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October, 1926

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.

SUBSCRIPTIONS, 1927. —We have received a very large number of letters in answer to our July query regarding size and price of future numbers of our magazine. The majority ask us to keep the present size—48 pages—and to increase the subscription to 8d. per number nett, or 9/- per annum post free. Will Australian and New Zealand subscribers note same, and may we remind our esteemed readers there that renewal should be made for January next.

Bro. Wm, Smallwood, of Toronto 8, Canada (194 Carlaw Avenue), wishes to inform the brethren interested, that he has had a second edition of his leaflets, Nos. 1, 2, and 3, printed, contrasting the teaching of bro. Strickler on the nature and sacrifice of Christ, with Bible testimony, etc. These have been out of supply for some time, but can now be had again. They are free to all on request. They are valued by many because they show at a glance the great contrast between truth and error on the above subject.

Could a brother help another to obtain a situation on poultry farm? Live in. Six years all branches. Letters to "Poultry", 1 Yew Cottages, Sanderstead, Surrey.

The South London (Clapham) Ecclesia Mutual Improvement Class are arranging a visit to the British Museum, with Tea and Fraternal Meeting (God willing) for Saturday, October 30th. All in fellowship are cordially invited to attend. Particulars can be had from bro. F. C. Wood, 36 Danecroft Road, Herne Hill, S.E.24.

H.R. (Sandringham). —We note your remarks. The name Christadelphian is honourable enough for us, but it must be remembered that the magazine bearing that name has, through neglect of nobility in searching the Scriptures daily, been guilty now for some time of supporting grievous heresies, thus endangering the Truth in the minds of its readers. Surely the antidote is to go back to the Scriptures. This, we hope, describes our own attitude: "To the law and to the Testimony; if any speak not

according to these, there is no light in them". "Berean" is a very short and pithy way of expressing our position. We do not claim that all of Berea believed, but the Scripture saith in Acts xvii. 11, that they received and examined or searched, and implies that they all did that. Our title is an exhortation in itself to all who read, to "search daily". It could never become a descriptive title for the children of God, though some might use it as a convenient distinction, as we do in our heading.

We have received a 30-page epistle written in pencil from bro. W. H. Featherstone, of New Zealand, labouring hard to prove that Dr. Thomas spoke with two voices regarding the nature of man. We have no use for all this windy stuff, and can only counsel bro. Featherstone and those with him to return to the simple Bible Truth on this matter. "Men find what they look for", it is said, and these clean flesh ideas have bred confusion and trouble everywhere. The imagination of man is evil continually. The wickedest thing they can do is to thus attempt to make our beloved brother contradictory to himself and to the Scriptures he loved.

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OCTOBER, 1926

SIXPENCE.

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

(Continued from page 341).

CHAPTER 34.

In October, 1846 (eighty years ago this month!), the Doctor paid his first visit to New York. This visit was instrumental in precipitating a crisis in the Doctor's mind, to which the studies of fourteen years had been gradually tending. It was brought about through a conversation the Doctor had with a friend one moonlight night, in the Square of the Capitol at Richmond. The Doctor and his friend were promenading the Square to the strains of a military band, when, after talking of the Kingdom and Age to Come, the Doctor observed, "Brother, it will be a glorious day when our King shall judge among the nations, surrounded by his ancients, and all drums and trumpets shall sound his praise. Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign on Mount Zion and in Jerusalem, and before His ancients gloriously. Is it not deplorable that men should turn away their ears from these glowing truths, and be turned unto fables?" "Yes", said his friend, "if you could only pay a visit to New York—that is the place where you would get a hearing on these topics" The Doctor's friend had been acquainted with New York some years before, and was aware of the sympathy existing on the part of some for the things of the Kingdom of which the Doctor wrote. He (the Doctor's friend) was about to visit New York in a few weeks, and proposed to the Doctor that he should accompany him, stating that he should be able to get an introduction for him. The Doctor acceded to the proposal, and the two set out together on October 8, 1846, for New York, which they reached on the third day. The Doctor's friend found matters greatly changed since his former visit; the reception of the Doctor and himself was very cold. However, application was made by one of the congregation to the Executive Council for the use of the Disciples' Meeting-House for some lectures by the Doctor on "The Deep Things of God". Three out of the five elders composing the Council thereupon waited upon the Doctor to know "if he had been excommunicated from any Church to which he had belonged in fellowship with the Reformation". "To this question", says the Doctor, "we replied, emphatically, 'No!'" But, he continued to observe, "we would candidly confess that in not being excommunicated, it was not because the leaders of the Reformation had not the will, but that they had not been able to devise the way. They had not been able to get at us. That we were in connection with the Reformation on the same principle that Mr. C. claimed to be with the Baptist

denomination. He had never been excommunicated, though denounced. This was precisely our condition; we had been denounced and persecuted with great bitterness, but we had yet to be the subject of a denominational excommunication. They declared themselves satisfied; they had only to deal with the fact, and that being as stated, and having been introduced to them by one who was formerly a worthy member of their body, the only obstacle to our use of the House was taken out of the way. Thus the conference ended and they withdrew".

Having thus received the use of the Meeting-House, the Doctor lectured ten times, as the result of which, "an interest was enkindled in the hearts of a goodly number in relation to the Things of the Kingdom of God and of His anointed King, which", says the Doctor, "no amount of opposition can extinguish. They no longer revel in the fancy sketches of wild and vain imaginings; they look for the realization of the Promises made to the fathers, Abraham, Isaac, Jacob, and David; and when the heavens shall open, and David's Son shall be manifested to the eyes of all nations, from the right hand of the Majesty in the heavens; when he shall descend to the Mount of Olives, and thence make his triumphal entry through the everlasting gates of Jerusalem, the City of the Great King. They can no longer sing,

' With thee we'll reign, With thee we'll rise,
And kingdoms gain beyond the skies!'

But, with the saints gathered unto Jesus, the new song, saying, 'Thou, Lamb of God, wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign ON THE EARTH ' (Rev. v. 9)."

As the themes of his discourses were stigmatized as "chaffy", a taunt which led to important results, it will be useful to reproduce the summary of them which the Doctor at the time published in the Herald of the Future Age: —

THINGS ELABORATED FROM THE WORD DURING TEN DISCOURSES AT NEW YORK IN 1846.

- "1. —That the Spirit of God formed man in the image and likeness of the Elohim, 'very good', but without character, susceptible of mortality, or of immortality, but then actually in possession of neither.
- "2. —That the subsequent state of Adam upon the earth was predicated on the character he should develop, that is upon his obedience or disobedience to the Eden Law.
- "3. —That by transgression he came under the sentence of death, and all his posterity in him, by which when 930 years old, he was demolished, and became as he was before his formation, leaving only his character behind written in the remembrance of God.
- "4. —That he was driven out of the Garden that he might not become immortal.
- "5. —That immortality is deathlessness, and consists in life manifested through an incorruptible body.
- "6. —That inasmuch as immortality is no inherent principle of the nature of the animal or natural man, it must be sought for as a 'Gift from God', who only 'hath it' as the 'Fountain of life'.
- "7. —That God purposed in Himself before the world began, to set up a Kingdom, the attributes of which should be 'glory, honour, incorruptibility, and life' to all who should possess it, that these things, therefore, are to be manifested through and in connection with it alone.
- "8. —That this Kingdom is terrestrial and has a territory, a King, subjects, constitution, laws, and an executive administration.
- "9. —That the Kingdom is David's Kingdom, at present non-existent, but soon to be restored.
- "10. —That the territory of this Kingdom is the 3,000,000 square miles of country promised to Abraham, Isaac, Jacob, and their seed, or descendant, the Messiah, and these are all to possess it coetaneously and for ever; that none of them either did or expected to possess it in his

corruptible lifetime, and therefore that in the covenant of territory, there is a veiled promise of a resurrection to eternal life; and of the coming of Abraham's seed to take possession of it as the inheritance willed and confirmed to him by his Father in heaven.

"11. —That God promised that David's throne and Kingdom should endure throughout all generations; that he should never want a man to sit upon his throne; and that David should witness the fulfilment of these things.

"12. —That God has promised to give the Messiah these promises made to his father David, after he should have been raised from the dead, but not immediately after.

"13. —That David's throne and Kingdom have had no existence since the dethronement of Zedekiah, upwards of 2,400 years ago; hence, for the promises concerning the Kingdom to be fulfilled, the Messiah must come and re-establish David's Kingdom, and raise David from the dead.

"14. —That the fulfilment of these things is the regeneration, restoration or restitution of all things spoken of by all the prophets since the days of Moses.

"15. —That all who would inherit this Kingdom must become the 'seed of Abraham' and 'joint heirs with the Messiah'.

"16. —That the descendants of Abraham according to the flesh, in the line of Jacob, are the saints of the Law; but that 'the People of the saints', are those Jews who walk in the steps of the faith of Abraham, and those Gentiles who become citizens of the Commonwealth of Israel and Abraham's seed, by becoming Christ's: that these are the true Jews who possess the empire of the world, exercising sovereignty over Jews and Gentiles in the flesh.

"17. —That for Jews and Gentiles living in the times of the Gentiles, to become heirs of this Kingdom, they must become the subjects of repentance and remission of sins through the Name of Jesus.

"18. —That repentance is the gift of God, and consists in that state of mind in which the disposition of the fathers, Abraham, Isaac, and Jacob obtains possession of the affections, and turns men to the obedience and wisdom of just persons; that this Abrahamic disposition, which is child-like, humble, believing and teachable, is appointed and accepted as repentance, consequent on belief of the Gospel of the Kingdom, and baptism in the Name of the King: that the fruits meet for repentance are the fruits of the Spirit, which evince the indwelling of the disposition of these fathers in the heart.

"19. —That they who hope for the things of the Kingdom of God, may become the subjects of repentance and remission of sins, by believing that Jesus of Nazareth is the Messiah foretold in the Law and the Prophets, both Son of David and Son of God; that his blood cleanses from all sin, and that he rose from the dead, and by being baptized into the Name of the Father, and of the Son, and of the Holy Spirit.

"20. —That we are sinners by constitution and actual transgression, being destitute of all inherent holiness or righteousness; so that to become holy and righteous, we must be constituted the righteousness of God in Christ.

"21. —That Matthew gives the genealogy of Jacob the father of Joseph, the husband of Mary, from Abraham in the line of David, Solomon, and Zorobabel, by which lineage it is demonstrated that Jacob and Joseph were descendants of Abraham in the royal line.

"22. —That Luke gives the genealogy of Heli, the father of Mary, from Adam and Abraham in the line royal of David, Nathan, and Zorobabel: thus the families of Jacob and Heli were two branches of the royal house.

"23. —That David's throne and Kingdom were decreed to the heirs male, as proved by 2 Sam.vii. A daughter of David, or female descendant, could not, therefore, ascend the throne. The right of the Princess Mary, derived from her father Heli of the elder branch, would consequently give way to those of Joseph, son of Jacob, though descended from the younger son of David.

"24. —That the families of Nathan the elder, and of Solomon the younger, of the sons of David by Bathsheba, united in Zorobabel, governor of Judah under the Persians; from Zorobabel the family again divided into the branches terminating in Jacob and Heli.

"25. —That by the marriage of Joseph, son of Jacob, with Mary, daughter of Heli, the two branches from Zorobabel were again united; so that all right and title to the throne and

Kingdom of David concentrated in Mary's First Born. He, therefore, became the head and hope of the family and nation. Hence he is styled the BRANCH; but dying without issue, the Royal House in the direct line became extinct.

"26. —Jesus, the grandson of Heli, being born of Joseph's wife, was born hereditary King of the Jews. Heli married the sister of the father of Elizabeth, the wife of Zacharias, and mother of John the Baptizer, who was, therefore, second cousin to Jesus. Elisabeth was of the daughters of Aaron; consequently Mary, daughter of Heli and mother of Jesus, was of the House of David by her father, and of the House of Aaron by her mother: so that in her son Jesus was not only vested by his birth and the marriage of his mother, all kingly rights, but all rego-pontifical as well. In Jesus, therefore, is united the combined kingly and high-priestly offices of the nation of Israel: so that when the government shall be upon his shoulders he will sit as a priest upon his throne, after the order of Melchizedec, being without predecessor or successor in the united office of king and priest.

"27. —From all which it is evident that if there lives any one who has a right to David's throne, it can only be Jesus; and therefore he must have been raised from the dead; that if the Jews of this age were to agree to restore David's throne, they could not effect it, though all other things might favour, because they could not find a son of David to occupy it. Hence there is no one can re-establish but God, who retains at His right hand the only descendant of David who is alive.

"28. —That the period occupied by the Kingdom of God and of David's Son is 'the dispensation of the fulness of times', which lasts 1,000 years. That this is the day of judgment when Messiah shall sit upon David's throne, judging the living and them that were dead in his Kingdom. That this periodic-day is the world to come, or future age, of which Paul speaks in Hebrews, when the saints shall judge the world, and the unjust are punished according to their works.

"29. —That the Scriptures classify mankind according to the times and circumstances under which they live; that these are times of ignorance and times of knowledge; that under the former they are 'alienated from the life of God through the ignorance that is in them,' being permitted to walk in their own ways, and 'receiving in themselves that recompense of their error which was meet'. That this class, though in part accountable, are irresponsible, and therefore not the subjects of a resurrection to judgment or to life: that this class is composed of two orders of beings, the one accountable, the other not being able to give an account, but both from circumstances peculiar to their case, irresponsible, and the heirs, therefore, only of what the constitution of the kingdom of sin, under which the human race has been voluntarily placed, can give them a title to.

That it is light or knowledge which makes accountable man responsible. That by this light, accountable and responsible men are divided into three orders: first, those who would not receive the light; second, those who receive and continue in it; and third, those who having once received it, turn from it. That 'sinners', 'wicked', 'unjust', and 'just', are terms indicative of these orders of men: that the third order is composed of 'cursed children', who 'awake from the dust to everlasting shame and contempt', while the 'wicked', or 'rest of the dead live not again till the 1,000 years are ended.' That the second order is composed of 'blessed' children, who are to inherit the Kingdom prepared for them.

"30. —That the dispensation of 1,000 years is the state intermediate between the times of the Gentiles and the eternal state. That to enter the eternal world we must pass through the intermediate dispensation of the future age".

(To be continued.)

Editorial.

FELLOWSHIP AND ECCLESIAL PEACE.

We have received a pamphlet from the Adelaide Ecclesia containing an address by Bro. C. P. Wauchope, under the above head.

In the preface a "disease" is mentioned. We know of one terrible disease ourselves during the last "forty years" which "has torn and disrupted the Brotherhood", or at least we thought we knew, i.e., the disease of false doctrine introduced by false brethren. Everywhere to-day, dis-union is traceable, or so we thought, to that fell disease. As far as we can we have endeavoured to provide and use the antidote as prescribed in Rom. xvi. 17. Dr. Young's literal translation of that verse exactly expresses our mind and action: —

"I call upon you brethren to mark those who the divisions and the stumbling-blocks are causing, contrary to the teaching that ye did learn, and turn ye away from them".

But it appears from this pamphlet that we are all wrong. Here it is definitely set forth that "division and disfellowship" is the disease, and that those do well who seek to bring together men of differing views.

Then we go into a land of topsy-turveydom. We thought that a belief and upholding of all the principles of the Truth was the first and the vital step towards establishing true fellowship with God the Father, His Son Jesus Christ, and all of like mind and practice.

We were wrong, bro. Wauchope assures us.

"What", asks he, "are all other principles of salvation worth unless they are based upon fellowship"?

So fellowship is first and all other "principles" of Truth secondary.

"Existing prejudices must be set aside", says he. Our refusal to meet with those who permit such views to be held as The Bible not Wholly Inspired, Free Life, Substitution, Clean Flesh, etc., etc., is a mere "prejudice".

In this upside down condition we next discover that Paul approved of the Corinthians "permitting those from whom they separated to break bread in the same assembly as themselves". What he "wrote in a rebukeful manner" about was their separation at all!!

The Apostolic basis seems to bro. Wauchope "much briefer and less elaborate" than ours. It is definitely stated on page 7 that Fellowship is the all-important essential, and it is because this has not been granted that divisions have come.

A very brief statement (1 John i. 1-3) is then taken up and lightly touched upon, and the declaration made that "though brief" it is "a declaration of what is requisite", although "no objection could be taken to any community publishing a statement of their faith".

It is denounced as harmful to insist that "everyone in association without any mental reservation or conscientious objection shall accept" any "Statement of Faith as a basis of fellowship". It is "presumption" to ask one who fails to fully accept the Statement of Faith to stand away.

Rom. x. 8-10 is further pointed out as a "glorious yet simple basis".

Once baptized the fellowship is "unbreakable by himself or another". No one has any authority to disfellowship a heretic.

Bro. Wauchope makes some apparent distinction on page 15 between withdrawal and disfellowship, but destroys this by terming our own and similar withdrawals "disfellowship", and then he goes on to completely fuse the two. His thoughts and ways are diffuse and hazy, except in one particular, i.e., he is certain that "the farthest our duty takes us is to warn transgressors of their danger". "It is not directed that anyone should keep even guilty members from this table".

Hence our conclusion as to bro. Wauchope's world mission and teaching as previously expressed by us is clearly borne out by this pamphlet. Briefly it is: "Fellowship together, no matter how dissimilar our views may be".

This means confusion and the gradual and continuous growth of error. Can this please God and our Lord Jesus? Are all the hosts of exhortations to the contrary to be disregarded? Are all the lessons of history to be forgotten? How has Apostasy ever developed, except in and by the way that the Adelaide brethren appeal for?

Peace can never reign by permitting liberty of view and of conscience, no matter how loudly such may be argued.

It is not surprising to find that all the names given on the final page of this pamphlet are those of brethren who have already extended fellowship to rejecters of vital elements of the Divine Counsel. The argument for peace and concord on these lines proceeds from those who desire room for the propagation of weeds in the garden of God. Ill weeds grow apace unless checked, and the Truth would to-day undoubtedly have been practically covered over by the traditions of men if it had not been for the hard and difficult, yes, heart-breaking work of bro. R. Roberts and those of like mind since who have laboured to preserve the whole Truth and nothing but the Truth in a compact and united body.

What does it matter how small the body is that is "diligent to keep the unity of the Spirit" (Eph. iv. 3), providing there is such a body?

What does it matter, except as a cause of sorrow and hard endeavour to rectify it, if the vast majority of those called "Christadelphian" have gone astray in devious paths? Why should it cause those who stand for rigidity in the One Faith to waver and to compromise? That way has always led to evil and death. It led to the Flood; it led to the destruction of Jerusalem; it led to the Roman Apostasy and the terrible darkness of medieval times. In bro. Wauchope's hands and those of his supporters it is leading now to the bitterness of Christ's lament: "Shall I find the faith on the earth"? and to judgment at his hands.

Let us, brethren, no matter how hard it is for the flesh to do it, preserve our heritage of Truth intact by our refusal to have any fellowship whatever with those who are returning to their wallowing in the mire.

G.H.D.

THE JUSTIFICATION OF JESUS.

Paul in writing to the Roman believers declared that Jesus "was raised for our justification"; but some have added to his declaration the words, "not for his own". Others are now enquiring: "Is this addition to the words of Scripture correct"? Let us consider the question in the light of further testimony.

The definition of the word "justification" is, an adjusting; a rectification or making right. The Greek equivalent of the word "justified" in the New Testament, is translated "freed" in Rom. vi. 7. Was there anything in relation to Jesus, from which it was needful that he should be "freed" or justified? We can best answer this question by considering the genesis of Jesus.

"Man that is born of woman", must be first begotten of another. The birth of Jesus was no exception. Had he been begotten of Joseph, he would have been an ordinary man, and consequently a transgressor. As such, he could have laid down his life, of course, but he could not take it again. It was God in Christ, as the Saviour (Titus ii. 10; Jude 25), who did the work, and brought again our Lord Jesus from the dead.

Jesus was begotten of the Spirit. The angel said unto Mary his mother: "The Power of the Highest shall overshadow thee, therefore, that holy thing that shall be born of thee, shall be called the

Son of God" (Luke i. 35). While Jesus was begotten of the Father, he was born of Mary; and on the principle enunciated by Jesus himself, that "that which is born of the flesh, is flesh", he was flesh. But flesh and blood cannot inherit the Kingdom of God, until it has been redeemed from the dominion of death, and "justified by spirit", or "freed" from that which has the power of death—the diabolos (Heb. ii. 14). Therefore, the justification of Jesus was necessary.

Jesus was developed from a Divine source, but made of a woman—that is, made out of his mother's substance. Therefore, as "the Word made flesh", he was the Son of God and the Son of Man. Every child takes more or less after the parents, and so it was with Jesus. As the Son of God, he had the mind of the Spirit; he was the "exact impress" of the Father. "I will engrave the graving thereof" (Zech. iii. 9). His character was the reflection of the Begetter, holy and altogether pure, perfect, just and clean. Therefore, he, unlike us in this respect, required no moral justification. The justification of Jesus had but one aspect—the physical; while that of his brethren is two-fold—moral and physical.

These remarks have been suggested by the enquiry made by J.J.C., and by several others, as to whether we endorse the statement made in a pamphlet recently published, in which the writer declares that "the Bible never speaks of Jesus as needing justification". To these enquiries we beg to reply, that certainly we do not endorse that statement; and moreover, we cannot believe that the author of the pamphlet in question, upon further reflection, would claim that such a statement reflects the truth of the matter. Sometimes words are thoughtlessly uttered and statements hastily made, which afterwards upon further reasoning and reflection are gladly and heartily withdrawn. We believe it to be so in this case.

We learn from the Scriptures that Jesus was the Word made flesh—God manifest in the flesh; and Inspiration further declares that as such he "was justified by Spirit". Therefore, as God's Word declares that he "was justified", there must have been a something to be justified from. But seeing that he was holy, harmless and undefiled in character, and therefore no moral justification was necessary; it follows that in his case, justification must have been physical.

This conclusion is forced upon us by the evidence. The nature that Jesus possessed was the same in every respect as that of his brethren whom he came to redeem. He was a son of Adam (Luke iii. 38), the seed of Abraham (Gal. iii. 16), the son of David—yea, "of the fruit of his loins, according to the flesh" (Acts ii. 30). His flesh was derived from the condemned transgressor in Eden; therefore, physically, he was involved in the results of Adam's transgression; he was born under "the law of sin and death"—he was a partaker of sinful flesh, having the diabolos in his nature. These facts are fully established by the "testimony" concerning him. As the son of Mary, he was unclean: for "how can he be clean that is born of a woman?" (Job xxv. 4). Paul's testimony is that "God sent forth His son, made of a woman" (Gal. iv. 4), made of her substance—of her flesh and blood, in which dwelt the principle of sin, or the diabolos. This fact is emphasized by Paul in 2 Cor. v. 21, where it is written that God "made him (Jesus) to be sin for us", that is, for our redemption. Commenting upon this "testimony," Dr. Thomas remarked: "To become sin, or for one to be 'made sin' for others, is to become flesh and blood. This is called 'sin' or 'sin's flesh', because it is what it is, in consequence of sin or transgression" (Eureka Vol. I., p. 247). On the same page he also wrote: "Man is, therefore, older than sin, and consequently, older than the diabolos (which has the power of death; Heb. ii. 14. —B.J.D.) Man introduced it into the world". Paul's words in Rom. v. 12, confirms the Doctor's statement: "By one man sin entered into the world, and death by sin". Furthermore, Paul declares in Gal. iv. 4, that "God sent forth his son. . . made under the law", whose every enactment had to do with the uncleanness of the race of which Jesus was a member; and of whose unclean nature he partook, being "born of a woman"; for "who can bring a clean thing out of an unclean? Not one." So saith the Spirit in Job xiv. 4.

RIGHTEOUSNESS WOULD BE VIOLATED.

It is written in Heb. ii. 16: "For verily he took not on him the nature of angels; but the seed of Abraham". Therefore, as Paul declares in verse 9: "We see Jesus made a little lower than the angels,

for the suffering of death". If Jesus had been made equal unto the angels, he would have been free from the diabolos or "sin in the flesh", and would not and should not have died; for, as bro. Roberts says in the Law of Moses, p. 139, "God's righteousness would be violated" in the death of any person "who ought not to die". In these words of Paul, the specific object of Jesus being "made of a woman" is divinely declared to be "for the suffering of death". In his birth he became related to "the law of sin and death"; he inherited the diabolos or "sin in the flesh", from his mother, who was a descendant of the man by whom sin and death entered into the world. In the death of Jesus, therefore, "sin in the flesh" was condemned (Rom. viii. 3); and as Dr. Thomas remarks: "sin could not have been condemned in the body of Jesus if it had not existed there" (Elpis Israel, p. 114). The hereditary taint of sin in the nature which is under condemnation, existed in him, as it does in every member of the race, of whose nature he partook; and death invariably follows wherever it exists. It is a law of God—"the law of sin and death". It is "the sin of the world" and the cause of all transgression, and while it was unable to cause Jesus to transgress; he "was in all points tempted like as we are" by its existence in his nature. As Dr. Thomas wrote in Elpis Israel, p. 113: "It is called sin because the development or fixation of this evil in the flesh was the result of the transgression" in Eden. Therefore, from a Scriptural standpoint the facts are made "divinely clear". In the death and resurrection of Jesus, God's righteousness was declared; for the operation as a whole, proved to mankind that God was not only "just" but the "justifier" also; because while "sin in the flesh" must suffer condemnation, and "through death" be destroyed; He would not suffer an Holy One to see corruption, but raised and "justified" His Son. In Jesus, the diabolos or sin in the flesh, which has the power of death, was destroyed by dying and rising again. Had he not risen, it would have destroyed him. But as Jesus was God manifest in the flesh, the peerless perfection of his character and his obedience unto death, brought the victory. Its destruction could only be accomplished through the death of One who could rise again.

JUSTIFIED BY SPIRIT.

After his emergence from the tomb his "filthy garments" of sin were taken away. From this imperfection he "was justified", freed and made perfect. His "iniquity" or sin in the flesh was made "to pass from him" and he was clothed with a "change of raiment" (Zech. iii. 4; 1 Tim. iii. 16).

Just here, Dr. Thomas' words are appropriate: "After he came forth from the tomb, which of itself under the Law was defiling to the party buried, or to any living person who should touch him; Jesus was also on the third day 'justified by Spirit' or made perfect, in ascending by the power of the Spirit, from the earth-born nature to consubstantiality of substance with the Father" (Eureka, Vol. III., p. 584).

The change in his body was instantaneous. To use Paul's words, as "the firstfruits of them that slept", he was "justified in (or by, as translated in 1 Tim. i. 18) Spirit, in a moment, in the twinkling of an eye" (1 Tim. iii. 16; 1 Cor. xv. 52). By this justification Jesus became "the Lord the Spirit" (2 Cor. iii. 17), "a Quickening Spirit" (1 Cor. xv. 45). Therefore, in his ascension, the Spirit, or Word, which "came down from heaven" (John vi. 38, 58), first, at his begetting, and in due course was "made flesh" (John i. 14), and afterward at the time of his baptism, when "it abode upon him" (John i. 32); ascended "up where he was before" (John vi. 62), with the body prepared, "the man Christ Jesus"; in whom God was manifest in the flesh, for "the condemnation and nullification of sin therein", that "the poor flesh", as bro. Roberts puts it, might be justified, perfected and saved.

Again, in Eureka, Vol. III., p. 705, the Doctor, speaking of the abolition of nature's curse, says:—

"All that comes out of the ground is cursed and unclean; so that even the body of Jesus, and the bodies of the approved saints, in resurrection, require to be justified, rectified, purged, or perfected by all-absorbing Spirit; which makes every atom of their substance instinct with incorruption and life".

Unfortunately astray indeed are those who would seriously contend that because Jesus "was raised for our justification" that, therefore, he was not included in the operation. Being of our nature, he must of necessity be included as the "first-fruits", and the One in and "by whom we received the atonement" (Rom. v. 11). The justification had to be for himself that it might be for us.

To abolish our nature's curse, from which Jesus, in common with his brethren suffered, "is to abolish this physical law of sin and death, and instead thereof, to substitute the physical law of the Spirit of life, by which the same body would be changed in its constitution and live for ever" (see Eureka, Vol. I., p. 248).

The justification being successfully accomplished in the "man Christ Jesus", purified by his own better sacrifice (Heb. ix. 23), covered with the robe of righteousness, and clothed with the garment of salvation (Isa. lxi. 10); he entered not into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us (Heb. ix. 24), as our faithful High Priest and Mediator; who, having been "touched with the feeling of our infirmities", and "was in all points tempted like as we are", by the diabolos, which through death he destroyed in himself (Heb. iv. 15; ii. 14); he now intercedes in heaven for erring saints that we may be forgiven. "God, for Christ's sake, forgives our sins" (Eph. iv. 32); "Sins are forgiven for his name's sake" (1 John ii. 12). In other words, upon confession of sins, God forgives them, on account of what has been accomplished in Christ.

HE BARE OUR SINS.

In conclusion, let us ever remember "that Christ died for our sins, according to the Scriptures" and not as a substitute. "He was buried" also, but "rose again the third day". Let us "keep in memory" that which has been preached unto us, lest we believe in vain (1 Cor. xv. 2-4).

While it is testified that Jesus was "made of a woman", made of her substance, "made sin" from his mother's veins, he was not of a sinful character; therefore, such words can only apply to his physical nature. He partook of our condemned and unclean nature that in him it might be redeemed, justified, and made perfect. He committed no sin, but he was physically "made sin for us" (2 Cor. v. 21), that he might "his own self, bare our sins in his own body to the tree" (1 Peter ii. 24). Therefore, when he died, "he died unto sin" (Rom. vi. 10), and when he comes again, he will come "without sin" (Heb. ix. 28); because it was from such sin—"our sins", in their physical effects, that he was justified, rectified, or made free and perfected. Jesus inherited those effects or results of transgression by physical extraction, with no moral responsibility nor "symbolic transfers". Those were the "iniquities" which he bare (Isa. liii. 11), "the iniquity of us all", which it pleased the Lord to lay or make "to meet on him" in the physical effects of sin in the flesh, which he inherited, and which the Lord afterward caused "to pass from him" (Zech. iii. 4). In this process of purification and justification from "our sins" which "he bare in his own body" physically, every atom of the body of the sacrificial Lamb of God, who "died, rose and revived" (Rom. xiv. 9), became animated and energized by the Spirit of life and incorruptibility.

The whole work of redemption in all its phases is comprehended in Jesus. He is the nucleus from which all will be developed, the foundation on which all will be built. The approved will be partakers of that which was accomplished in Christ. As Dr. Thomas expresses it: —

"Jesus is to the one body, as the acorn to the oak. The Eternal Spirit is the Alpha and Omega, the Beginning and the End, the First and the Last. As the Alpha, Deity was manifested in flesh, justified by Spirit, and called Jesus Christ. The Omega, is the Deity manifested in flesh justified by Spirit, and called in Eph. iv. 13, "THE PERFECT MAN, the measure of the stature of the fulness of Christ" (Eureka, Vol. III., p. 583).

Such is the "testimony" of the "Oracles of God" concerning the justification of Jesus; and so wrote Dr. Thomas: and in his Scriptural conclusions we gratefully, happily, and heartily concur. B.J.D.

Our Sun and Shield (Psa. lxxxiv. 11).

A Sunday Morning Exhortation by Bro. R. Roberts.

"So much the more as ye see the day approaching:" these are words that increase in their emphasis as each month rolls by. The signs of the approaching end multiply as the end approaches. The Eastern Question, spread out on the political sky, tells us, above all other signs, that the Lord is near. That question is entering upon a transformation phase, which is likely to see England in her appointed position in Egypt and the Holy Land. When this happens, we may expect the long knocking at the door to cease and the door itself to open and the Lord to appear; for England, in that position, forms part of the adventual tableaux.

The long talk of the Lord's coming will end in the event itself, and that end is close upon us, though how close we cannot exactly say. The great prophetic periods are nearly all elapsed; and the tokens are visible on every hand to the eyes able to see, but the exact place in the latter-day programme at which the Lord appears to his house is unknown. We are like a ship at the end of a long voyage. We have traversed the great ocean for many months, letting the months stand for the centuries that have passed since Christ's departure. We know by the general reckonings that we are not far from land; and our conclusion on this head is confirmed by the altered appearance of the sea, the shallowness of the soundings, the landmists on the horizon, and certain other tokens in the shape of birds, sea-weed, etc.; but exactly how many miles we are from port we do not know. We know we are sufficiently near that the pilots may come in sight at any moment.

Such a situation is full of an interest almost painful. The effect of it is to make us look more earnestly than ever in the face of the great principles that effect our relation to the Coming Deliverer. These are always brought before us in the symbols once more before us on the table; and generally in a more or less direct way in the Scripture portions read. Let us look at those a little on the present occasion for comfort; for the Word of God is intended for comfort as well as reproof. For everything there has a season and a time; all things by turns. Yet in looking for the comfort, let us never forget that the comfort is for them only who are in a position to lay hold of it, in having humbled themselves entirely before the God of all comfort in His crucified Son, and given themselves freely to Him a living sacrifice, and in being of those who do all things in the name of the Lord Jesus, giving thanks to the Father by him in everything; and who run in the way of His commandments. Assuming this foundation to exist, as proclaimed by our participation of the emblems of the broken body and shed blood of the Lord, let us look at the consolation there is for those who have fled for refuge to the hope set before us in the gospel.

It is brought before us in a certain form in the words of the psalm, "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly". Here we have a most encouraging picture of the kindness of Him with whom we have to do. This character is the central glory of revelation. We fail, perhaps, at all times to remember it sufficiently. Many things help to cloud it from our view. Our weakness, our shortcomings, our pre-occupations in other directions, the weariness of the constant fight of faith and other things, prevent us from realizing as constantly as we might, that the Eternal Father, who invites us to Himself by Christ is full of tenderness and compassion and overflowing with loving kindness to such as keep His covenant, and even abounding in long-suffering and goodness towards those who are far from Him. Our failure in this respect is part of the weakness of our present nature; but our failure to apprehend the fact does not interfere with the fact. God is love, even if we faint and fail. The everlasting hills are not endangered when we grow tired and sleepy. The strength of God is in no way diminished when we die. So His loving kindness is none the less because we forget. Yea, it operates sometimes in the inverse ratio of our weakness. "Like as a father pitieth his children, so the Lord pitieth them who fear Him: for He knoweth our frame: He remembereth that we are but dust". He loved us while we were yet enemies. He provided His Son to die while death and darkness reigned throughout the world; He raised Him when none comprehended the loving mystery. He established this propitiatory—this

meeting point of reconciliation—while we yet wandered far from Him in disregard and alienation; not that He required to be propitiated: not that he needed reconciliation. The kindness was with Him; the advance was from Him; it was our reconciliation that was sought by "God who was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them". In Christ crucified He gave us the declaration of His righteousness, that bowing down before this, and identifying ourselves with it in baptism, we might exalt His holiness and remember His forgiveness and friendship. All this was arranged before we knew anything about it; and the goodness that contrive this kindness is as great to-day as before it was announced by the apostolic ministration to the world. "His mercy endureth for ever". Its reality and its greatness will be fully manifest when we attain unto the adoption, "to wit, the redemption of our body". We shall then see the full meaning of Paul's words, "He hath raised us up together and made us sit together in heavenly places, that in the ages to come he might shew the exceeding riches of His grace, IN HIS KINDNESS TOWARD US through Christ Jesus" (Eph. ii. 6, 7). Well might the apostles, to whom the ministry of reconciliation was entrusted, entreat men to be reconciled to God. The mode of the reconciliation is contrived on such a principle as that His glory is the upshot of it in the mouth of everyone reconciled; but individual well-being (in the most exquisite form it is possible to conceive of it) is none the less the result to them on this account. In fact, their individual well-being is all the more glorious because realized on the foundation of God's exaltation, It has been well said that the highest glory of God is the supremest good of men. We see it in measure even now, but in the day of the consummated purpose, we shall see it in a manner that hath not entered into the heart of man to conceive.

It is profitable to let the mind rest thus in the contemplation of what God has revealed concerning His goodness. It is a stay and a comfort and a defence in the present time of evil. It is a star of hope in the midnight sky, a great uplifting power in the present depressing animal state of existence. It acts with the mighty influence of well-founded hope, purifying and ennobling the mental man, and saving us from the slavery of petty temporal life. It is a soothing balm and a stimulating cordial. It comes closer even than hope. It gives faith in a present beneficence. It is a pledge of present goodness. God is a Sun and a Shield even now. It is to the present time peculiarly that these same words apply. They were written concerning those who walk uprightly in a time of evil; in the ages to come there will be no evil to be protected from. It is now, when the wicked walk on every side, and when snares through all our way are strewn, that righteous men most need the comfort of the fact that the Lord God is a Sun and Shield. What an expressive figure it is! How cheerless and gloomy and unwholesome is the earth without the sun. Let the sun arise, and what a change takes place! He seems to fill the expanse with an ocean of light and life in which we bathe with sensations of exquisite delight. There is healing and joy and beauty in his beams. Such is God, and more: a Shield also. In the finest sunlight violence might assail, or a beast of prey devour. Defence is needed, therefore, to complete the picture. If God defend, no evil can befall. Jesus teaches us to pray for this: "Deliver us from evil". But let us judge wisely in the matter. A father who defends his child continually from mortal calamity may himself inflict upon him pain by the rod, or assign him for his good a part to fulfil which will be irksome or even painful; the child would judge a wrong judgment if he were to say his father did not act a beneficent part because he subjected him to chastisement and hard tasks. So we must not say that because God is a Sun and Shield to these who walk uprightly, nothing but prosperity will be their lot. True blessing may require them to be put through sharp adversity. Every case must be judged by its issue. A man flourishing in this life to the loss of life eternal, is not blessed. If in order to guide a man into the Kingdom of God a crooked path is needed, then God shows Himself a Sun and Shield in twisting his path for him: a Sun in shining upon him unto life: a Shield in fencing him from those circumstances that would be fatal to his steps. This is a most important discrimination. Apart from it, many mistakes will be made. The Psalmist himself gives us an illustration of this. He says: "My feet were almost gone; my steps had well-nigh slipped; for I was envious at the foolish when I saw the prosperity of the wicked. . . . Until I went into the sanctuary of God: then understood I their end. Surely thou didst set them in slippery places". It is very natural to argue that prosperity is an evidence of divine favour and adversity the reverse; but it is often far from correct. God does sometimes prosper the righteous, as in the case of Joseph in Egypt; and in the final sense, there is nothing but prosperity in reserve for Joseph's class, and nothing but adversity and ruin for the accursed of God; but in the present provisional and preliminary state, trouble is more frequently the portion of the chosen of God

than the reverse—the explanation being that trouble is a necessary part of the process by which they are developed for the endless ages of blessedness to come after. It is in this relation of things that we comprehend Paul's doctrine of chastisement: "What son is he whom the Father chasteneth not? If ye be without chastisement, whereof all (the sons) are partakers, then are ye bastards and not sons". "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth". The practical application of all these principles lies here: "All things (good things and evil things) work together for good to them who love God: who are the called according to His purpose". God knows when the evil things are needed; and the Scriptural attitude is to accept, with a reverential submission, whatever comes; if good, with thanksgiving; if evil, with resignation. It would be altogether a mistake to assume that goodness only will be our lot, or that God regards us not if He suffer ill to happen. . . .

There is one form of suffering with Christ which is in every man's reach—nay, in his very bosom—who has the root of the matter within him. It is referred to in the very Psalm that tells us that "the Lord God is a Sun and a Shield". It is expressed in these words: "My soul longeth, yea even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God". "How amiable are Thy tabernacles, O Lord of Hosts". There are no literal "tabernacles" of Divine institution towards which we can set our hearts in strong desire as David did; but the feeling that led David in that channel dwells deeply in every mind that is kin with David. It is a craving for the manifestation of God and the delights of His worship. It is a hunger and thirst after righteousness, as Jesus expresses it. Hunger and thirst are due to the absence of the objects of their desire. This is just the present condition of things spiritual. Famine prevails. The world is without God, whether we regard the vulgar masses or the high places of refined society. They are very busy, most of them, and tolerably honest and neighbourly (though not too much of that), but "God is not in all their thoughts". "They desire not the knowledge of His ways". They, therefore, "lie" in wickedness according to the Scriptural standard, which is the only standard in vogue with spiritual men. Even wickedness, in the grosser sense, is in the ascendant. Human aims, in all the walks of life, are governed by the lowest instincts. To selfish objects every high principle and noble consideration is sacrificed. Men everywhere labour with a diligence, unscrupulous as to means (so as they keep out of the clutches of the law), for their own selfish behoof, and millions are trampled in the gutter with blasphemy against God and the execration of man on their lips. The world is a great wilderness: a dry and parched land, wherein there is no water. There is a day coming when it will be said, "Behold, the tabernacle of God is with men, and God shall wipe away all tears from their eyes". Of this tabernacle of glory in the future age, the tabernacle of Mosaic pitching was typical. David's heart on the type—ours on the antitype—join together from the same feeling, and say: "How amiable are Thy tabernacles, O Lord of Hosts:" and from the same sense of present desolation we groan together, heart and flesh crying out for the living God. This made up the principle part of the sufferings of Christ. In the midst of much people, he was as a sparrow on the house-top, a pelican in the wilderness—alone in the surrounding desolation. This is an experience that continues for every Son of God. There are plenty of people and plenty of activity going on, but neither the people nor what they are doing has any interest for those who are Christ's. In this respect we suffer with him, even if we are not the objects of direct persecution. We are not at liberty to unite with the present world as regards its aims and principles and pleasures. We do not belong to it if we belong to Christ; for he expressly said; "I am not of this world," and he affirmed the same fact of his disciples, saying, "Ye are not of this world." There are some who say: "that was all very well for Christ and his Apostles, but we are not Christ nor his Apostles." Those who speak in this style give evidence that they are yet strangers and foreigners, and aliens from the commonwealth of Israel; for the house of God is one, and the principle appertaining to one part belongs to all. John says: "He that saith he abideth in him, ought himself so to walk EVEN AS HE WALKED;" and Paul tells us as concerning his own case, that he obtained mercy that Christ might set him forth "for a pattern to them that should hereafter believe on him to life everlasting" (1 Timothy 1: 16). He also plainly commands us to be followers of him as he was of Christ (1 Corinthians 11: 1). From this it will appear how unscriptural and dangerous is that style of talk which would seek to excuse modern believers from aiming at the standard exhibited in Christ and the Apostles. There is no other saving standard. If we fail in this, we fail altogether: for it is by this we are to be tried. The standard men set up for themselves and one another, will be nowhere in the great day of judgment. They will vanish as the snow does before the heat. Men may comfort themselves now in measuring themselves by themselves and by the wicked

world outside; but where will be their consolation when Christ refuses to try men by any rule but his own? ...

The way to life is narrow, because the life to be entered is glorious, and glorious by reason of the things that constitute the way narrow; for where would be the glory of the future age if it were not for the righteousness that will be at its foundation, and the glory to God in the highest that will form its top-stone of renown? Immortality would be a creature delight, no doubt; but divorced from its appointed co-ordinate of spotless righteousness it would be like a precious stone in the dark. And in the wisdom of God, the foundation of all this righteousness and glory is being laid in these times of evil, when the way of obedience is a way of self-mortification. Let us recognise the situation and act the part of wise men. The present order of things will not endure for ever.

The trials we endure in the weakness of flesh and blood are but for a moment. They began only yesterday, and they will be all over tomorrow: and what a morrow will that be, if we successfully fight this no uncertain fight, pressing towards the mark for the prize of the high calling of God in Christ Jesus! The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Endowed with the immortal vigour of a new and imperishable body, and clad in the joyous vesture of cloudless wisdom and irrepressible thanksgiving and praise, we shall be invited to go forth on the work of reformation and blessing amongst millions of benighted men. First, the sword will clear the path, bringing down the power and abolishing the authority of kings in all the kingdoms of the world; then the pouring wealth of the nations will come to the feet of Jehovah's kings and priests; then the willing ears of countless multitudes will listen while the New Order of Governors teach them everywhere new laws, and uprear for them new and righteous institutions, by which all nations will be blessed, and the glory of Abraham's God set on high. Thenceforth in glory and honour and wealth, and greatness and joy and renown, the righteous will shine forth in the Kingdom of their Father, a glorious galaxy of deathless benefactors, prepared in former days of trial and humiliation, but now exalted as the resplendent stars of the new heavens, and shining therein to the glory of Him who created them.

Sixth Visit to the Holy Land.

BY F. G. JANNAWAY.

(Continued from page 358.)

AT TEL AVIV.

While out with some of my Zionist friends, who, with the best of intentions, I am sure, insisted on accompanying me, I took the earliest opportunity of "losing them" so as to have a good independent survey of Tel Aviv, and see with leisure the improvements made since my former visits. Long and wide experience has taught me to shun being carted about in school-boy fashion. A tour a la Thomas Cook and Son, or the Polytechnic, is all very well as a preliminary visit to a foreign country, or when one's purse and time are strictly limited; but, in such a case, one only sees what the guide or conductor of the party chooses, and no more. For instance, the advertised and stereotyped tours to Switzerland, Rome, the Italian Lakes, the Baltic, or the longer tours to Palestine and Egypt, are the same year after year. And, so here, at Tel Aviv, the guides—professional or amateur, cater for those who are paying a first visit; consequently, I am certain, if I leave myself in the hands of my super-attentive friends, I shall only see what they want me to see, or what they think I ought to see—and no more. Of course I have paid another visit to the Ibrith Gymnasium, or Higher Grade School, or Technicum. It is one of the sights and prides of the township. It was here, that, in 1912, the Head Master was so pleased at "Christians" like sister Jannaway and myself, taking such an interest in Zionism and its activities, that he gave the entire school of about 700 pupils (boys and girls) a half day's holiday in honour of our visit. My pleasure was indeed great at finding the same Head Master (Dr. Mossinsohn) in authority, and that he recognised me in spite of advancing years. In the interval he

had experienced many ups and downs. When the Great War had broken out, and the Turks had thrown in their lot with the Germans, it was discovered that Palestinian secrets were oozing out, and the Ottoman authorities came to the conclusion that either the Jews or the Arabs were guilty of treachery. It was therefore decided that someone must be hung as an example and warning to others. Three Arabs were selected and actually hung; not behind prison walls in privacy, but strung up on the gallows in the presence of the assembled mob—in fact, strangled in mid air. Photographs and picture postcards are on sale in the shops in Jaffa and Jerusalem depicting these public executions, and horrible mementoes they form. Three Jews were also selected, and Dr. Mossinsohn was one of the three so chosen! His life was only spared at the last moment, as it were, by reason of orders received from Berlin that no German should be among those sentenced to be executed (the Doctor is, as his name suggests, a German Jew). The order was that if any such were suspected, or found guilty of espionage, or treachery, they should be deported. Being so deported, Dr. Mossinsohn went to America and toured the States on behalf of the Zionist cause; and thereby, the exchequer of Zionism profited to the tune of many thousands of pounds. He returned to Palestine at the end of the War and reinstated as Principal of the Ibrith Gymnasium. The terrible experiences through which he passed deprived him, however, of the bubbling enthusiasm which was so manifest the first time we met him.

Hearing of a diligence, or wagon, going to Rischon le Zion in a few hours' time, I secured a seat thereon, and then sauntered around to find a place where I could get something to eat: this I discovered in the shape of an American-Jewish Restaurant, and forthwith was engaged in partaking a good square meal, laying as it were a good foundation against the time to come, for one never knows exactly what may be one's fate in such out-of-the-way places.

AT RISCHON LE ZION.

The visit to Rischon-le-Zion was quite like meeting an old friend, although it was a bit saddening to see, that, so far as its wine-making machinery was concerned, all was much the worse for wear—it lacked the up-to-dateness of previous days. It is suffering, like many of us, from that disease or complaint known as Anno Domini! I had not been very long in Rischon before the representative of the Palestine Wine Industry heard thereof, and was on my track anxious to afford me all the information he could, and show me round the “town.” It was evident he had been advised from their London headquarters, with certain instructions. Although the wine cellars of Rischon still rank with the foremost in the world, the machinery cannot be termed up-to-date; but, I have no doubt, from what was said, that modern machinery and appliances will ‘ere long be installed. Wonders have been done since Rischon was founded in 1882. Among Jewish agricultural colonies this was foremost, as its name implies—Rischon-le-Zion (the “First to Zion”—see Isaiah 41: 27). It is still one of the finest agricultural colonies in the Holy Land, with its extensive plantations of grapes and almonds. It abounds with parks and palms. It possesses both telegraph and telephone Offices.

While I was being escorted round the place, I discovered that mine host was having prepared, at the Hotel Beracha, an excellent repast, which being quite unexpected, came as a welcome surprise. The large Synagogue brought a quarter of a century ago quite near: here it was that, in 1902, we saw its old Rabbi doing charwoman's work, sweeping and scrubbing. It was reminiscent of the work that was wont to be done by our late dear brother and sister Roberts, some sixty years ago, in the Ann Street Schoolroom, Birmingham, where the “few-in-number-little-flock” used to assemble with “gladness and singleness of heart.” Then was Then, and Now is Now: what a contrast! (in many respects, not for the better). In these closing days of the Gentiles, we have heard it suggested that Ecclesias ought to consider, seriously, the advisability of paying their door-openers and recording brethren! Perish such an un-Christlike suggestion. If these, or any other “fellow-labourers” cannot do the work of the Lord without monetary remuneration, let the Ecclesias concerned appoint others who can. The next move would be to appoint permanent presiding brethren, permanent arranging brethren, a permanent Chairman; and it requires very little stretch of the imagination to foresee a Head appointed to whom every now and again a honorarium for his valuable services would be voted by the Ecclesia on the recommendation of the Arranging Brethren. This is no fancy or imaginary danger, but a very real one. Eureka contains abundant historical evidence of such fears—it would simply be

history repeating itself. Our late brother Gamble, of Leicester informed the writer of a “brother” in Leicester, with an undoubted gift of the tongue and who “could not dig;” offering his services to the Ecclesia for a quid pro quo. No: he was no newly fledged member, but one who had been connected with the Truth for thirty or more years, although never weaned of his love for clerical learning and ways. He even invaded our South London Ecclesia, and because the writer of these Palestine letters—following the example of Dr. Thomas and bro. Roberts—openly exposed this would-be trader in religion, a threat of writ for libel followed, but nothing came of it, and the impostor came to an end with none to help him.

No: the old, the real Christadelphian way, of doing the work of the Lord without money and without price, is the only right way, and those who suggest emulating the sects of the Apostasy with a whole, or even a partially paid ministry, should be given the cold shoulder and short-metre. These are the thoughts that come to mind as I think about that old Rabbi doing charwoman’s work at Rischon le Zion.

(To be continued.)

Watchman, What of the Night?

III. —THE STANDING UP OF NEBUCHADNEZZAR’S IMAGE.

It is specifically stated (Daniel 2: 28) that Nebuchadnezzar’s vision of the Image, had special reference to the “latter days.” Further, when the Stone cut out of the mountain without hands, smites the Image, “the iron, the clay, the brass, the silver and the gold” are “broken to pieces together.” In the latter days, therefore, all these dominions must exist contemporaneously, and the prophecy does not find its fulfilment in the succession of empires of ancient history.

We live in the days of “these kings” represented by the toes of the Image, but the ancient empires to which Daniel referred in his exposition of the Image (verses 37-40) have come and gone. They must, therefore, be typical of latter-day dominions which exist concurrently, with the ten-toe powers of European Rome. Nebuchadnezzar, as the head of gold (verse 38) thus stands as representative of the latter-day head of the Image. The corresponding vision of Daniel 7 shows that the “gold” or “lion” power (verse 4) is not merely Babylonian, but Assyro-Babylonian, for it originally had “eagle’s wings” which are characteristic of Assyria.

We propose, then, to identify the latter-day “head of gold” or “Assyro-Babylonian dominion,” which comes to grief in the latter days at the hands of Christ. It is of considerable importance to remember the dual nature of the Head. Dr. Thomas writes (Christadelphian, 1879, p. 435) that the head is “the Assyrian dominion—the Assyrian under the two dynasties, the Ninevite and the Babylonian, ... this Babylonish-Assyrian dominion exists in the latter days.”

The histories of Assyria and Babylon have always been closely connected—rarely, if ever, were they independent of each other; but sometimes one, and then the other, would have supremacy.

Broadly, there were three stages in the development of this dual power. At first, Babylon was in the ascendant, but presently, “as the power of Assyria increased, that of Babylon declined” (British Museum Guide to Babylon and Assyrian Antiquities, p. 8), until Tiglath Pileser III actually occupied the throne of Babylon, and Babylon practically became an Assyrian province. Then, when Nineveh fell, B.C. 606, Babylon again asserted her supremacy and retained it until the empire was broken up by the Medes and Persians.

Thus when the anti-typical head of gold is broken by the anti-typical Cyrus (Christ) it is Babylon that is the head, whereas previously she had been subject to an Assyrian ruler who had temporarily exercised headship over the empire. It will materially assist us to understand the latter-day signification when we remember (from our visits to the British Museum) that generally speaking, all

Assyrian monuments have been excavated from palaces, and all Babylonian remains from temples. Those long wall decorations illustrative of Assyrian military campaigns (in the Nineveh galleries) have all come from palaces unearthed around Nineveh. Thus when identifying these two powers we may look for one which is predominantly militaristic and another predominantly “religious.” It is the “religious” antitype which it is the final work of antitypical Cyrus to destroy, whereas previously, the power of the same dominions has been in the hands of the antitypical Assyrian or military power.

It scarcely needs demonstrating that Chaldean Babylon and Roman Babylon are as type and antitype. The fall of Babylon as recorded in Revelation is so evidently a prophecy of the fall of modern “Rome” and all it involves, that none can gainsay the accuracy of the identification. The ten horns give their power into the hands of the beast for one hour (Revelation 17: 12), and are “overcome by the Lamb,” as a result of which the angel cries “Babylon the great is fallen” (Revelation 18: 2).

But the head of gold had a dual aspect—the Assyrian was higher than the Babylonian in the first instance. Thus the type demands that in the latter days, a military power shall arise previous to the event described in Revelation 17: 12 who shall (as the Assyrians under Sennacherib, and others) fight against Israel, but who like Sennacherib shall have hooks put in his jaws and be smitten on the mountains of Israel. By Ezekiel 38: 2 and many other places we are enabled to identify the latter day Assyrians as Russia. To fulfil the type, Russia will have control—temporarily—so fulfilling Joel 3: 2, which says “all nations” will be at Jerusalem. But her defeat, described in Ezekiel 38 will cause the headship of these nations to revert to Babylon the “religious” feature of which indicates that although the military power is far from absent, it is “spiritual” (c.f. spiritually called Sodom and Egypt) cement by which the nations are bound. It will be a holy crusade against the invader of the Sun’s Rising.

These things being so, it is essential that the military dominance of Russia must increase in the latter days, as must the spiritual dominance of Rome. And as the spiritual power of the Papacy has been developed in the past with the aid of force, so Italy’s rapid rise to greatness and her colonial ambitions, may greatly assist her in the days yet to come.

As watchmen of the night, we see events shaping themselves in harmony with our exposition.

The Review of Reviews (August) says in a summary of an article: “The balance of political power and numerical preponderance will be transferred from the Latin and the Teuton to the Slav” (referring to Russia and Siberia). “The Slav will at last enter into the possession of his inheritance. To him the future belongs.”

The Round Table (June) in an article on “Europe at the Cross Roads,” remarks that stability in Europe rests upon the military preponderance of the continental allies (France, Italy, etc.) “It is quite certain, however, that this system cannot last. It may be upset by Russia, when she recovers her strength.”

A British Communist has spoken of the time when Russia “needs the assistance of the nations of Central Asia to smash once and for ever this hated British Imperialism.”

Similar quotations could be multiplied many times over, but a glance at almost any issue of a newspaper will supply them.

The same thing may be said of Romish influence. It is surely significant that all the countries in which trouble is occurring are Roman Catholic, e.g., Italy, Spain, Mexico, etc. Spain and Brazil, Catholic nations, have withdrawn from the League of Nations, and writers are not backward in attributing their action to Papal influence.

With regard to the Jewish colonisation of Palestine—the Papal view of which is important to remember—Pope Pius XI has said, “In conformity with the duty we derive from our Apostolic

Ministry we must assert and defend these rights, not only against Jews, but against the followers of all other religions, to whatever sect or section they may belong.”

Just what Rome means by that reference to Jews may be seen from a speech by Cardinal Bourne referring to the Zionist colonisation of Palestine; “How anyone could justify an alien Population coming in and wresting from the inhabitants the rights they possessed he failed to understand.”

Space forbids any further enlargement. We have devoted most of it, not to the signs but to the principles underlying them. Perhaps it is better thus, for if the principles are understood, we can discern the signs for ourselves, in the political events recorded in the press. It may seem paradoxical, but we know it is true, that the greater we see these terrible powers become, the nearer approaches their dissolution and the presenting of their inheritance to the saints in light.

Clapham.

W. JEACOCK, jun.

[This makes good reading: bro. Jeacock is evidently a student of Eureka, and thus, able to read correctly the times in which we live. One of the latest pronouncements of Dr. Thomas was: “John’s Sea Monster with the Bear-Foot and Leopard-Body, represents Daniel’s Fourth Beast in its amplest development of the Last of the days. It answers to Nebuchadnezzar’s Image at the crisis of its demolition by the STONE. When John’s Beast of the Sea comes, in fact, to stand upon its four brazen-clawed Bear-Foot, its dominion will consist of the Russian Empire, Continental and Mediterranean Europe, Persia, Ethiopia, Libya, Togarmah, Egypt and Syria” (Eureka, III, 192). Bro. Jeacock’s expositions will stimulate the Watchmen to Watch Russia. —EDS.]

Conversations concerning the Truth.

SALT.

Carrie. —This time the subject of our conversation is Salt, we want to try and satisfy ourselves as to the significance of the Bible use of Salt. It plays a very prominent part in the sacrifices of the Law of Moses, and several times it is referred to in the New Testament. The natural use of Salt is to cleanse, preserve and purify. What does it all signify to us?

Eusebia. —Suppose we consider a few passages in which the word occurs, we may then better see how we can apply it.

Carrie. —Well! Here in Colossians 4: 6, we read: “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man;” and again in Matthew 5: 13: “Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men.” Does salt represent the Truth?

Eusebia. —Perhaps it does, but there is a difficulty. If salt represents the Truth, why on account of disobedience was Lot’s wife turned into salt?

Carrie. —We have seen that Salt preserves, have we not; well what is it that preserves us? The proverb tells us that “Discretion shall preserve thee and understanding shall keep thee.” That must mean understanding of the Word of God.

Eusebia. —I think we may say that salt represents the Word of God, but we must go a little further because if we say that the people who know the Word of God are the salt of the earth, there is this difficulty, some who know the work of God are not “seasoned” by its influence.

Phylis. —Are they not “the salt which has lost its savour”?

Alethia. —But Phylis, If the salt is the Word of God, how can it lose its saltiness?

Carrie. —Well, it is certain that those who have the Word of God, and faithfully proclaim it, are the salt of the earth, and if such lose their savour, they are good for nothing but to be cast out and trodden underfoot of men.

Themia. —Yes! It is very clear that if the disciples of Christ were the salt of the earth, then we who have taken up their work are the salt now.

Zelia. —The disciples learned the Truth from the Lord Jesus, they were seasoned and purified by it, and it will preserve them unto eternal life.

Eusebia. —Then you think that the Truth comprehends all that “salt” implies?

Zelia. —Yes! So far as we have got.

Carrie. —Well! This is as far as we have got: Salt preserves and purifies; and if it loses its savour it is good for nothing; also it is closely connected with sacrifice, our speech is to be seasoned with salt. On the other hand it can destroy as in the case of Lot’s wife.

Alethia. —Its place in sacrifice is very prominent is it not? It is termed “the salt of the covenant of God” (Leviticus 2: 13), and “with all thine offerings thou shalt offer salt.”

Carrie. —And Jesus says, “Have salt in yourselves, and have peace one with another” (Mark 9: 50).

Phylis. —There is the salt and there is the savour of the salt. It seems to me that the Salt is the Truth, and the savour the love we have for the Truth. It is possible for us to have a lifeless comprehension of the Truth; and the spirit of it, that which moves to service and sacrifice, to be lacking.

Themia. —You think, then, that if we have embraced the Truth, we are the “Salt”?

Carrie. —I think so.

Phylis. —Has anyone ever had salt that has lost its savour—literal salt I mean?

Zelia. —It happens abroad. There is an incident recorded in Land and the Book of a quantity of salt being stored in a building with an earthen floor, and when the time came for it to be used, the salt near the floor was found to be tasteless and was thrown away.

Alethia. —How significant! The salt must not remain with the earth, or that which is earthy, or it will become useless for the service of God.

Thelia. —If we keep close to the Word, and attend the meetings of brethren and sisters, seeking their company to talk of the Truth, shall we then be using the means provided us to prevent the salt losing its savour?

Themia. —I am not yet clear as to the salt and its savour.

Eusebia. —Jesus said to his disciples: “Ye are the salt of the earth;” but he had previously said to them: “Now ye are clean through the Word which I have spoken to you” (John 15: 3). The disciples had been purified by the Word. Then Jesus said unto them: “If ye abide in me, and my words abide in

you, ye shall ask what ye will, and it shall be done unto you.” It seems to me that the salt losing its savour is equivalent to not abiding in Jesus. In 1 John 2: 24, we read: “If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.” So it is possible for that which we have heard not to remain in us, and in that case we shall be salt which had lost its savour.

Alethia. —And of course we should be no longer clean, and preserved, and seasoned, should we?

Phylis. —There are those who in years past left the Truth, and yet would say that they knew the Word of God and believed it. They have certain doctrines which they believe, such as the Kingdom of God upon earth. They still would claim to have the Word. Would you say that they were salt which had lost its savour? I’m not quite clear.

Eusebia. —They are like the salt which has been in too close contact with the earth. It has lost its cleansing and seasoning power.

Irene. —Under the Law of Moses, the Jews, as we have seen, had to offer salt with all their sacrifices. Why?

Eusebia. —Sacrifices without salt would be something like what Paul had in mind when he said: “Though I give my body to be burned and have not love, it profiteth me nothing.” Love is the very essence of the Word of God, as Jesus said: “Thou shalt love the Lord thy God with all thy heart and soul and mind, and thy neighbour as thyself; on these two commandments hang all the law and the prophets.”

Alethia. —Oh, yes! The savour is everything. The love produces the true sacrifice—service and purity, does it not? The salt is the Word, and the savour its power.

Eusebia. —Yes; it is the spirit of the Word.

Zelia. —We still have to find the connection between salt being the means of preserving some to life, and destroying others.

Eusebia. —As salt is necessary to life and yet can destroy life, so is the Word of God. It is sent forth as a means by which some will be cleansed and preserved unto life everlasting, but it is the same Word which will condemn others to everlasting destruction. Sodom and Gomorrah were destroyed and they are “set forth as an example, suffering the vengeance of eternal fire.” The place where they once stood has become barren—lifeless—on account of the salt; and the wife of Lot partook of their punishment; and not until the waters issue out of the sanctuary (Ezekiel 47) will the Dead Sea be healed of its saltiness and cease to be an example to those who live ungodly. The Word of God has a powerful savour. To some it is “the savour of Life, unto Life” (eternal); to others “the savour of death unto death” (eternal).

Notes on the Daily Readings for October.

In our early days, the first few chapters of the Book of Chronicles are not an attractive feature of our Readings, and it is perhaps a sense of duty rather than one of interest which prevents their being neglected. But a careful consideration of those chapters reveal much in the direction of interesting instruction, and they help us to a clearer understanding of many matters which come before us in our other readings.

In the first chapter there is given to us the origin of the names Gomer, Magog, Tubal and Meschech, all sons of Japheth, who appear to have migrated northward and westward. From the sons

of Ham the Empires of Egypt and Babylonia rise. Cush, we read, begat Nimrod, “And the beginning of his kingdom was Babylon. Erech, Accad and Calneh in the land of Shinar, and out of that land went forth Asshur and builded Nineveh” (Genesis 10: 9-11).

David we find had two sisters, Zeruiah and Abigail, the former was the mother of Abishai, Joab and Asahel (chapter 2: 16). The fact that the three men who held such important positions in the Army were David’s cousins, may account for the difficulty he felt in dealing with them. Abigail’s son was Amasa, whom David desired to be captain over the army in place of Joab, after the latter had slain Absalom (2 Samuel 19: 13).

In these early times, we find from the brief record which we have, that there were men who tried to be faithful to God, men who knew that true happiness could only be found in God’s ways. And faithfulness seems ever to be associated with tribulation, so that we read: “Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me, and that thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested” (chapter 4: 9-10).

In chapter 6 we have the list of Priests, from Aaron the first High Priest, to Jehozadak the Priest who went into captivity, and whose son Joshua (Jesus in the LXX.), returned with Zerubbabel to build the house of God at Jerusalem. Both Zerubabel and Joshua stand before us as types of the Lord Jesus (see Haggai).

From verse 16 of the 9th chapter, the work of the Levites is related. The charge over the entrance to the sanctuary; and of the vessels, instruments, flour, wine, oil and frankincense. The 16th chapter records David’s Psalm of Thanksgiving, in the singing of which the people were to give thanks unto the Lord, to remember His marvellous works, and to be mindful always of His covenant; even the covenant which He made with Abraham, saying: “Unto thy seed will I give the land of Canaan” (verses 8, 12, 15, 16 and 18). God promised that He would make Israel innumerable, but we read in chapter 21 that the adversary stood up and enticed David to number Israel. Exactly how David came to this determination, whether it was purely his own idea, or whether others actually persuaded the king, is not written; certainly Joab was against the action. The number was not known. Levi and Benjamin were not counted, and the pestilence made a considerable reduction in the number.

In chapter 24 the names are given of the twenty-four Elders of the House of God, and we at once think of those Elders of the House of God who will be round about the throne of the Lord; also in chapter 25 the record is given of the twenty-four orders of Levites ordained to praise the Lord and for the service of the House of God. David’s counsel to Solomon is recorded in chapter 28: 20, and it will be well for us each to receive it and to act upon it with sincerity of heart: “Be strong and of good courage, and do it, fear not, nor be dismayed: for the Lord God, even my God will be with thee; he will not fail thee nor forsake thee.” How great was the love of David for the House of God! He tells us that his gift of much gold and silver was “because I have set my affection to the house of my God (chapter 29: 3), and again in the Psalms David says: “Lord, I have loved the habitation of thy house” (Psalm 26: 8), and again the end of the Psalmist’s hope is expressed thus: “I shall dwell in the house of the Lord for ever” (chapter 23: 6.)

EZEKIEL.

Turning to the Book of Ezekiel, chapters 26-28 foretell the great fall of Tyrus, and history shows how exactly the word of God was fulfilled. Nebuchadnezzar came against the city and besieged it for thirteen years, until the garments of his soldiers were worn and their heads became bare: “Son of man, Nebuchadrezzar, King of Babylon, caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled” (rubbed bare, chap. xxix. 28). Meanwhile the besieged people moved from the head land to an island half a mile distant, thence they carried their goods and built a new city, so that when the Babylonians entered the city there was not any reward for

the army: "he had no wages, for his army, for Tyrus, for the service that he had served against it" (ver. 18).

The Babylonians were to receive a reward later, when they executed the anger of the Lord upon Egypt. This conflict between Babylon the Power of the North (see Jer. xli. 10) and Egypt the King of the South plays its part in foreshadowing the great conflict of the latter days between the North and the South. A conflict in which Egypt, Libya, and Persia will be involved, and at the end of which Israel will bud forth, and they shall know, says God, "that I am the Lord" (chap xxix. 21).

Chapters xxxvi.-xxxvii. contain God's gracious promises to restore Israel. Promises so simple and clear that no Truth-seeker can fail to understand them. "Behold ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel" (xxxvi. 8). "And I will take you from among the heathen and gather you out of all countries, and will bring you into your own land" (ver. 24). "A new heart also will I give you" (ver. 26). "And the land shall be tilled, whereas it lay desolate in the sight of all that passed by" (ver. 34). "Behold I will take the children of Israel from among the heathen . . . and will gather them on every side, and I will bring them into their own land" (xxxvii. 21).

Chapter xxxviii. brings us to the prophecy of the latter day invasion of the holy land; when the Prince of Rosh with many Allies will come to take a spoil, and when the Lion power with its merchant princes will resist him; at which time the Lord Jesus will reveal His power. It is with lively anticipation that we watch the development of the land. The returned exiles dwelling securely under the protection of Britain, and we note also the growing antagonism to the Gog of the North parts (ver. 15). From chapter xl. to the end, instructions are given concerning the Temple, that Temple which will be a House of Prayer for all nations. The Temple which will be erected after the land has been cleared of all Gentile Powers, and when "the Lord will be there".

DANIEL.

Although the prophecies of Ezekiel come before us earlier than those of Daniel, the latter prophet went into captivity a little before Ezekiel. Daniel was among those who were carried away during the reign of Jehoiakim, and Ezekiel was involved in the second and more complete overthrow during the brief reign of Jehoiachin the son of Jehoiakim.

Attention is to once called to Daniel's faithfulness to God. The King of Babylon gave instructions for certain of the captive princes of Israel to receive three years education in the learning of the Chaldeans, and after that time they were to be in the king's presence, "Among these were Daniel, Hananiah, Mishael and Azariah" all of the tribe of Judah. Now Daniel knew the law of God, given through Moses, relating to food, and he at once resolved that he would not defile himself by transgression. Daniel did not argue that circumstances were different, that he was obliged to live, and such other excuses that we are so familiar with; No! come what might, he refused to defile himself with the king's meat (i. 8). It turned out all right. God was still ready "to show Himself strong on the behalf of them whose heart is perfect toward Him", and Daniel was brought into favour with the officer in control, and was permitted to have simple vegetable food.

In chapter ii., the same humble obedience is exhibited, when the order was issued by the king that all the men of learning should be destroyed. Daniel went to his three friends and requested that they should appeal to God for His tender compassion, and when he was brought before Nebuchadnezzar he showed no trace of boastfulness. "Art thou able to make known unto me the dream"? said the king. The young captive replied: "There is a God in heaven that revealeth secrets and maketh known unto the King Nebuchadnezzar what shall in the latter day" (ver. 28). "But as for me this secret is not revealed to me for any wisdom that I have more than any living" (ver. 30). Then Daniel brought back to the mind of the king the dream concerning the image which was made up of four metals. Gold, silver, brass and iron, which represented the Gentile dominions under Babylon, from 606 B.C., Persia, from 536 B.C., Greece, 331 B.C., Rome, 65 B.C., and the ten Kingdoms from

489 A.D., until the Kingdom of God is set up. We read in chapter iii., of the image which Nebuchadnezzar set up in Dura. It would almost seem that instead of the king of Babylon receiving instruction from his dream and the divine interpretation thereof, and thereby recognizing the overruling power of God, and the evanescent nature of the glory of man, that the one thing which he retained in mind was the glory of the kingdom represented by a huge image with a head of Gold. Nebuchadnezzar therefore decreed that an image of gold a hundred feet high should be set up in Dura, a province of Babylon, and all his subjects were required to do homage to it. Hananiah, Mishael and Azariah did not argue that they must be in subjection to the state; or that they could obey the royal command by bowing the head, while satisfying their conscience by repeating to themselves that there was one God only and they were worshipping Him. No, these three Hebrews were servants of the Most High, and they were faithful; and so God showed Himself strong on their behalf, and as a result God was glorified.

In chapter iv, we have recorded the proclamation by Nebuchadnezzar of his appreciation of the greatness of the Almighty God. Daniel had again been instrumental in bringing the king to an understanding of the Majesty of God. Nebuchadnezzar had seen in a dream the growth of a great tree, and as he considered it, "Behold a holy one came down from heaven"; he cried aloud and said thus, "Hew down the tree . . ." etc. Daniel interpreted the dream to the king: "It is thou, O King; thou art grown and become strong" (ver. 22), and "they shall drive thee from men and thy dwelling shall be with the beasts . . . till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (ver. 25). All this came upon the king at the end of twelve months. Nebuchadnezzar was driven from men on account of a mental disorder; but after seven years was restored to health and also to his kingdom. "This matter says Daniel, was by a decree of the holy ones; to the intent that the living may know that the most High ruleth in the kingdom of men and giveth it to whomsoever He will" (ver. 17). Here then is an interesting study: Were these seven times which passed over the King of Babylon to be a type of seven prophetic times each day of which stand for a year, namely a time, 360 days X 7 equals 2520, each day for a year, 2,520 years? and if so, are they the times of Gentile supremacy, commencing from the taking of Jerusalem 606 B.C., and ending 1914 A.D.; or do they commence at the same time as the seven times which passed over Nebuchadnezzar, 569 B.C., and end 1951; or again do they commence with the cutting down of the Babylonish tree by Cyrus, King of Persia, 539 B.C., and end 1981? The first date brings us to the commencement of the time of universal trouble, the second, perhaps the appearance of Christ to cut down the Gentile tree, after He has judged his saints; or does the third bring us to the establishment of the Kingdom of God, when the nations have learned that the Most High ruleth in the kingdom of men? Chapter v., gives us the actual cutting down of the Babylonish tree by Cyrus the King of Persia.

What a testimony to the faithfulness of Daniel is chapter vi.! The princes of Persia said: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (ver. 5). They knew that Daniel would be obedient whatever the cost; and so it proved. Daniel went to the lions rather than relinquish his service to God. Again God protected His servant, and the name of God was glorified. Chapter vii. takes up the history of the Gentile powers again by the emblem of Wild Beasts. The four empires referred to in chapter ii., are brought before us, and the ten powers arising out of Rome are symbolized by ten horns in the head of the fourth Beast. The Papal power is now introduced by an additional horn rising from among the ten, which horn or power prevailed against the saints, until the Ancient of Days came and the time came for the saints to possess the kingdom (verses 21-22).

Chapter viii. deals with Daniel's vision of the Ram and the Goat, a foreshadowing of the coming of Alexander the Great, 334 B.C. and the fall of the power of Persia. After the death of Alexander the kingdom was divided into four, and after a time the Northern Kingdom began to magnify itself against the Holy Land. The Northern Kingdom became a Roman province in B.C. 65, and this was the power which took away the daily sacrifice. Daniel says: "I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the

sanctuary be cleansed" (verses 13, 14). If we commence this date from the victory of the King of Greece over the Persian King, 333 B.C., then 2,300 would bring us to 1967, when Israel would be purified and settled in their land. Daniel, we read in chapter ix., was told that seventy weeks (490 years) were determined upon his people and upon the Holy City; also that from the command to restore and to build Jerusalem to Messiah the Prince, should be seven weeks (forty-nine years) and three score and two weeks. After three score and two weeks Messiah shall be cut off. Here again is an interesting study. Did the seventy weeks and the sixty-nine weeks commence with the decree of Artaxerxes, 456 B.C., bringing the end of the sixty-nine weeks A.D. 27, when John went forth to proclaim that God had remembered His covenant and that the Messiah was about to show himself? A completion of the seventy weeks, A.D. 33 when the Messiah was cut off?

The next chapter gives us in symbol a picture of the resurrection (verses 8, 9), speaking of the awakening of the sleeper whose strength had gone and who had become the subject of corruption. Verses 5, 6, show us the glorious body of Christ. It is as the fine gold of Uphaz, in appearance as the lightning, and the voice is that of a multitude.

How wonderful to have in chapter xi. an account of so long a period of history in so brief a space. The period commences with the first year of Darius and closes with the invasion of the King of the North who advances until his encampment is placed on the holy mountain. Chapter xii. contains those times which are sealed until the time of the end, at which time the wise will understand.

No doubt the wise are occupied now in endeavouring to understand. There are clearly 1,260 years from the creation of the man of sin, 606, to his fall in 1866. There is the same period of witnessing against the claims of Imperial Christianity by political and religious tormentors from 312 to 1572, that is from Constantine to the Massacre of the Witnesses in France, the street of the great city. From 637, when Jerusalem was taken by Omar I, to 1927, is 1,290 years. So that we have 1866. 1914 (seven times of Gentile supremacy, 1927 (1,260 years from the conquest by Saracens), and 1941 (1,335 years from 606); 1951 (seven times from the madness of Nebuchadnezzar), 1967 (2,300 years from the coming of Alexander) and 1981 (seven times from the cutting down of the Babylonish tree by Cyrus. What will 1927 bring?

GALATIANS.

Paul's letter to the Galatians brings before us the same deceitfulness of the human heart as was experienced by Moses, Jeremiah and Ezekiel: "I marvel that ye are so soon removed from him that called you" (chap. i. 6). "I am afraid of you, lest I have bestowed upon you labour in vain" (iv. 11). "My little children, of whom I travail in birth until Christ be formed in you" (v. 19). "Ye did run well; who did hinder you that ye should not obey the truth?" (v. 7). Such are the expressions the Holy-Spirit-guided writer finds it necessary to use. And why? Because teachers had arisen who required them to take up the ordinances of the Mosaic Law, and so evade the stigma attached to the true believers who were separated for the Name of Christ. The Apostle did not counsel compromise, oh dear, no! "I wish they were cut off which trouble you" (v. 12). The true gospel crucifies the believer to the world and the world is crucified to the believer (vi. 14), and they are dead to each other.

In the Truth, facilities are not offered to make a show in the flesh (v. 12) Abraham, the prophets, and all who lived under the Law, together with those who lived after the days of Christ are justified through faith according to the gospel preached by Abraham; they are separated through the condemnation of Sin in the Flesh, as exhibited in the cross of Christ. They are united to Christ in the appointed way and must strive to keep pure from all corruption, "knowing that a little leaven leaveneth the whole lump" (v. 9).

EPHESIANS.

In the letter to the Ephesians we are again reminded that "we who were dead, without God and without hope, and strangers from the covenants, are, by the sacrifice of Christ, made fellow-citizens

with the saints and are members of the household of God" (ii. 19-22). "The time has come when the son of the stranger need no longer say, The Lord hath utterly separated me from His people", because "The sons of the stranger that join themselves to the Lord, to serve Him and to love the name of the Lord, to be His servants, . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer" (Isa. lvi. 3, 6, 7). How great is the privilege offered! The Apostle says: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; . . . That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all fulness of God" (iii. 14-19).

Renouncing the works of darkness, and refusing to be partakers with the children of disobedience (v. 6, 7), we are cheerfully to fulfil our duties. In joy we are to sing—not the songs of darkness, but psalms and hymns and spiritual songs (v. 19); "To give thanks for all things unto God" (v. 20). Let us remember this at each meal time. There are duties for husbands, for wives, for parents and for children. Husband and wife will be delightfully occupied in endeavouring to reflect the love of Christ for his church and the trust and love of the church for the Lord Jesus.

PHILIPPIANS.

The Apostle Paul frequently wrote encouraging the believers at attain to that spiritual love which is the bond of perfectness, and in his letter to the Philippians he discloses that deep affection which he himself felt for them. "I thank God upon every remembrance of you, always in every prayer of mine, making request for you" (i. 3, 4). "God is my record, how greatly I long after you all in the bowels of Jesus Christ" (v. 8). And what a noble determination is expressed in verse 20: "Christ shall be magnified in my body, whether it be by life, or by death".

In chapter ii. the Apostle sets Christ before us as the perfect pattern of humility. In form (official form as in Mark xvi. 12, where Jesus appeared in another form as a stranger on a journey) Christ was God. He came to speak God's word, but in make, he was fashioned as a man, therefore he did not grasp at the homage due to him as the Son of the Creator, but humbled himself and made himself of no repute and was obedient unto death. On this account God hath highly exalted Christ and given him a name above every name, that at the name of Jesus every knee shall bow.

There is another worthy example mentioned in chapter ii. —Epaphroditus. He was sick, nigh unto death for the work of Christ. And this, to make up for the lack of service on the part of others. Epaphroditus was no grumbler when asked to work.

Let us take to ourselves the concluding exhortation contained in this letter. Also "stand fast". "Rejoice in the Lord alway", and meditate upon things which are "pure, lovely and of good report", and "in everything, by prayer and supplication with thanksgiving let your requests be made known unto God".

W. J. ELSTON.

Palestine and the Jews.

HEBREW UNIVERSITY EXTENSION COURSES. —The first series of extension courses in Jewish Studies and Natural Sciences has been arranged by the Hebrew University. The extra-mural lectures are given in the Laemel School, in the centre of Jerusalem, during two weeks, from the end of Tamuz to the middle of Ab. The following professors and assistants of the University are among the lecturers: Prof. Israel Davidson, Prof. Fodor, Prof. Klein, Rabbi Asaf, Prof. Klausner, Prof. Epstein, Dr. Heifenberg, Dr. M. Weizmann, Mr. J. Jacobs, Mr. Billig, Dr. Amira, Mr. Aaron, Dr. Meyer, Dr. Harebuni, Dr. Schalom, Dr. Gulak, Dr. Adler, Dr. Schuba. —New Judaea.

PALESTINE PROSPEROUS. —Says The Times: —"Palestinian finances become increasingly prosperous from year to year. Certain expenses, like defence, inherited on a large scale from the days of military occupation, have grown less and less. Revenue has increased as settlers, many with money behind them, have entered the country, and trade and tourist traffic have gained steadily in value. There was a surplus of over half a million in 1924-25, and of over a million in 1925-26. The time has therefore come when the Palestine Government can pay off the money advances it received in its early days from the Crown Agents, and can make a composition payment for the railway and the supplies that it took over from the British Government. It is for these two purposes that two-thirds of the present loan is intended, and Mr. Amery made a good point against the critics who had deplored the expense of the Palestine mandate when he emphasised in how few years so small a country was able to begin settling its indebtedness. . . Palestine is in the economically advantageous position of receiving each year some half a million pounds subscribed by Zionist organisations, and expended by the Zionist Executive in Jerusalem independently of the Government, and mostly in agricultural development. The country is attracting a good deal of capital, and a million pounds' worth of goods were exported to, and imported from, this country last year. . . . In promoting the prosperity of regions for which we have undertaken responsibility we are also increasing trade and employment at home.

* * *

THE AMERICAN BURDEN. —Few of us, I believe, quite realize the extent of the self-imposed burden that rests upon American Jewry. The American Israelite, a fair judge, I should say, in such a matter, recently put the amount at the staggering figure of 100,000,000 dollars annually thus: —"For the coming year the various Jewish organisations, not local in their scope, are asking for contributions of somewhere in the neighbourhood of \$100,000,000, for instance, Joint Distribution Campaign, \$25,000,000; National Farm School, \$15,000,000; Hebrew Union College, \$5,000,000; Yeshibah, \$5,000,000; Hadassah, \$5,000,000; Zionist Organization of America, \$5,000,000; Jabotinsky Zionists, \$5,000,000; I.O.B.B. \$2,000,000; Jewish Welfare Board, \$2,000,000; United Palestine Appeal, \$10,000,000. This foots up \$79,000,000. Some of the amounts may not be quite correct, but they are near enough on the whole. This does not include such institutions of national scope as the two hospitals for consumptives at Denver and one at Hot Springs, Ark. There are several other organizations making a national appeal and which with these will come very nearly making up the \$100,000,000. —The Jewish World.

* * *

PALESTINE TRADING TRUST; NEW COMPANY FORMED. —The following new Company has been formed: —Palestine Trading and Development Trust, Ltd., registered on July 14th with 500 members, each liable for 10s. in the event of winding-up, to encourage every kind of trade or business in the mandated territory of Palestine, to assist Jewish settlers and other Jewish inhabitants in such trade or business, etc. First directors: Mr. Weinbaum, 327 Commercial Road, E., furniture dealer; I. Kestenbaum, 31 Fairholt Road, N., merchant; S. B. Lunzer, 35 Lordship Park, N., metal merchant; W. Schiff, 71 Bethune Road, N., merchant. Solicitors, Hyman, Isaacs, Lewis and Mills, 7-8 Thavies Inn, E.C. 1. Registered Office, 22 Sidney Square, E. 1. The file number is 215,037. — Jewish Chronicle.

* * *

THE LOST KINGDOM. —Mr. Samuel Gordon has in this work made an interesting departure. Renouncing the usual materials that go to the making of the average modern novel he has sought and found inspiration in Jewish history. Under the thin guise of fiction, "The Lost Kingdom" narrates in a terse, clear style the dramatic end of the Khazar Empire. The story of the remarkable people who in the Dark Ages abandoned their pagan superstitions to embrace Judaism is unfortunately too little known, even though it called forth the splendid philosophic defence of the Jewish religion, All Khuzari, of the great patriot and poet, Jehudah Halevi. To Jewish nationalists Mr. Gordon's tale is at once a lesson and an inspiration. It proves, if indeed proof were needed, that a people professing the Jewish faith, though of non-Semitic blood, could organize and maintain an independent political State

for centuries, a State larger in extent than the ancient homeland had ever been. It is an inspiration, since even this people of alien blood had learnt to realize that wherever else Judaism may flourish, it is Palestine alone that could be its real centre and source, not for Jews alone but for all mankind. This is the burden of the dying utterances of the sage Uriel. "And when it arises in its new splendour Salem shall be the mother-city of the world, and the nations of the earth shall flock to it borne on clouds. And from the steps of the throne of God the patriarchs shall watch, and the angels shall sing their hosannahs as the Messiah comes riding in on his white ass. . . ". —New Judea.

About Loyalty.

"I have held one great principle in life from which I will never waver, and that is loyalty to one's friends, and defending them, if possible, when they get into trouble. One often gets into scrapes in consequence, but I consider the risk worth running".

I do not know how old King Edward was when he thus expressed himself, but when he took loyalty to friends as his guiding principle, he adopted youth's almost universal creed.

Loyalty is one of the few virtues which have been able to keep a dash of romance around them. It is mixed up with all sorts of lofty ideas of self-sacrifice, hero-worship, and faithfulness, even unto death; and thus it makes its special appeal to youth.

The truth is that there is probably no quality about which there is so much wrong thinking, and none which more easily complicates, for ordinary people, the choice between right and wrong, than this loyalty which all of us, who are worth anything, hold so dear.

It is difficult for many people to realize that you can rarely defend a wrong-doer in the sense of trying to prove him innocent, without laying someone else open to suspicion.

You cannot help to bolster up a bad cause without harming a good one.

If you profess loyalty to people, creeds, or causes that are unworthy, you are sharing in the evil that they do.

There is only one loyalty worthy of the name, and that is loyalty to the truth.

Truth must come first—before friendship, faithfulness, or even patriotism.

The man who is howled down as a traitor to his class or his creed may be the real hero, for it takes far more courage very often to appear to be untrue to your friends than to be true to them.

It is all very well to see the beauty of the stick-to-the-sinking-ship idea, but if the ship is not seaworthy it is better to be sunk. If an individual is unworthy and unrepentant, he cannot have any claim upon the loyalty of friends who are "straight"; and what is more, it cannot be given without strengthening his hand for evil.

J.C.

From our Post Bag.

PORTSMOUTH ECCLESIA MOVES.

We have received the following from the Portsmouth (Fratton) Ecclesia. It is a splendid step in the right direction: —

MILTON HOUSE,
12 ST. DAVID'S ROAD,
SOUTHSEA,
July 8th, 1926.

Dear Brethren and Sisters,

We have resolved to speak definitely of the position of the Portsmouth Ecclesia as regards the doctrines that are being taught by bro. A. D. Strickler, of America.

We are satisfied from a consideration of his writings that his teaching is subversive of the Truth as it is in Jesus.

Also this position is aggravated by the activities of bro. H. Fry, of Bournemouth, and bro. Z. Whitehouse, of Newport, Mon., who are actively supporting bro. Strickler in circulars, which by misrepresentation endeavour to associate and obtain support for bro. Strickler's teaching from the writings of bro. Dr. Thomas and bro. Roberts.

We have therefore determined—

- (1) To refuse fellowship to
also
- (2) To refuse fellowship to those who fellowship Such as believe that the descendants of Adam were not condemned to death on account of his sin or that Jesus Christ's sacrificial death was not necessary to redeem himself as well as others from condemnation.

We beseech you to consider the matter carefully and urge that loyalty to the One Master demands that you adopt a similar position.

We are not automatically disfellowshipping you, we are prepared to allow a reasonable time for you to consider the matter, during which time members of your meeting will be welcomed by us if they individually subscribe to our position, and so long as you are giving consideration to the matter.

Sincerely yours in an earnest contention for the faith once delivered.

For and on behalf of the Portsmouth Ecclesia,

JAMES B. HANDLEY, Rec. Bro.

A NEW ZEALAND BROTHER AND BRO. STRICKLER'S PAMPHLETS.

SANDRINGHAM, VICTORIA,
AUSTRALIA,
26th July, 1926.

DEAR BROTHER DENNEY,

Two pamphlets by bro. A. D. Strickler, Buffalo, America, have been loaned to me, the later one of which is entitled, A Defense of Dr. John Thomas and Robert Roberts from the doctrine of Original Sin—at the best a questionable title.

The writings of these brethren are like a steady and clear light, having no need of post mortem defenders. The pamphleteer, if he had followed the advice of bro. Roberts embodied on page 8 in one of his quotations from him: "It is meaning rather than phrases we should have in view; phrases that violate meanings are hurtful". This brother of Buffalo has missed the reproof, and become lost in the mists of his faulty belief. He writes on page 26: "If upon careful investigation brethren find that Dr.

Thomas and bro. Roberts have taught as the testimony I have presented show they taught, why cannot the Christadelphians once more join hands and work together for the glory of God and not spend their time looking for heretics".

Calmly considering the claim of this Buffalonian brother to lucidity, it is hollow, his treatment of these two brethren being really defamatory. His advice must be dismissed, heretics being always too much in evidence to require time for discovery. To be in error and endeavour to cure other errors is like Satan trying to cast out Satan. What would it be worth to A.D.S. to realize that he is one of the heretics?

On pages 8, 14 and 36 he asserts: "Baptism and the sacrifice of Christ on the cross are equivalent". On page 8 he adds: "Baptism is the symbol of the death of Christ". Is the symbol equivalent to the actual fact, or does he mean to infer that, as the Apostasy teaches, Christ only appeared to die, his death only being a symbol?

On page 2 occurs the phrase: "Man's salvation as a creation from the dust, man as a physical mortal being, is impossible". Following on to page 3, he writes: "The only cleansing that the Bible speaks of in reference to eternal salvation is the cleansing of the heart and mind".

No salvation for the man but a salvation for the heart and mind. He, like the immortal-soulist splits man into two parts—one part can be saved, the other part cannot.

On page 4 he proceeds: "Man can use Jesus Christ for himself", in terms foreign to the Apostolic language, "faith in Jesus Christ". Further, on pages 6 and 9: "Sinners will have their sins imputed to them if something is not done to prevent the imputation. The terms "use" in the first instance, and "prevent" in the second, are irreverent and mechanical, and cloud the operation of the will of God in His approach to men.

There appears on page 6 the following: "To forgive sins results in the removal of the penalty due (before it is inflicted)". To where is the penalty removed in order to be inflicted? Why is it removed if it is to be inflicted?

The author rejects the radical and all-embracing character of the sacrifice of Christ who was offered on account of our sins, including in the act the destruction of their corporeal basis the body of this death according to Paul, who said that death's sting was sin, dwelling in him, as one of the sons of Adam, the totality of whom are termed "all flesh" and "the world".

On page 5 he affirms "natural death" is not the death that is the wages of sin. It would appear from this that those who are unenlightened never die. Is not this a new version of the serpent's lie? Startling conclusion, this! Let all men remain in ignorance and they will never die. The Apostle says: "Ignorance alienates from the life of God". This man invents another life independent and indestructible for the ignorant. He says: "Death . . . is not inflicted when sin is committed in ignorance of God's law".

On pages 4, 18, 33, 44, 45, A.D.S. repeatedly quotes the same phrase from bro. Roberts occurring in the 1895 Christadelphian, page 24: "The object of sacrifice was to ritually exhibit death as the wages of sin and to enable the offerer to make his confession in approach to God". Correct! says the quoter, but carefully eludes the definition of bro. Roberts of that which Christ bore as a man under a burden during his probationary days. "Sin in the flesh is that peculiarity in its physical constitution that inclines it to gratification regardless of the law of God".

How fixed on the joy set before him was the mind of Christ, who daily, during his mortal days, crucified these propensities, devoting them to destruction, culminating in his own death on the cross.

The particular Satan which A.D.S. undertakes to disarm is the secession initiated by J. J. Andrew in London in 1894, on account of which he quotes from bro. Roberts' refutation. On page 15 two of J.J.A.'s adopted tenets A.D.S. presents for treatment: —

"Baptism for Adamic condemnation".
"Inherited alienation" or "Federal sin".

J.J.A. is at one extreme; A.D.S. at the other. Both are mechanical and missed the Truth.

A.D.S. quotes bro. Roberts from Christadelphian, 1894, pages 7, 11 and 26: "The condemnation of Adam comes to us through the nature of Adam, but is not against us as persons".

A.D.S. admits the condemnation of Adam is not against us as persons, but denies that the condemnation of Adam is evidenced by sin working in the flesh, as an adverse principle therein. The case of bro. Roberts' refutation of J.J.A. is lost upon A.D.S., that in the act of baptism the confession is that the wages of sin hangs over all Adam's family, and that baptism preliminary is a consecration of the baptized to the mortification of the flesh and its desires which are contrary to the law of God

If the flesh is not sinful it is not entitled to the wages of sin and if sin is not rooted in the flesh, what causes a man to sin? If sin is not sinful then it is righteous. On page 6 he says: "righteousness claims immortality", ergo flesh claims immortality. Page 5: "Death is not the wages of ignorant sin". Such conclusions are a denial of the Truth.

On page 21 A.D.S. asserts: "Atonement and propitiation are equivalents to forgiveness". If man (flesh) is righteous and claims immortality, where is the need for forgiveness?

In this "Defense . . . from the Doctrine of Original Sin", A. D. Strickler fails to see that there is a true doctrine of original or the first sin, and that his "Defense" is blind. His quotation from Dr. Thomas (page 16) extracted from Elpis Israel, page 115 proved this. The Doctor says "Original sin, which is in fact 'Sin in the flesh'". The false doctrine declares infants are responsible for it, the Truth says it is not against them, although its potentialities are in them.

The perversity of the Buffalonian theorizing is that it designates "sin in the flesh" a separate extractable entity from the flesh. "Sin is a synonym for the flesh and also for the devil"—a poison, stinging men to death, Divinely estimated unclean.

Fraternally in The Word of the Truth of the Gospel,

H. ROBERTSON.

[We are glad to have our brother's opinion on this subject. The Australian brethren have had a long experience of "winds of false doctrine", and this letter will be read with interest. —EDS.]

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.

BEDFORD. —Alexandra Hall, 44 Harpur Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p m. We still continue to proclaim the Truth to those who have willing ears in these last days of Gentile times; and we have much appreciated, and have been encouraged by the kindly help of brethren from other Ecclesias who have assisted us in this direction. Bro. H. M. Doust, of Clapham, was with us on July 4th, and lectured on "Russia in Prophecy". Brethren M. L. Evans and W. Jeacock, Jun., of Clapham, were with us on August 29th, bro. Jeacock gave the word of exhortation in the morning, and in the evening bro. Evans lectured, the subject being, "Except a man be born again, he cannot see the Kingdom of God". On September 5th, bro. John T. Warwick, of Clapham, paid us a visit, and gave the exhortation in the morning, and in the evening gave the lecture which was based upon Rev. xx. 4: "They lived and reigned with Christ a thousand years". The following brethren and sisters have also visited us on the undermentioned dates, August 1st: sis. Milroy, of St. Albans; August 22nd, sis Hodkinson, or the Bijou Hall, Clapham; September 12th, bro. and sis. Burton, of Cambridge, who are living there in isolation. We welcome all of like precious faith (in fellowship) with great pleasure. Bro. R. H. Lander, who was formerly in isolation at March, Cambs., and who joined our Ecclesia has now removed to Woodford, in consequence of which he has withdrawn from membership here, and will be meeting at St. Albans in future. — W. H. COTTON, Rec. Bro.

BEXLEY HEATH. —Co-operative Hall, Broadway. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Thursdays, 8 p. m. We have pleasure in reporting the marriage on July 31st of our bro. E. W. Cuer and sis. Patricia Willcock, of Clapham (Avondale Hall) Ecclesia; they have our best wishes in their new relationship. We gain by the transfer from the Clapham Common Ecclesia sis. L. J. de Ville whom we cordially welcome. —H. A. MAYHEW, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148 North St. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6 p m. We have been encouraged and cheered during the past month by a goodly number of visiting brethren and sisters, viz.: —sis. Kingswood (Clapham), bro. and sis. Nye, bro. and sis. Smith (Purley), bro. and sis. A. K. Clements, bro. and sis. Cyril Clements, bro. Bayles, bro. and sis. Crosskey (Clapham), bro. Lindsey (Ilford), bro. and sis. Hatchman (Clapham), brethren Benton and Webster (Ilford). We welcome all in fellowship who may be visiting this town. We are very grateful to the brethren who have helped us to show forth the Word of God, also for their words of exhortation which we have found to be a source of strength and comfort during our Master's absence. Faithfully yours in the service of God through Christ, S. G. BARRETT, Rec. Bro.

BRISTOL. —Druid's Hall, 8 Perry Road (top of Colston Street). Sundays: Breaking of Bread 11 a.m.; School 3 p.m.; Lecture 6.30 p.m. Wednesdays, Bible Class, 7.30 p.m. It gives us pleasure to report that bro. Holdsworth who obeyed The Truth many years ago has applied for fellowship with this Ecclesia. Our brother has been out of fellowship with us since June 25th, 1911, consequently we deemed it necessary to have an interview with him to see if he was sound in "The Faith" or not. The meeting lasted two and a half hours, and proved very satisfactory. The Ecclesia acting upon the recommendation of the brethren who interviewed bro. Holdsworth received him back into fellowship, and he broke bread with us for the first time since his separation on September 5th. I may add that our brother had been attending our lectures for some considerable time prior to his application for fellowship. He became deeply interested in the cause of our separation from the Backfields Meeting, and went thoroughly into "The Birmingham Trouble", expressing himself as being perfectly in accord with us in the attitude we had taken. Our Sunday School outing took place on July 21st, when we took

the children to Weston-super-Mare by charabanc, a number of their parents and relatives accompanying us. A very enjoyable time was spent. The encouraging growth of our Sunday School is worthy of special note. When we opened our Hall in March, 1925, the number of our scholars was five; they now number seventeen (only three of them being the children of brethren and sisters), and four in the adult class, including one alien. We have been cheered by the company of the following: sis. Cooper, of the Redhill Ecclesia; bro. R. Lander, of the Bedford Ecclesia, bro. and sis. Owen and bro. and sis. Bayles, of the Avondale hall, Clapham Ecclesia; and bro. Stenner, of New Tredegar. Brethren Lander and Owen encouraged us with words of exhortation, the former also lecturing in the evening. We are grateful to them for their labours. —C. R. DURSTON, Rec. Bro.

DERBY. —Unity Hall, Room No 9. Sundays: Breaking of Bread, 10.30 a.m., Sunday School 2.45 p.m., Lecture 6.30 p.m. Thursdays: Room 15, Eureka Class 8 p.m. By the mercy of "The Deity" the following brethren have strengthened our hands and faithfully witnessed to the Life-giving Word of The Gospel: brethren S. M. Harrison, Lichfield; A. Cheffins, Sutton; Viner Hall, Birmingham; F. H. Jakeman, Dudley; T. Phipps, Great Bridge; A. C. Simpson, J. B. Strawson, Nottingham; and our own lecturers, to whom we extend our gratitude for their labours in this part of The Vineyard. We have had the pleasure of the company of sis. Cheffins, sisters Bradshaw and Wibberley, also bro. Mynott, Nottingham, at the Table of our Lord. —GEO. E. LOMAS, Rec. Bro.

DUDLEY (Scotts Green). —Christadelphian Hall. Breaking of Bread Sunday 11 a.m.; Lecture 6.30 p.m. Bible Class, Wednesdays at 7.30 p.m. We hope to hold our Ecclesial Tea on Saturday, October 23rd, at 4.30 p.m. after-meeting at 6 o'clock (D.V.) We extend a hearty invitation to all ecclesias and brethren and sisters in fellowship, who can make it convenient to attend. Bro. G. H. Denney, will, we hope, be amongst us and we are hoping that we may gain strength, courage, and confidence in the Hope of Eternal Life, and in the patient waiting for Jesus, our Master. —FRED H. JAKEMAN, Rec. Bro.

GLASGOW. —Shettleston Meeting Place, 320 West Muir St. Breaking of Bread every Sunday at 11 a.m. or 3 p.m. by arrangement. "By good report, and evil report", we continue our small weekly assembly, always feeling refreshed and strengthened, taking comfort in the Psalmist's words, "Thy testimonies have I taken as an heritage for ever: they are the rejoicing of my heart" (Ps. cxix. 111). Cloud and Sunshine: We have still a few copies of this vivid, graphic, convincing and truthful work. This will be sent gratis and post paid to any of the Temperance Hall fellowship in Scotland who desire to know the more excellent way. —G. E. LAISTER, Rec. Bro.

IPSWICH. —Public Hall {Arcade Street Entrance}. Sundays: M.I.C 10.15 p.m., Breaking of Bread 11 a.m., Lecture 6.30 p.m. We have pleasure in reporting the obedience in Baptism on August 15th, of Mr. Albert John Rowland (Congregationalist) and Miss Adelaide Ellen Whiting (neutral). We pray that our young brother and sister will run faithfully the race set before them, and win the prize of their high calling in Christ. The duties were kindly undertaken by the Ilford Ecclesia on our behalf, and for which service we thank them. With this last addition, our meeting now numbers ten. —S. C. SIMPSON, Rec. Bro.

KNARESBOROUGH. —It is no joy, but a great sorrow, to report, that sis. D. A. Robinson and sis. William Mosby in faithfulness to Christ have had to withdraw from the Harrogate Meeting, because that ecclesia adopted views subversive of the truth in relation to the "creation" of Adam. They (the Harrogate Meeting) believe Adam was a "dying" creature at "creation". We believe Adam was a "living" creature or soul at "creation", and later, became a "dying" soul when "sin entered". We hope and pray they may yet see their error, and confess, and forsake it, and that once again we may be a united meeting, and in the meantime Christ's words (Luke xii. 51, 52) are literally fulfilled in this house. Your Sister, in Hope of Christ's speedy return, (Mrs.) EMILIE MOSBY.

LIVERPOOL. —18 Colquitt St. Sundays: Breaking of Bread 11 a.m. Lecture 6.30 p.m. Wednesdays, 8 p.m. at 8 Landseer Road, Everton. With pleasure we announce the return to our fellowship of bro. I. J. Mandale, who in the presence of the writer and two brethren of the Pemberton Ecclesia, gave a

satisfactory re-affirmation of our Basis of Faith. Our visitors have been bro. and sis. Heyworth and bro. and sis. Bacon, Rochdale. We also frequently enjoy the presence at the Table of sis. D. Jannaway, Southport. —W. ROTHWELL, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road. Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class {alternately} 8 p.m. Thursdays, Bible Class, 8 p.m. We have pleasure in recording the baptism, on August 29th, of Miss Lydia Mansell, and on September 5th Miss Florence Elizabeth Glazebrook (both formerly neutral). We are pleased to have had the company of the following visitors: sis. Milroy (St. Albans); bro. Cuer (Bexley Heath); bro. Milner (St. Austell); sis. Allen (Luton); bro. and sis. H. Crosskey (Redhill); sis. Stafford (Margate); sis. Fletcher (Southend); sis. May Morse (.Swansea); and sis. L. S. Anderson (Buffalo, N.Y.). —F. J. BUTTON, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., Sunday School 2.45 p.m., Lecture 6 p.m. Thursday, Bible Class, 8 p.m. We have been very pleased to welcome a number of brethren from the Ilford, St. Albans and Clapham Ecclesias. The Brotherhood may be interested to know that our brother who found the Truth whilst he was a Territorial Soldier, and of course refused further service because of the necessity of obeying Christ's commandments, has been granted his complete release. We propose making a special effort from Oct 13th to Nov. 14th when we hope we shall have the pleasure of making known to many people the glad tidings of the Kingdom of God. —GEO. ELLIS, Rec. Bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Breaking of Bread 11.30 a.m.; School 1.15 p.m.; Lecture 4.30 p.m. alternate Sundays. We have decided to commence our winter course of lectures on the 3rd October, and to continue them every alternate Sunday for six months as we did last year. Bro. Grant, of Ardrossan, has again kindly consented to give us a helping hand with the proclamation of the Truth. We purpose (D.V.) giving as the first four Lectures Oct. 3rd: "The times of the Gentiles"; Oct. 17th: "History written in advance"; Oct. 31st: "Palestine and the Jews"; Nov. 14th: "The remedy for the world's unrest". We pray that our efforts may redound to the Glory and Praise of our Heavenly Father. —ROD. H. ROSS, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road, opposite Technical Institute. Sunday: Breaking of Bread 11 a.m., Sunday School 2.45 p.m., Lecture 6.30 p.m. We are pleased to state that on September 5th we had as visitors bro. and sis. Cockcroft, sen., and sisters Alice, Anne and Nellie Cockcroft, of Oldham, to whom we extended a hearty welcome around the Table of Our Absent Lord. Bro. Cockcroft faithfully exhorted us unto all good works, which was much appreciated by all, and it gave unto us that encouragement which enables us to endure even until the end. —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 AS ñ m., Wednesdays, 7 45 p.m. During the month Sydney Miller has been baptized into the Lord Jesus, and our numbers have been further increased by the coming of sis. Stansfield from Luton, and also by the return to fellowship of sis. Green, and bro. J. Peel who have decided to leave the association of loose fellowship and to hold fast the purity of The Faith. A most encouraging and upbuilding time was experienced at the Fraternal Gathering on Sept. 18th, at which we had the company of brethren and sisters from Derby, Birmingham, Brimington, Heanor, Grimsby, Knaresborough, Oldham and London. —W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread 10.45 a.m.; School, 2.45; Lecture 6.30 p.m. Wednesdays, 7.30 p.m., at 140 Werneth Hall Road. We held our Fraternal Gathering on Saturday, September 11th, when we had the company of between fifty and sixty brethren and sisters. Bro. W. Cockcroft, junr. presided, and two stirring addresses were given by the following brethren, 1st: "Take heed to thyself and unto the doctrine," bro.

J. Winstanley, Pemberton. 2nd: "Look to yourselves, that we lose not those things which we have wrought", bro. F. G. Jannaway, London. We felt greatly strengthened by their helpful exhortations. Bro. F. G. Jannaway lectured for us on the Sunday to a good audience. We have been also assisted in the work of the Truth by our bro. W. J. Elston, Nottingham. Visitors: sis. M. Grimes and E. Farmer, Nottingham, and sisters Mosby and Robinson, Knaresborough. —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 held our combined Ecclesia and Sunday School Outing on August 19th at Bere Ferrers, where a most enjoyable time was spent. With the Scholars and interested friends we numbered twenty-five. Sports and games were indulged in and after tea bro. Brett gave us a stirring address. We continue to witness for The Truth in Plymouth, several interested friends following the addresses each week. —JOHN HODGE, Rec. Bro.

CANADA.

LONDON (Ont.)—Ulster Hall, Dundas and Clarence Streets. Sundays: Breaking of Bread, 11.30 a.m.; Lecture, 7 p.m.; School, 10.15 a.m.; Wednesdays, 8.15 p.m. home to home. We take great pleasure in announcing that two more have put on the sin covering name of Christ in the waters of baptism. Mr. James Hunter, on Jan. 27th, and Mrs. Clarke on Mar. 18th; we hope and trust that they will continue to run the race they have started, successfully to the end. We are also pleased to report the marriage of sis. Edith Stunden to bro. James Hunter on July 3rd. They have the best wishes of the Ecclesia. Our Sunday School Outing was held at Port Stanley on July 1st where the Sunday School Scholars and brethren and sisters had an enjoyable day at the lake side. God willing, we hope to hold our Fraternal Gathering on Thanksgiving Day, Nov. 8th, and we extend a hearty invitation to all of like precious faith to be with us on that date. Pleased to report bro. James Smith has returned from Detroit. We have been pleased to have the company and fellowship of brethren and sisters visiting us. Bro. and sis Harvey Essex, sis. Wm. Whitehouse, sis. Dorothy Whitehouse, Canton, Ohio; sis Orechovsky, Lansing, Ohio; bro. and sis. Jos. Beasley, sis. Irene Beasley, bro. Geo. Jackson, of Toronto; bro. Luther and bro. Bartlett. Sis. Annie and Nellie Smith have taken a trip to Vancouver, and will meet with brethren and sisters there while visiting. We welcome any brother or sister on Berean Basis of Fellowship passing this way. —W. D. GWALCHMAI, Rec. Bro.

NEW ZEALAND.

WHANGAREI. —We have little to report since last writing. At our evening meeting held at the writer's house we have had some interested alien coming for some time, but as yet they do not seem to realize their true position as aliens from the commonwealth of Israel. The state of the Household is much the same; bro. Allison for some time out of our fellowship, is again with us after an understanding of the difficulties that caused the separation. Many difficulties are unnecessarily caused by failure to understand and observe our Lord's commandments in Matt, xviii. which causes needless suffering both to the Member and the Body of Christ; but patience and a Christlike Spirit of forbearance helps wonderfully to sooth the wounded feelings. —K. R. MACDONALD, Rec. Bro.

UNITED STATES.

BUFFALO, N.Y. —Mizpah Hall, 221 West Ferry Street. Sundays: Breaking of Bread 10.30 a.m., School 12 noon. Wednesday, Sunday School Teachers Class 7.30 p.m. Eureka Class at 8.15 p. m. at the home of Bro. Kling, 26 South Putnom Street, and the Friday Bible Class 8.15 p.m., at the home of bro. Charles Robinson, 396 Cornwall Avenue. On July 5th, we held our annual Sunday School Outing at Delaware Park, where a very profitable day was spent, which was much enjoyed by all present. Our six months' course of Lectures finished with the last Sunday in April, and was discontinued for the summer months; the Lord being willing, will be continued the first Sunday in November. Since writing we have had the following visitors at the Lord's Table: bro. Harold Smallwood, bro. and sis. J. Beasley, and daughter sis. Irene, and bro. Jackson, Toronto, Ont.; and bro. Jones, of Hawley, Pa.

Ecclesia, to whom we extended a hearty welcome. Bro. Smallwood and bro. Beasley rendering us their kind assistance in the Lord's service at the Table, and Lecturing in the evening which was much appreciated by the brethren and sisters of this Ecclesia, and to whom we tender our thanks for their labour in the Lord's vineyard. We have felt the absence from our midst of our esteemed sis. Anderson who is visiting Great Britain; we highly commend her to the Ecclesias whom she may visit for fellowship. It grieves us to have to report that we have had to withdraw our fellowship from bro. Thomas McBride. We heartily approve of the enlargement of the Berean Magazine, and we have no doubt but that all readers of the good matter contained therein will readily bear the extra expense: and we bid you God-speed in the good work that you have undertaken to uphold the purity of the faith: and we pray that God will bless the Editors in their efforts; that as in the past, so in the future, the Berean Magazine may continue to be a shining light standing for, and proclaiming, the Truth in its purity. — L. P. ROBINSON, Rec. Bro.

CANTON (Ohio). —Eagle Hall, McCurdy Block, corner Walnut and Tusc. St. E. Sundays: School 9.30 a.m., Breaking of Bread, 10.30 a.m. Since last writing our numbers have been increased by the return of bro. and sis Roberts (sen.), and bro. and sis. G. Inman, from Jasonville, Ind. During the present year our public efforts for displaying the banner of the Truth have been confined to two months' activities, owing to industrial depression, however we were not much encouraged by the presence of the alien, nor by the regular attendance of those who should be interested in the promulgation of the Truth. On July 5th, we held our annual Sunday School Outing at Summit Beach Park, Akron, Ohio, one of the largest amusement Parks we have visited as yet, and the children enjoyed some unusual treats in the many and diversified attractions. A special Interrurban Car provided ample and comfortable means of transportation for the sixty or more persons that took part, and the day seemed pleasantly spent by everyone present. A bi-monthly exchange of speakers between the Ecclesia at Lansing, Ohio, and our own, has been carried on for some years, and has proved profitable to each. Recent visitors: bro. and sis. Orechovsky, Lansing, O.; bro. H. Hall, Warren, O.; bro. and sis. Hanes, Detroit; sisters M. Phillips, Frame and Hankinson, Zanesville, O.; Lillian Cope, Hamilton, Can.; Jentsch, Akron, O.; S. Barnes, Chicago, Ill; bro. H. Smallwood, Toronto, Can. —P. PHILLIPS, Rec. Bro.

DENVER (Colorado). —Charles Bldg., 15th and Curtis Streets, Room 221. Sundays: School. 9.45 a.m., Breaking of Bread, 11 a.m. We are pleased to announce that on July 9th, after a good confession of the Faith, Mr. Henry P. Corbin was immersed into the Only Saving Name. We trust he may, with us, meet with the approval of the Judge of all the earth when he comes to reward his faithful servants. We have enjoyed the company of bro. and sis. Rummings, and bro. and sis. Barcus, from Chicago. We are doing our best to let the "Light" shine in the Master's vineyard, and have several that are interested for which we thank God, and take courage. We welcome brethren and sisters who uphold the Truth in its purity. —P. DIXON, Rec. Bro.

TEXAS. —Robert Lee Ecclesia. Report of the Fraternal Gathering of the Christadelphians of Texas, who uphold the Amended Birmingham Statement of Faith. Our Fraternal Gathering was held near Hye, Texas, on the Christadelphian Grounds, where we have a tabernacle and meeting house built upon a nice and convenient part of the camp grounds. Our attendance this year was large, and the general interest was encouraging. Sister Mattie Hodges was immersed into the Sin Covering Name on Saturday, August 8th, and sis. S. H. Oatman returned to fellowship after having been in fellowship with the "Faith Fraternity" for the past few years. On Sunday, August 8th, there were fifty-eight brethren and sisters present at the breaking of bread. At the business meeting, held August 10th, it was decided to hold our next meeting at the same place, beginning on the second Tuesday in August, at 8 p.m., and continuing until the following Sunday at 8 p.m. inclusive, the Lord willing. —J. O. BANTA, Rec. Bro.

JASONVILLE (Ind.) —Christadelphian Hall Sundays: Breaking of Bread 10.30 am., Lectures on the first Sunday night in each month. We have had brother Wm. Whitehouse, of Canton, Ohio with us, and he addressed the brethren almost every night while he was here, including two lectures to the public, and a two-night discussion with bro. James Craig, of Chicago, on the Strickler theory. Bro.

Whitehouse is an able speaker, and no novice in wielding the "sword of the spirit". Sister Jane Mullin, who came here from Erwin, Scotland, almost two years ago, has gone to Detroit. While sister Mullin was here she made her home with bro. John Craig (her brother-in-law). She is missed very much by the brethren and sisters of this meeting. We are always pleased to welcome those in fellowship, to our meeting. —AUDE PLEW, Rec. Bro.

POMONA (Cal.) —Oddfellows Hall, W. Second Street. Sundays: Breaking of Bread 11 am., Lecture 7 p.m., School 9.45 am. This ecclesia at a recent meeting went on record that it wished hereafter to have its intelligence published in the Berean Christadelphian, because that magazine supported the position that has been taken in recent controversies, and the Arranging Brethren of the ecclesia have since expressed a desire that the Ecclesial Resolution passed February 18th, 1923, which expresses its position on the Strickler question should be published. This position is as follows: That this ecclesia will not fellowship any—whether individuals or ecclesias—who hold, countenance or teach the doctrinal errors set forth in the writings of A. D. Strickler, or those that fellowship such. This has been expressed in the following resolution: —

RESOLUTION: —

Whereas, the present controversy in the Brotherhood, arising out of the Sacrifice of Christ, threatens to disrupt its unity and harmony: and whereas, that unity and harmony can only be secured by adherence to our Basis of Faith, viz. (The Birmingham Amended Statement), in its purity and integrity; and, whereas, in Sec. 5 to 12 (relative to the present controversy), we have a doctrinal Basis, which if held fast, would promote the concord which we seek. Now, therefore, be it resolved, that we have a summary of afore-mentioned sections, in the following truths, which we hereby declare shall be the Basis of our fellowship, in opposition to the doctrines taught in the pamphlet, Out of Darkness into Light.

- (1) That God condemned sin as a physical principle in the flesh of Christ.
- (2) That this condemnation was the destruction of the Diabolos which has the power of death.
- (3) That on the basis of this destruction (through the shedding of His blood) the death of Christ was, in God's mercy, made a covering for the sins of His brethren, which covering was a declaration of the Righteousness of God.
- (4) Be it resolved, that we will not fellowship any who deny or reject any of the foregoing aspects of the Sacrifice of Christ.
- (5) Finally, the endorsement of this resolution is a repudiation of the following DOCTRINES FOUND IN THE PAMPHLET, "OUT OF DARKNESS INTO LIGHT", viz.:
 - (1) "That Christ's human nature did not make His unclean" (Page 26, line 28). "We have no right to say that His (Christ's) flesh was full of sin, or sinful flesh" (Page. 84, line 13). "It could not be said of Him (Christ), that He had sin dwelling in Him" (Page 83, line 31).
 - (2) "Just before Christ was nailed to the tree He was a clean and holy altar, but when he was nailed to the tree, He became unclean because of the sins which He bare" (Page 64, line 6): also, last two lines, page 54. "The antitypical altar (Christ), was cleansed from the same kind of sins" (Transgression of law) (Page 66, line 13).
 - (3) "The death of Christ was inflicted to satisfy the ends of Divine justice" (Page 72, line 24).
 - (4) "Theory No. 2 fails to find in the Scriptures, any such classification of sin, as 'constitutional sin' or 'Adamic sin', but the propitiatory Sacrifice of Christ, relative to sinners, dealt only with sin in its

primary sense" (2nd paragraph, page 38). He also states, 10th line from top of page 38: "Because that having the power of death, which is the devil, is unforgiven sin".

(5) "In view of such an array of testimony, it seems impossible that anyone can longer believe that because Jesus Christ partook of flesh and blood, human nature—that, that, was what made Him a sin-bearer" (Page 47, paragraph 3).

(6) 1 John iii. 5, "In Him is no sin", is construed to mean, "no sin inherited, innate nor acquired" (Bottom page 91, line 3 from bottom).

(7) At top of page 43, the doctrine that condemnation was upon sin for transgression only, is set forth in opposition, to the truth, that sin was condemned as a physical principle, also, thus, Theory No. 1 says, that the condemnation was upon sin in the flesh as a physical principle; Theory No. 2 says it was upon sin as declared in Isa. liii. viz, for the transgression of law. Also, last paragraph, bottom page 39). Pomona, California, February 18, 1923.

During the past year our numbers have remained about the same (approximately eighty-five members). We have had an addition through immersion of Frank Cochran (son of sis. J. E. Davidson, sen.), and also his wife, during last October. We continue our evening lectures, with very little interest shown on the part of the stranger, although the attendance of brethren and sisters has been very good lately. In this work we have been ably assisted by brethren B. A. Warrender, of Glendale; H. H. Magill, of Alhambra; and W. H. Livingston and A. Lees, of Santa Barbara. We appreciate the services of these brethren very much and their words of exhortation at our morning meetings have also proved uplifting. We held our usual Fraternal Gathering on July 4th, and were encouraged by the number of visitors who were present from neighbouring ecclesias. The gathering has been held for several years in one of the smaller parks in this city, and we have practically the exclusive use of the grounds, some five acres in extent, a place easily reached, and yet quiet. —ERNEST IRWIN, Rec. Bro