

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.

BACK NUMBERS WANTED. —Any readers having one or more numbers of the *Berean Christadelphian* for January, 1926, to spare, would greatly help if they would send on same to Bro. G. H. Denney, 47 Birchington Road, Crouch End, London, N.8. Full price paid.

A number of items—some from abroad—were received too late for insertion this month. Same will appear next month (God willing).

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AUGUST, 1926

SIXPENCE.

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

(Continued from page 245).

CHAPTER 32.

Collision with Campbellism continued to be the exciting cause of the Doctor's advances in the knowledge of the Truth. During the interval elapsing between the suspension of the *Advocate* in 1839, and of the *Herald* in 1844, the controversy between the Doctor and Mr. Campbell, which had been composed at the Paineville debate, slumbered, so far as active manifestations were concerned. "I was so silent", says the Doctor, "during this time, that many of my friends knew not whether I was dead or alive". After the Doctor's return from the Far West, this state of slumber did not long continue. The Doctor's friendly reception at Louisville, by Dr. Bodenhamer and other leading men in the Campbellite congregation, seemed to have excited murmuring on the part of others, and a reference to Mr. Campbell, who, in response, published in his periodical, the *Millennial Harbinger*, an article entitled, "Narrative of my last interview with Dr. Thomas". In this narrative, Mr. Campbell, describing the Paineville debate, represented it as a complete humiliation of Dr. Thomas, resulting in a covenant on his part to abandon the advocacy of his views, "which", says the Doctor, "I would rather have suffered the loss of my right hand than have assented to". The narrative was also blended with damaging insinuations against the Doctor's character. This misrepresentation greatly galled the friends of the Doctor, who were parties to the debate and resolution. One of them (Dr. May, of Lunenburg, Va.), addressed the following letter to Mr. Campbell on the subject: —

LUNENBURG, VA.,
June 19th, 1843.

BROTHER CAMPBELL,

DEAR SIR, —I saw a few days since in the *Millennial Harbinger*, your "Narrative of my last interview with Dr. John Thomas", in which you state your understanding of certain things that transpired in Amelia. Now, as a member of the Committee referred to in the piece, I may presume to know something of the matter; and being, to say the least, as disinterested an

observer as yourself, I hope you will, in justice to, the Doctor and his friends, give equal publicity to my version as to your own.

You say: "On perusing it (the large pamphlet from the pen of Dr. Thomas') I immediately visited Paineville, Amelia, for the purpose of exposing its sophistry in the presence of the Doctor and his friends. I left them to choose the way. They preferred a public discussion. We met in their Meeting-House, and occupied some ten hours in examining some of its representations. Before we commenced, I distinctly stated my objection to any publication of the conference, on account of the scandal to the cause of the Reformation, which I apprehended from the publication of the Doctor's views and arguments. The brethren, desirous of saving the Doctor (as I understood the matter), and being fully satisfied with the discussion, interposed, and proposed to settle the difference in some other way. They proposed reconciliation on the broad principles of forbearance and forgiveness. Believing, as I most certainly did, that they were fully satisfied with the development made, and that Dr. Thomas was truly humbled, and desirous of a restoration of Christian harmony and co-operation, I responded to the brethren that I was ready to hear such proposition as they might deem expedient to offer", etc. etc.

Now, I would ask, what idea is conveyed in this language, and indeed throughout the "Narrative"? Why, that the "Doctor" acknowledged himself beaten, and that the Doctor's "friends" acknowledged him beaten, and that "the Doctor and his friends" had given in their adherence to the popular doctrine of "The Immortality of the Soul", and that these admissions constituted the basis of the "Reconciliation". This I conscientiously believe to be a just inference from your language in the above extract, and, indeed, throughout the narrative.

If this be indeed the impression on your mind, I must, with all due deference to your talents and age say that I am extremely surprised that a man of Alexander Campbell's acuteness of intellect should be so much at fault.

I mixed with "the Doctor and his friends" freely at Paineville, both in public and private, and can testify (to a negative it is true), that I never heard any one of them express any wavering in his belief in the main point at issue—the mortality of man, and the consequent doctrine, the conditionality of Eternal Life.

To the best of my knowledge—and I am personally acquainted with all the members of the committee, with many of them intimately—about sixteen out of the twenty-three have rejected the "Immortality of the Soul", as a doctrine opposed to the teaching of the Holy Spirit.

So the "reconciliation" was not effected in consequence of brother Campbell's convincing "the Doctor and his friends" of holding erroneous views.

Besides, what says the "resolution"? It states that to remove the cause of "offence to many brethren", and to avoid schism in the body of Christ, and this, too, after bro. Thomas had, in their estimation, ably and successfully defended what they esteem Scriptural doctrine against the attack of the renowned polemic, A. Campbell.

You speak of the Doctor being "duly tamed and humbled"; but if we were to judge from the circumstances of the case, we should be compelled to fasten, if anywhere, the being tamed and humbled on another person, seeing that you, unless I greatly mistake, non-fellowshipped brother Thomas for holding sentiments, which, after the discussion, as the "Resolution" shows, you allowed him to hold, giving him the right hand of fellowship, simply on the understanding that he should discontinue the discussion of the same.

How the "covenant" could "be broken in the very annunciation of it by brother Thomas re-affirming his unshaken confidence of the truth of his own views of those litigated opinions", is, I must freely confess, beyond the reach of my mental vision.

We, in this part of the country, can appreciate the charges issued at your instance, from Philadelphia and Richmond—for they and their refutation have been before us; and moreover, the fact that you received brother Thomas into fellowship, after the accusations referred to were made, and without, at least as far as I know, any expression of contrition on his part, plainly evinces what estimation you yourself placed on them.

If you know anything against the Doctor's moral or religious character whilst in Amelia, I have no doubt. "the Doctor and his friends" would prefer to know the charges to hearing insinuations. As to Dr. Thomas' moral deportment whilst in Amelia, allow me to say that I never heard anything against it, even as coming from his enemies, the sectaries; and I resided in that county ten months of the year subsequent to that in which you visited Paineville. And as regards his religious character, he was, at the time of his removal, as he ever had been, in fellowship with all the congregations.

His standing cannot, I presume, be quite so low in Illinois as your anonymous correspondence would imply, since his fellow-citizens—clergymen, too, among the number—have unanimously elected him President of Franklin College.

I have given the Paineville matter as I understood it, and as I have no doubt the majority of the Council understood it, and, as it appears to me, everyone must understand it, who will consult the resolution as it is on page 226, *Millennial Harbinger*, for May, 1843. —*Fiat Justitia ruat coelum.*

Yours truly,

CHARLES MAY.

What might be termed a companion document to the foregoing letter, was a CERTIFICATE signed by Elder John Oatman and fifteen others, the concluding paragraph of which certified: —

"In relation to the Doctor's character, we are happy in being able to rebut the falsehood which would hold it up to reprobation. There is no man in Kane County whose character stands fairer; for while we admit that his religious opinions are detested, we know that the breath of calumny has not yet affected the reputability of his standing in the estimation of the respectable portion of our fellowcitizens."

For a while the discussion of these personal matters occupied attention perhaps unduly, but not un-naturally. The Doctor's position in relation to Campbellism was such as to give him a hearing among many of the members of the Campbellite body. He had never been expelled from their midst by the only process which was recognized by them, *viz.*, exclusion by the congregation of which he was a member. The Richmond congregation refused to receive him, but this was not because any of their congregations had excluded him, but because they adopted Alexander Campbell's antipathies, in their giving effect to which they clearly acted in an unconstitutional manner.

As may be supposed reconciliation was not assisted by the correspondence appearing in both the *Millennial Harbinger* and the *Herald of the Future Age*; and it does not appear that any further attempt at reconciliation was ever made. The Doctor grew less and less in sympathy with a system of things professing to be a return to Apostolic simplicity, but lacking consistency and earnestness, and coquetting with the denominations which in theory they condemned. His mind on the subject comes out clearly in a notice of a Campbellite address at Louisville, which appears in the first volume of the *Herald of the Future Age* p. 120. He says: —

"During his sojourn in this city, brother Fanning addressed the public in the 'Christian Chapel.' We regret that, on Tuesday night the house was not full to overflowing. There was, as usual in the week, but a small audience. The Church ordinarily assembling in the house is said to amount to about 300; but of these and strangers together, there were just sufficient to make a speaker miserable at the prospect before him. He addressed us on the Remission of Sins, and filled the hearts of several styled 'factionists' and 'heretics', by professing formalists, with joy and gladness at the simplicity, clearness, and force with which he presented the subject. He delivered to us the truth, and it delights us to commend him for it; and if all who pass current as 'Proclaimers of the Ancient Gospel', would exhibit the Truth in the same Scriptural, emphatic, dignified, argumentative, and uncompromising manner, there would be, we think, a happier and a healthier state of things than at present can be gloried in. We say not this to flatter bro. F.; we can speak only of what we heard; but Louisville has been favoured with so little preaching other than GOSPEL NULLIFICATION, that when one appears who fears God more than man, or the loss of popularity, we cannot but commend him, and bid him Godspeed. We are sick, O heartily sick, at the yea-and-nay Gospel of the day! Men tell us to obey the Pentecostian Gospel for remission of sins, and in almost the next respiration, preach 'Christ the Saviour of ALL men', and proclaim the 'Great and good men' of the Apostacy, such as Luther, Dwight, Adam Clarke, and perhaps the 'divine Plato', and Socrates, and a host of other unwashed sinners, to be now hymning the praises of God around His throne! And for such stuff as this, under the misnomer of Ancient Gospel, people calling themselves 'Reformers' have been paying a thousand per annum! Yet in Kentucky this passes current for the doctrine of the Reformation; yes, indeed, in this State, a 'proclaimer' can stand before his brethren and say of men, that,

'Between the stirrup and the ground,
He pardon sought and pardon found.'

And yet be countenanced as a teacher in good odour with reformers. All we have to say more, on the present occasion is, that the advice of the Apostle John should be followed in relation to such prophets, and we trust the day is not far distant when many voices will be lifted up against them."

The leaders of Campbellism became more and more hostile in their attitude towards the author of such plain speaking.

(To be continued.)

Editorial.

IGNORING THE SPIRIT'S ENSAMPLES.

The inspired Paul in his letter to the believers at Philippi, wrote saying: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample". Ensamples are the most solemn style of example. They consist of moral and intellectual object lessons set forth in the Scriptures for the purpose of instruction and learning, comprehending what is either to be followed or avoided. By examples, divine commands and precepts are rendered visible by being put into practice, acting as lively incentives for the faithful to imitate.

Precepts simply instruct or enjoin, but "examples" show how commands and precepts should be carried out. The Spirit's examples are, therefore, pre-eminently useful, fitted as they are to the capacity of all faithful men and women. They make God's commands easily perceptible to our minds, and readily understood, the examples being imitable by the sons and daughters of the Deity. What would be the good of an example or pattern that nobody could follow?

There are also many examples of wrong-doing given in the Scriptures to deter and restrain posterity from an evil course. To copy a bad example would show a lack of sense. Let us take the

example of Saul, for instance, who failed to accomplish the whole slaughter of the Amalekites, and was consequently "rejected from being king". This example convinces us that God's commands are not to be trifled with. To copy an example like this would be madness. Yet this is virtually what the Temperance Hall brethren are doing. They have "spared the best of the fatlings" of the heresy flock, which is a fatal mistake. It is not enough, only to condemn "false teachers", as they claim to do, they should put them away, for "their word will eat as doth a canker", if they are permitted to remain in fellowship. The course or example of the Temperance Hall Ecclesia should therefore be shunned, and ever accounted as dangerous folly.

Paul in one of his letters to the Corinthian brethren, after quoting from Israel's history, declared that "all these things happened unto them for ensamples: and they are written for our admonition" (1 Cor. x. 11). The Apostle James also admonishes the believers, saying: "Take, my brethren, the prophets for an example" (James v. 10). In the Bible as a whole we are abundantly supplied with models and patterns to copy (or at least to imitate), and examples to avoid; all of which effectually visualize not only individual duties but collective ecclesial obligations as well, making all very easily perceived. The nature of ecclesial duties is thus made plain and very clearly visualized in all their varied circumstances.

ECCLESIAL OBLIGATIONS.

These reflections make the fact very obvious that those inspired words of Paul, "whatsoever things were written aforetime were written for *our learning*", have really a depth of unexplored meaning that is realized by few. Many consent that the words are true, but few go far enough in the process of "learning", to fully realize their duties under our ecclesial obligations. To illustrate, let us consider the apostolic injunction: "Now I *beseech* you brethren, mark them which cause divisions and offences *contrary to the doctrine* which ye have *learned*, and avoid them" (Rom. xvi. 17). "Charge some that they teach *no other doctrine*" (1 Tim. i. 3).

Now in Paul's second epistle to Timothy, chap. ii., 17, 18, we have an "example" how these principles were maintained and carried out by Paul himself, where we read of "Hymenaeus, who concerning the Truth had erred, saying that the resurrection is past already; and overthrew the faith of some". This heretical brother, Paul "delivered unto Satan" or the world by withdrawal (2 Tim. iii. 6), that he "might learn not to blaspheme". That "blasphemy" consists of teaching "false doctrine" while professing to be brethren of Christ is proven by the words of Christ himself as found in Rev. ii. 9, 24: "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan . . . which know the depths of Satan as they speak". The Scriptures abound with "examples" of this character.

The Spirit in John commands us to "try the spirits (prophets or teachers) whether they are of God" (1st Epis. iv. 1); and John supplies his "little children" with a test as follows: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. This is that anti-christ". Heresy is peculiar in one respect and that is: it repeats itself. That which is now, is the same in essence as that which has been before, although it may differ slightly in the form it assumes. Let us give an instance. Bro. Strickler will admit that Christ came in the flesh, but not in flesh with sin in it. On page 44 of his book (*Out of Darkness*), he declares that Christ's flesh had no sin in it "*by inheritance*", and on pp. 90 and 91, he endorses the statement that in Christ's flesh there was "no sin, *inherited, innate, nor acquired*", and he also declares that this statement is in practical *agreement with what he has written on the subject*". Now every well-informed believer is aware of the fact, that bro. Strickler's statement is absolutely in "practical" *dis-agreement* with the Scriptural doctrine as unfolded in Articles V. to XII. of our *Statement of Faith*.

If bro. Strickler's statement is correct, then the *diabolos* principle of sin was not in Christ's flesh to be condemned and destroyed (Rom. viii. 3; Heb. ii. 14); and if this were true, he could not have been tempted in all points like his brethren, all of which is a contradiction of inspired testimony. According to bro. Strickler, Christ's flesh was not "the same" in every particular as that of Paul, of

which the Apostle said: "Sin that dwelleth in me". It was different. In Christ, says bro. Strickler, there was "no sin inherited, innate, nor acquired". Therefore, bro. Strickler's teaching is that of the anti-christ. But the editors of the Birmingham *Christadelphian* defend bro. Strickler from this charge, because he admits that Christ came in the flesh, but not flesh in the same condition as that of Paul, in whom *sin dwelt* as an inherited physical principle—"in my flesh dwelleth no good thing" (Rom. vii. 18).

In the *Christadelphian* for January, 1925, p. 26, the editors issue a challenge on behalf of brethren Strickler and Bell, saying: "Let the accusers prove the brethren named to be of anti-christ, *if they can*". Their words imply that the Spirit's test as given by the Apostle John, is inadequate to prove that such deceitful manipulation of the Oracles of God constitutes heresy of the antichrist type. But we shall leave sensible brethren and sisters to judge as to whether this is not an attempt to evade the truth by artifice or cavil. B.J.D.

Waiting for God.

A Sunday Morning Exhortation by Bro. R. Roberts.

Jesus said to his disciples, "Blessed are the eyes that see those things that ye see and the ears that hear those things that ye hear". In a sense this is true of all who are assembled as we are this morning, in faith and hope of our Lord Jesus, around the memorial table of his appointment. We have not seen with our own eyes or heard with our own ears the things referred to by Jesus; but we have seen through the eyes and heard through the ears of the disciples, in believing their testimony, and in this consists the blessedness. We believe on Christ through their word; and him, having not seen, in this way we love.

This is the most acceptable thing we can perform towards God. It is, in fact, pre-eminently, the work that God has required of men—that they believe on him whom He hath sent, always taking it for granted that such belief ripens into love and obedience; for a belief that does not lead to works, is unfruitful and not accepted. Christ's summary of the matter is contained in the words, "Blessed are they that hear the Word of God and do it".

Wherein consists the blessedness? Does it consist in present results? Partly, but principally it is future. The blessedness is not yet manifest. The manifestation of it is only a question of time and that time a short time. It seems long to us because of present evil, but in relation to the great facts around us, it is but a short time. At the longest, it cannot be longer than a human life, because there is no time to the dead. And what is our life? "It is even a vapour", as James says, "that appeareth for a very little while, and then vanisheth away". We realize this when we look back upon the ages that are past. These bore in their bosom multitudes of busy people that are now but a memory. Our turn in the great procession has come, and we are busy, like our predecessors, walking off the scene. But we cannot, like them, look forward to ages of the same unceasing vanity. We are at the time of the end when the mystery of God is about to be finished as He hath declared to His servants, the prophets. Nevertheless, in itself our life is a transitory thing. Few and evil are the days of the years of our pilgrimage. We are strangers and sojourners as all the fathers were. At last will come great blessing and joy.

Meanwhile we must endure our evil lot with patience. It is a necessary part of God's great plan. And it yields its own great lessons to every truly reflective mind. Why has the world for so many ages groaned in an evil state? Why have weakness, pain, misery and death prevailed so long? There is a reason. God's ways are not as man's ways: they are larger than man's ways, as heaven is higher than the earth; and aim at far greater results, and are founded upon principles that do not enter into human calculation. God could have peopled the earth with human immortals at the start, as easily as He produced the insect swarms that plagued Egypt; but two things would have lacked—human joy and divine honour. It is necessary to know evil to appreciate good, and God gives not His highest gifts

unless He be glorified. An experience of evil upon earth was necessary to prepare the way for the right reception and enjoyment of that blessing of all families of the earth which was covenanted to Abraham. But perhaps this is the smallest lesson. We easily learn this. The other and the highest lesson is the most difficult for the natural man to learn. The reign of evil tells us that God is great—that man cannot lightly trifle with His Word. Six thousand years ago He was disobeyed, and this was the cause of the curse that has blighted all things. It was but one offence: behold the ocean of mischief that has come from so small a spring, and we learn the greatness of the crime of insubordination to the will of God. The greatest work of the Truth is to teach men this. Man is mortal for this. Christ died for this. We break not this bread and drink not this wine discerningly unless we see in Christ crucified the vindication of the honour of God, in the condemnation of sin in the flesh of sin as a basis of our acceptable approach to God, and our forgiveness unto Life Eternal. We come this morning with the Slain Lamb in our hands, so to speak; the priest, the risen Christ, takes it at our hands, and asks the Father for our acceptance, and the blessing comes forth in our forgiveness, and by and bye in the redemption of our body, which is the great consummation of our adoption. This corruptible, in God's good time, will taste the sweet experience of a sudden change to incorruptible health. It is only a question of time. Let us wait patiently. There shall be no more curse—no more death, by and bye. God will wipe away every tear at the time appointed. For everything there is a season and a time. There is a time for sorrow; a time for evil. We are not done with evil yet, though called to be the sons of God. Evil is a part of the means by which we are trained for the final adoption. Even the Lord Jesus, though he were a Son, learned obedience through the things which he suffered; and we have all to follow in his steps; for he was no substitute, but our forerunner, our Elder Brother. "What son is he whom the Father chasteneth not?" Not one: all are partakers of his holiness. In this way we suffer with him. If we suffer not, we are bastards and not sons. A man may run away from it. There is such a thing as "taking up" the cross, and not taking it up. Moses "chose rather to suffer affliction with the people of God", and he is a specimen of the true family. Men of this class do not make the preservation of their worldly well-being the rule of their action. They know that if in this sense they save their lives, they will lose them. They make choice of Christ as the object of their life, which means a great deal that is disagreeable and self-sacrificing as regards present experience in personal surroundings and companionship. All are not wise in this matter. The wise only shall inherit glory. Each man will reap as he sows. If he serve himself, he will get the only wages man can give to himself. If he serve Christ, he will have the reward that Christ comes to give to every man who faithfully serves him. There is no respect of persons with God. "Whatsoever good thing any man doeth, the same he shall receive of the Lord, whether he be bond or free". These are the utterances of the Spirit of Truth. Men listen and say, "beautiful!" but only a few are "doers of the Word:" the others deceive their own selves, as they will discover when the judgment is set and the books opened under the presidency of him who said while on earth, "He that heareth these sayings of mine and doeth them not, shall be likened to the foolish man that built his house upon the sand". If any man say, "it is the same thing over and over again", let him remember that so it is with the Scriptures. There is a "sameness" about them all, but it is the sameness of the corn that is gathered every autumn—the same sound and healthy thing that gives life to the eater.

But besides the trouble a man may take, God sends trouble as He sent to Job, that men may be tried and purified and made white. We may even receive a present punishment that we may escape the judgments of the wicked. Thus it was with the Corinthians to whom in their affliction Paul wrote (1 Cor. xi. 32): "When we are judged we are chastened of the Lord, that we should not be condemned with the world". When this trouble comes, it is sure to be something hard to bear; for this is the nature of trouble. You cannot have trouble that shall be pleasant, as Paul says: "No chastisement for the present is joyous, but grievous". The consolation is that if we be such as God regards (and He regards every man who knows Him and who, in a broken and contrite heart, trembles at His Word), we can take thankfully from the hand of God whatever comes, whether trouble or blessing. If we commit our way to Him, He will direct our steps. This is matter of revelation, and a thing to be realized and acted on to the full. Jesus has told us that the hairs of our head are numbered, and that a sparrow cannot fall without the Father's knowledge Faith tells a man, in view of this, to surrender himself without carefulness into the hands of God, committing the keeping of his soul to Him in well-doing as unto a faithful Creator.

By and bye, the Lord who was the Sacrifice for the sins of the world, comes also as Judge. It is a beautiful arrangement. Through him the way was opened, and he is the way to its ultimate issues. God accepted him, and leaves him to administer the results as regard others. All judgment is committed to him. It rests with him at his coming as to which of us shall enter into life eternal. And of whom will he make choice? Will it depend on "influence?" Will he be influenced by favouritism? Nay, verily. Just will be his judgment, and without respect of persons. Yet his selections will be made on a definite principle. He has himself been made perfect through obedience; and being made perfect, he has become the author of eternal salvation to *all them that obey him* (Heb. v. 9). This is the class that will be chosen; *those who obey him*. We are here this morning in obedience to him. We are believers in obedience to him; for this is the last great commandment that has come forth to men. Before his departure, he stood in the presence of his disciples and said: "All power is given to me in heaven and in earth. Go ye, therefore, unto all the world and preach the gospel to every creature. He that believeth, and is baptized shall be saved". We have heard the gospel preached by the apostles in obedience to that command: we have been baptized and we come here on the first day of the week to break bread in remembrance of him, in obedience to his commandments. Thus far we obey him; but it needs not to be said to those who are enlightened in the Word, that this is very far from being the full measure of our obedience. He told the disciples to teach believers to observe "all things *whatsoever* he had commanded them". We have therefore to find out what all His commandments are. They are many, though they are not grievous. In their bearing, they cover every action of life, every hour of the day. We shall forget them unless we give earnest heed to the source of information. This earnest heed, to be profitable, must take the form of daily and attentive Scripture reading. By this practice alone, we shall come to belong to the blessed class described by David, who meditate on *his law* day and night. Any other course will leave us out in the cold. By constant and methodical reading, the law of God will come to be graven on our hearts, and we shall be able to say with David, "Thy Word have I hid in my heart, that I might not sin against Thee". Beware of the danger of supposing that because we have once known, it is no longer necessary to read diligently. A greater or more fatal mistake could not be made. While we are in the flesh, the natural mind is ever with us, spontaneously generating its anti-godlike maxims, principles and feelings. Unless we oppose to these the constant antidote of Scripture reading, the natural mind will gain the ascendant, even after we have known the way of righteousness. The mind is weak, the memory of Divine things treacherous. If we are earnestly bent on working out our own Salvation, we shall be earnestly devoted to the practice of daily devoting a portion of time to those things which have been written aforetime for our learning and profit. The neglect of this will ensure the decay of the best spiritual health that was ever enjoyed. This lesson cannot be too strongly insisted upon. Nothing should be allowed to interfere with it. It is our health—our life—our salvation. Give in to the likes of the natural man in this matter, and it will at last be your death. Give place to the demands of the Spirit in this matter, and it will at last be to your great peace and joy.

Only in this way can we now become properly of those who "wait for him". Waiting for God does not consist merely in lasting out the time of the tarrying. Millions will be alive at the Lord's coming who will "wait" in this way, but who will no more belong to the waiting class than the horses in the field. The nature and manner of the waiting attitude is beautifully defined in the song to be sung in the land of Judah (Isa. xxvi.): "*In the way of Thy judgments* have we waited for Thee". "Judgments" is here equivalent to commandments and ordinances. The idea is that those who will rejoice in that day, saying, "Lo, this is our God; we have waited for Him", are those who now "wait" in the patient performance of what God has appointed. The expression is borrowed from the figure of one person waiting expectantly for the movements of another, as when a son patiently waits some kindness of his father which has been predicated on the son's pursuance of a certain course. Waiting for God is to wait the blessing He has promised and not seek to secure it for ourselves. Thus we wait for Him in "giving place unto wrath, not avenging ourselves", because He has said: "I will repay". We wait for Him in not prosecuting at law, in not mixing in the world's politics, in not taking up the sword in obedience to the conscription laws that may come along, because He has commanded us to submit to evil, to take not the sword, to accept the place of strangers and pilgrims in an evil world, against the time when He will break in pieces the oppressor, place the sword of judgment in the hands of the saints, and give them the earth to inherit. There are some other things in which we wait for Him. We wait for Him in using what we have for His sake instead of hoarding it, as the fearful and the unbelieving do. We wait for

Him in seeking not our own. We wait for Him in giving to the poor. We wait for Him in labouring not to be rich. We wait for Him in ministering the gift as every man has received, instead of bestowing it on our own exclusive comfort and good. We wait for Him in these things, because He has required them at our hands in test of our obedience, under promise of the day when He will transfer the wealth of the sinner to the just, and feed the hungry with good things when the rich are sent empty away. Obviously, it is only faith that can accept such a part. A certain young man went away very sorrowful at the Lord's doctrine because he had great possessions, which caused the Lord to remark that it is almost a matter of impossibility for the rich to be saved. True, we are not called upon to do what this young man was asked to do, but the principle of the calling to which we are called is the same. We are called to be the Lord's property and the Lord's servants in the doing of the Lord's work in the day of His dishonour in contravention of all known principles of "political economy". We are called to do it on a principle which political economy does not recognize—faith. He that is able to receive it, let him receive it. The trial is great. Some are equal to it; some are not. The latter class would run eagerly if the Lord himself appeared to them and said, "Do this and do that". But they are as insensible as oysters to the actual obligations before their eyes. They are those who say when he comes, "Lord, when saw we thee naked and clothed thee not?" They are not aware of their opportunities; they know not the day of their visitation; and they would hinder the course of those who are otherwise minded by cries of "extreme", "indiscreet", "extravagant". They will bewail their folly when it is too late. The man waits not for God who avenges himself, pursues debtors in a court of law, takes part in the politics of an evil world, draws the sword at the bidding of the powers that be, or who lives for his own comfort and well-being, or lays up treasure for himself. The men who do these things are the Bible neglectors; not that they neglect the Bible professedly and openly, but practically they neglect the diligent study of the Word, on some plea of moderation or other worldly-wise maxim. These men are most diligent in their attendance on the things of their belly; no amount of attention in this line is "indiscreet", but the things of God are considered out of place if made the subject of even a fourth part of the thought and attention bestowed on wives, children, land and houses. The reading of the Scriptures keeps in play a class of mental forces which enable a man to conquer, and to live as a good steward of the manifold grace of God. Assuredly none else will be invited to possess and administer the great trusts of the Kingdom of God.

Waiting for God is a painful part meanwhile. It never was intended to be anything else. It involves self-denial on all hands. It makes those who accept it the poor, the sorrowful, the meek, the weeping, the weary, the hungry and thirsty, the broken down, the persecuted, the defamed, the disliked, and (in past times) the killed; but the future of this class is so glorious that Jesus tells them to rejoice and be exceeding glad in the midst of their tribulations. Theirs is the turning of weeping into laughter; theirs is the great joy of being, in the great day at hand, the manifested children of God with glory, honour, and immortality. Who would not, in view of such a coming reversal of position, choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Sixth Visit to the Holy Land.

BY F. G. JANNAWAY.

(Continued from page 263.)

THE JEWS' WAILING PLACE.

No one would dream of going to Jerusalem and leaving this place of Lamentation unvisited. It affords one of the most pathetic sights it is possible to imagine. For centuries and centuries it has been about the only bit of the site of their ancient Temple that the Jew has been permitted to have access to. It is what one would term a blind alley or *cul de sac* at the southern end of the western foundation wall of the Temple Area. The Wall of Lamentation is 156 feet long and about 60 feet high. The width of the alley or Wailing Place is only about two or three yards. Here it is that the pious Jew resorts to pray for the peace of Jerusalem; especially on Friday evenings, when their Sabbath begins. Although the upper

part of this high wall is generally recognized as post-Herodian, it is also generally agreed that the nine lower courses date back to the ancient Temple. To those who would remind us of the Lord's words to his disciples, "There shall not be left here one stone upon another that shall not be thrown down" (Matt. xxiv. 2), we would say—True, but the Lord was referring to what the disciples had directed his attention to—the beautiful "buildings of the Temple", the magnificent stones, etc., which they were looking at. The hymn is manifestly incorrect which says, "And not a stone marks where her Temple stood". These foundation stones of the lower nine courses are huge—some seventeen feet long and thirteen to fourteen feet wide. It is a saddening sight to see the poor old Jews and Jewesses assembled here and giving vent to their feelings with most doleful lamentations: some frantically kissing the stones, and tucking little pieces of paper in cracks and crevasses of the stones caused by age. I was informed that the pieces of paper represented messages to Abraham, Isaac, and Jacob, as well as to departed friends—so great is the apostacy in Israel, that they have taken to the heresy concerning the departed dead being alive! Here and there, too, are to be seen old nails driven into the wall, evidently the work of some who have read, or heard of Neh. ix. 8: "to give us a nail in His Holy Place", under the impression that it would mean to them a "sure abode".

Frequently we have noticed one who seemed to be a leader, as it were, chanting something to which the crowd responded. It was, we learned, a kind of Litany. The following is chanted, etc., at least every Sabbath. The leader calls out for petitions "for the place that lies desolate", and the Jews respond with—"We sit in solitude and mourn", and they give the same response to each one of the following petitions: —

"For the Temple that is destroyed".
"For the walls that are overthrown".
"For our majesty that is departed".
"For our great men who lie dead".
"For the precious stones that are burned".
"For the priests who have stumbled".
"For our kings who have despised him".

Many portions from the Book of Psalms and Lamentations are also recited.

Upon one occasion, sister Jannaway and myself were at a loss to understand what some venerable-looking Jew—possibly a Rabbi—meant by his persistent attention to us; but ultimately we realized that, upon certain occasions at any rate, male and female had to be separated while a service was in progress.

The chief drawback in visiting the Wailing Place is the wretched surroundings through which one has to pass before getting there, the district being that of Moslems hailing from N.W. Africa, and known as the Moghrebins.

Although I have visited the Wailing Place quite a number of times, it is still impossible for me to get back to the Jaffa Gate without the aid of my chain-compass, which I always take with me in any of my Jerusalem walks—simply make due west! The reason being, the curious and annoying fact, that (the streets arc so tortuous and winding), although you start due west, it is quite possible in a quarter of an hour, to find yourself going due east!

Perhaps it will have been noticed that in all these articles, «s in articles and diaries written by most English writers, the Jaffa Gate occupies the place invariably referred to as the entrance or exit to and from the city. The reason is that it is the Gate used by almost all Europeans: the few good hotels and hospices, the best shops, the point at which the principal "streets" meet, and, not the least reason, where a conveyance can always be found, except after dark.

THE BRITISH PRISON.

At our hotel to-day, on arriving home from one of our exploits, we found that Captain Frew, the Governor of the Prison, had honoured us with a call, and was seated in our arm-chair in the lounge into which our bedroom opens. He was in full war-paint, by which I mean, in officer's uniform, including busby hat and clanging sword. We did not at first recognize him, as three years ago, when he took us over the prison, he was in civilian attire. It appears he had heard of our arrival, and was anxious for me to pay another visit to the criminals' abode and see the alterations and improvements made during our absence, as well as to personally thank me for my kindly references to himself in my book, *Palestine and the World*. In the course of conversation, it was gratifying to learn that his experience with Palestine criminals was, that only one per cent, thereof were Jews, and, that too, notwithstanding they numbered more than ten per cent, of the population. There have been seventeen executions for murder during the past year; in every case from the Fellaheen classes, not a single one from the Jewish race. A large percentage of the prisoners are those of the debtor class—those who cannot or will not pay their debts or meet their liabilities. For these, Captain Frew has been able to obtain certain concessions, such as separation from the really "criminal" class; liberty to wear their ordinary clothes, and provision of food from relatives outside.

THE PRO-JERUSALEM SOCIETY.

The "Pro-Jerusalem Society" is doing a good work. It has been formed for the express purpose of looking after and protecting the "antiquities of Jerusalem". Their determination is to put a stop to the Vandalism of relic hunters and wanton mischief of people without any veneration for buildings and places having such sacred associations. Upon the foundation of the Society, the High Commissioner, Sir Herbert Samuel, consented to be President. I found the Governor of Jerusalem, Sir Ronald Storrs, an excellent canvasser for subscriptions. He tried his best, in conversation upon the merits of the Society, to obtain from me Twenty-five Pounds for a life membership, or an annual subscription of Five Pounds, either of which would enable me to put "P.J.S." after my name. Imagine seeing on our Clapham Lecture Card, after the lecturer's name, the three letters "P.J.S."! Whatever would the reader thereof think they meant? They would find the problem more difficult than any newspaper cross-word puzzle. There is a lot of truth in the saying that, "Money does wonders": it certainly will buy most things, although, it will not be an open sesame to the Kingdom of God, unless we "make friends" in the way prescribed by the Coming King thereof. The Pro-Jerusalem Society also issue tickets of 5 and 10 Piastres each (1/- and 2/-), enabling the holders thereof to visit the towers of David and Hippicus for the 5 piastres; or, in addition, for the 10 piastres to walk round (upon) the surrounding walls of the city. I availed myself thereof. The old Syrian Official in charge of the Citadel remembered me instantly and wanted to escort me round, but having learnt all I could from him, I politely asked him to let me roam about alone, at my own sweet will. This request, with the aid of a shake of the hand (!) for the information gleaned had the desired effect, and I proceeded to explore the two towers of David and Hippicus, and then went the round of the walls, and the thirty-four towers built into the walls, having continually in mind Psalm xlvi. 12

A little later on, I ascended the minaret near the Citadel—it was a climb up the well-worn and smooth stone steps of the winding stairway; but the view from the balcony at the top was well worth the climb, the view on all hands being comprehensive and superb, an ideal spot from whence to use the camera, which, of course, I did.

On the way back to the hotel I was tempted to have another look at what is known as the Pool of Hezekiah (Birket Hamman el Batrak). It is reached, or rather can be best viewed, from the first landing of the stairway of the Central Hotel, an unpretentious little hospice at the junction of Zion Street and David Street, one of the busiest spots, if not the most busy spot, in the whole of Jerusalem—where people of all nationalities are simply elbowing their way in and out of one of those two streets. Ascending the staircase, and climbing over an iron hand-rail protection, I was able to get a good photograph, to look at which is far more pleasant and agreeable than standing on the edge of the Pool, for it now (at the time of my diary) contains merely mosquito-covered dregs—horrible. The Pool

is really a large cistern or reservoir, about 250 feet long by about 140 or 150 feet wide; and I should think about 20-25 feet deep. It is called the Pool of Hezekiah, because it is believed to be the Pool referred to in 2 Kings xx. 20, which reads: "And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the Kings of Judah?" There is no doubt as to its being very ancient, for Josephus refers to it in his *Wars* (v. xi. 4). Formerly the Pool was 50 feet longer than it is at the present time, it being made that much shorter when the Copts, in the year 1838, built their Khan, or Inn, at the northern end. What a boon it will be when this Pool and all similar water receptacles have been cleaned out, made water-tight and sanitary, and filled with spring water from the Pools of Solomon. That is one of the determined projects of the British Authorities, but such improvements mean time, labour and money (*Rome wasn't built in a day!*)

(*To be continued*).

Heresies: and the Reason Why.

The Newspaper Press is one of the most potent factors in the moulding of Public Opinion in our day, and men continually speak of "the power of the Press". That this power does exist we do well to recognize, as we may possibly find our thoughts and opinions being coloured and moulded by the mere vaporose products of the flesh.

The only real value of the Newspaper Press to the brethren of Christ is the indication therein given of the thoughts and movements of men in relation to the Word of God.

One such item recently occurred in the Editorial Notes of one of the leading newspapers. It was to the effect that "religious unity is not necessarily the healthiest thing for religion."

Now while we work and pray for that "Unity of the Spirit" which is so desirable, yet at the same time we agree with this Editor that "religious unity is not necessarily the healthiest thing for religion".

The experience of those who have embraced the Truth during the past few years has, humanly speaking, been a very sad one. Contention, strife and division have been the predominant facts in their Ecclesial life.

Those of us who look back to those days when peace seemed to reign throughout the Body, have longed and prayed for those days of peace to return. We don't like trouble; human nature revolts against continual disappointments and discouragements. We now realize, however, that it was in those days that the seeds were planted and nurtured, which have since developed into such attractive trees.

The magnificent and luxuriant foliage (charity) affords a splendid protection from the fierce glare of the sun. The sweet-looking blossom (humility) attracts the admiring eye. The perfection of the fruit (peace) giving such promise of joy and pleasure, arouses the desires of all who partake of it.

Alas! When we come to examine the tree, we find that the foliage is not the real product of the tree, but wild leaves merely tied on, the charity of the flesh which seeks to cover up and protect the flesh from the glare of the sun (the light of the Truth). Turning now to the sweet-looking blossom, we find that it needs very careful handling; it immediately begins to droop and then falls to pieces. It was only a *show* of humility (Col. ii. 23) and not the real thing. Our attention now being directed to the fruit, we are shocked to find that it is not really peace that we behold, but that very dangerous and often fatal complaint of sleepy-sickness.

What a heart-breaking disappointment this is to the sincere follower of Christ.

As to those who dare mention the sham, they are spoken of as the troublers of Israel (1 Kings xviii. 17), who are turning the ecclesial world upside down (Acts xvii. 6). "These men who have raised a tumult" (Weymouth) are therefore called pestilent fellows—movers of sedition, or as Weymouth renders Acts xxiv. 5: "A source of mischief and a disturber of the peace among all the Jews *throughout the Empire* " Not only in their home ecclesias, but wherever there is false doctrine or practice, there they are found raising their voices.

Shall we be distressed if we are included in such company? Is it not an honour to be bracketed with Elijah, Paul, and others of like mind?

We have been told that the exposing of the weaknesses and shortcomings of the Brotherhood will do no good. Shall this deter us? Moses had the same experience: "Moses spake unto the children of Israel; but *they hearkened not* unto Moses for anguish of spirit, and for cruel bondage" (Exo. vi. 9).

Arising out of such facts as these, the question often presents itself: Why should we have all these contentions and divisions?

We all remember the intense satisfaction with which we embraced the Truth. Now we shall be happy and contented? We have at last found complete harmony and perfect agreement upon the principles of God's Truth. No more argument and contention for us. But within a very short time we found that contention was part of our very life in Christ. We read in Jude 3 that we "should earnestly contend for the faith", and of course we agreed that we would contend with the world and the forces of darkness, but when we read the next verse, we found that the contention here commanded was to be carried on *INSIDE* the body, against those men who, though inside, "were ordained to this condemnation". These consist of those who "abideth not in the doctrine of Christ" (2 John 9), and the inevitable sequence to contention with such is separation and division (2 John 10, 11).

We are distressed, and would avoid it if we could, and we again anxiously ask, Why should these things arise?

The Apostle Paul supplies the answer: "There *must* be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. xi. 19).

This statement of Paul's takes us back to the Garden of Eden. We find that when God finished His work, He declared that it was "very good". Nothing disturbed the peace and harmony till heresy appeared in the Garden. Now what is heresy? The idea of the Greek root is that of *choice*, and in Phil. i. 22, it is translated *choose*. The word *haireisis*, which in 1 Cor. xi. 19 is translated *heresy*, is used by the LXX. in their version (Lev. xxii. 18), and is translated by the word *choice*. Also Weymouth renders this word in 1 Cor. xi. 19: "Differences of opinion". We therefore conclude that the rock bottom idea of the word heresy is the choosing of something. Now, was this not what happened in Eden? Our first parents had an alternative placed before them, and they had the power to choose. It was necessary that the heresy or choosing should arise in order that their state of mind should be manifested. They had to develop a character. And what is character? In effect it is the indication of a body in subjection to the mind. For the same reason there must be heresies among us. We have to develop a character. We have to bring the body in subjection, and how shall we do it if no heresies or choosings are placed before us? Do not let us be discouraged, then, when these contentions, strifes and even divisions transpire. We may appear to be miserable failures in the face of these things, but let us remember that they are working in us, causing us to exercise our spiritual faculties, and so developing a character in us in order that we may be manifested among the approved.

The memorials upon the table remind us that our Lord Jesus chose to do always those things that pleased the Father. He faced the alternative, being tempted in all points like as we are, but always chose God's way. Let us do likewise, till he come.

Dalston.

EDWARD H. BATH.

THE TITLE "REVEREND".

We are accustomed to hearing this title (rightly belonging to the Lord God only) applied to men who make a living by tickling the itching ears of the world's masses and classes.

But in a souvenir of the centenary of a Wolverhampton Primitive Methodist Church it is this month stated that in that organization the use of the prefix "Rev." was in its early days very strongly resisted. As late as 1831 in that Church's minutes it is recorded that any preacher using that title shall be put to the bottom of the Plan and fined 10/-.

But all these human churches drift. They start with clear principles and put up some sort of fight with the world, but by and by they come down to nebulosities, and the world converts them to its way.

The same phenomena can be seen to-day in the Christadelphian community, and there are none so abused as those who point this out and ask for a return to the old strict grasp and application of principle.

One of the best excuses found by those who heed not our counsel is that they do not like "the tone of the *Berean*". They are not likely to. Our fault to them is that we say positively and unequivocally what we mean. If a thing is wrong, we "shout" about it, says one of our critics. So we do: it's the only way to wake people up who are asleep while the house is on fire. We want to save, not to destroy; but it cannot be done by hiding the Truth.

There has not yet been a single *proved* instance of designed unfairness or inaccuracy in our pages. Many accusations, yes; but no proof! G.H.D.

Cloud and Sunshine.

A Dialogue on the "Birmingham, Trouble."

CHAPTER IV. (Continued.)

Bro. Whole-hearted. —I do not think it is so large a task as you anticipate, bro. Knotty. If we can only be agreed on this rock-bottom basis we have been discussing this evening, I am convinced a big slice of the difficulty will be removed. It may not be manifest to you on the moment, but you will feel the weight of the position a little later on when we come to grips with the evidence. Let me illustrate to you the confusion that arises when things are not discriminated. The authors of *An Unjust Balance* (The Brixton Ecclesia) were writing concerning the same topic we have under consideration—the Statement of Faith and the Constitution. On page 19 they very concisely and strongly point out the difference existing between the two, and argue that to avoid confusion they should be kept separate; nevertheless, they immediately turn their backs on their own definition and cause confusion by calling the Statement of Faith the Constitution. The gravity of the matter lies in the fact that many brethren do not see what has been done, and becoming bewildered, give up the task of investigation.

Bro. Perplexity. —But, brother, if this be true, can you account for their action?

Bro. Careful. —There is always this to remember. As we are all human, the tendency is for us to go wrong. The *causes* are legion, and very often, I think, the one who goes wrong fails to see these *causes*. The onlooker, too, is often unable to see the *causes* which lead to the wrong-doing. The attempt to put one's finger on the cause will in most cases lead to imputing motives (and often wrong ones)—a thing we *must* avoid. Now bro. Whole-hearted is very decided in his statement concerning the authors of *An Unjust Balance*, and if true, will surely teach us that if leading brethren (and away

from Birmingham) can make such mistakes, there is a *possibility of not only Birmingham, but we also*, making mistakes. Does not this impress upon us the necessity of keeping close to our Statement of Faith? But I am hindering bro. Whole-hearted submitting his evidence.

Bro. Whole-hearted —To appreciate this point you must keep in mind the distinction between the Constitution and the Statement of Faith. The criticism on bro. White's remarks reads: —

"It is a matter of astonishment that a brother of bro. White's experience and standing should confuse the Statement of Faith with the Constitution. . . . Arguing on this 'quotation', or rather mis-quotation, of the Arranging Brethren's answer, in which 'Constitution' is substituted by 'Statement of Faith', bro. White proceeds to build up a huge superstructure of hypothesis regarding possible 'reservations' in Birmingham with respect to the BASIS OF FAITH". (*An Unjust Balance*, p. 19.)

The Brixton brethren seem to quite understand the difference, yet on the same page they say: —

"Do not unreservedly accept *what?* The Statement of Faith? as suggested by bro. White? Emphatically No. The answer is perfectly clear. These brethren do not accept the amended CONSTITUTION which requires that brethren who join the Constabulary are *ipso facto* (by that very fact) out of fellowship. In other words they object to *automatic disfellowship*" (*An Unjust Balance*, p. 19.)

The Brixton brethren say the accused brethren "do not accept the amended CONSTITUTION". But the facts of the case are, the CONSTITUTION NEVER WAS AMENDED. Not a letter of that Constitution has been altered since the dispute arose (1917). The STATEMENT OF FAITH *was* amended (and to this day is known as "The Amended Statement of Faith" *not* "The Amended Constitution"). What a glaring mistake to make, especially in view of the fact that bro. White is criticized only five paragraphs further on for want of discrimination. But let us see if the charge is so grave as at first appears. We take the Brixton brethren's own weapons: —the Statement of Faith and the Constitution must always be kept distinct. We grant they were concentrating on the "automatic disfellowship" question in the paragraph quoted, but we would ask them to look at it from another angle. What was *amended*? Everyone knows it was the Statement of Faith—and *that only was amended*. Now, if we put the right words (according to the Brixton brethren's discrimination) after the word "amended" (which should be "Statement of Faith"), it brings the whole situation into bold relief, and dissociates the "automatic withdrawal" question from it altogether. Let us re-read the sentence in this new light and see what it yields: —

"These brethren do not accept the Amended *Statement of Faith* [and now see what a falsehood is stated] which requires that brethren who join the Constabulary are *ipso facto* (by that very fact) out of fellowship".

The latter part of the sentence is all moonshine. The Amended Statement of Faith does not require any such thing; for if it did, there are many brethren who would join hands with bro. Davis in taking exception to it; why, on the same page in *An Unjust Balance*, the Brixton brethren actually quote bro. White and bro. A. T. Jannaway as being in agreement with bro. Davis here. Just listen: —

"In other words, they object to automatic disfellowship. So, too, do bro. White and bro. A. T. Jannaway, if their speeches count as witness. Bro. White states on p. 14,

'We do not agree with their method' (regarding withdrawal).

Bro. A. T. Jannaway states (p. 48):

'We agree that the Scriptures do not countenance "automatic" withdrawal'.

Instead of being opposed, brethren Davis and Pearce, and brethren White and Jannaway are in complete agreement on this matter". (*An Unjust Balance*, p. 19.)

No! No! brethren; the automatic Rule is neither the cause of our contention, nor the seat of the Trouble. It lies in the first ten words of that sentence, (These brethren do not accept the Amended Statement of Faith.) and had the Brixton brethren been faithful to their own explanation, and changed the *wrong* word for the *right ones*, we feel sure the exposure would have been so great that not only would p. 19, but *all the pages of An Unjust Balance* would never have seen daylight—it would have proved too much for them.

Now let us look at bro. White's quotation (or mis-quotation, say our Brixton brethren), side by side with the *correct words* in the sentence quoted above: —

The Brixton brethren should have read: —
"The brethren do not accept the *Amended* Statement of Faith".

Bro. White said: —
"Brethren Davis and Pearce do not unreservedly accept the Birmingham Statement of Faith".

Where, then, is there such a terrible mis-quotation and disagreement between Brixton and Clapham as to cause a severe reprimand from the former Ecclesia to a member of the latter Ecclesia? Why did not the Brixton brethren put the right words in as we have done, and as they said we should do? We feel bound to think that had they done so, many, if not all those brethren would have at once seen the deception that was being practised on them, despite Temperance Hall's assurance (which will have to come under consideration by-and-bye). A very serious mistake has been made by the Brixton brethren—a mistake that has led them to state a falsehood, and acting upon which has affected their subsequent "balance" of judgment.

I think I have proved my point; that joining these two (the Constitution and the Statement of Faith) which should be kept separate, is undoubtedly the cause of much confusion, and in the case of the Brixton brethren, both confusion and wrong action.

Bro. Slippry. —But exception was taken to bro. White because he did not quote the actual words.

Bro. Whole-hearted. —That is so. But look at the position. First: The Brixton brethren quoted the actual words; they should have altered them according to their own rule of discrimination: they did not, and were led astray. Bro. White put the right words in for them (at which they complain), and it has changed the whole complexion of the case, and a "just balance" would require them to retrace their steps. Secondly: The question asked by the Clapham brethren, to which bro. White's quotation is the answer, was a question dealing specifically with our basis of fellowship—the Statement of Faith—the Birmingham Resolution: —

"(h) Do they unreservedly accept the ecclesial resolutions passed at the ecclesial meeting, held November, 1917?" (*Final Statement*, p. 46.)

Now we were disinclined to think that the Temperance Hall brethren wished to evade the question, but we were very much impressed with the unsatisfactory nature of the answer, because of its ambiguity. Listen to it: —

"By our amended Constitution brethren joining the Constabulary are *ipso facto* out of fellowship. Brethren Davis and Pearce do not unreservedly accept this, but they unreservedly submit to it". (*Final Statement*, p. 46.)

Now why could they not have said "Yes" or "No" to that question? Instead of doing so, they introduced a matter from which the Clapham brethren distinctly told the Birmingham brethren they would remain "unfettered". But let us consider the answer: "Brethren Davis and Pearce do not

unreservedly accept THIS". Like the Brixton brethren and bro. White, and hundreds of other brethren and sisters, we asked: —

"Do not unreservedly accept WHAT?" (*An Unjust Balance*, p. 19.)

Now here is a query. The Brixton brethren made out this referred to the Rules of the Ecclesia; if that was the intention of the Temperance Hall brethren, then they did not answer the question, for the question was relative to doctrine. But both they and the Brixton brethren have exposed the weakness of this explanation by saying: —

"By our *Amended Constitution*", (Should read "Statement of Faith.") etc.

We have just seen how this has worked out by putting the correct words the Brixton brethren say should be there. Bro. White, taking the word "THIS" to refer to the question put, which had to do with the Statement of Faith, and knowing the Temperance Hall brethren speak of both the Statement of Faith and the Constitution as the "Constitution" (which is even done in the answer to the question before us), he puts the words "Statement of Faith": the first four words of the answer—

"By our *Amended Constitution*"
justifying the usage.

And pay particular notice to this: Alter the word "Constitution" on page 19 of *An Unjust Balance* according to the Brixton brethren's view of the correct usage of that term, and they are in entire agreement with bro. White, as we have shown. Why, then, such adverse criticism? And why should they be *out of fellowship* with Clapham (with whom they agree), and *in fellowship* with Temperance Hall (with whom they do not agree)?

Bro. Perplexity. —It would seem, then, if the history of the Brixton Ecclesia means anything, that great issues are at stake in properly classifying the Statement of Faith and the Constitution, and special heed must be paid to the arguments in this case as applying to the one or to the other.

Bro. Whole-hearted. —That is so. We know of no more glaring misapplication of one's own terms. And the evil resulting from it is, that they have not only put themselves out of fellowship by acting on this misapplication, but have probably been the means of taking hundreds of others with them.

Bro. Perplexity. —Well, well. I should never have thought the Brixton brethren would have made such a blunder.

Bro. Slippry. —I am not so sure it is a blunder. It is possible that the amending of the Statement of Faith having a direct bearing on the Constitution, and consequently being interlocked, the Brixton brethren fuses them together and call them the Constitution.

Bro. Whole-hearted. —If that is so, then their discrimination in separating the two was very short-lived, and it only more clearly proves the Unjustness of the Balance. For if the Brixton brethren can (for their convenience) mis-name the Statement of Faith and call it the Constitution, why should they criticize bro. White?

Bro. Knotty. —You say, for their convenience. Do you wish to imply they deliberately falsified matters?

Bro. Whole-hearted. —We are not implying any such thing. We ask you to read the whole of page 19 of *An Unjust Balance*, marking the several phrases as we have done, taking particular notice of the words "Constitution" and "Basis of Faith" and "Statement of Faith", some of which they have emphasized by putting them in capital letters; observe also the heading in the middle of the page, all in capital letters, and underlined, which reads, "Basis of Faith or Constitution?" their criticism of bro.

White's remarks; take notice also of bro. Turner's letter * when corresponding with bro. White on the matter; then observe how they have, in their own writing, confused the Constitution with the Statement of Faith, and we will then ask you to try and explain the matter.

* Extract from bro. Turner's letter: —"You refer me to an entirely different statement of the Arranging Brethren, and insist on reading into it a meaning contrary alike to its obvious sense and grammatical construction. The answer to which you refer me mentions CONSTITUTION, and Constitution only. Your 'quotation' gives 'The BIRMINGHAM STATEMENT OF FAITH'. The former, as bro. A. T. Jannaway points out on page 35 of your pamphlet is 'a man-made code for the regulation of important, but at the same time non-vital ecclesial matters. It does not take the place of the First Principles of the Truth'. Why should you seek to confuse the two?" {*An Unjust Balance*, p. 63}. [We ask, *Why did bro. Turner and his colleagues confuse the two on p. 19 of "An Unjust Balance?" and, Why did not bro. Turner "discriminate" in the Temperance Hall brethren's answer?*]

Bro. Knotty. —I should like time to read that matter up.

Bro. Whole-hearted. —You shall have time. Now there is one more matter to which I would direct your attention. Why were the Brixton brethren so anxious to expose bro. White? Was it a strong desire for exactness? If it was, why did they not mete out the same measure of castigation to bro. A. Davis and the Temperance Hall brethren for mis-naming the Statement of Faith? No; that cannot be the reason. Bro. White is evidently made the scape goat, while the Temperance Hall brethren go free. Full well they know that if the answers given by bro. Davis could be attached to the Statement of Faith *instead of the Constitution*, his case was hopeless. (Now watch the working of the Balance.) They struggle to justify the Temperance Hall brethren's answer to a direct question on a point of doctrine; they further struggle to extricate bro. Davis from the exposure of his obligation to unreservedly accept the Statement of Faith, by trying to shelter him under the Rules of the Ecclesia; but in their anxiety to ensure the safety of all the Temperance Hall brethren, they have either repudiated or forgotten their own definition of terms, for they join hands with bro. A. Davis and the Temperance Hall in mis-naming the Statement of Faith, to their own undoing. Brethren, without fear we can truly say, the book has been rightly named *An Unjust Balance*, and we can further say that the Birmingham Constitution is bro. Davis's camouflage to cover him in his slow retreat to Rome. The pity of it is, so many are going with him.

Bro. Careful. —I think, as the evening is so far advanced, we had better adjourn till the same evening of next week, if bro. Whole-hearted is agreeable; meanwhile we can weigh over the evidence we have considered, and re-read the point raised in *An Unjust Balance*, and see if there is any explanation to the apparent confusion.

To this suggestion all were agreed, and after wishing each other "Good-night", they wended their way homewards, pondering over the details of the meeting.

Bro. Perplexity was gratified with the amount of information he had gathered concerning the Statement of Faith; yet deeply moved at the revelation concerning the way the case had been handled by the Brixton brethren. He could not seem to believe that such a thing had been done, and was determined to re-read the matter and see if there was not some solution to the problem.

(*To be continued.*)

The Book of Proverbs.

How vitally important, then, that those who are privileged to *know* the Bible, and the purpose of Jehovah as therein revealed, should give earnest heed to the Spirit's admonitions through Solomon, where the divine control of all things is recognized, and the kernel of wisdom is truly represented to be the knowledge and fear of the Lord: —

"My son, forget not my law, but let thine heart keep my commandments; for length of days, and long life and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck: write them upon the table of thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (chap. iii. 1-6).

This moral purity—an essential condition of divine sonship, and the outcome of the knowledge and fear of the Lord—is not to be gained without diligent use of the means which God has provided to that end: —

"If thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee: to preserve thee from the way of the evil man, from the man that speaketh forward things" (chap. ii. 3-5, 10-12).

Again the Spirit speaks in language fraught with deepest meaning: —

"Receive my instruction and not silver, and knowledge rather than choice gold. For wisdom is better than rubies, and all the things that may be desired are not to be compared thereto. I, wisdom, have made prudence my dwelling-place, and found out knowledge and discretion. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth do I hate. Counsel is mine, and sound knowledge; I am understanding, I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me, and they that seek me early shall find me. Riches and honour are with me: yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I walk in the way of righteousness, in the midst of the paths of judgment; that I may cause them that love me to inherit substance, and that I may fill their treasuries" (chap. viii. 11-21).

In lovers of the only true wisdom, such inspiring language, with which this book abounds, begets an ecstasy of admiration and gratitude to the All-wise Giver of this treasure-house of wisdom and knowledge. In this age of strong and increasing scepticism, happy are they who are able to appraise it at its true worth, to profit by the rich instruction it affords in such abundant measure, and having respect, to the point of deepest veneration, for these holy oracles, await with patience the glorious future they unfold. How excellent is the life that is regulated by such ennobling precepts, and cheered by such glowing prospects of future exaltation and blessing. The happiest and most far-reaching results must come from the study and practice of such lofty morality. Of many of the sons of Adam it may be said: "It is too high for them: they cannot attain unto it".

Right doctrine, or the knowledge of "The only true Deity and His Son whom He has sent", is the foundation of all morality in the full sense of the term. Without it, men cannot live truly moral lives: cannot be "upright" in the Scriptural sense, which is the only sense that will be recognised by the righteous Judge of all the earth when he comes to execute judgment. Lax doctrine among professed followers of Christ has ever been associated with loose morals. Because right doctrine is the foundation of that faith which imparts moral energy to its possessors. The Gospel is the "power of God unto salvation to every one believing it" (Rom. i. 16).

It is the moral power that energises to the keeping of the commandments of God. Hence the Spirit through Solomon admonishes his children to avoid and sternly resist the enticements of the ecclesiastical women whose favours lead to death: which nothing short of the knowledge of the one true God, lovingly received and jealously cherished will enable them to do: —

"When wisdom entereth into thine heart, and knowledge is pleasant to thy soul, discretion shall preserve thee, understanding shall keep thee. . . . To deliver thee from the strange

woman, from the stranger who flattereth with her words: who forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead" (chap. ii. 10-18).

"My son, keep my words, and lay up my commandments with thee. Keep my commandments and live: and my law as the apple of thine eye. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: that they may keep thee from the strange woman, from the stranger who flattereth with her lips. . . . Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to the grave, going down to the chambers of death" (chap. vii. 5, 25-27),

The sons of God have no fellowship with these unchaste women whose lips drop as a honeycomb, and their mouths are smoother than oil, but their end bitter as wormwood, sharp as a two-edged sword. Having obeyed the Truth in the love of it, and thus espoused the true wisdom, they are separated from the worshippers of the ecclesiastical harlots, being washed, sanctified, and justified from all the defilements contracted in their days of ignorance and unbelief." Henceforth they are no more to be found dangling and toying with the disreputable women of the apostacy. Being espoused to Christ, they have no more spiritual association with the impure; but as wise virgins, keep their lamps trimmed, their lights burning, that when the bridegroom appears they may be admitted to the marriage supper of the Lamb".

The prevailing and universal ignorance of the Scriptures, and consequent faithlessness in regard thereto, is the real cause of the abounding and ever-increasing "corruption that is in the world through lust"; a fact which newspaper editors and other blind leaders of the blind are unable to perceive because of their ignorance of the truth as it is in Jesus.

This great truth is constantly enforced in the Proverbs, as in other parts of the Word. The "fear of the Lord is the beginning of knowledge" and wisdom. Without it men are fools, however great their attainments in mere worldly wisdom. Those who know not God, in the sense of understanding His revealed purpose, and submitting to His appointments in reverence and fear, are "the wicked" whom God will destroy, however talented and cultured, amiable and kind they may be. As it is written: "They that honour Me I will honour, and they that despise Me shall be lightly esteemed".

"My son, forget not my law, but let thine heart keep my commandments; for length of days, and long life and peace shall they add to thee". It is the voice of God who, as a Father, admonishes His children to that patient continuance in well-doing which is the condition of His continued favour. Apart from this earnest, persistent endeavour, ecclesial intercourse will be futile and profession vain. The Truth must be the governing factor of their lives, must ever be in the forefront of their endeavour. While the "seed of the serpent" desire earnestly, and labour strenuously to attain success in the various avenues of human endeavour, the "woman's seed" must as earnestly and strenuously contend for the faith delivered to the saints; must do battle for righteousness and truth against evil and error; upholding the honour of God and the integrity of His Word in the midst of a perverse generation. Faithful, earnest and diligent the sons of God must be, if they would attain to "the mark of the prize of the high calling of God in Christ Jesus", compared with which the honours and rewards that men can bestow are as rottenness and dead men's bones.

"Doth not wisdom cry, and understanding put forth her voice? Unto you, O men, I call, and my voice is to the sons of men. O, ye simple, understand wisdom; and ye fools, be ye of an understanding heart" (chap. viii. 1-5).

Again it is the voice of God calling upon the sons of Adam to abandon the evil imaginings of their hearts and their wicked ways, and become His children by belief and obedience of the Truth.

"All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (chap. viii. 8-11).

These are not pious platitudes, but "words of truth and soberness", expressed in language which, for simplicity, purity, and searching power, is to be found only in God's Word. How lofty and dignified its forms of expression. It is speech well seasoned with salt and garnished with beauty. What a refreshing contrast with the thin, superficial, cold style of talk, in which the shallow and Godless express themselves.

How often, in these divine "proverbs", we find the expression "my son". How great the honour, how high the privilege of being such! Not all of woman born are so favourably regarded by the God of Israel as to be so addressed. To whom among earth's millions does such affectionate language apply? The answer is discoverable in the context: —

"My son, keep my words, and lay up my commandments with thee: keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart" (chap. vii. 1-3, etc.).

The sons of God, then, are those who know His Truth and "*keep it*". These are "the precious sons of Zion comparable to fine Gold". Precious in God's sight, although esteemed by wicked men "as earthen pitchers, the work of the hands of the potter", and therefore fit only to be broken. "Let thine heart keep my commandments". Here is the true test of sonship. Brethren, if we fail in this, we are undone, and the Lord of glory will disown us at last. Unswerving honesty and truthfulness, and devotion to principle, must characterize those who would be acclaimed sons and daughters of God in the presence of angels and men in the great and terrible day of the Lord. The children of God must abjure and despise all things mean and dishonourable, fleshly and sensual; and tenaciously maintain and defend the Truth in its God-given purity, the whole counsel of God, as contained in His precious Word: honouring the Lord with such substance as they have: seeking ever "the Kingdom of God and His righteousness". Those who render this loving and faithful obedience to the divine law, will at last attain to incorruptibility and endless life. Such will be manifested in due time as the sons and daughters of the Lord God Almighty, upon whom their heavenly Father will bestow the earth, in a finished and paradisaic perfection, as their inheritance and abode for ever.

"The wise shall inherit glory, but shame shall be the promotion of fools".

Toronto.

WM. SMALLWOOD.

Conversations concerning the Truth.

"In your patience possess ye your souls" (Luke xxi. 19).

Alethia. —What do you think the Lord Jesus would mean, when, in relating to the disciples the trials which were to come upon them before he returned, and assuring them of Divine protection he said: "In your patience possess ye your souls" (Luke xxi. 19). I find there are two words translated patience: one expressing that disposition of calmness required in the farmer in his waiting trustfully for the harvest, and another which conveys the idea of endurance, the persistent going forward although heavily burdened. Both words are foreign to the attitude of murmuring, aren't they?

Irene. —The word used in the passage we are considering is the one which means endurance.

Zelia. —So then, the exhortation is: "In your endurance possess ye your souls"; and I think patience means, determination to endure all our trials, and so to build up a character that is pleasing to God.

Christena. —But how? We often hear the expression, "you must possess your soul in patience", but that does not convey any particular meaning.

Alethia. —I looked up the verse in the *Twentieth Century New Testament*, and it reads: "By your endurance ye shall win yourselves life".

Eusebia. —And in Rotherham's translation it reads: "By your endurance shall ye gain your lives for a possession". It is very necessary that we have this patience. How can we develop it? Do you think we could endure without faith?

Irene. —I am sure we shall fail if we are short of either endurance or faith.

Eusebia. —Then it is quite plain, Irene, that by our endurance we shall gain eternal life, or in the words of our subject: "In your patience possess ye your souls". What is patience exactly, and just when have we to exercise it, and in what circumstances? Since it is so necessary, let us make sure that we know just what it is.

Alethia. —Patience is endurance, as we have seen, and regarding what we have to endure Jesus said, speaking to his disciples: (Matt. xxiv. 9) "They shall deliver you up to be *afflicted*, and shall *kill you*, and ye shall be *hated* of all nations for my name's sake; and then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall *deceive* many. And because iniquity shall abound, the love of many shall wax cold. But he that shall *endure* unto the end the same shall be saved".

Themia. —Oh, I see. Of course, then, in enduring, or having patience, we shall be saved.

Alethia. —Endurance always brings with it the idea of suffering, doesn't it? And we know that it was said to the Apostle John concerning the redeemed: "These are they which came out of great tribulation". It is not surprising, then, that Paul said: "We glory in tribulations, knowing that tribulation worketh patience; and patience experience; and experience hope" (Rom. v. 3, 4). The Apostle knew, didn't he? He endured much affliction for the name of Jesus, yet he was happy, and rejoiced because God accounted him worthy to suffer for His name.

Irene. —Yes! And James exhorts us in the same way. He says: "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing". I think the perfect work of patience is to endure our trials, that we develop into the image of Christ, so that at his appearing it may be found that we have stood the test.

Eusebia. —And so, Irene, patience brings *experience*. If we endure faithfully we grow stronger, and the burden becomes easier to carry. We must first have faith; it is faith which makes the things we hope and long for, *real*, and the things of the Kingdom being real and living things to us, we can be patient. We can endure because of the glories our endurance is taking us to, and our experience shows us the vanities of this life, and accustoms us to the burden, so that it becomes easier to bear. So the Apostle exhorts us in Heb. vi. 12, to be "followers of them who through *faith and patience* inherit the promise". When badly used, we do not retaliate, and in controlling our feelings we manifest our patience. "Here is the patience of the saints", and this endurance will bring us victorious over all that which is in opposition to God's ways. For when the Apostle John was permitted to see the saints in their glory, and the destruction of the beast and his image, it was said to him: "Here is the *patience* of the saints, here are they that keep the commandments of God, and the *faith* of Jesus". So that God's children, being strong in faith, are ready to suffer affliction, even unto death if required. They must be on their guard against false teachers, lest they be deceived. They must persevere in spite of all

difficulties, courageously shoulder their burden and press on, refusing to be discouraged, and in this endurance they gain eternal life.

Zelia. —Yes, they are to suffer whatever comes; they are not even to threaten. Jesus, when he was reviled, reviled not again.

Phylis. —It is possible, of course, to go through much suffering without being patient, but when we know we are suffering wrongfully and we endure it quietly, really for the love of Christ, who desires us to take these things patiently to develop godliness, then we are progressing in patience. Let us remember this if we are blamed at business when we have been doing our utmost to please.

Eusebia. —Yes, of course. Peter tells us: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward (those who are not straight, but who practice crooked methods). For this is thankworthy, if a man for conscience toward God endure grief suffering wrongfully. For what glory is it, if, when -ye be buffeted *for your faults*, ye shall take it *patiently*? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. *For even hereunto were ye called*". Let us remember the parable of the Sower. You know the lesson; some allowed the Word to be taken from them, and others fell away in time of trial, and others again, allowed the cares and pleasures of this life to choke the Word. These were, in order, the way side, the stony places, and the ground overgrown with thorns; but "the good ground were they . . . who bring forth fruit with patience".

Alethia. —Now let us try and keep in mind all the troubles the prophets and apostles endured, and also remember that only a tried faith will endure, and take home with us the exhortation of Peter: "Giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance"; then patience, godliness and charity (2 Peter i. 5-7). It covers a lot of ground, and it seems a long way to go before we gain patience.

Eusebia. —But really not so far, if we set our minds on the prize. First we have Faith, then becoming strong we add Virtue, and our desire for Knowledge increases—we want to know the deep and delightful things contained in God's Word. Then our eyes are opened to the necessity of being Temperate—keeping the mind correctly balanced, and so the determination to endure (to be Patient) follows; and thus we progress to the greatest attainment—Charity; that Love which believeth all things, hopeth all things, endureth all things, and never fails.

Themia. —Yes; and Jesus sends a message to help us: "Because thou hast kept the Word of my patience, I will keep thee from the hour of trial".

Notes on the Daily Readings for August.

2 SAMUEL XVIII. AND 1 KINGS.

The chagrin which overwhelmed Ahithophel when he discovered that his counsel was set aside by Absalom is in harmony with our painful experience of human nature. A man becomes conscious of the fact that his advice is usually deferred to until in time his undisciplined mind expects his counsel to be received without question; then, when disillusionment comes, and the counsel of another is preferred pride asserts itself and refuses to tolerate what it determines to consider a slight; future help is then refused, and in extreme cases, as in the one before us, life itself becomes intolerable. Those who are called to be the children of God should note carefully the lesson. During the process of probation it may be needful that this predisposition to require deference should be put to trial. The foolish will become intolerant—give up the work, perchance even refuse to remain in association with God's Household; and may find in the end that they have lost Eternal Life. In the day of disappointment the wise will consider their way, they will patiently bear the altered situation and,

believing from the heart that "The eyes of the Lord are on the righteous" will resolve to be faithful both in good report and evil report.

Again we find the human element in Joab; one told him that Absalom was hanged in an oak, and Joab said: "Behold, thou sawest him, and why didst thou not smite him there to the ground? And I would have given thee ten shekels of silver and a girdle". The man replied that the King had given command that no one should harm his son, and that he would have been false to the King to have disobeyed. We seem to feel the contempt in the tone of Joab's words as he turned away: "I may not tarry thus with thee", and taking up the darts he went off to slay Absalom (chap. xviii. 10-14).

In chapter xxii. is contained David's Psalm of Thanksgiving, and it helps us to understand wherein his patience lay. He says (verse 7): "In my distress I called upon Yahweh". "I have kept the ways of Yahweh, and have not wickedly departed from my God. For all his judgments were before me; and as for his statutes, I did not depart from them" (verses 22, 23). We can also discern the Holy Spirit carrying David away from his own environment, and causing him to express the mind of Christ who will praise his Father for the great salvation wrought, when "strangers shall fade away" (verse 46), and the Son of God will give thanks unto Yahweh, and sing praises unto His name among the nations" (verse 50).

The 1st Book of Kings records the death of David. One by one the servants of God show forth their worth, and then are laid aside to wait for the day of account. Just before the death of David, Adonijah his son resolved to be king, and for the purpose of preventing the development of the plot, David gives orders for Solomon to be proclaimed his successor while he himself is yet alive. David therefore lived to see Solomon his son reigning. It may seem to be an incident of little importance, but it is remarkable when viewed in the light of God's promise, that after David's death a seed of his should be raised up whose throne would be established for ever; and says God: "I will be his Father" (2 Sam. vii. 12). Seeing then, that this illustrious descendant of David was not to appear until some time after the death and burial of David, it could not refer to Solomon. It referred to God's Son, to whom the people cried: "Hosanna to the son of David" (Matt. xxi. 9).

In the advice given by David to Solomon (1 Kings ii.), we learn that although Mercy is to be a characteristic of God's people, they are to profit by experience, and to be on their guard against those who have proved themselves to be unworthy of trust.

Chapter iii. shows us how full of promise the commencement of the reign of Solomon was. "Solomon loved the Lord, walking in the statutes of David his father" (verse 3). At the same time there is disclosed a predisposition which, the king failing to restrain, grew stronger, until, conquering him, it brought him to ruin. Solomon desired to extend his social sphere, and, neglecting God's commands, he made friends outside the people which God had separated for His own Name; and as is usually the case with such, he became lax in relation to the observance of God's ordinances. So that we have the painful spectacle of Solomon, who at first loved the Lord, the king who built the Temple, and who at its dedication pleaded for God to guide him in His ways, turning his subjects away from God's service unto idolatry, introducing the worship of Ashtroth, Chemosh and Molech (xi. 1-5). So that again we must take our lesson and watch the tendency to make friends where friendship is divinely forbidden; and also the danger of becoming tolerant of error and false worship. Let us remember the warning of the Apostle Paul: "Let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12).

The account of the prophet who failed in the strict observance of the divine command, has also its lesson. The man faithfully delivered his message to King Jeroboam, but he was further commanded: "Eat no bread, nor drink water, nor turn again by the way that thou camest" (xiii. 9). Therefore when the old prophet persuaded him to go to his house, he ought to have refused with finality. Many people are prone to give way in face of persistent persuasion.

How very careful Elijah was to give the Baal worshippers no opportunity to charge him with trickery. God was about to vindicate His servant; to show His power in contrast to the impotence of

Baal. Elijah made a trench all round the altar, then he said: "Fill four barrels with water, and pour it on the sacrifice and on the wood". Do it again, and still again the third time! They poured the water over until it ran round all about the altar; and Elijah filled the trench with water (xviii. 33-35). No chance was given for any one to say that fire was hidden near. Twelve barrels of water over the sacrifice, and the trench round about it also full of water. But the fire of God fell and consumed the sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. This manifestation of the power of God did not humble the imperious spirit of Jezebel, but hardening herself against the evidence of God's power, she declared herself determined to bring about the death of Elijah (xix. 2).

Poor Elijah; he seems to have been altogether disheartened by the continued wickedness of Jezebel and Ahab. He left his servant at Beersheba and went into the wilderness, and sitting down under a Juniper tree, "requested for himself that he might die" (xix. 4). The angel of the Lord, however, was there, gave him food and strengthened the prophet, and in the strength received, he journeyed for forty days and forty nights unto Horeb. At Horeb the angel appeared to him and said: "What doest thou here, Elijah?" How heartsick he must have been as he replied: "I have been very jealous for the Lord God of Hosts; for the Children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (verses 9, 10). Elijah was further strengthened by being permitted to see pass before him the manifestation of the Lord. First there came a strong wind rending the mountains, and breaking in pieces the rocks. How dreadful! Then followed an earthquake, and after that a fire, and after that "a still small voice" (the voice of a gentle whisper. —*Emphatic Bible*). If ever we feel discouraged by the way, let us remember Elijah. If we have turned from the Master's work, let us consider the angelic enquiry: "What doest thou here?" Let us also think of that manifestation of God. The whirlwind of destruction from God is necessary to stay the progress of wickedness, as also is the earthquake and the fire; but when God's judgments are over and we are permitted to come into His presence, we shall find the Great Almighty, a gentle speaking Father—The God of Love.

JEREMIAH XXII.

Like Elijah, the prophet Jeremiah has a very unpleasant task to perform; he is to declare to the rulers of Judah that God is about to cast them away. God has pleaded with them through His prophets that they should execute judgment and righteousness (xxii. 3), and they have refused to heed His voice; and now they are to be removed. Of the unfaithful sons of King Josiah, himself the last king who endeavoured to keep God's ways, Shallum is to die in Egypt (xxii. 11, 12), Jehoiakim is to die like an ass—unlamented (verse 18), and Jeconiah is to have no child to succeed him on the throne (verse 30), for said God: "Though he were a signet upon my right hand, yet would I pluck thee thence" (verse 24)

From chapter xxiii. we see that Israel was to be removed from God's land on account of their unfaithfulness. The teachers of the people had deceived them, and instead of testifying to the nation's iniquity, they had talked to them of peace (verse 17). Still, in spite of the wickedness of the people God would not fail to establish His purpose. In due time God would gather His people into His land again, and a Branch from the root of David would be their King, and this King would be called "The Lord our Righteousness" (verses 5-7). To those who enquire, when? The answer is, In the latter days (verse 20).

In chapter xxvi. we read that Jeremiah was commanded to go and stand in the Court of the Temple, and there proclaim God's impending judgments. Again we see the usual disregard of divine warnings. Instead of being moved to repentance, the people, led by their teachers and by their priests, came and apprehended Jeremiah, saying: "Thou shalt surely die" (verse 8). How often have the faithful messengers been judged worthy of death by those who profess themselves to be God's people; but the faithful still cherish the memory of these ensamples and take courage therefrom.

Chapter xxix. 10 contains the prophecy that the people of Israel must be captives in Babylon for seventy years. This was the prophecy that was so helpful to Daniel at the close of that period. One

wonders how many others of the captives were studying the Book of Jeremiah and endeavouring to be prepared for the promised deliverance. At the present time we are nearing the time of the great deliverance of God's people, by the Lord Jesus. Are those people diligently studying the divine books as Daniel did, thankful for the help which has been given to them to assist in the understanding of the end of the years? Or is such diligent study discouraged and the writings of brethren which really help, scoffed at? Well! there ever were two classes among those professing to be faithful, and those really true to their profession were always the few. Let us beware!

How delightful the picture of Israel's future glory given in chapters xxx. and xxxiii. But what a condition of things in Israel then! The nation alone chosen for the name of God. The Temple of God in their midst. The priests using the name of God; and in a dungeon a solitary figure, sunk in the mire, and in danger of death from hunger. This man rejected of the people, was God's *faithful* witness. Will the lesson never go home? But do we not admire the loyalty of Ebed-melech? (xxxviii.)

Chapter xlvi. records the impending defeat of Egypt by the King of Babylon, when the mighty Pharaoh having fulfilled his mission passes the time appointed and becomes but a noise (verse 17). Then when Babylon has finished her work in subjugating the ungodly nations, Babylon herself will be destroyed (xlvi. li.).

THE EPISTLE TO THE ROMANS.

The dreadful condition of the world, in the sight of God, may be understood from the first two chapters of the Epistle to the Romans. In the first chapter the Apostle points out that there is no excuse for people who refuse to give homage to God, because the work of His hands is clear evidence of His Eternal power and Majestic splendour. But refusing to glorify God, men becoming vain in their thoughts, profess themselves to be wise, change the glory of the incorruptible God for the likeness of man, and birds, beasts and creeping things; so that refusing to continue under the guidance of God, the Creator gives such people over to themselves, and they, following the fleshly desires of their evil heart, dishonour their bodies. They change the Truth of God for a lie, and render service to the creature rather than unto their gracious Creator. Such people give themselves over to dishonourable passions. The woman falling from the estate she should occupy in God's creation, in which, having the law of kindness in her tongue, opening her mouth with wisdom, and clothed with strength and honour—she is an ornament of grace, a comfort, a guide and a help; in truth, a gift of God—she becomes but a toy, helping on the worship of passion, and burning in their lust one toward another, they receive in themselves the recompense of their error. No wonder they desire to forget God. From verse 29 we read the dreadful summary: —Reprobate; full of unrighteousness, wickedness, covetousness, maliciousness, envy and deceit; of evil disposition, whisperers, detractors, haters of God, insolent, arrogant and inventors of vices, and the divine judgment is, "They who do such things are worthy of death" (verse 32).

Upon such a world the goodness of God still shines for the benefit of those who will renounce the service of sin; but should any, discerning this goodness, still refuse to return to God with repentance, then they store up for themselves wrath, which will be administered in the day when God will judge the secrets of men, by Jesus Christ (chapter ii.).

Chapters iii. to xi. teach that the promise of redemption in Abraham and in his seed was not to be realized through the Law, but through the grace which was exhibited in the promise, and which called for faith in God. Jesus, the seed promised to Abraham, was not sent as an alternative to redemption by works under the Law, but in fulfilment of God's Mercy promised to Eve as well as to Abraham. In this seed, sin was to be condemned, and the righteousness of God declared (iii. 25, 20), and on the basis of the recognition of God's righteousness thus declared, redemption is still offered in Christ through the grace of God.

The Law was given to teach the sinfulness of sin, and in type, to show the way by which sin would be destroyed. Blessedness was also offered to the nation so long as they kept the Law, but the

Law could not change a mortal body into an immortal one. Only those who understood the Abrahamic covenant were accountable to resurrectional judgment by Abraham's seed—the Christ.

Chapter xi. demonstrates the common error of supposing that the world can be converted by preaching. The world is represented by a wild tree. In horticulture, when it is desired to make a wild tree bear good fruit, the tree is *converted* by receiving a graft from a good tree; but, says the Apostle, it is not so with the work of redemption. *Contrary* to the natural way, a branch is broken off here and there from the wild, Gentile tree, and such branches are grafted into the tree of God's choice.

There are too many important lessons in the Epistle to the Corinthians for such to be dealt with this month; these must wait until the time for reading the letter comes round again.

Nottingham.

W. J. ELSTON.

"A crochet is a thing that doesn't matter, but that somebody takes a great itch for". — *Christadelphian*, 1897.

* * *

"When there is doubt, take the safe side. There is always a safe side". — *Christadelphian*, 1897.

Palestine and the Jews.

THE DESERT SHALL REJOICE. —Among the problems confronting the leaders of Zionist colonization in Palestine, those of educating the immigrants as agriculturists and of re-afforesting and re-irrigating the few once fruitful patches of our country are of high importance. In the work of educating the young Chalusim in agriculture the question of educating the girls takes an important place. The Jewish girl must become a true peasant, and the reason why many of the old colonists have no roots in the soil is often to be found in the failure of their women-folk to become peasants. — *Jewish Chronicle (Women's Supplement)*.

* * *

WEeping MAY ENDURE FOR A NIGHT, BUT JOY COMETH IN THE MORNING. — The Jews have brought modern agriculture to Palestine; but they have gone further: they are the first who have striven to erect in Palestine the educational institutes of which every country has need. Thus they have founded an Opera and a large Library; an Art Museum and a Museum of Natural Science and Agriculture to serve for the whole of Palestine as well as for the Jewish settlements.

What does it mean, then, to help the Jews and to help Palestine? If 50,000 Jews a year enter Palestine, if Eretz Israel has now become the only centre of refuge for the Jews of the world, how can one separate these two—helping Palestine and helping the Jews?

I speak of 50,000 Jews going to Palestine. Why should it be 50,000? It could be 60,000. It could reach 100,000. It is only a question of means. Nor is this my opinion. It is the opinion recently expressed by a very great friend of ours, a man not known as an extravagant dreamer, as a prophet. It was Sir Herbert Samuel who admitted that he sees the possibility, provided the means are there, and they are well distributed, for 100,000 Jews to enter Palestine. Who, then, can separate helping Palestine from helping the Jews?

And I am here with the message—the message of the rising morn for the Jewish people, the morn which has come. It shines now upon Eretz Yisroel—Atah Boker v'gam Leil. Morning is come, though the night is still here: Morning in Eretz Yisroel, though it is night in the countries of the world.

The morning shines on the Jewish Homeland, our only hope in the whole world. Eretz Israel, the mother, is calling to you. The Carmel calls, the Emek, your parents, our parents; the glorious past, the still more glorious future calls to you, Zionists, to you Jews of America, for generous, for eternal help, for the only solution of our problem. —*Extracts from Mr. Sokolow's speech, "The Morning has Come."* —*The Australian Jewish Herald.*

* * *

LORD ALLENBY ON PALESTINE. —Replying to an address presented to him by a Zionist deputation in Montreal, Field-Marshal Lord Allenby said that Great Britain would never go back on her promise to fulfil the Balfour Declaration. Lord Allenby added that he was glad he had helped the Jews to return to Palestine. He felt confident that the country would shortly again enjoy the prosperity which it had enjoyed in King Solomon's days. The friction in the country was gradually disappearing. —*Jewish World.*

* * *

O, THAT WE MIGHT SEE THIS SCENE OF WEEKLY PEACE UNIVERSALLY PREVAILING. —*Sabbath Eve in Tel-Aviv.* —A writer in the *Yiddishe Stimme* gives a vivid description of life in the first really Jewish city—Tel-Aviv—on Friday evening: All the markets, the article says, are filled with customers, and automobiles arrive from Jaffa bringing some of the inhabitants who have their businesses there; other cars are hurrying to the colonies, taking with them friends to stay with them for the Sabbath. Yemanite Jews hurry with bundles. In Herzl Street, the newspaper sellers shout Hebrew and other Jewish journals. In the barbers' shops all chairs are occupied, and discussions are conducted. As Sabbath approaches the voice of the *Shofar* is heard. This is the first signal to hasten business men and workmen in order to receive "Princess Sabbath". As the Palestine sun inclines towards the West, a second signal is given by the blowing of the *Shofar*, and all shops begin to close. The markets become deserted, the barbers persuade the customers to call again on Saturday night, discussions are interrupted, and there is a general hurry. The Jewish policemen stroll through the streets to make sure the shops are closed, and within a few minutes there is a hush in the town. Sabbath has arrived. The hubbub has ceased, the noise has stopped. Peace and rest; the complete peace and rest of Sabbath in a Jewish city, in *Eretz Yisrael.* —*The Jewish World.*

* * *

WHAT DO YOU THINK OF THIS? IS IT NOT MARVELLOUS? —The number of Jews registered as immigrants by the Government of Palestine in 1925 was 33,801, as compared with 12,856 in 1924, and 7,421 in 1923. The emigration returns for 1925 show a total of 2,151 Jewish departures, made up of 666 pre-war residents and 1,485 returning immigrants. There was thus a net Jewish immigration in 1925 of 31,650. This is much the highest figure hitherto recorded for any one year, and is 50 per cent, greater than the aggregate net immigration for the three years, 1922, 1923 and 1924.

In the first quarter of 1926 there were about 5,500 Jewish immigrants, while the number of departures, including both pre-war residents and returning immigrants, was about 500. The total number of Jews who have settled in Palestine since the British occupation up to March 31, 1926, is approximately 83,000, not including about 5,000 residents who returned to their homes after the war. After allowing for recorded departures, both of pre-war residents and returning immigrants, the total net immigration (exclusive of returning residents) during the same period is approximately 71,000. The Jewish population of Palestine at the end of 1925 was estimated by the Zionist Organization at 138,000, as compared with about 55,000 at the time of the armistice. Palestine has now a larger proportion of Jewish inhabitants than any other country. —*The Jewish Chronicle.*"

"I will go on again."

The *Christadelphian*, March 1st, 1884, p. 106,
Selected by J.H. (Mel).

When I began
To run the race for Immortality,
I thought that I should run so easily
After that day,
When I put on the Name of Christ my Lord;
And having found a goodly company,
And narrow path withal;
It seemed that I might almost find my way
Straight to the mark, without one trip or fall
Oh! fool and vain,
To think that I could fight and not know pain,
Or climb and never stumble;
Now 'tis plain, —
. I must have grown less earnest, or more humble;
I think sometimes I cannot climb at all,
For now I see,
Far heights of holiness that seem to be
All inaccessible, at least to me.
Wretched am I.
Depths of endeavour and sincerity,
I had not dreamed of in my vanity;
And still I try
To rid myself of mine iniquity;
And still iniquity takes hold on me,
Till my heart fails, and I fall down and cry—
I *cannot* serve the Lord. It is too high,
I cannot reach it. I had better die
At once, than spend my breath
In a vain strife that but continueth
To heap up sorrow for my second death.

* * * *

That was an evil thought, evil and vain.
"In death we are the Lord's". No, it is plain,
I must go on again.
Except the Lord had called me by His grace
To run this race
I yet had walked in some vain thoroughfare,
Leading nowhere
But to the gates of death. Except that He
Had taught my hands to war, I yet should be
Fighting in vain, as one that beats the air.
Now, I remember God has said to me,
"Pay unto Me thy vow,
And in thy day of trouble call on Me,
I will deliver thee, and then shalt thou
Glorify Me". My heart seems lighter now;
I will go on again, and bear in mind,

If I have nought to fight with, Christ will find
Nothing to crown me for. Each evil thing
I set my foot on now shall serve to bring
Me one step nearer to my heart's desire,
Till, being tried, as gold is tried in fire,
I shall come forth at length,
In purity and strength.
Then at the judgment scene on Sinai,
Trembling, rejoicing, scarce believing, I,
With all who overcame,
All my sin conquered, all my sorrow healed,
Shall share the glory yet to be revealed,
Eat of the manna that has been concealed
And bear my Lord's New Name.
—MY. C.

ELECTRIC EELS.

Evolutionists have a very definite problem to solve when confronted with the remarkable fact that in all warm seas there are several kinds of fishes that have electric organs with which they are able to give very considerable shocks to any who molest them. The electric eel, found in the Amazon river, can give a shock of 300 volts in two thousandths of a second!

Now we who believe in creation by God in the most reasonable fashion, *i.e.*, by direct design, can see how the Creator enjoyed Himself in the task of making all the varied types we see.

The poor evolutionist, groping in the darkness of his ignorance ("science falsely so called") is greatly puzzled to know how such strange organs of attack and defence became developed in these few rare cases.
G.H.D.

From our Post Bag.

A SAMPLE LETTER.

Nurses' Home, Howards Road, Plaistow, E.13,
16/7/26.

DEAR BRO. DENNEY, —Greetings in "The One Name". As you wish to have the view of readers in the matter of expense in connection with the *Berean Christadelphian*, may I say that it seems to me the simplest way to be—increase subscription.

For surely the faithful ones would not allow good matter to be kept out of the much-appreciated magazine on account of a little extra expense.

Sincerely your sister in the purity of "God's Truth",

M. BULLETT.

Correspondence.

CLAPHAM AND THE BIJOU HALL MEETING.

DEAR BROTHER DENNEY, —For the information of other ecclesias who may be desirous of ascertaining the position of the Clapham Ecclesia towards those brethren and sisters who have recently left them and established a meeting at the Bijou Hall, Bromells Road, we shall be glad if you

will kindly insert in the next number of the *Berean Christadelphian* the enclosed copy of correspondence which has passed between the Clapham and the Purley Ecclesias upon the subject. Whilst making Clapham's position in the matter known, this will also be the means of saving many of our brethren the trouble of communicating with us in regard thereto.

Faithfully your brother,

F. J. BUTTON, *Rec. Bro.*

COPY.

66 Lower Road, Kenley Surrey,
9th July, 1926.

DEAR BRO. BUTTON, —I am directed by the Purley Ecclesia to ask if you will kindly forward particulars regarding the attitude of the Avondale Hall Ecclesia towards the Bijou Hall Ecclesia.

Are the two meetings in fellowship? Or what is the action contemplated?

Please reply at your earliest, and oblige,

Yours faithfully, with fraternal love,

ALF. J. RAMUS, *Rec. Bro.*

REPLY.

1 Hillsboro' Road, E. Dulwich, S.E.22
15th July, 1926.

DEAR BRO. RAMUS, —Greetings. Your letter of the 9th inst. was duly received and considered by our Presiding and Managing Brethren this evening. In reply I am requested to say that the brethren and sisters meeting at Bijou Hall left the Clapham Ecclesia on account of their inability to endorse the resolution passed at our Ecclesial Business Meeting held on April 8th, 1926, when we re-affirmed our position as follows: —

"That suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ as being out of harmony with his teaching as exemplified by precept and example (Matt. v. 39; 1 Cor. vi. 1; 1 Peter ii. 21-23)."

"We refuse to discuss the question of divorce (which is now agitating the Ecclesias) as being a thing which should not so much as be named among us 'as becometh saints' (Eph. v. 3)."

At present we have not made the subject a matter of fellowship, but are not co-operating with them in the work of the Truth. We are hoping that the passage of time may produce in them a Scriptural mind on the subject of suing at law, and thus remove the necessity of our taking further action.

Faithfully your brother,

F. J. BUTTON, *Rec. Bro.*

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.

BIRMINGHAM (John Bright Street). —*Edmund Street, Shakespeare Room. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Tuesdays: Bible Class 8 p.m.* Since writing you last we are glad to report the following additions to our number by immersion into Christ (which took place at Dudley). Sidney Eastbury, age 19; Ivy Mountford, 19; Winifred Pearce, 18 (daughter of bro. and sister F. Pearce); Josephine E. Norris, 19 (daughter of bro. and sister Norris). From Dudley we gain sister Smith; from Erdington (T.H. fellowship) bro. and sister Clark, who have accepted our position. We also wish to draw your attention to two more, who have come out of the Ashby-de-la-Zouch Ecclesia: brethren Fox and Richards. These are in isolation, but from time to time break bread with us. Hoping that God will bless the work of our hands, and bless those who, having entered the race for life, is our sincere desire. We also take this opportunity of thanking the brethren who have assisted us in the work of the Truth. —C. H. NORRIS, *Rec. Bro*

BRIDGEND. —*Dunraven Place (late Wyndham St.). Sunday: Breaking of Bread 11 a.m.; Eureka Class 3 p.m.; Lecture 6.30 p.m. Tuesdays: Bible Class 7.30 p.m.* Our record of bro. Beighton's visit in the Truth's service has been long delayed. We have also to record a visit from our aged bro. Winston of Swansea, and the continued visits of our bro. and sister Ellis and family, and sister Jones of Llwynypia. Bro. Ellis takes his turn in administering the Word. Our blind sister Jones particularly interests us. She can join heartily in the singing, having written most of the hymns out in "Braille", and it is a pleasure to watch her. *Re* the editorial query on page 246 *Berean* for July, we unanimously agree that the magazine be enlarged and all bear their share in the expense. —W. WINSTON, *Rec. Bro*, 43, Coity Road.

BRIGHTON. —*Athenaeum Hall (Room C), 148 North St. Sundays: Breaking of Bread 5 p.m.; Lecture 6 p.m.* We take another opportunity to thank our brethren who have assisted us in proclaiming the Truth. It has afforded us much pleasure to welcome into our midst bro. and sister Southwood (Ilford), sister Robinson (Clapham), sister C. F. Clements (Clapham), bro. and sister Crawley (Luton), bro. and sister Buck, sister Wood, brethren Benton and Webster (Ilford), bro. Boyles (Clapham). We gladly welcome all in fellowship who may be visiting this town, and it will assist us if those brethren and sisters would hand their names to the door-keeper. —S. G BARRETT, *Asst. Rec. Bro*

COLCHESTER. —*2 Barrack Street. Sundays: Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m.* We are pleased to be able to report the addition to our number after our labours in the Truth, of Mr. John William Watsham (Primitive Methodist), husband of sister Watsham, of our meeting. After an intelligent Scriptural confession of the Faith, he was baptized into the Sin-covering Name of Jesus Christ on July 4th, at the house of bro. Wells, by bro. P. White, in the presence of a good number of brethren and sisters. On the following Sunday he was received into fellowship, and we pray he may hold fast till the Master shall appear, to give a reward to those who have faithfully done his will. We have been cheered by the presence of the following brethren and sisters, who have been staying in the vicinity: Sisters Bacon (Ilford), bro. H. H. Simpson (Ilford), bro. Coliapanian (Ilford), and bro. and sister F. C. Wood (Clapham). On Sunday, July 18th, we had the pleasure of meeting sister Fletcher of the Clapham Ecclesia, for an hour or so, and a pleasant time was spent. She happened to be staying at Brightlingsea on business. We wish to thank the lecturing brethren from Clapham, Clapton, and Ilford

for all their support and comfort in helping us Sunday by Sunday. One or two strangers have attended our meeting from time to time, and we are hoping our labours will be blessed as time goes on. —L. WELLS, *Rec. Bro.*

FALMOUTH. —We are pleased to record that sister May Cockcroft, late of Oldham Ecclesia, has come to reside at Falmouth, at Commercial Chambers, Arwenach Street. We are anxious to have some lectures here if friends will help us, and now the holiday season is at hand lecturing brethren may be coming this way, and we hope they will not forget us. —WM. WARN, BUDOCK HOUSE.

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 add to our number by removal and are pleased to welcome bro. and sister Eric Clements from Leicester, also sister A. Warwick on her return from Canada; but we lose by death, sister E. King, mother of our sister C. Bacon. She died on July 8th in a Nursing Home at Worthing, where she had gone after being ill for some considerable time. She was laid to rest by bro. J. Bellamy, at Battersea Cemetery, Morden, on July 13th, a few of our members being present at the graveside. Our sympathy goes out to our bro. and sister Bacon in their time of sorrow. At our Business Meeting on July 8th, it was our painful duty to withdraw our fellowship from sister E. M. Crosskey, owing to her continued absence from the Table of the Lord. The Annual Outing of the Ecclesia and Sunday School took place at Bushey Park and Hampton Court on July 3rd (about 200 being present), reserved trams conveying the party from Tooting. A very pleasant and profitable day was spent, concluding with a meeting for the scholars, addressed by bro. P. L. Hone; also one for the brethren and sisters, addressed by brethren J. M. Evans and C. F. Clements, also bro. Brett of Plymouth, who was on a visit to London. Our visitors for the month have been: bro. E. W. Cuer (Bexley Heath), sisters Robinson and Mosby (Harrogate), bro. Brett (Plymouth), bro. H. Crosskey and sister C. Whiting (Redhill). —F. J. BUTTON, *Rec. Bro.*

LONDON WEST (Gunnersbury). —*Ivy Hall, Wellesley Road Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays 8 p.m.* We held our Fraternal Meeting on Saturday, June 19th, when, after an enjoyable time spent in Kew Gardens, about sixty brethren and sisters sat down to tea, and about seventy-five attended the meeting in our Hall to listen to the word of exhortation and encouragement. Visitors to the Breaking of Bread have been: sister Allwood (Hurst), bro. and sister Abbotts (Redhill), and bro. T. Wilson (Clapham). We regret to report the loss of bro. Whitehouse to Clapham Common ecclesia, and our withdrawal from sister Mabey, who has joined a meeting not in our fellowship. The undersigned has been appointed Recording Brother. Please address all communications to c/o J. M. Taylor, 39 Gloucester Road, Baling, London, W.5. —T. G. BRETT.

MARGATE. —*Foresters (Lower) Hall, Union Row. Sundays: Lecture, 3 p.m.; Breaking of Bread 4.15 p.m.* We have been greatly cheered to see many of like precious faith around the Table of the Lord lately, and we appreciate the labours of the brethren who so faithfully administer the word of exhortation each week. It is encouraging to see some strangers attending the lectures regularly, and we hope to see the fruit of our labours later on. We can but sow and water, but God will give the increase. On Wednesday evenings we hold a little Bible Class at my house at 7.30, when we read and meditate on a work of Dr. Thomas or bro. Roberts, but if any brother visiting this way is able to be present and give us an address on any subject of his own choice, it would be most welcome. —A. FURNEAUX, "Lachine", Addiscombe Road, Margate.

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.; Wednesday 7 p.m.* We are pleased to state that on Sundays, July 4th, 11th and 18th, we were pleased to welcome at the Table of our Lord, our sister Edith Noville, who is in isolation, but has been home on holidays for a few weeks. Although our meetings are not well attended by the alien (only a few occasionally), we still thank God and take courage, and strengthen the things that remain, so that we may not be castaways. —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.* It is with sorrow that we report the death of sister Bradshaw, senr. Having been unwell for some time, our sister had gone to Skegness for a little holiday; and on July 4th, while walking in the Gardens there, was seized with a fit of coughing, and died as she was being taken to her apartments. Sister Bradshaw was buried on July 7th, bro. J. B. Strawson comforting the assembled brethren and sisters with the certainty of Christ's return, when he will awaken his faithful servants and reward them with immortality. Recognizing that it was no longer possible to ignore the fact that the command not to go to law before the unbelievers was being called in question, the Ecclesia at the Quarterly Meeting held July 6th, passed the following resolution: "That the law of Christ forbids his people suing at law for any purpose whatsoever". When brethren and sisters leave their ecclesia and set up a separate assembly because their ecclesia can allow no exception to the divine precept which declares that to go to law before the unbelievers is a wrong which brethren should not dare to do, and when because no such exception can be allowed from the position which the ecclesia upheld, and which this ecclesia has always upheld is declared to be "seriously unscriptural", and when also these statements are published to the whole household, this ecclesia considered it necessary to state their position, and they unanimously adopted a statement of the Bible teaching on the subject of which exception from the divine command is claimed. (Copies of the statement referred to may be obtained on application to bro. W. J. Elston, 97 Woodborough Road, Nottingham). We have recently had a case here in which a visitor came in late, and stated that she was a sister and not in fellowship with the Temperance Hall had been recommended to us. Investigation revealed the fact that she was in fellowship with Suffolk Street. —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, at 140 Werneth Hall Road.* On Saturday, July 3rd, we held a Fraternal Gathering, and had the company of about forty brethren and sisters. Bro. W. V. Butterfield presided, and addresses were given by the following brethren, under the title "Comfort and Help from the Word of God": "Trust in the» Lord, and lean not to thine own understanding" (bro. A. Geatley); "Be ye doers of the Word, and not hearers only" (bro. Mellor, Ashton-u-Lyne); "Serving the Lord with gladness" (bro. Ask, Macclesfield); "Watch and Pray, lest ye enter into temptation" (bro. Cockcroft, senr.) All felt that we had been upbuilt in our faith by thus meeting together. Visitors have been: bro. and sister Heason (Sheffield). We purpose, if the Lord will, holding our Annual Fraternal Gathering on Saturday, September 11th, when we hope to have the company of bro. F. G. Jannaway. Tea at 4 p.m.; Meeting 6 p.m., at 140 Werneth Hall Road, Oldham (10 minutes from Werneth Station (L.M.S.); 5 minutes from Werneth Fire Station. We shall be glad to have the company of brethren and sisters in fellowship. —A GEATLEY, *Rec. Bro.*

PLYMOUTH. —*Temperance Hall, Millbay Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Bible Class, Thursday at 8.15 p.m.* We were pleased to welcome to our fellowship on Sunday, July 11th, bro. Leslie Williams (Braintree). We extend a hearty welcome to any brother or sister in our fellowship who may be spending their holidays in the West. The help of lecturing brethren would be much appreciated. —JOHN HODGE, *Rec. Bro.*

ST. AUSTELL. —*Breaking of Bread at bro. and sister Milner's, 64 Slades.* Sister May Cockcroft has removed from Oldham to Falmouth, Cornwall, and she has been pleased to come with us for the Breaking of Bread twice. We were glad to have her with us on these occasions. We are expecting other visitors to the West of England. —ALF. SLEEP, *Rec. Bro.*

SUTTON COLDFIELD. —*Co-operative Hall. Breaking of Bread 11 a.m.; Lecture 3rd Sunday in the month 6.30 p.m.; Breaking of Bread that day is at 5 p.m.* Being so short-handed is the reason of the absence of news from this district, for we are carrying on the work with benefit to ourselves, and we trust to the benefit of the inhabitants of this town, under the blessing of God. We have excellent testimony once a month from the following brethren: Roland Smith (John Bright Street), bro. Harrison (Lichfield, twice), bro. W. J. Elston, Nottingham. We have also had visitors to support the lectures; the

Lord reward this very necessary duty. The largest number of strangers to the lectures was nine, for which we thank God and take courage. —A. CHEFFINS, *Rec. Bro.*

SWANSEA. —*Portland Bldgs, Gower Street. Sundays: Eureka Class 11 a.m.; Breaking of Bread 6.30 p.m. Wednesdays: 7.30 p.m.* Since last writing you we have had the company at the Memorial Table of the Lord of the following brethren and sisters: On May 23rd, sister Rose Jones (Rhondda), and this month, brethren Frank Morse and Llewellyn Evans, sisters May Bird and Grace Snelling (Clapham), and sister E. Cope (Hamilton, Canada). We greatly appreciated the labour of love by the two brethren, and were strengthened and encouraged by the exhortations we received from them while amongst us, realizing the fact that the Master is nigh at hand. —JAMES H. MORSE, *Rec. Bro.*