs of Solomon" it is altogether different. In them God is presented as the only source of true wisdom, and the mainspring of that moral energy with which those who know and fear Him are endued. "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction" (i. 7). This declaration condemns as "fools" nearly all of mankind who now live or ever have lived, which is sufficient of itself to stamp the utterance as divine. And when we consider it in the light of the words of Jesus in John xvii. 3, "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent", we can readily understand how it must be so. Apart from this knowledge of God, which mankind universally despises, the present life is but a brief and troubled experience; ending in corruption and everlasting oblivion in the grave; a pitiful ending for a creature endowed with man's capabilities and potentialities. What avail the wisdom of the wise, the power of the powerful, the riches of the rich—all the things that men hold so dear—with the grim monster, Death, ever hovering in their wake and gripping them in his terrible embrace at last, from which there is no escape? Such is the doom of the "scorners who delight in their scorning, and the fools who hate knowledge. They will have none of Jehovah's counsel, they despise all His reproof: therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them" (i. 22, 30-33).

That man, unsubject to the law of God, is pre-eminently a sinner: that the imagination of his heart is evil continually; and that, left to its uncontrolled impulses he becomes licentious, merciless, and cruel, revelling in the lusts of his nature, and delighting its evil works to do, is abundantly revealed by the Spirit through Solomon. "The wicked man deviseth mischief continually, he soweth discord. He has a proud look, a lying tongue, and hands that shed innocent blood: a heart that deviseth wicked imaginations, feet that are swift in running to mischief" (vi. 12-18). "Their feet run to evil and make haste to shed blood" (i. 16). All of which agrees with other Scripture, and with human history, which is one long category of crime against God and man, and proves beyond question that "The heart is deceitful above all things and desperately wicked" (Jer. xvii. 9). It is a wise and just decree of man's Creator that all who follow its evil impulses shall be blotted out of existence. "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (ii. 22).

Contrast this sad fate with the future delineated for the righteous by the inspired pen of Israel's king. The picture is a bright one to those who understand. The mental state and glorious future of such is admirably depicted in the following grand and expressive language: "Get wisdom, get understanding: forget it not, neither decline from the words of my mouth. Forsake her not and she shall preserve thee: love her and she shall keep thee. Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding. Exalt her and she shall promote thee: she shall bring thee to honour when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings, and the years of thy life shall be many: for the path of the just is as a shining light, that shineth more and more unto the perfect day" (iv. 5-10, 18).

How needful that the sons and daughters of God, or those who would become such, give earnest and constant heed to these and like exhortations, which are found in such profusion in these divine writings. Nothing but this earnest attention and diligent seeking of that revivifying knowledge and wisdom to be found only in God's Word can possibly preserve us from "the corruption that is in the world through lust", and enable us to keep ourselves "unspotted from the world".

We live in an age when every evil work abounds on every side: when there is an increasing disregard of the essential principles of honour and truth, and in many cases, by men who are regarded as pillars of the social fabric to which they belong. This fact is observed and lamented by some who are unable to discern the true cause of the abounding and ever-increasing corruption. A writer in a recent issue of the *Toronto Globe* uses the following significant language: —"So widespread is this evil (of unscrupulous and dishonest commercialism), so widespread is the decadence of fundamental morality, that the most glaring instances of business dishonesty, involving lying and theft and perjury, pass almost without comment, and often without punishment. The notion is common, and facts seem to warrant it, that men who organize a corporation can be guilty of all forms of dishonesty, falsifying government returns, making lying affidavits to public officials, feasting themselves and their favourites on the funds of their shareholders, gambling in stocks with trust monies for their own advantage, stopping at nothing that their ingenuity can devise or their cupidity desire. And yet there are signs of a moral paralysis in public opinion and in the courts of justice, and even the churches themselves, where there should be no confusion of moral distinctions, seem strangely apathetic. For vulgar drunkenness, or petty larceny, a man would be refused by a club, or disciplined by a church, or sent to jail by a court. But a pretentious and brazen offender may juggle with figures, and rob his dependents, and perjure himself, and nothing is heard of social ostracism, or of ecclesiastical discipline, or of straight-going judicial condemnation". And the writer warns his contemporaries that this course of greed and cruelty, and dishonour, together with the "devil's arguments" by which it is defended, cannot be persisted in without some day awakening to "a bitter sense of unutterable personal shame and of unmitigated national dishonour".

The writer of the foregoing can see the effects, but is unable to divine the cause, of this thieving and lying and shameful immorality. The true cause is to be found in that utter disregard of, and even contempt for, the Word of God, which is the preeminent crime of this generation: a crime soon to be expiated in tears and blood.

From our Post Bag.

TRADE UNIONS AND MASONIC LODGES.

I have clearly pointed out in my last letter that secret societies have a system of religion of some kind inconsistent with the Truth of God, therefore opposed to the Bible; while Trades Unions have no such practice at their meetings in this country (U.S.A.).

If we glance at the use of the Bible in the Masonic Lodge, its altar, its priest, its secrets, and its promise of rewards beyond this life, and we are true faithful brethren of Christ, our discernment is that those things are not of God, and we will not remain in them.

Some societies have the Bible as a part of their furniture, while others do not. What part of the Bible is read and taught in the lodge? One order reads extracts from the Old Testament with reference to the Temple of Solomon, and a few isolated texts from the New Testament, some of the latter in a mutilated form; thus, when 1 Peter ii. 5 is quoted, instead of reading the entire verse, the quotation ends with the words "acceptable to God" instead of reading "acceptable to God by Jesus Christ".

If the secret society is a religious institution, as is claimed for some orders, why omit Jesus Christ from a quotation from the Bible? The natural inference is that it has no use for Jesus Christ, * and that it deems its sacrifices, whatever these may be, to be acceptable to God without regard to Jesus Christ. Now if a man has been instructed outside the lodge room that "no man cometh to the Father but by me (Christ)" (John xiv. 6), and "through him we both (Jews and Gentiles) have access by one Spirit unto the Father" (Eph. ii, 18; see also Rom. v. 1, 2); and also "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name" (Heb. xiii. 15); and he comes to the lodge and is struck by this deliberate omission of Jesus Christ from a verse of the Bible; what effect think you will this produce upon his mind? And how does this comport with the solemn statement made to him as a candidate for initiation, that nothing is done in the lodge that would in any way interfere with his religious duties? It is one of his religious duties as a believer to honour the Son "even as he honours the Father" (John v. 23), and he is told upon Apostolic authority that "whosoever denieth the Son, the same hath not the Father" (1 John ii. 23). That the above-mentioned omission of Jesus Christ from 1 Peter ii. 5 is not accidental is evident from the fact that a similar omission is made when 2 Thess. iii. 6-16 is quoted. The words "the Lord Jesus Christ" occur twice in this quotation, viz., at verses 6 and 12, and in both instances they are omitted when the passage is read in the lodge. It is a deliberate rejection of God's Anointed.

Thus, while the lodge is a religious institution, it is such a medley of religionists that the mention of Jesus Christ, who is the only Mediator between God and men (1 Tim. ii. 5), is offensive to some of its members. Though he is the Stone of God's own selecting, "elect and precious", he is a stone of stumbling and a rock of offence (1 Peter ii. 3-8) to the members of a society which reads extracts from the Bible.

TRADE UNIONS, such as the United Mine Workers of America, makes no use of the Bible in their meetings.

I would like to continue my letter in the future if this finds room and approval in the *Berean Christadelphian*. Yours in the straight and narrow way that leads Zionward,
Lansing, Ohio, U.S.A.

A. P. RUTHEM.

* Masonic Lodges have many Jewish members. In London the lodges are full of them. Hence the omission of Our Master's name. —ED.

Answers to Correspondents.

TO BRETHREN S. AND H. —You object to our speaking of the Tree of Death as poisonous, because Eve saw that it was good for food.

To some people the toad-stool looks as good for food as the mushroom, but a trial will convince them which is which.

Mother Eve had a similar experience, and so would you had you been in her place. *Poison* is defined as "something injurious to the health", and Eve made this discovery as regards the Tree of Death, when she partook of it. Therefore the Doctor speaks of her nature as being "very good, so long as in *healthy being*". By transgression she lost the blessing of perfect health, becoming unhealthy—"dying thou shalt die".

The Doctor wrote nothing about "a miraculous infusion of a death principle". That is a phrase of your own coinage. He did write of a "physical principle which is the *cause* of diseases, *death* and resolution into dust". He also said: its "*fixation* in the flesh was the *result* of transgression" (*Elpis Israel*, p. 113).

There is nothing "miraculous" in the Doctor's explanation of the "constitution of sin", as a concretion of physical relations, which became a law in their members, *implanted* in their flesh by transgression, or eating of the fruit of that tree that "*imparted death* to its victim". Kindly read very carefully our Editorial on "The Tree of Death". —B.J.D.

Death and Disease.

The Bible tells us in many places of the inevitableness of death, but it does not couple death with disease as we habitually do. There is a very good reason for this. In primitive races disease, as we know it, is comparatively little prevalent. Primitive men and women live for decades free, or almost free, from disease, and they are either suddenly carried away by battle and murder, by accident, exposure, starvation, and by virulent contagious diseases, or they die from old age. Death from old age is painless and sweet, but it is exceedingly rare among civilized men. If civilized men lived in the way in which they ought to live, they would lead long, happy and useful lives. Their physical and mental faculties would remain practically unimpaired to the end, and they would pass away peacefully, often in their sleep. —*Sir W. Arbuthnot Lane, in the "Fortnightly Review"*.

Russo-German Pact.

One of the most interesting of recent political events is the alliance or pact made between Russia and Germany.

While the British Government has viewed with much misgiving the receipt by its Coal miners on strike of a quarter-of-a-million pounds from Russian sources, the Bolshevik Government has quietly concluded an agreement with its neighbour, Germany. The treaty consists of four articles. How elastic they are is evident, and it is probable they conceal more in secret than they openly display. Article 3 is as follows: —

"Should in the course of a conflict of the kind mentioned in Article 2, or at a time in which another of the contracting parties is involved in war a coalition be made by any third Power with the aim of placing one of the contracting parties under an economic or financial boycott the other contracting party will not join such a coalition".

Where would the League of Nations be then? G.H.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 Recognized Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith", and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to Bro. Denney, at 47 Birchington Road, Crouch End, London, N. 8, not later than the 25th of each month for the following month's issue.

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrine 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.

SPECIAL NOTE. —Owing to the holidays "Ecclesial News" intended for the August number must arrive at our office NOT LATER than JULY 20th. Any arriving after that date is liable to be held over until the September issue.

ASHTON-UNDER-LYNE. —*Christadelphian Meeting Room, 64 Dale Street (near Chester Square). Sunday: Breaking of Bread 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m.* Bro. and sister Nicholson (Manchester), who have been in isolation for some time, now desire to meet with us. We welcomed them at the Lord's Table, on June 13th. We have had as visitors: bro. and sister Percival (Hamilton, Canada), who are taking a holiday in this country. The first lecture in our new hall was given on Sunday, June 20th, when bro. W. V. Butterfield, of the Oldham Ecclesia, spoke on the subject: "The future of Russia: her destiny foretold in the Bible". The attendance was disappointing, in view of the fact that over 500 invitation leaflets were distributed. We are hoping for better results, however, as time goes on and our place of meeting becomes known to the public. — J. H. MELLOR, *Rec. Bro.*

BEDFORD. —*Alexandra Hall, 44 Harpur Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* It is with grateful pleasure we report an addition to our numbers by the acceptance of the Truth of Mr. John Maxey, of this town, and also of his wife, Mrs. Emily S. Maxey (formerly Church of England), who, after witnessing a good confession, were immersed into the Sin-covering Name on the 19th of June last. They were received into fellowship on the following Sunday, 20th June, when to add to our joy, bro. Crawley (Luton), on paying us another visit on that occasion, gave a very stirring exhortation, and lectured in the evening. We feel very grateful to our Heavenly Father for giving the increase, and we pray that our brother and sister may henceforward receive that daily strength which is so necessary in these perilous times to enable them to endure to the end and obtain the prize—Eternal Life. Sister Crawley (Luton), also bro. and sister C. Hart (St. Albans) were with us on the 20th June. — W. H. COTTON, *Rec. Bro.*

BLACKHEATH (Staffs.) —*Ross Assembly Hall. Sundays: Breaking of Bread 11 a.m.; School 3 p.m.; Lecture 6.30 p.m. Thursdays: 8 p.m. Bible Class, at 20 West Street.* We have much appreciated and have been encouraged by the visits in the service of the Truth of the following brethren: T. Hunt, J. Phipps, V. Hall, R. Smith, John Bright Ecclesia; D. Jakeman, D. C. Jakeman, F. Jakeman, A. Bickers, T. Pearson, Geo. Jackson, and E. Cartwright, Scotts Green Ecclesia, Dudley; W. Southall, Great Bridge; H. Gates, Coventry; A. Cheffins, A. Broughton, Sutton Coldfield Ecclesia; also brethren

Sidaway and Bennett, Blackheath. We see in these evil days the dangers which beset faithful brethren and sisters, and it is very necessary to build up and strengthen each other. To those who think they are strong, we would say, "take heed lest ye fall"; and to those who think they are weak, "I will not leave thee nor forsake thee". "Be strong and of a good courage". This was God's way of encouraging all to be strong. —C. F. POWELL, *Rec. Bro.* [This "News" was inadvertently left out last month. —EDS.]

BRIGHTON. —*Athenaeum Hall (Room C), 148 North Street. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6 p.m.* We continue (in the grace of God) to show forth His Word at Brighton every Sunday evening, through the efforts of visiting brethren from Clapham, and others, to whom we are very grateful. We have been pleased to welcome around the Table in remembrance of the Lord: Sisters Lane (Clapham), sister Hartshorne (Sevenoaks), sister G. Snelling and P. Christopher, bro. A. G. Cottrell and bro. and sister Atkinson (Avondale Hall, Clapham). We are always pleased to welcome all in fellowship who may be visiting Brighton. It would greatly assist if visiting brethren and sisters would hand a slip of paper with their names to the door-keeper. —S. G. BARRETT, *Asst. 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 joyful news of the gospel has been proclaimed in these times of sadness of the Gentiles, by brethren A. C. Simpson, J. B. Strawson (Nottingham), C. F. Powell (Blackheath), W. R. Laskey, G. Lowe (Derby). The Word of the Deity is still powerful; we are thankful the work has been blessed, so that Mrs. Rose Mary Clark (Church of England), after an intelligent Scriptural confession of the Faith, was baptized into the Sin-Covering Name of Christ on June 6th, and received into fellowship on June 13th: and in the words of the Apostle Peter, our sister will adopt the ornament of a meek and quiet spirit, sustained by the Spirit Word, and we pray will obtain the coronal wreath of Immortality. We have had the company of bro. and sister F. Pearce (Birmingham) at the Table of our Lord. —GEO. E. LOMAS.

DUDLEY (Scotts Green). —*Christadelphian Hall. Breaking of Bread Sunday 11 a.m.; Lecture 6.30 p.m. Bible Class, Wednesdays at 7.30 p.m.* In faithfulness to Christ we have withdrawn our fellowship from bro. and sister H. Hughes, who have joined those not in our fellowship. We still continue to hold forth the Word of Life to those who will have hearing ears. —FRED H. JAKEMAN, *Rec. Bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class 8 p.m.* We have pleasure in recording the following baptisms: June 20th, Miss Eva May Kitchen (daughter of our bro. and sister Kitchen), formerly Sunday School scholar; June 27, Miss Sibella M. Booker (Church of England). We are pleased to have had the company at the Table of our Lord, bro. and sister Buck (Gunnersbury), bro. Williams (Braintree), bro. E. W. Cuer (Bexley Heath), sister E. Cope (Hamilton, Ont), bro. and sister Mettam (Ilford), bro. and sister Barker and sister Bath (Dalston). —F. J. BUTTON, *Assist. Rec. Bro.*

LONDON (Dalston, N.). —*488-90 Kingsland Road (near Dalston Station). Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays, 8 p.m.* We have continued "preaching the gospel" here since our last insertion of news. We have had as visitors: sister Cope (Hamilton, Canada), and brethren Warwick (Clapham) and Gay (Putney). —G. H. DENNEY, *Rec. Bro.*

LONDON (Putney). —*The Scouts' Hall, Oxford Road, B. Putney, S.W. —Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* We are pleased to report the addition to our numbers of bro. F. Smith and bro. and sister H. C. Rivers (Clapham), who will meet with us in future. We are glad to have them with us, and trust it will be to our mutual benefit. We have been encouraged by the presence of strangers from time to time at the lectures. We take this opportunity of thanking the brethren who have assisted us in the work of the Truth. —A. CATTLE, *Rec. Bro.*

LUTON. —*Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m.; Sunday School 2.45 p.m.; Lecture 6 p.m. Thursdays, Bible Class 8 p.m.* On Whit Monday the Annual Ecclesial and Sunday School Outing was held, an enjoyable time being spent on the Totternhoe Knolls. We were pleased to have the company of bro. And sister Bygraves (Bedford), our brother speaking at the Breaking of Bread the Sunday previous. We have again cause to thank our Heavenly Father because another has passed through the waters of baptism. On June 19th, Mrs. Katie Elizabeth Brett, formerly of the Salvation Army, was immersed in the presence of a good number of brethren and sisters, and three strangers; an upbuilding little meeting being held afterwards. Our new sister has been seeking for the Truth for years, and although she lives right out in the country, God has brought her into contact with us. Our prayer is that she with us may hold fast till the Master shall appear to give reward to those who have faithfully done what they could in their day and generation. We thank those brethren who have visited us since our last report, and we are sorry that several could not get to us owing to train service difficulty. —GEO ELLIS, *Rec. Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road, opposite Technical Institute. Sunday: Breaking of Bread 11 a.m., Sunday School 2.45 p.m., Lecture, 6.30 p.m.* We are pleased to state that through God's goodness and mercy that on June 6th we had the company of our bro., Daniel Jakeman (Dudley), who in the morning faithfully exhorted unto all good works, and cheered us with words of encouragement, and lectured in the evening, which was attended by a few strangers, and altogether we had a very up-lifting time We intend (God willing) holding our Sunday School Annual Outing on August Bank Holiday, at Llandevaud, a nice little spot in the country, about seven miles out of town, and we invite all brethren and sisters, and friends of same, of the surrounding ecclesias, or any who may be this way during the holidays, to join with us, and spend an enjoyable day amongst Nature's surroundings, the beautiful handiwork of our Creator. We purpose leaving the Hall at 10 a.m. sharp; return at 8 p.m. Those who may intend coming, please bring lunch. Tea will be at 4 p.m.; charge for the tea will be about 1/-; charabanc about 1/6 adults, children half price. Any further information can be had from the writer. —D. M. WILLIAMS, *Rec. Bro.*

NOTTINGHAM. —*Corn Exchange. Sundays: Breaking of Bread 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools: Tuesday, Eureka Class, 7 45 p.m.; Wednesdays, 7 45 p.m.* We are pleased to report the following additions by baptism: Jessie Wibberley, Nellie Kirk, Harry Roberts (son of bro. Roberts), Lottie Whalen, and Ernest Barrett. These responses to the divine invitation to come out from the world are very encouraging, and several others are much exercised in mind, and we hope soon to report further increase in our numbers. —W. J. ELSTON, *Rec. Bro.*

OLDHAM. —*Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread 10.45 a.m.; Lecture 6.30 p.m. Wednesdays, 7.30, 140 Werneth Hall Road.* We still continue to hold forth the Word of Life, and are pleased to say that we are meeting with a good response—several strangers enquiring diligently into the Truth. We have been ably assisted by the following brethren: T. Phipps, Tipton, J. B. Strawson, Nottingham; W. Southall, Birmingham; T. Heyworth, Whitworth;. We have also had the company of sister Steel and sister Olive Steele, Crewe; bro. and sister Sleason, Sheffield ; sister Elston, Nottingham. We are sorry to lose our sister May Cockcroft who has removed to Falmouth, and will meet with the brethren and sisters at St. Austell, to whom we commend her, during her stay. —A. GEATLEY, (*New Address : 27 Lynton Avenue, Hollinwood, Oldham.*

PEMBERTON, (nr. Wigan). —*Orrell Gardens, Orrell Post. Sundays: School 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays 7 p.m.* We are pleased to welcome into our fellowship bro. and sister Turner, sister Dorothy Greenhalgh, sister Betty Foster, and bro. James Barton, who, after a careful investigation into the prevailing heresies, have, in obedience to Christ, withdrawn from the Wigan (T.H.) ecclesia and all in fellowship with them. We rejoice in this addition, for it means that our ranks are further strengthened in the work before us. We thank the following brethren who have assisted us in the work of the Truth: brethren Geatley, Cockcroft, Butterfield (Oldham), bro. Viner Hall (Sutton Coldfield), and bro. W. Rothwell (Liverpool). —J. WINSTANLEY, *Rec. Bro.*

ST. ALBANS. —*George Hall, George Street (Near Clock Tower). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Wednesday Bible Class, 8 p.m.* We are glad to welcome back from isolation our bro. W. Benson, who has been away for nine months on account of his health. On May 29th we spent a happy and profitable time at our Tea and Fraternal Meeting when we had the company of about 100 of like precious faith from various ecclesias, including Clapham, Ilford, Luton. A number of addresses were given by brethren E. W. Evans, C. F. Ford, C. F. Clements, and T. Moorhead, on "The Comforts of the Truth". We are glad to report that the attendance at the lectures has been much better in the new hall, and we trust our planting and watering will bring forth fruit in due season. —W. GOODWIN, *Rec. Bro.*

CANADA.

TORONTO, (Ont.). —*Don Hall, 957 Broadview Avenue. Sundays: School and M.I.C. at 10 a.m.; Breaking of Bread 11 a.m. Wednesdays: 8 p.m.* We held our Annual Fraternal Gathering on Good Friday, April 2nd. Visitors were welcomed from Brantford, Guelph, Hamilton, London, Mount Albert, Tottenham, and Aurora, Ont., Montreal, Que., and Buffalo, N.Y. The general theme for the afternoon addresses was, "The Garden of the Lord", bro. Barlow (Buffalo) speaking on "CHRIST: I am the Vine"; bro. Vibert (Hamilton): "APOSTLES: Ye are the branches"; bro. Gwalchmai (London), "BELIEVERS; Built on the foundation of the Prophets and Apostles". In the evening, bro. Wm. Whitehouse (Canton, Ohio), addressed us on "Our gathering together—Its objects and benefits". Truly, it was a day of joy and thanksgiving for all. We are greatly indebted to these brethren for their words of exhortation and comfort. Bro. Whitehouse ministered to our needs the following Sunday, giving us two stirring addresses which we shall not soon forget. A number of visitors from the surrounding ecclesias remained over Sunday, who greatly cheered and strengthened us by their company. There has been considerable sickness among our members, but we are pleased to report that they are all well on the way to recovery. Sister Annie Warwick, who we recently welcomed from London, England, has returned to her home. Her sister, sister Ward, of Canton, Ohio, who was also with us for several weeks, has returned to her home. We enjoyed their company for a season, and were sorry to see them go. We were very pleased to have sister Bessie Olden return to our midst, after spending several months in England. Our recent visitors have been: Sister Robinson (Goderich, Ont.), sister Styles (Brantford, Ont.), and sister Jones (Lansing, Ont.). We are very pleased to report that bro. Thomas McConnell has returned to this city, after spending several years in Milwaukee, Wis. We have lost sister Sadie Middleton by removal to Detroit. Bro. Victor English has left us. He admits that we are sound in the Faith, but wishes to be in fellowship with certain friends here and in England. We are sorry to see our brother take such a step, but what can we expect when brethren of long years in the Truth are now recommending looseness in fellowship. We prefer not to share their responsibility, esteeming the reproach of Christ greater riches than the treasures in Egypt. —GEO. A. GIBSON, *Rec. Bro.*

UNITED STATES.

DETROIT (Mich.). —*I.O.O.F. Hall. Canton and Gratiot Aves. Sundays: Breaking of Bread 10 a.m.; Lecture 7.30 p.m. Wednesdays 8 p.m. (home to home).* The "grim reaper" has been amongst us again, and taken from our midst our aged bro. Edward Carrow. He was laid to rest in Evergreen Cemetery, 29th April, bro. Maxfield officiating at the funeral. Our bro Carrow was in his 75th year, and during the last few months suffered severely; death, in his case, was a release from pain. He came to Detroit from Jasonville in 1914. Our sympathies are with those left behind, especially sister Carrow, whilst we comfort one another with the fact that those who "sleep in Jesus" will God "bring again". Bro. Smith, of London, Ont., who was with us for a short time only, has returned thither. We have had the company of sister Coghlan, of Guelph, who is staying in Detroit. Sister Annie Smith, of London, Ont., and bro. Andrew Sutton, of Philadelphia, have also come to Detroit for a time, and are meeting with us. Sister Elizabeth Hickman, of Brantford, Ont., is now here on a short visit, and sister Sadie Middleton, of Toronto, has just come to the city to reside. All these we heartily welcome as those of like precious faith. Our weekly lectures continue, and we repeat our reminder that brethren passing

anywhere near can render great service if they can "make" Detroit *en route* and give us an address. — G. GROWCOTT, 3985, Field Avenue.

ROBERT LEE, TEXAS. —We desire to make it known, that the Lord willing, our Fraternal Gathering will be held on the Christadelphian Camp Grounds, near Hye, Texas (not Mason, as previously announced). It will extend over seven days, beginning August 5th. There will be twenty-one lectures, and all who are in our fellowship by upholding the Amended Birmingham Statement of Faith in its purity are cordially invited. There are ample facilities on the grounds for camping, such as shade trees, plenty of wood and water, also two houses, beside the large tabernacle. The Truth has been preached on these grounds for nearly half a century. It was here I learned the Truth in Sunday School through sister Martin—still a very active worker. We should like to have our bro. Dowling with us again if possible. It was on these grounds that the Truth was earnestly contended for against the errors of the late Thomas Williams, nearly thirty years ago. All earnest defenders of the Truth in its purity will receive a cordial welcome. —JAMES GREER.

"Robert Lee, Texas, May 9, 1926.

"DEAR BRO DOWLING. —Greetings in the Lord. In view of bro. C. C. Walker's recent departure from the faith in the eternal inheritance of the Earth, how could he tell a babe in Christ that he or she became an heir to a promise of eternal inheritance on that very day of immersion, as Paul did when he said "if you are Christ's, then are ye Abraham's seed and heirs according to the promise"; and he calls it the promise of *eternal* inheritance; and he said God confirmed it with His oath, that the heirs of the promise might have a strong consolation. Does it not throw a reflection on the oath of the Deity to say that the inheritance which He swore would be for eternity may not be eternal? And again, from now on, how can the 1,300 question an applicant for baptism in the one faith, if the applicant says he was taught to believe that the inheritance would be eternal. Will bro. C. C. Walker tell him, *Not necessarily so!* So bro. Walker's error strikes at the very foundation of our faith. When there was so much excitement a few years ago about the Hadley comet, and the "possibility" that it might strike the earth, and some people ran nearly wild, I made the remark several times that there was not a single Christadelphian that would lose a minute's sleep through fear that it might hit the earth and knock it to pieces. But I can't say that now, for at present there may be 1,300 who believe such an event possible—or fellowship the idea at least. Now, brethren, if an applicant for immersion would say to me he did not believe that Abraham's *inheritance* would be eternal, I would refuse to immerse him; for Paul plainly teaches that the inheritance is eternal. May the Lord give you wisdom and courage to fight the good fight of faith. We know that many of the kings of Israel led the people away from following the Lord, while obedient kings led them back again. So we must put our trust in the Word of the living God and not in the arm of flesh.

"Your brother, W. J. GREER."