

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.

Will any ecclesia or brother who can distribute clothing to needy ones, brethren or poor Jews, please communicate with Miss M. ALEXANDER, 537 Mansfield Road, Sherwood, Nottingham.

S.J. —You say that Matt. xix. 9 is to supersede Mark x. 11, 12, and Luke xvi. 18, and 1 Cor. vi. 1, and that in these cases the Spirit has given us an incomplete message, and that we must look to Matt. xix. 9 to govern these. We strongly disagree and we ask you: (1) For what cause can a brother separate from his wife? (2) For what cause could it be said of him, he is a "eunuch for the kingdom of God's sake"? The dilemma is yours and not ours. We govern the doubtful and the obscure by the plain and unmistakable.

PUBLISHING DATE. —Commencing with the January, 1927, Number, we hope to publish on the 1st of the month instead of the 15th. Ecclesial news for January Number should be in by the 10th of December, instead of 25th, at the latest.

MARRIAGE. —We have received a pamphlet under this head mainly written by bro. W. H. Trapp; a sequel to his recently published *Who are My Brethren?* It is signed by several other respected brethren also. We are preparing a reply to same and any interested may have copy on remitting postage—Id. per copy. We have received several letters about it, and our late co-editor, bro. F. G. Jannaway, shares our concern about it as is evidenced by a letter received from him.

Can any brother oblige bro. Clarence Martin, Gillespie County, Stonewall, Texas, with a copy of *Resurrection to Condemnation*, by Bro. R. Roberts, and also bro. A. T. Jannaway's pamphlet on the same subject. Full price paid.

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NOVEMBER, 1926

SIXPENCE.

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

(Continued from page 390).

CHAPTER 35.

The New York congregation, referred to in Chapter xxxiv. last month, made an unsuccessful "call" to a certain preacher. A member of the congregation then wrote to the Doctor (having heard his lectures) and asked if, in a certain contingency, he should propose the Doctor. On this the Doctor remarks:

"With many thanks to our brother for his kind disposition, we answer emphatically 'No.' We cannot afford to sell our independence for a mess of pottage. How could we faithfully teach the rich the unpalatable doctrine of Christ concerning the proper use of the mammon of unrighteousness, and be dependent upon them for the perishable pittance of a few hundreds per annum; we must be free if we would be faithful to the Truth. We object not to receive contributions in aid of the cause we advocate; but they must be spontaneous, not extorted. We cannot preach for hire".

In February 1847, the Doctor observed a communication in the Protestant Unionist, written from New York, and referring to the Doctor's recent visit there. The writer (a Campbellite preacher, by the name of J. H. JONES) remarked that on visiting New York, he "found the minds of the brethren confused and agitated about the reign of Christ on David's throne, the restoration of the Jews to their own land, the Millennium, the destiny of the wicked, the non-immortality of the soul, and other husks and useless speculations laid before them by Dr. Thomas". This started a vein of thought in the Doctor's mind which led to important results: —

"Is it possible, said we, that these things are useless which the Spirit hath revealed; and is it to 'feed on husks,' to dwell on the throne and kingdom of David, the future age, the glorious appearing of the saints, etc.; and doth the heart-warming and enlivening truth consist in the vain philosophy of Philetus? We will look further into this matter and see.

"Accordingly we resumed Our pen, and commenced an article on the Hope of the world and the Hope of Israel (published in the Christadelphian, Vol. IX., pp. 1, 49). In elaborating this, the first principle that startled us on reviewing it, after we had penned it was, 'that it: matters not what a man hopes for if that hope be false or spurious, i.e., if it be not the Hope promised in the Covenants of the Promise, he is repudiated as hopeless in the Scriptures of Truth.' Our hope of going to heaven somewhere, when the immortal vigour of our remains should spontaneously shoot them forth into new life, like the chrysalis into the nascent butterfly, was false or spurious, and therefore no part of the hope promised in the covenants of the promise. Still though convicted of hopelessness while we held this notion, we had since acquired the knowledge and belief of the one hope, and we were not yet prepared to say that this subsequent acquisition would not be sufficient. It was a startling truth; but the chord had not yet been struck which was to vibrate on the conscience, saying, 'Examine thyself, and see if thou be in The Faith.'

As we progressed, we came to consider Paul's definition of faith in Heb. xi. 1. We pointed out its relation to hope; that it contained the belief of things to come; and that without this expectant faith, it was impossible to please God. Still, when we penned this, we possessed this expectant faith, and had been unfolding for several previous years the unseen things to come! Was not our faith then pleasing to God? Step by step we neared the precipice over which our profession was to be dashed to pieces. We continued our argument, showing that none other than this was a saving faith; 'for we are saved by hope' (Rom. viii. 24).

"This was the turning point. 'Saved by hope', said we. 'What hope'? Hope may comprehend a multitude of general matters—Saved by hope of what? Did the Apostle not express himself more definitely than this? We will look into this. Accordingly we turned to the original, and found that he had said, THE HOPE; and not only so, but affirms this salvation by the hope in time past—we WERE SAVED BY THE HOPE. This was very definite. A number of passages now crowded in upon us, and we perceived that the time when the Roman brethren were saved by the hope, was when 'they obeyed from the heart that form of doctrine delivered unto them'. They were then saved from sin, 'being made free from it.' The question immediately flashed within us, 'When you were buried in baptism, were you saved by the hope'? We had to confess we knew nothing then about the hope; that the covenants of promise were a hidden mystery to us, and that beyond what we have stated, we were entirely in the dark upon the subject.

"Our pleadings are two-fold; for some things, and against others. We plead against the immortality of the soul, and all the details resulting from it. Secondly, we plead for the indestructible kingdom of God, and the glory, honour, incorruptibility, and life of THOSE ONLY who shall inherit it, upon condition of believing and obeying the Gospel CONCERNING IT AND THE NAME of Jesus, and of walking worthily of such a high calling—we plead for this, AND FOR ALL THINGS WHICH NECESSARILY FLOW FROM IT.

"Now, reader, mark this: We have never until comparatively recently perceived that the doctrine pleaded for concerning this Kingdom, etc., 'was the Gospel'; and therefore, we have never ventured to affirm that these things concerning the Kingdom 'were necessary' to be believed in order 'to salvation'. 'We have recently perceived the truth' that the belief of the immortality of the soul, etc., is a 'damnable heresy.' We have only recently been prepared to show that he who believes this heathenism cannot inherit the Kingdom, because he believes traditions utterly subversive of it. Unless men believe the truth, they cannot be saved by the truth. The immortality of the soul is not of the truth, and therefore a lie; and no man can be saved by the belief of a lying or false hope. We are saved by hope—the one hope of the calling', which Plato knew nothing about.

"We have heretofore supposed that if a man believed that Jesus was the Son of God, that he died for sins, was buried, and rose again according to the Scriptures; and was sorry for sin, and

ceased to do evil, and was baptized, etc., for the remission of sins, he was in Christ; and would by patient continuance in well doing be saved, although he might believe in Plato's Heathen Philosophy, that is that he was born with immortality in him, that at death his congenital immortal soul would fly on angels' wings to heaven; be with Christ there, and reign with him over kingdoms beyond the skies—that he might even resolve the first resurrection, or resurrection of the first fruits, into the restoration of the ancient Gospel by Scott and Campbell (a tradition of one of the elders of the reformers in this city); the Coming of the Lord into 'a sort of providential invisible coming' (Campbell's dogma); and the millennium into a diffusion of Protestant-Gospelism over the whole earth under clerical patronage— that he might hold to all these things and yet inherit the Kingdom! But our eyes have been opened by the Word to see that he who believes these Hymenean dogmas believes utter falsehoods; believes nothing as he ought to believe it, and is spoiled by a vain and deceitful philosophy to his own damnation.

"Does the reader enquire by what steps we were brought to the discovery of the Truth? Listen. In looking over some old Christian Messengers and Reformers, published in England by Mr. Wallis, we found one dated July, 1839. On looking through it, an article arrested our attention entitled 'The Hope of the Gospel'. You will find a reprint of it in the Herald, Vol. II., page 170. In reading over it, the following passages struck us forcibly: HOPE OF THE SECOND COMING OF OUR LORD, and no worship or ordinance can be considered acceptable unless this great event be held up in the very front of every Christian assembly And in the same proportion as this hope be quickened will be the advances made in knowledge, in faith, in life, and in purity. We are not to look for heaven in any other way than by the medium of A HEAVENLY KINGDOM. WITHOUT THE PROCLAMATION OF THE ANCIENT HOPE, THERE CANNOT BE ANY PROCLAMATION OF THE ANCIENT GOSPEL.

"Now for twelve years, we had delighted to dwell on the Coming of the Lord in power and great glory, as visibly as he appeared to Peter, James, and John, on the Mount of Transfiguration; we have held it up in the forefront of our discourses; yet we did not perceive that the belief of it was essential to acceptable worship or salvation. But we see it now.

DR. JOHN THOMAS AT THE TIME REFERRED TO IN THE END OF THIS CHAPTER.

"While for a less number of years we have spoken much about the Kingdom which w to be set up, and believed that heaven would be on earth, we did not perceive its manifestation 'through the medium of a heavenly Kingdom. But we see it now most satisfactorily.

"Much as we have talked and written about the Hope of the Gospel, it never occurred to us, till we read this, that the ancient Gospel could not be preached without it. This gave us pause. Queries crowded upon us thick and fast. The principle is doubtless true, most true. But if so, what shall we say of the 'ancient gospel' that Scott and Campbell were contesting the honour of having restored? Life and incorruptibility through a future Kingdom on earth is no part of the gospel they preach! They oppose this as an untaught question and speculation, and in lieu

thereof they have substituted the Hymenean philosophy. These gentlemen believe not the hope, but subvert it by their traditions. What did we know about this hope before we heard Mr. Scott's ancient gospel? Nothing. What did he teach us about it? Nothing. What did we know about it before we were immersed? Nothing".

Led by the convictions indicated in these remarks, the Doctor came to the conclusion that he was an unbaptized man; that when he was immersed by Walter Scott, he was immersed into a sect merely, and not into Christ; that being ignorant at that time of the One Faith and One Hope, he was yet in his sins. Accordingly the Doctor asked a friend to accompany him to the water, and there addressed him in the following terms: "I desire you to immerse me. All I ask of you is to put me under the water, and pronounce the words over me, 'Upon confession of your faith in the Things concerning the Kingdom of God, and the Name of Jesus Christ, I baptize you into the name of the Father, Son, and Holy Spirit.' I don't ask you for any prayer or any ceremony. All that is necessary I will do for myself, except the mechanical part of putting me under the water, and your utterance of these words". With this understanding, the Doctor's friend immersed him. The Doctor did not ask for re-immersion on the supposition that the administrator could add anything to its efficacy.

"Thus", says the Doctor, "after a journey of fourteen years I had found the Truth, which on the ocean I declared I would not rest till I had found, should I be permitted again to tread on terra firma; but in all this journey, I had been directed in a course very different from what I would have selected if I had been left to map it out for myself. I had been entangled into preaching and editing, and taking part in distasteful theological controversies, which, however, in their combined influence, brought me to a knowledge of the One Faith, and the obedience which it demands".

(To be continued.)

“ ‘Pray always’, even if you are unworthy. There is nothing lost by praying. But much may be lost by its neglect”. —Christadelphian, 1897.

Editorial.

NO RESERVATIONS!

Once more we must make it quite plain that we have no sympathy whatever with those who would set up reservations to our Statement of Faith. During the whole of our life in the Truth, some thirty-six years, we have been fighting against this fatal disease. It is a fatal disease for when we think of the number of reservations now well in evidence among those called Christadelphian we can only conclude that the day is not far distant when that name will cover as many diversities of opinion as does the term "Christian". It has all been accomplished, almost imperceptibly, by permitting shades of reservations here and there. The Baptists in the 17th Century made a brave show for the Truth. They did not in a day abandon its elements. They gradually drifted into rejection. Error—the devil's servant—always fights a winning battle with the flesh. Look around to-day, and see where we would be if we had not nailed our colours to the mast with the words thereon "No reservations". We would have been in fellowship with those who hold reservations to the Truth concerning the Nature of Christ, the taking of Oaths, the permissibility of Police Service for brethren, the nature of man, the act of voting at political elections and many other things.

Now another instance comes along. This time we are asked to set up a reservation to 1 Cor. vi. 1, "Dare any of you having a matter against another go to law before the unjust"? If we agree to this we cannot complain of any other reservation to clear plain doctrines and commandments. We therefore refuse again to compromise the Truth. There is no exception in the Scripture allowable against any Divine principle. Those who deliberately put aside this principle and the plain teaching of Jesus make a snare for unwary feet. We will not in any way be a party to the causing of any brother or sister to stumble and fall. No Reservations! G.H.D.

THE ATONEMENT.

"Now the Spirit speaketh expressly" in Lev. xvii. 11, that "The life of the flesh is in the blood, and I have given it to you to make an atonement for your souls: for it is the blood that maketh an atonement for the soul". "The priest shall make an atonement for you to cleanse you" (Lev. xvi. 30). "Make an atonement for her and she shall be clean" (Lev. xii. 7). "Make an atonement for the house and it shall be clean" (Lev. xiv. 53). "Almost all things" says Paul, "are by the law purged with blood", in the offering of a sacrifice as an atonement (Heb. ix. 22). It will be observed that an atonement was required for "the house": not for transgression nor guiltiness on the part of the house, but simply for uncleanness. The object of the atonement, therefore, was to cleanse.

Dr. Thomas said: "Human nature is invariably regarded as being unclean," because of the principle or element of sin, dwelling in its members (Rom. vii. 20-23). This apart from transgression rendered the nature unclean. The unclean nature, therefore, with the physical principle of sin dwelling in its members, being the hereditary nature of the Lord Jesus, he, like the High Priest of Israel was required "to offer up sacrifice, first for his own sins, and then for the people's: for this he did once when he offered up himself" (Heb. vii. 27). Therefore, the Apostle wrote, saying: "In that he (Christ) died, he died unto sin, once" (Rom. vi. 10).

"Who can bring a clean thing out of an unclean"? The inspired answer is "Not one" (Job xiv. 4). Christ was born of unclean sinful nature ("made of a woman"), under condemnation to die. Therefore, bro. Roberts wrote, saying, "There is no difference between the shedding of the blood of Christ and the condemnation of sin in the flesh" (Law of Moses, p. 161). In his death, sin as a physical principle or element was condemned, and a sacrificial atonement was made for the uncleanness of his nature.

Paul in writing to the Hebrews (chap. ix. 23) declared that it was necessary that "the heavenly things (Christ) should be purified" by his own better sacrifice. The offering for himself therefore, was unquestionably an atonement for his nature. Upon no other hypothesis could the offering be "for himself" (chap. v. 3) because he was without transgression and needed no moral cleansing. This is the testimony of inspiration; and in harmony therewith, bro. Roberts wrote, saying, "Is it not clear from this that the death of Christ was necessary to purify HIS OWN NATURE from the sin-power of death that was hereditary in him"? (Christadelphian, 1873, p. 466).

The following words from the Law of Moses, have no uncertain sound: "Christ required no justification or cleansing pertaining to the conscience as we do: he needed only a cleansing or justification by Spirit of his physical nature—SIN'S FLESH, which he bore" (p. 228). Sin's flesh is to be cleansed from the diabolos which has the power of death; the physical nature is to be purified and perfected. Christ was the firstfruits, and in agreement with this we read: "The cleansing of the human nature of Christ was by his own death". The shedding of his blood made the atonement for the nature; and "our own cleansing", if accepted, will be "on account of the same" (p. 230).

To deny that the atonement was for the nature, is to deny that Christ offered "for himself" or died for himself, for there was no other "necessity" (Heb. viii. 3) for cleansing than this: he was of our condemned nature. It is a denial of the inspired declaration: "This he did once when he offered up himself." (Heb. vii. 27). In this same epistle to the Hebrews, we read that it was by Christ's "own blood", that his nature—his natural body—his "soul" which was made "an offering for sin", in the condemnation thereof, was "brought again from the dead", redeemed and purified (chap. ix. 12, 13, 20). The blood made the "atonement for the soul" or nature, and "Christ partook of the nature to deliver it from death. In him were combined the antitypical things, holy things requiring atonement—all were both atoning and atoned for" (see Law of Moses, pp. 160, 165 and 167).

The atonement for the nature is one of the essential features of the Truth—an indispensable and vital element of the Mystery of Godliness. Those who oppose this important item and branch of

the Truth, speak evil of things which, apparently they understand not. Just recently an opposing resolution of this stamp, adopted by an ecclesia of whom we expected better things, has come under our observation. In this particular resolution not only is the Bible doctrine of the atonement opposed but serious contradictory statements are made on the simple question of

CONDEMNATION;

statements upon which, no doubt, their opposition to the Scriptural atonement for Christ is based. This particular ecclesia in their resolution declare that "OUR FINDINGS are that in his life and death, Christ condemned sin in the flesh". The findings of the Apostle Paul, however, were quite to the contrary, for he declared that it was GOD who "condemned sin in the flesh" (Rom. viii. 3), even when as a principle or element, it existed in the flesh of His Beloved Son. This principle of "Sin in the flesh" must be destroyed or extirpated.

The "findings" of the ecclesia are found in Turneyism, against which bro. Roberts waged such a gallant warfare over fifty years ago. Concerning such, bro. Roberts says: "Some would explain it (the condemnation) as meaning the moral condemnation of sin by Christ DURING HIS LIFE. This cannot be the meaning in view of the statement with which it is conjoined, that what was done was "what the law could not do". The law condemned sin so thoroughly in the moral sense, that it is called "the ministration of condemnation" (see Law of Moses, page 160).

The truth-nullifying resolution above referred to, also declares that "the findings" of the—ecclesia are that "Christ condemned the nature". This also is glaringly incorrect Christ partook of the nature which God condemned ages ago, when the sentence took effect upon our first parents, and this condemnation denied them and became a physical law of their being and was transmitted to all their posterity" (Statement of Faith, Art. 5.)

The condemnation came by one (Adam) and passed upon all (Rom. v. 16, 18), believers and unbelievers; and "Christ's own deliverance" from this condemnation which rested upon his nature (by an atonement for the soul or nature), "was as necessary as that of his brethren" (Christadelphian, 1875, p. 376).

Dr. Thomas wrote: "After the sentence of condemnation was pronounced, means were instituted to put them at one again with the Lord, that he might bring them back from the ground, clothed with incorruptibility and life " (Elpis Israel, p. 138).

To attain to this desirable consummation an atonement was necessary, "to bring them back from the ground "to be changed and "made perfect"; and the sacrifices our first parents were required to offer, proves that the shedding of blood ("for the life is in the blood") was necessary to make the atonement acceptance

It should be observed that the nature which is to be "made perfect", is not the diabolos which is to be destroyed; although the nature in the meantime is defiled by the diabolos. The nature is older than the diabolos (see Eureka, Vol. I., p. 247). The latter is styled "sin in the flesh". It is a principle or element that was implanted by transgression (Elpis Israel, p. 113).

"Adam before and after transgression was the same nature but in two different states (Christadelphian, 1874, p. 87). Before it was "very good" and free from any condemnation, and therefore required no atonement. When its state or condition was changed by the implantation of the principle of sin or "the law of sin and death", in its members—this element in the flesh, having "the power" of death (Heb. ii. 14), an atonement made by the shedding of blood, became necessary to "bring them back from the ground".

The framers of the resolution above referred to, claim that because sin is sometimes styled a synonym for human nature, therefore the nature must be annihilated; and that it is the "mind" or moral

nature that is to be saved, and given a new spiritual body. This would make "the mind" a separate entity.

Such reasoning reminds us of the old-time argument sometimes used to prove the unscriptural dogma of "eternal torment". It was after this manner: "To salt signifies to preserve—salt is a synonym for preserve; therefore to salt with fire (Mark ix. 49) means to preserve the wicked with fire". But on the contrary, it should be remembered that although "to rain" signifies to wet, and rain is a synonym for water, neither Sodom nor Gomorrah were troubled with moisture when "the Lord rained fire upon them" (Gen. xix. 24).

While it is true that even Dr. Thomas wrote of sin as a synonym for human nature, wisdom will discriminate between the two. A noted scholar once said: "Synonyms are stumbling-blocks"; and verily they are for some, because the word synonym is used with considerable latitude. Sin was no synonym for human nature in its first or "very good" state or condition; neither will it be in the third or "perfected" state of "flesh and bones" (Luke xxiv. 39), when sin will be extirpated and become extinct. But while "sin reigns unto death", in the nature, it is in a different state or condition and will be until it is again changed—changed for the better, when this now mortal nature shall "put on immortality" or be "clothed upon" with incorruptibility and life. In perfect concord and agreement with these views and conclusions is the flood of testimony found in the writings of Dr. Thomas and brother Roberts, which so charmingly imingle with the Oracles of God in upholding and preserving the Truth in its Purity and Simplicity. For example, bro. Roberts speaks of

"Christ taking part of the flesh and blood nature of the children (Heb. ii. 14) that he might extirpate in it that which was destroying them" (Christadelphian, 1873, p. 449).

"God manifesting himself in the nature for the condemnation of sin in a way admitting of its deliverance" (p. 408).

"Jesus was a divine form of the nature condemned for the meeting of the condemnation (by death) in a way that would admit of its salvation " (p. 408).

"Jesus escaped from the condemnation by resurrection" (p. 398).

"God was manifested in the flesh for the condemnation and nullification of sin in the flesh that the poor flesh might be saved " (p. 405-9).

Brother Roberts taught that the condemned nature would be "delivered" and saved (not annihilated) by dying and rising again, putting on immortality, causing the "iniquity to pass from" it by the extirpation or eradication of the diabolos therein; the nature "cleansed", "purified", "justified" and "perfected" by the atoning blood of Christ; he Christ being the first-fruits of the process (Zech. iii. 4; 1 Cor. xv. 51, 57; Heb. ix. 23).

Commenting upon Lev. xvii. 11, Dr. Thomas says that Christ "in redeeming flesh and blood nature from death had to give the same sort of life for the life to be redeemed", even the precious blood of Jesus, for "the life is in the blood" (Eureka, Vol. I., p. 278). The precious blood of Jesus was required to make an atonement for the nature of which he was a partaker—the blood of an Holy One whom the Father could raise from the dead after the atonement had been made by the shedding of his blood.

"The body of Jesus and the bodies of the approved saints, in resurrection, require to be justified, rectified, purged or perfected" (see Eureka, Vol. III., p. 705).

Upon what hypothesis could this cleansing or purification of the nature be accomplished, if not upon the basis of an atonement for the nature or "living soul"?

The theory of the resolution under discussion pre-supposes the evaporation and disappearance of the nature; whereas, the Bible portrayal of flesh nature upon earth is in three states or conditions:—

1st: —"Very good", under no condemnation whatever and needing no atonement for uncleanness.

2nd: —The serpent or diabolos state, involving condemnation and death; an atonement for uncleanness being then necessary.

3rd. —"The abolition of death which pre-supposes the extinction of sin in the flesh and the nature transformed (not evaporated but changed) into bloodless embodiments of the Spirit of Life in flesh and bones" (see Elpis Israel, pp. 147-8, and Christendom Astray, p. 73).

In harmony with this are the words of the Apostle Paul who wrote, saying: —

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21).

"He that raised up Christ from the dead shall also quicken (not destroy) your mortal bodies by His Spirit" (Rom. viii. 11).

"Not that we would be unclothed but clothed upon, that mortality might be swallowed up of life " (2 Cor. v. 4).

"This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 53).

"Receive the things in body" (2 Cor. v. 10).

With a clear understanding of Paul's words the Doctor wrote, saying: —

"The present nature of Christ was added to his mortal body" or nature (Eureka, Vol. L, p. 367).

"In all the divine arrangements. . the natural is the basis of the spiritual" (Eureka, Vol. III., p. 691).

The resolution in question finds its support not in the Bible, nor in the writings of Dr. Thomas or brother Roberts; but in the false teachings of the book Out of Darkness, where on page 27, we read: "The physical nature either of Christ or his brethren is not the object of salvation".

To all such teaching we are opposed, because upon that hypothesis, the physical seed of David—Christ—"the fruit of his loins according to the flesh " would never occupy his throne (Acts ii. 30).

NOTES BY THE WAY.

Vancouver, B.C., Canada. —Here we have a bustling, busy city of over 250,000 inhabitants with the little flock, few in number as usual. Vancouver has one of the finest natural harbours in the world, which makes it the chief Pacific Port of the Dominion of Canada: the Great Outlet for the Prairie Provinces, and the Terminal Point for many British, Australian and Asiatic Steamship Lines.

The Truth in Vancouver has encountered many difficulties. We visited this city for the first time in December, 1921, and in April, 1922, the following "Intelligence" from the Vancouver Ecclesia appeared in the Christadelphian: —

"This ecclesia still holds the Birmingham Amended Statement as their Basis, and we wish it to be known that we are not in accord with bro. A. D. Strickler (Buffalo, N.Y.) nor the teaching in his pamphlet *Out of Darkness*, and therefore we refuse fellowship to any who would fellowship or are in sympathy with him".

This intelligence was in complete accord with bro. C. C. Walker's convictions relative to bro. A. D. Strickler at that time, as expressed in the *Christadelphian* for 1921, p. 313, where bro. Walker wrote as follows: —

"Many of these pamphlets (*The Slain Lamb*, *The Blood of Christ* and *Catechesis*) are now challenged as in the pamphlet *Out of Darkness into Light*, which while admitting that Christ is 'the Saved One' (p. 30) nevertheless objects strongly (p. 55) to the idea that the life of Jesus was 'a forfeited life', and on p. 73, presents it as 'proved' that God's method of Salvation by the shedding of blood to make atonement did not apply to Christ, a statement which is a direct contradiction of Heb. xiii. 20. Again on p. 56, the writer sets out to show that Christ could not be his own ransom sacrifice through death, which was exactly what the Word of God declared he should be and was (*Zech. ix.; Heb xiii.*)".

Brother Walker continues, saying: —

"We are not surprised that these things produce remonstrance and trouble as visible in our *Intelligence* columns".

In the same editorial bro. Walker wrote as follows: —

"It is perfectly true, thank God, that the 'eternal redemption' (Heb. ix. 12), is for us, contingent on its being first of all for the High Priest himself, Christ the firstfruits; but Paul is here dealing with Christ the High Priest (ver. 11), and he obtained 'eternal redemption' for himself that it might be for us. To say that it was 'for us' and not for himself is to contradict the Word of God and to take a step at least toward that doctrine of Anti-Christ that denies that Christ has come in the flesh. This is a form of error that has persisted from the days of the apostles until now".

Continuing in the defence of the Truth and against bro. Strickler's errors, by exhibiting the Sacrifice of Christ in the light of the Scriptures, bro. Walker said: —

"These things have been faithfully upheld as principles of the Truth from the beginning and contradictory teaching has not been tolerated and **SHOULD NOT BE NOW**".

No more eloquent condemnation of bro. Strickler's errors could be conceived than these forceful words of bro. Walker—"Standard Pamphlets challenged"; "The Word of God contradicted"; "a step towards Antichrist"; "errors persisted in that have not been tolerated and should not be now". This pronouncement against error was helpful, and as a result the believers in Vancouver and elsewhere felt doubly assured that bro. Walker was with them in their refusal to tolerate such errors in the ecclesias.

But what a surprise awaited them when bro. Edwin Hill visited Birmingham. A painful change occurred just then, in the attitude of bro. Walker towards error, and in the *Christadelphian* for July, 1923, p. 327, the man who "contradicted the Word of God", the man who openly "challenged standard *Christadelphian* pamphlets" and had taken "a step towards Antichrist", was solemnly adjudged by bro. Walker to be "fundamentally sound". The fickle inconstancy of bro Walker's mind, on such an important doctrinal matter as the Sacrifice of Christ, was in this case so extreme, that it challenged the credulity of believers everywhere—they found it difficult to believe that such a change was possible. But a little later in 1924, in the same Magazine it was further declared that bro. Strickler "should not

be withdrawn from", and in January, 1925, p. 26, bro. Walker growing still more dogmatic, challenged those who accused him of tolerating errors which he formerly condemned, to prove that bro. Strickler had taken "a step towards Antichrist" which fact he (bro. Walker himself) had solemnly affirmed to be so in 1921.

This change in Christadelphian policy and belief on the part of bro. Walker unknit the tranquil strength of the ecclesia in Vancouver, as it did also in other parts of the Christadelphian world. Some of the more unstable who implicitly followed bro. Walker as their "leader", were ready to repudiate their former resolutions against the toleration of bro. Strickler's errors, lest by such a Scriptural resolution, they would be forced out of fellowship with their "leader", who, unfortunately for them, was now advocating the toleration of the errors which he formerly had condemned.

There were others, however, we are thankful to be able to say, who did not count the sacrifices that beset the path of duty, in which, as Scripturally enjoined, they were determined to patiently (though possibly painfully) walk, whithersoever it might lead. Therefore, as a result of bro. Walker's inconstancy of the Truth, what was formerly a prosperous and enterprising ecclesia is now divided into three parties ("I am of Paul"; I am of —; I am of —) two of which, however, we hope to see eventually unite, when "offences" and "envyings" are Scripturally forgotten, and all needless strife and personal bickerings laid to one side, in a spirit of love and forgiveness. The company who are in fellowship with us, now meet in Ash Hall, Fraser Street, and 20th Avenue, East, and appear to be both faithful and energetic, and in fervent and intelligent possession of the Truth. Bro. J. B. Allen is Recorder of this ecclesia.

PURITY AT THE "INTAKE".

In concluding we must briefly allude to an incident which occurred on a former visit to Vancouver, and the great lesson it may speak. In the company of brethren Wood, Allen and Gamble we were given an Auto ride up the Capilans Canyon in the mountains, to the "Intake" of a part of the city's water supply, where a "blood test" was required of every person who entered the building. The "blood test" was necessary to preserve the health of the City's population.

The Ecclesia is God's Building, fitly framed together in Christ; rooted and built up in him and established in the faith as we have been taught. We enter this building by baptism into Christ's death, washed from our sins in his blood, and thereby those once afar off are made nigh by the blood of Christ. Such are born of water, baptism being the necessary "washing of the water by the Word" of the Kingdom and the Name. Having been taught we are given to drink from the Spirit's well of living water, which will in the end "spring up into everlasting life", we should therefore be careful and diligent in our efforts to keep those waters pure. As the Ecclesia is also styled "the pillar and ground of the Truth", great care should be exercised at the "Intake". Examining brethren should be very careful lest the ecclesial waters be corrupted there. The things which they have heard and have been taught concerning first principles, should be committed faithfully to the candidates, so that they in turn may be able to teach others also.

It is not sufficient that candidates for immersion into the Saving Name should understand merely the things concerning the Kingdom: those of the Name are equally important and essential. Candidates cannot believe with an understanding heart, the things concerning the Saving Name into which they are to be immersed unless these things have been clearly and simply defined. This is surely well done and in a very simple manner in such pamphlets as *The Blood of Christ* and *The Slain Lamb*. The little book *Christ our Passover*, by bro. F. G. Jannaway, although more advanced, is also invaluable. Some of these, therefore, should be placed in the hands of the candidate for instruction, before immersion, so that all the so-called technicalities, the metaphysical and ontological subtleties and ambiguities on this vital subject, which, as is well known pertain only to the apostasy and such books as *Out of Darkness*, may be thoroughly divorced from their minds, and the simple Gospel Truth alone, illuminate their understanding. The blood test is highly necessary for the spiritual health of the

ecclesial communities, for "the life is in the blood" which makes the "atonement for the soul", and the doctrine of the cross is easily and altogether too frequently perverted. B.J.D.

Realities and Illusions.

A Sunday Morning Exhortation by Bro. R. Roberts.

We much need this weekly reminder of Christ. Increasing experience will show every thoughtful mind the entire wisdom of the appointment by which Christ has made it a matter of duty to break bread each first day of the week in remembrance of him. Without it, we should drift into forgetfulness and death. The appointment was founded upon a knowledge of what man is and how he is affected by his surroundings. In this it differs from human institutions. Human appointments are liable to be founded on false theories, and therefore, to work mischief instead of benefit. It is a false theory that we have "light within"; it is a false theory that we have intrinsic memory of divine things; it is a false theory that knowledge once introduced into the mind is a permanent fixture there; and any line of action based upon these assumptions is certain to lead away from the path of life. Most men are more or less influenced by a false theory of this sort, and the effect is seen in the neglect of Bible reading, the neglect of meetings, the neglect of "the ordinances" as delivered by Paul at the command of Christ: and the effect of this neglect is spiritual death.

The Bible representation of human nature is found experimentally to be true—that man is dark left to his native resources; that there is no good in him by nature; that light comes from without; that there is no light but Christ; that this light, by the gospel, heard, understood, believed and obeyed, shines into the inner man, and constitutes the recipients children of light; yet that the reception of this light does not save him unless it remains with him; that there is danger of its not remaining; that man is weak; that he is liable to "let slip" the "things which he has heard"; that he is in danger of being hardened through the deceitfulness of sin, and departing from the living God; drawing back into perdition, after having run well for a while. Nothing is more plainly revealed than that it is he that endureth to the end that is to be saved; that it is they who hold fast the beginning of the confidence and rejoicing of the hope, steadfast unto the end, that are to be made partakers of Christ; that the man not keeping in memory the gospel; not remaining grounded and settled, but being moved away from the hope of the gospel, will fail in entering into the kingdom of God.

These testimonies (for all these things are testified: Matt, xxiv. 13; Heb. iii. 6, 14; 1 Cor. xv. 21; Collos. i. 23; Heb. ii. 3; iii. 13) point to a danger to which it is very easy to become oblivious. The human mind easily gives in to present facts, or rather the impression they make, and these impressions are generally in the contrary direction to wisdom and well-being. Youth would eat unwholesome things and walk in hurtful ways, because they are pleasant for the time being, and do not, in their first impressions, show him the mischief. Knowledge, parentally enforced where there is wisdom, steps in and says "Don't". The child either has loving confidence in the restriction, and submits willingly to the disagreeable denial to find out afterwards the sweetness of wisdom; or dislikes the "don't", and yields only to compulsion, but afterwards to discover the same lesson. Youth grown up, i.e., men and women, old and young, shows the same tendency to be led by the appearance of things, but lacks, in the absence of the Kingdom of God, the guidance which is the privilege of some children. In most things, they judge by proximate sensations, and, consequently, go astray. It is pleasant to be free from restraint, and, therefore, they go "every one to his own way", to find at last that the pleasant ways of the natural man incline to darkness and death. It is irksome to watch daily at the gates of wisdom, wailing at the posts of her door: therefore, wisdom is made to lie on the library or shelf, or under the table, or behind the door, or in the yard outside—anywhere—to wait the convenience of the man who prefers to find engagement in attending to the wants and pleasures, business and concerns of the present animal existence; which being interpreted, means that the Bible, which is to us the voice of Eternal Wisdom, is by some attended to in an only occasional and indifferent way instead of being read and studied daily; and this because other things are sweeter to the taste or esteemed more important to be attended to. The result is that a man, at last, when he has lost the zest of human

enjoyments—nay, when perhaps the possession of them is gone for ever, finds himself barren of that most precious of all treasures, to find which is to find life, the favour of the Lord and riches for evermore; but to find which required, in the divine arrangements, that it be sought after with all the industry and energy implied in the figure of digging as for hid treasure. It is pleasant to have the smile and countenance of neighbours; it is pleasant to have plenty in hand; it is pleasant to have the friendship and honour of the world; and, therefore, men are liable to be insensibly governed by these things in the ordering of their lives, and to yield but a cold response to the demands of wisdom—demands which, in many cases, are inconsistent with these pleasures, and mortifying to the natural man in general. The result of listening to these seductions will certainly be shame and death. This is revealed and though men in prosperity may disregard the still small voice of wisdom, they will be compelled to listen at another time, when their surroundings will be those of desolation and consternation. Profane talkers speak of the Nemesis that follows in the wake of human action. There is no Nemesis like the Word of God, spoken now in quietness and love. It will yet rend the foundations of wickedness with destructive earthquake. It will subvert all the kingdoms of the world with a violence before which fleets and armies will be as nothing, and which will cause even the children of pride to lament with a pitiful wail when they see their houses in ruins before the hurricane of Divine vengeance.

Not that which is pleasant to be done but that which is wise to be done, will be the motto of every true member of the house of Christ. And that which is wise to be done is that which God has commanded; because obedience to His commandments only, will bring honour and life at the last. And what He has commanded is that which is written in the Scriptures of truth. Our anxiety, therefore, is to know, and remember, and hold fast and honour, and constantly meditate upon and do the things that are written therein. There is no other path of wisdom but this. In any other track, vanity is the vexatious accompaniment and death the end of the journey.

The world passeth away and the fashion thereof. This is a fact which everyone will admit; but how many allow to the fact its practical effect in their lives? Most men are under the power of illusion contrary to their perceptions on this subject. They know that human existence is a transient affair; they know that Christ has already appeared in the earth, and laid the foundation of the only concern of lasting consequence among men; and that in the purpose of God, Christ will, in due course, appear again and judge every man's work in the light of what He has required of them by the hands of His apostles. They know all this, and yet their feelings are contrary to their knowledge. They feel as if human life were not transient, but as if they had always been and as if they would always exist. They feel as if Christ was merely a matter of history and dispute, and his future coming an ideal theme for poesy. Consequently they are liable to be swayed by that which seems the only reality; the maxims of men and the exigencies of the present evil world. This is a dangerous spiritual glamour, to be thrown off with the utmost determination. It is the power of the devil upon us—not the mythical devil of orthodox phrase, but the dangerous devil of actual experience, the devil that lurks in every man's bosom—the devil of natural stupidity, which is pouring endless lies into the ear—the devil of ignorance and carnal affinity which bind in strong delusion the masses of mankind, and who can only be kept at bay in the children of light by unceasing vigilance in the warfare to which they have been called.

What literally is the mode of warfare to be adopted in the contest with this dangerous foe? Paul indicates it in saying to the Ephesian elders, "We commend you to God and to the word of his grace, which is able to build you up and give you an inheritance among all them who are sanctified" (Acts xx. 32). Also Jesus in his prayer, "Sanctify them through thy truth" (John xvii. 17). What is the essence of the idea here but this, that the false impression of the senses is to be combatted by the implantation of knowledge which is beyond the reach of the senses? Christ is not within reach of the senses because he is absent from the earth. If we trusted to our senses, we should believe that he was nothing—past, present, or to come. God's communications with Israel and His deeds on their behalf are beyond reach of the senses, because we live not in the day of their occurrence, but in the interregnum of the divine work on earth. If we listened to our senses, we should never know that such communications had occurred, and consequently should be influenced by the supposition that there

never had been and never could be any work of God on the earth beyond what we see in the natural ordinances of creation. Our senses would tell us lies on these and many other particulars; and thus our natural selves are to ourselves the devil, whose impositions and temptations are to be continually resisted by the weapon of knowledge provided in the Word. This applied to the mind creates, and constantly applied, maintains the right impression with regard to all these things; and this impression, sedulously cultivated and obeyed, gives us the victory; for what is the victory that overcometh the world? Even our faith (1 John v. 4) and what is faith? "The confidence of things hoped for, the conviction of things not seen" (Heb. xi. 1). And how cometh this faith? "Faith cometh by hearing, and hearing, by the Word of God" (Rom. x. 17), and the Word of God was spoken by the Spirit (2 Pet. i. 20, 21).

Here is what you may call the philosophy of spiritual strength. It is here where the vital importance of the Bible and all the institutions connected with it is to be seen, and the importance also of avoiding all things, however "lawful" in themselves, which being calculated to foster the false impressions of life or to interfere with the nurture of the true, are most inexpedient and dangerous. A man giving himself to the pursuit of a scientific hobby or a political enterprise engaging the enthusiasm of ungodly crowds, or to the cultivation of friendships on the basis of the present evil world, burdens himself with heavy weights which are almost certain to sink him into perdition in an elegant style. One thing is needful; with others we can dispense. We must have the knowledge of God in the power thereof sufficient to transform the natural man into the likeness of the divine moral image. We must be spiritually-minded, for any other state means death. We must walk as friends of God; and as such we cannot have friendship with the world which is revealed as His enemy, and friendship with whom He counts enmity to Himself. We must be filled with wisdom—the wisdom which is from above—the wisdom that comes from and relates to God; for the absence of it ensures our repudiation by Him in the day when he makes up His jewels. And to secure this wisdom, we must apply ourselves continually to its acquisition; for the acquisition thereof is difficult and a work of time. Like the precious things of nature, God has made wisdom a hidden thing, requiring search, and which the hand of the diligent only at last obtains. There is, therefore, no time for the occupations of folly. True saints recognise the necessity for working out their own salvation. To them Peter's exhortation is no meaningless one, that they be diligent to make their calling and election sure. They recognize the immense dangers to which they are exposed. They resist, as the most diabolical of devilish delusions, either the theory of light within, on the one hand, or the Calvinistic fatalistic no-will-of-your-own doctrine on the other—doctrines which both alike seduce from the path of earnest heedfulness to the means of our salvation, which God has provided for us in His Word.

And by constant meditation on all they see around them, they aim to realize to themselves the evanescent character of the present life, and so to be helped in the diligent pursuit of that which is truly real and important. History and general knowledge are here a help. They assist the understanding to cope with and put to flight the delusion of the senses. They enable us to see and to feel, in spite of the constant, importunate, and plausible appeals of the natural man, alias the devil, to the contrary, that our present existence is in itself no more real than the vapour to which James compares it; and thus numbering our days, we are taught to apply our hearts to wisdom. Looking back, we see busy generations struggling up life's rugged hill, all with the same hopeful eagerness, all with the same ardent anxieties, all with the same idea of the importance of the affairs in hand; and as we see them gain the top and descend the other side, we notice the same toning down, the same disappointment, the same vanity and vexation of spirit, and the same quiet grave at the bottom. As we contemplate the scene, we say with Isaiah, "Surely the people is grass"; and with another prophet, "Lord we are no better than our fathers"; and with another, "Wherefore hast Thou made all men in vain? What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" (Psa. lxxxix. 47, 48); and with a fourth we pray, "Return, O Lord. How long? . . . Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let Thy word appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it". We hear the same answer as we read, "Thy dead men shall live: awake and sing, ye that dwell in dust" (Isa. xxvi. 18, 19). "I will ransom them from the power of the grave. I will redeem them from death. O

death I will be thy plagues; O grave, I will be thy destruction" (Hos. xiii. 14) "O Jacob, I will restore health unto thee, and will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying this is Zion whom no man seeketh after" (Jer. xxx. 17). "In this mountain, the Lord of Hosts will make unto all people a feast of fat things, of fat things full of marrow, of wines on the lees well refined. And He will destroy the face of the covering that is cast over all people, and the veil that is spread over all nations. And He will swallow up death in victory. And the Lord God shall wipe away tears from off all faces, and the rebuke of His people shall He take away from all the earth, for the mouth of the Lord hath spoken it. And it shall be said in that day: Lo this is our God; we have waited for Him. We will be glad and rejoice in His salvation". "The tabernacle of God shall be with men, and He shall be their God, and they shall be His people. And God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away" (Rev. xxi. 3, 4).

Sixth Visit to the Holy Land.

BY F. G. JANNAWAY.

(Continued from page 407).

TEL AVIV AND JAFFA.

The meal-times at the Moskovitch have furnished the opportunity for partaking of something more than food for the natural man. In many ways there have been intellectual feasts in the way of interchange of thought with prominent Zionists. By invitation I called and had an interview with Mr. Semmi Tolkowsky, at his residence in Tel Aviv. He is the author of *Achievements and Prospects in Palestine*, and other works. He is a well-known engineer of wide experience, and has devoted much labour and time in the agricultural colony, Reboth. The conversation was mainly on the Arab Question, which seemed to weigh rather heavily with him.

After a good night's rest, and an equally good breakfast, early one morning, we were quite fit for the long-looked-for revisit to Petach Tikvah, and the adjoining colonies. After packing, what in England is my week-end lecturing bag, with as much as I could possibly squeeze in, I strolled forth to where the Tel-Aviv-Jaffa diligence, or buggy, started from, and having found same and taken a seat therein, soon found myself at the old—very old—seaport of Joppa.

Joppa (Jaffa) is not a very desirable place to stay long in; although it is the seaport for Jerusalem, and second only to the capital city of Palestine. It has a population of nearly, if not quite, 60,000, made up, approximately, of 30,000 Mahommedans, 20,000 Jews, and 10,000 "others". Over 1,700 vessels of various nationalities annually use the port, totalling a tonnage of a million and a quarter. The thoroughfares, in the main, are exceedingly narrow, and exceedingly dirty: on account of the sand, and dust, and dirt, the slightest fall of rain makes the town obnoxious. The chief thoroughfare, or business street, adjoins the Quay or Landing Stage. Harbour it does not possess. All the large vessels, on account of the dangerous reefs in the roadstead, are obliged to anchor some distance out at sea, and be loaded or unloaded by means of rowing boats. Passengers by sea, also have to adopt the same means for landing and embarking. The only residential part of Jaffa, is the new suburb of Tel Aviv, a short distance to the north, as already described. By the way, I omitted to state that the words Tel Aviv signify "Hill of Spring", a very fitting description of this comparative new Jewish district. I have termed Jaffa "the seaport of Jerusalem", but that term is not now so appropriate as it was in former days. The Egypt Palestine Railway renders unnecessary any call at Jaffa, as the Railway Junction at Ludd where the traveller has to change for Jerusalem is many miles from the Sea coast. The Tourist and business relations with Jaffa have decreased to such an extent since the overland route from Egypt has been opened, that Messrs. Thomas Cook & Sons, the world renowned Tourist firm, no longer finds it remunerative to have an Office in Jaffa, which fact is ominous.

I have seen many ancient pictures of Joppa from the Sea, and cannot help thinking that the scene is very much the same as it was in the days of Jonah and Peter: the scene of course as viewed from the ship—not the identical buildings such as the alleged "House of Simon the Tanner", or that of Tabitha, which we first visited in 1901, but never since have been tempted to again enter. Upon each of the subsequent five visits our time has been put to more profitable use.

Having concluded our look round the town, the next thing was to find out how best we could get to Petach Tikvah: for train service there was not, and so far as I could learn there was no regular road service such as we find in even out-of-the way places in our own country. Of course, I could have asked my Tel Aviv friends, but for reasons already stated in a previous letter, I wanted to be quite independent and free, and not run the risk of giving offence to any too-obliging a friend by having to say plainly, "I prefer to go alone, and be alone, and therefore would prefer you not to accompany me". Thus I found myself, with bag and umbrella, in a dirty thoroughfare in Jaffa, wondering what to do to get to Petach Tikvah, when it suddenly dawned on me that I had in my wallet a document, in Hebrew, which might help me—it was a circular letter of introduction and recommendation. The document had been given me by the Zionist Authorities in London—wholly written in Hebrew characters—let me reproduce a page thereof: —

TO PETACH TIKVAH.

Seeing an apparently well-to-do and intelligent looking Jew, and more British-looking than most of the others here, I approached him with, "Can you speak English"? On receiving a reply in the affirmative, I further asked, "Can you read Hebrew?" The answer being "Yes", I at once produced, and handed him, the precious document. Having carefully read it he at once became a friend in need and a friend indeed, although at first he expressed the fear that he could not help me get to Petach Tikvah that day, as the only diligence (conveyance) he knew of had taken its departure some time before, except the one he was going by himself, and in which he had booked the only available seat (he was a resident at Petach Tikvah). He thought, however, there might be some market wagon or cart returning, and said that if I waited at the spot where we were conversing he would go and see what he could do to help me—and would come back to me with all information. I had not long to wait before he re-appeared with the question, "Would I mind sitting on a milk-churn?" He had discovered a couple of aged Petach-Tikvahites who were about to return home with empty milk churns, etc., and they were willing to take me back with them, in view of my credentials. Most gladly did I accept their offer, but had scarcely done so before the said old couple appeared on the scene with the disappointing announcement that they had forgotten they had to take back some goods and chattels, which made it impossible to do as they had hastily promised; their horse could not manage the load (I believe it was a mule). All this conversation took place in Hebrew, and was translated to me by our mutual friend. Following this disconcerting news, my newly formed acquaintance suddenly rose to the occasion, and proved himself truly a friend indeed in need. "You come along with me", he exclaimed, "I will arrange for you to have the seat I have booked in the diligence, and I will make other arrangements to follow on later". Off we marched. An exciting conversation ensued between my friend and the diligence driver (in Hebrew, of course), with the result that I found myself jammed in a rickety conveyance with thirteen others, whereas eight would have been a comfortable complement. Three men occupied the driver's seat! He was in the middle, with one on either side, each holding on to the other. The driver, who could not speak English, was instructed to hand me over to a boy, who would be waiting at the corner of the Colony, and told to take me to a certain hospice with the high-sounding name of "Hotel Gisson", and there I was to remain there until my benefactor arrived, which he promised would be before bed-time.

Off we went; and what a journey! The scene, too, was good enough for a Moving Picture Show (not that I have any recent experience of Cinemas, for it is long since that I came to the conclusion that the "Picture Palaces" are no places for brethren of Christ, or their little ones, being, in the main, schools of vice. Those who contend otherwise should be kept off the Ecclesial platform, as well as off the lists of Sunday School Teachers. I have a vivid recollection of driving brother and sister

Roberts through the streets of London forty-five years ago. We passed a Variety Theatre in Oxford Street, outside of which was a queue of people about to enter a door over which was written "To the Pit". "Yes", exclaimed our dear sister, "That is the only place which those houses will lead them to"! How true).

To return to our pilgrimage to Petach Tikvah. Fourteen people (and luggage) formed a load more than our three horses could manage on an incline or over a ploughed field—and we encountered both—so now and again some of us had to alight, and help the poor horses by turning the wheels round, or pushing up behind. Not a word of the conversation between my fellow passengers could I understand. It was animated enough, and very interesting on account of the gesticulations, but all Hebrew. By and bye, however, as I was ploughing my way over a field side by side with a gaunt and very unattractive individual, he looked curiously at me, and enquired, in English, "Are you English?" At once I replied, "Yes; are you"? "No", he replied, "I am Welsh"! Conversation ensued: he wanted to know what had brought me to that part of the world, especially among the Jewish Colonies. When he heard that I was a Christadelphian to whom the "unwalled villages" meant so much, he drily informed me, that, many years ago a friend in North Wales had lent him a book on the subject. Of course, I thought he was referring to Christendom Astray. "No", he said, "it was a book by a man named Jannaway" (What a small place the world is!) His neighbours turned out to be brethren Chinnery and Forrest, near Rhyl, by one of whom he had been lent Palestine and the Powers, or Palestine and the Jews.

At last we reached Petach Tikvah and we met the boy, already referred to, at the entrance of a somewhat dilapidated, timeworn avenue: he escorted me some distance, and then, pointing to a barn-looking erection, exclaimed "Hotel Gisson"!

Oh, what a surprise. It required a lot of imagination to see in this tenement, barn, shanty, farmhouse, or whatever else you might call it, a HOTEL. A parallel would be to label as "The Christadelphian Synagogue", the old bathing hut, on the beach of Port Said, where sister Jannaway and self, read our chapters one Sunday morning.

More about my experiences at Hotel Gisson in my next letter, God willing.

(To be continued).

Watchman, What of the Night?

IV. BRITAIN AND THE EASTERN QUESTION.

Doubtless most of us noticed a recent announcement in the newspapers that a number of prominent financiers, Lord Rothschild, Sir Alfred Mond, and others, had identified themselves and their fortunes with the Rutenberg scheme for the electrification of Palestine.

As financiers, these men see the opportunity of a good investment—as Christadelphians we see a further stage in the rapid development of Palestine. When the Rutenberg concession was first announced, there was considerable opposition in Parliament, and Mr. Churchill was called upon to defend the Government's arrangements with Mr. Rutenberg. In the course of his reply he said, "In view of the ever-growing significance to the British Empire of the Suez Canal, I do not think that one million sterling would be too much for Great Britain to pay to control the guardianship of this historic land, and keep the word she has given before all nations of the world" (London Daily Telegraph, 5/7/22). Four years after this speech it has become evident that the speculation in Palestine is proving a success.

It will be observed that Mr. Churchill referred to the significance of the Suez Canal, and anyone who studies the map will realize that it is the main artery of the British Empire and its most vital and vulnerable spot. It is the passage-way from West to East; the route to the British Empire in

India and Australia. To hold the Canal it is essential to hold the territory on both sides; or, at least, to see that it is held by a friendly or impotent power. Thus with the possession of the Suez Canal came further Eastern problems, viz., the affairs of Egypt and Palestine. With the purchase of the Canal Shares, the fulfilment of the prophecies of Isa. xliii. 1-6, began to take definite shape, for Egypt, one of the territories adjacent to the Suez Canal, had been promised as wages to the nation which should deliver Palestine. Events have proved that Britain was the power who should accomplish this work, and therefore it was necessary, as Dr. Thomas wrote, that God should "bring her rulers to see the desirableness of Egypt, Ethiopia and Seba, which they will be induced, by the force of circumstances probably, to take possession of" (Elpis Israel, 1917, p. 445).

Dr. Thomas' forecast, based on Isa. xliii. has been wonderfully fulfilled, for Britain entered Egypt in 1882 in very peculiar circumstances (see Christadelphian 1882-3). The wages having been paid, it became Britain's turn to do her share of the transaction. How was it to be done? To maintain the integrity of the Turkish Empire was the traditional policy of the British Foreign Office, and there seemed no prospect of a war between the two powers which would result in the emancipation of Palestine. But for reasons which the world can only guess at, Turkey deserted her traditional friends in 1914 and for the sake of safeguarding the Suez Canal, Britain was compelled to undertake a campaign in Palestine with the object of driving out the Turks who had now become her enemies. This, as we know was accomplished in 1917. Not merely was Britain's power in the East consolidated, but unknown to her, Isa. xliii. was being fulfilled. Britain has for centuries been attracted to the East, not with a view to delivering God's people, but "they will be attracted by the riches to be acquired through their connection with the commerce of the east" (Elpis Israel, p. 446). A ship from Britain to India need stop at British stations only—it is truly an All-Red route (Gibraltar, Malta, Cyprus, Palestine, Suez, Egypt, Soudan, Aden, Muscat and the islands of the Indian Ocean).

So we see that Britain's action in Palestine is not for philanthropic reasons, out of kindheartedness for the Jews, but the Mandate she has received is a business asset of no inconsiderable value. Palestine Weekly, 10/9/26, writes, "The lesson is that the British Government intends to establish an important centre in Palestine, because its interests demand it, and not because it has committed itself to the policy of assisting to the best of its endeavours to establish in Palestine a 'Jewish National Home.' It has become increasingly clear that the purely British interests occupy the forefront of its Palestinian policy".

Surely the Palestine Weekly could not expect a Gentile nation to have any other motive in the forefront of its policy! Indeed, that Palestine should be a sound business asset is essential if its prosperity by and bye is to be sufficient to excite the cupidity of the King of the North. The question asked by the Merchants of Tarshish is, "Art thou come to take a spoil? Hast thou gathered thy company to take a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil"? (Ezek. xxxviii. 13). Thus, the more wealth and energy we see expended in Palestine, the nearer the time approaches when Ezek. xxxviii. shall be fulfilled, and so, the apparently minor detail of the association of certain wealthy Jews with the Rutenberg Concession is really one of those signs of the times which should make the believer lift up his head and rejoice.

Clapham

W. JEACOCK, Jun.

Conversations concerning the Truth.

THE MYSTERY OF THE FAITH (1 Tim. iii. 9).

Eusebia. —The words of our subject occur in 1 Tim. iii. 9, and I suppose our object is to find out why the Faith is called a mystery.

Zelia. —Yes, and also to note that true believers are required to hold this mystery in a pure conscience.

Phylis. —Well! I take it "the mystery of the faith" is the Gospel; isn't that right?

Themia. —But why should it be called a mystery? A mystery is something secret, or hidden, which requires searching out.

Zelia. —You have helped us very well Themia, your definition of mystery applies so well to the Gospel, something which requires searching out. The Apostle Paul said, "If our gospel be hid it is hid to them that are lost" (2 Cor. iv. 3).

Eusebia. —And so it is, the great majority of mankind never find the gospel—and why? Because they do not search for it. The Gospel is not something which cannot be missed, but as Themia says, it must be searched out. In the Proverbs we read "yea, if thou seek her as silver, and search for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God" (ii. 4); also "It is the glory of God to conceal a thing; but the honour of kings is to search out a matter" (xxv. 2).

Alethia. —The Apostle Paul wrote to the Ephesians about this mystery, didn't he? In chapter iii., he says that God made known to him by revelation that "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit (ver. 5), and in verse 7 he says "Whereof I was made a minister according to the gift of the grace of God, to preach to the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ". Would not this be the mystery of the Faith?

Eusebia. —I should say so, all the purpose of God from the beginning is centred in Christ. We who are living in the latter days see the whole purpose of God, as it has been unfolded little by little down the ages, until Christ came and then the Gentiles were drawn in.

Alethia. —The Apostle in his first letter to the Corinthians, chapter ii., verse 7, says, "But we speak the wisdom of God in a mystery, even the hidden wisdom—which none of the princes of this world knew—but God hath revealed them unto us by His Spirit". "Now we have received not the Spirit of the world, but the Spirit which is of God". So then the plan of salvation is a mystery to the world, but it is revealed to those who determine to search it out, isn't it?

Eusebia. —There are various phases of this mystery. Then was the secret of how the Gentiles should be made fellow-heirs (Eph. iii. 3-6), also (Col. i. 26). There was the blindness to come upon Israel (Rom. xi. 25), the position of Christ as head of the Church (Eph. v. 32), and also the secret of the resurrection as Paul declares: "Behold, I show you a mystery" (1 Cor. xv. 51).

Irene. —Yes! in Ephesians i. 9, the Gospel is called "The mystery of his will", and in Col. iv. 3, "The mystery of Christ."

Alethia. —And putting them altogether Jesus says: "It is given to you to know the MYSTERIES of the kingdom of heaven" (Matt. xiii. 11).

Zelia. —When God told Abraham that in his seed all the families of the earth would be blessed, that was the gospel of course. Would Abraham understand, do you think?

Irene. —In John viii. 56, Jesus told the Jews that Abraham rejoiced to see His day, so he would understand.

Themia. —In the closing verses of his Epistle to the Romans, the Apostle Paul writes: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made

known to all nations for the obedience of faith" (Rom. xvi. 25, 26). That is very clear, don't you think so?

Carrie. —Yes, that's the mystery of Faith, the unfolding of God's gracious offer of mercy.

Eusebia. — We are greatly privileged in these latter days; we can read the words of the prophets and carefully consider the divine foreshadowings, and then turn to the writings of the Apostles which thrill us as they unfold the great Truths hidden in the earlier writings. There is a time approaching when the "mystery of God shall be finished" (Rev. x. 7), and doesn't that agree beautifully with all that we have found out in our conversation? In those days all people will know, as we read (Heb. viii. 11): "And they shall not teach every man his neighbour and every man his brother saying, Know ye the Lord; for all shall know me, from the least to the greatest". When all people know God's goodness and His purpose, of course there can be mystery no longer.

Zelia. —Now what about the pure conscience?

Alethia. —Doesn't it mean an undefiled conscience? isn't that what is meant by a "single eye"? We must hold the faith with sincerity, with a pure motive, desiring from the heart to gain the approval of God, and help others to do the same.

Eusebia. —That is so, the meaning of the word "conscience" is seeing together; and if we see together with God, or in accordance with David's desire—see Light in God's Light—we shall gain the approval of our heavenly Father, because He will then see in us a reflection of His beloved Son, who could say: "I do always those things which please my Father".

Irene. —The last verse of 1 Tim. iii., is not very easy to understand is it?

Eusebia. —Well, it seems to me to be a summary of the plan of salvation or in other words, of the "Mystery of Godliness". Jesus as God manifest in the flesh, justified in the Spirit and received into glory. The appearing of Christ to do only that which was right, to exhibit the power and love of God, to be made a spirit body, to be seen of angels, to be preached to the Gentiles surely is the revelation of the Mystery, which will be finished when "the Marriage of the Lamb is come".

Notes on the Daily Readings for November.

The second book of Chronicles gives us the record of the Kings of Israel and Judah. To the discerning it is also a record of the power and deception of sin. Among the Kings of Israel we look in vain for one who was faithful. Of the Kings of Judah just one or two appear over a stretch of four hundred years

We read the prayer of Solomon (chap. i. 10). How delightfully encouraging it seems: "Give me now wisdom and knowledge that I may go out and come in before this people". And God said "Because this was in thine heart . . . wisdom and knowledge is granted unto thee" (ver 12) Again in chapter vi, when Solomon has finished building the Temple we read: "Solomon kneeled upon his knees before all the congregation of Israel, and spread forth his hands toward heaven and said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and sheweth mercy unto thy servants that walk before thee with all their hearts" (verses 13, 14). In answer to the appeal of Solomon, Yahweh appeared to him not in person of course, "For no man hath seen God at any time". The work of the Almighty is done by His Holy Angels: "Are they not all ministering spirits, sent forth to minister"? (Heb. i. 4). And God said to Solomon: "If thou wilt walk before me as David thy father walked, and do all that I have commanded thee, and shalt observe my statutes and my judgments; then I will establish the throne of thy kingdom . . . but, if ye turn away and forsake my statutes and my commandments . . . this house which I have sanctified for my name, will I cast out of my sight, and I will make it to be a proverb and a byword among all nations" (chap. vii. 17-21)

Since A.D. 70, all nations have been able to testify to the absolute fulfilment of those words.

The reign of Solomon as depicted in chapter ix. appears before us as a clear foreshadowing of the reign of the Lord Jesus. "The King passed all the kings of the earth in riches and wisdom, and all the kings of the earth sought the presence of the King to hear his wisdom" (verses, 22-23). "And the King reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt" (ver. 26). And the Queen of the South who came to Jerusalem doubting the wonderful reports she had heard of the King, exclaimed, "It was a true report which I heard in mine own land of thine acts, and of thy wisdom: Howbeit, I believed not their words, until I came, and mine eyes had seen it: and behold, the one half of the greatness of thy wisdom was not told me" (verses 5, 6). So in truth the Lord Jesus will reign over all, and all people will seek the presence of the King.

In chapter xiii 18, we read: "And the children of Judah prevailed, because they relied upon the Lord God of their fathers". When Jeroboam made war against Abijah, the grandson of Solomon, the King of Judah cried to his adversary, "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? . . . And now ye think to withstand the kingdom of the Lord in the hand of the sons of David . . . but as for us, the Lord is our God, and we have not forsaken him" (verses 5, 8-10). So that although the men of Judah were surrounded by the army of Israel, Judah prevailed, and the Lord proved Himself "a refuge for the oppressed, a refuge in time of trouble". Even Zerah the Ethiopian with a million men was unable to overcome Asa, the son of Abijah, when in sincerity the King of Judah cried unto the Lord, saying, "O Lord we rest on thee, and in thy name we go against this multitude" (chap. xiv. 11).

Just as tribulation leads the children of God to humbly seek the protection of their Heavenly Father, so prosperity incites to self-reliance, and a desire for a wider sphere of influence and friendship. The Kingdom of the ten tribes had departed from the strict observance of God's law, and therefore although they were not aliens from God as the Gentiles were, it was necessary that those who would retain God's favour, should refuse association with them. When Jehoshaphat became rich "he joined affinity with Ahab" (chap xviii. 1). Jehu, the son of Hanani, therefore went to meet him, and said: "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord" (chap. xix. 2). From friendship we get intermarriage, and from intermarriage disaster to the whole community (xxi. verses 6, 7-10). This bad example having been introduced was soon, repeated, for Jehoshaphat's son, Ahaziah, married the daughter of Omri, which association brought him to destruction (chap. xxii. 2, 7). It is interesting to note how great an influence mothers have upon their children. If a list can be made of all the Kings of Judah with the identity of the mother of each, consider how many of the evil kings had mothers who were strangers, or who were from the apostate family of Israel.

There is a very useful lesson for us in chapter xxv. Another King of Judah (Amaziah) had fallen into the error of associating himself with the people of the ten tribes, and hired a hundred thousand mighty men of valour, for a hundred talents of silver, for the purpose of helping him to fight the Edomites. "But there came a man of God to him saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel . . . but if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy, for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this" (verses 6-9). What an important consideration money is in men's affairs. A hundred talents! How could he lose so much? And what of ourselves! There is the command facing us perhaps, that we must suffer ourselves to be defrauded. Oh, but! I shall lose £100 unless I compel this man to pay. "Oh, thou of little faith". "The Lord is able to give thee much more than this". God may prove us, to know what is in our hearts.

So we turn the chapters over, noting the irreverence of Uzziah, who died a leper, because he presumed to enter the holy place of the Temple. How appropriate after the long separation of the king because of his failure to appreciate the holiness of God, that we should read from Isaiah's record (chap.

vi. 1-3): "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple, above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory".

Then follows the righteous reign of Jotham, the wickedness of Ahab, the reformation under Hezekiah, the wicked reign of Manasseh, Josiah's good reign, and finally, the breaking up of the kingdom by the Babylonian invasions. For seventy years the people of Israel were in the land of the enemy, thus fulfilling the words of Jeremiah. Afterwards, following the Conquest of Babylon by Cyrus the King of Persia, the decree is issued granting permission to the Jews to return to their land (Ezra i.) What a happy people! Forty-two thousand three hundred and sixty, all whose heart had been stirred up to return to their God and to build the house of the Lord at Jerusalem (ver. 64).

Trouble, however, was at hand. The hand of friendship was offered by the people in the land, and we know the difficulty of refusing because we have been separated to the work of the Lord. "We seek your God, and we do sacrifice unto him" said the adversary (chap. iv. 2), and these arguments are difficult to meet, for such persons are so impatient with the suggestion that God must be sought, and served in the way which God Himself requires. Zerubbabel and Jeshua, and the fathers of Israel replied to the people of the land thus: "Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the Lord God of Israel". Then, as is usual, the adversaries revealed their true characters, and "sought to weaken the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus, King of Persia" (ver. ii. 5), also the people sent accusations against Israel in the days of Ahasuerus (ver. 6). First we note the people of the land professed a desire to help in the building of Jerusalem, but when the required separateness was maintained by the returned exiles, these professed friends accused them of "building the rebellious and bad city," and also slanderously reported to Artaxerxes, that when the city was builded the Jews would "not pay toll, tribute and custom" (ver. 13). Such are the inconsistencies of wounded pride.

The enemy accomplished his purpose for a time, and "the work ceased" (ver. 24), until the word of the Lord came to Haggai, and he went and spake the Lord's message, and the spirits of the people were stirred up (Haggai i. 14), and God protected them (chap. vi. 14). It would be an anxious time for the people when the Governor of the land demanded their authority for building the Temple. The reply given by the Jews is a pattern in the way of answering in meekness and fear: "We are servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up" (chap. v. 11). "But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand .of Nebuchadnezzar, the king of Babylon, but in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God" (verses 12, 13). The good work of restoration prospered while men of zeal and sincerity laboured; Haggai and Zechariah faithfully proclaimed God's message and the people worked, so that in four years the house was finished, and the people so recently exiled in Babylon, now gather with joyful hearts to keep the dedication of the house of God. "The Lord made them joyful and turned the heart of the King of Assyria unto them to strengthen their hands in the work" (chap. vi. 14, 15, 16, 22).

Chapter vii. brings us along some sixty years, to the reign of Artaxerxes, said to be the Ahasuerus who made Esther Queen. Ezra is granted permission to leave Babylon for Jerusalem. Ezra is a priest, a descendant of Aaron, and he "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (ver. 10). Such a man, of course, at once recognized that it was the hand of the Lord, which had moved the King to grant help to the Jews. Arriving at the river Ahava, Ezra proclaimed a fast that they might appeal unto God that he would give them a good passage to Jerusalem. Ezra had talked to the king concerning the greatness of Yahweh, and of God's kind protection towards those who sought Him, therefore he tells us he was ashamed to ask for soldiers and horsemen to help them across the perilous country (chap. viii. 21, 22).

Chapter ix. brings us back to sorrow. Since the days of Zerubabel, Jeshua, Haggai and Zechariah, the flesh had again asserted itself. It was the old failure to maintain that separateness required by God. Ezra tells us, "The princes came to me saying, The people of Israel, and the priests, and the Levites have not separated themselves from the people of the lands . . . they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands; yea, the hand of the princes and rulers hath been chief in this trespass, and when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished, and at the evening sacrifice I fell upon my knees and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee" (verses 1-6). It seems incredible that in view of such examples, the marriage of God's children to the alien, could in any way be condoned in these days, but the flesh will assert itself.

In chapter x., we find that it was resolved to make a covenant with God to put away all the alien wives, and those who would not assemble for this purpose should be separated from the congregation. Then in the book of divine inspiration, there follows for all subsequent generations of God's people to consider and to be warned thereby, a list of the names of the priests and others, who had transgressed in this matter.

Eleven years elapse and Nehemiah is in the palace at Shushan, when he received a visit from his brother Hanani, who had come with certain others from Jerusalem and Nehemiah asked them of the state of things in Judea. What news! The remnant are in great affliction and reproach, the wall of Jerusalem is broken down and the gates are burned with fire (chap. i.) When the king having noticed the distress of Nehemiah, enquired the reason, and asked what he desired, Nehemiah tells us he prayed to God before giving an answer (chap. ii. 4). This is an important lesson for us.

God's people are again the subject of scorn as they set to work to build and restore Jerusalem, according to the command of the great King of Persia. When scoffing failed to discourage these people, then the adversary had recourse to conspiracy. Nevertheless, says Nehemiah "we made our prayer unto our God" (chap. iv. 8). From conspiracy evil descended to massacre, and when such methods failed, Sanballat tried feigned friendship, but Nehemiah faithfully replied "I am doing a great work so that I cannot come" (vi. 3). Four times Sanballat and his friends endeavoured to persuade God's servants to meet but without success, and then they tried the trick of the open letter, the falsehoods contained in which were met with the contempt they deserved (chap. vi. 5-9). Oh, but the treachery! Nobles of Judah corresponding with the enemy of Nehemiah, the daughter of one of them even married to Tobiah, and many in Judah were sworn unto him, and they reported his good deeds and reported the doings of Nehemiah to Tobiah (verses 18, 19).

In chapter viii., we learn of the reading of the Law by Ezra, and in chapters ix. and x., the covenant and the names of those who sealed it. Chapter xii. speaks of the further declension of the people during the absence of Nehemiah. The meat offerings, frankincense, and tithes of corn and wine had been removed to provide in the courts of the Temple a place for Tobiah, Nehemiah's enemy, and the grandson of the High Priest had married the daughter of Sanballat, but these people were soon sent their way when Nehemiah returned. This good man could with confidence pray, "Remember me O my God, for good". But what of the others?

ESTHER.

The Book of Esther gives us a peep at the Jews who did not respond to the call of Cyrus. They are brought to realize their relationship to God in a most dramatic way, and the feast of Purim is one of the many evidences of the truth of the Bible.

HOSEA.

The prophet Hosea commenced his work just about the time that Shallum rose in revolt against Zachariah the King of Israel. Now Zachariah was the fourth successor of Jehu on the throne of the ten tribes. Jehu had slain the reigning monarchs of both Israel and Judah. He had slain these wicked kings but not with a desire to serve God with humility of mind, and now the blood of Jezreel (where the kings were slain by Jehu), was avenged in the slaying of Jehu's son of the fourth generation (chap. i. 4). Now this avenging was a type of a still greater one, when the oppression of Israel will be avenged in the valley of Jezreel, and then God will respond to the call of the heavens, and the heavens respond to the call of the earth (and give the needful showers), and the earth will bring forth the corn and the wine, and they, all will respond joyfully to the great avenging of Jezreel (chap. ii. Verses 21-23). For Israel will say "come and let us return unto the Lord, for he hath torn, and he will heal us", and in that third day of a thousand years God will raise them up and they shall live in his sight (chap. vi.), as God's son, Jesus, was raised on the third literal day. "Who is wise, and he shall understand these things" (chap. xiv. 9). God will respond to repentant Israel and He will heal their backsliding and He will love them freely for His anger will be turned away from them (ver. 4).

JOEL.

The prophet Joel proclaims the dreadful invasion of the land of promise. He appears to be speaking of invasion which should foreshadow further invasions until the desolation is completed in the fourth. Then the Lord will appear for the deliverance of the land and the great avenging spoken of by the prophet Hosea. Three of these desolating invasions have passed, namely, those of Assyria, Babylon and Rome, and the fourth is about to be carried out by the great Gog of the North quarters. At the time of each of these invasions God's spirit was poured out in warning, and at the period of the third one, the words of chapter ii. 28 were quoted by the Apostle Peter. But after the fourth how wonderful will be the outpouring upon "God's servants and handmaids". The day is coming when "whosoever shall call upon the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said (ver. 32).

But first the invasion; the day of alarm; the coming of the enemy, even God's army for awakening the indolent Jews; to humble the priests to bring them before God in prayer, saying "Spare thy people, O Lord" (chap. ii. 17). Human resistance cannot stay the onrush of the Gogian forces. On they come "they shall not break their ranks, neither shall one thrust another; they shall walk everyone in his path; and when they fall upon the sword they shall not be wounded" (verses 7, 8), or as the LXX. translate the passage: "They shall go on weighed down with their arms, and they shall fall upon their weapons yet they shall in no wise be destroyed"; or again the last sentence appears in the Emphasized Bible as: "Though in among the weapons they fall, they shall not stop". The idea conveyed is that however great the destruction by the defenders of the land—on they come! But the Lord will be jealous for His land, and coming with His saints like a cloud of birds for its deliverance. He will drive the Northern Army from Jerusalem, southward and eastward, on to Bozrah and destroy it. Thus the front of the Northern Army will be to the east, and its rear to the west (ver. 20), and Judah and Jerusalem will abide from generation to generation (chap. iii. 20).

The prophecies of Amos, and Obadiah foretelling the punishment of Israel and her neighbouring countries, but giving assurance of the final deliverance of God's chosen race, must wait for more detailed notice.

THE ACTS OF THE APOSTLES.

The disciples have at last been brought to fully understand the death and resurrection of the Lord Jesus, and they are baptized by the Holy Spirit as Jesus had promised (chap. i. 3-5, also ii. 2). Peter is now ready for his work, Jesus had prayed for him in the hour of peril, and his faith did not fail. Now that he is converted he is ready to preach Christ, and to testify to his resurrection, even though it should cost him his life. Peter is also ready for the work of strengthening his brethren. When therefore the multitude came together, Peter stood up and told them concerning Jesus whom they had taken "and by wicked hands have crucified . . . whom God hath raised up, having loosed the pains of death"

(chap. ii. 22-24), and "they that gladly received his word were baptized . . . and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (verses. 41, 42). It is necessary to be reminded in these times, of the necessity of continuing in the apostles' fellowship as well as doctrine. Also to be able properly to discern between fellowship and breaking of Bread. It would seem at times that brethren consider it quite lawful to mix and be in fellowship with those from whom they claim to have separated, so long as they do not break bread with them.

When the people all collected to see the man who had been healed of his lameness, it was Peter again who declared to them: "The God of our fathers hath glorified His Son Jesus whom ye delivered up, and denied . . . But ye denied the Holy One and the Just, and desired a murderer" (chap. iii. 13, 14). There is no fear in the heart of Peter now. God had given all sufficient assurance in that Christ had been raised from the dead.

In Chapter iv., Peter again is proclaiming the name of his master, this time before the Elders and the Scribes—the people who had been the instigators of the death of his Lord. Peter said: "Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man . . . Be it known you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole" (chap. iv. 9, 10). No wonder we read, that when they saw the boldness of Peter and John, they marveled (verse. 13).

Chapter vii contains the noble declaration of Stephen, for which he lost his life, the meeting of Paul and Stephen will be one of the thrilling experiences of the coming day. Do not let us too readily despair of those who, at first bitterly oppose the Truth. The appearance of the Lord Jesus to Saul the persecutor, of which we read in chapter ix., helps us somewhat to realize the majestic glory associated with immortality. Paul told Agrippa that it was mid-day, yet the light shining all about him from the glory of Jesus, was above the brightness of the noon-day sun.

The pleadings of Cornelius (chap. x.) though they could not be presented to God by the High Priest, as the prayers of the Household are, were heard by God, as everything is heard by God, and because of his sincerity, means were set in operation to lead him into the right way and so become one of the sons of God, for has not God said that the way shall be shown to those who seek for it? This occurrence does not contradict the Divine teaching that God hears the prayers of His people through Christ, and that Christ prays not for the world "but for those whom thou hast given me out of the world".

How true to human experience is the scene which chapter xiv. Presents to us. When the people of Lystra, in Iconium saw the cripple leap up and walk at the command of the Apostle Paul, they thought Paul and Barnabas must be gods, so they brought garlands and prepared to offer sacrifices to the apostles, but when a cry was raised that they were evil men, the people readily turned and prepared to stone them. Why will not people reflect before action? In chapter xv. we have recorded the visit of the men from Judaea who taught the brethren that it was necessary to be circumcised. It was thought wise therefore that certain of the brethren should visit Jerusalem, and consider the matter in company with the Apostles and Elders there. Now the Apostle Paul tells us that one thing would be attained by agreeing to circumcision, the odium associated with the preaching of Christ would be over, but that such a consideration must not be allowed to influence them (Gal. v. ii; vi. 12).

The Apostle and Elders wrote to the brethren that they should abstain from the pollutions of idols, and from fornication, and from things strangled and from blood. They were to abstain from the pollutions of idols, not because of any evil power of the idol, but to avoid the appearance of being associated with pagan worship, as Paul explains in 1 Cor. x., and it was necessary to abstain from blood and from things strangled, where no principle was involved to avoid the appearance of repudiating Moses; because, as the Apostles explained, in every city there were synagogues where Moses was being preached and his words read.

Other matters must wait until the book is under our notice again.

W. J. ELSTON.

Bro. C. C. Walker and the "Clean Flesh" Advocates.

From the Shield for August, 1926, we quote from a letter therein from bro. C. P. Wauchope, as follows:—

"The Adelaide Ecclesia concurs with bro. C. C. Walker's definite and encouraging statement made last year to the writer: 'Personally, I do not believe that bro. Bell does hold error'."

It should also be noted that in the same number the Adelaide Ecclesia reports visit from bro. and sis. H. Palmer, and bro. J. Cridland, of Bristol, who expressed themselves as "quite satisfied with all they have seen and heard in the Adelaide Ecclesia."

Dare any of You.

History repeats itself. How true this is as regards false teachers concerning their justification of their false teaching. Realizing non-support in the Bible they always fall back upon what brethren of repute may have said or believed, and twist Scripture teaching to that level, in order to support their views. For instance, brethren who teach there is no sin in marrying out of the Lord quote as evidence what Dr. Thomas wrote in 1869; those who want to justify taking legal oaths, quote an answer by bro. Roberts forty years ago; those who commend munition making quote Dr. Thomas of sixty years ago; those who want to make room for Special Constables quote what bro. Roberts did thirty years ago; those who want to compromise with those who deny that light brings resurrectional responsibility quote what bro. Roberts did forty years ago—and NOW those who want to provide for going to law against an alleged erring brother or sister in order to get a legal divorce and so be free under alien law to take another wife or husband seek to justify their contention by using the name of bro. Roberts as their defence. It is a sign of conscious weakness. As a matter of fact, bro. Roberts never taught anything of the kind. If he did it would have no influence on those relying solely upon the Word for guidance. Never, at any time did bro. Roberts teach that a brother of Christ could go to law against a brother or sister before the unjust for any redress whatever. On this matter we would recommend our readers who have not yet seen the little pamphlet by "Beulah", entitled "Dare any of You", to obtain such. It can be had free by sending a stamped and directed envelope to:—"Beulah", c/o Crosskey Brothers, 171 High Street, Lewisham, S.E. 13. To those who wonder why those responsible for the booklet publish it anonymously, it is replied: For the same commendable reason that The Trial and England's Ruin was so published; whether by Paul, Cephas, or Apollos matters not. Receive it on its merits.

F.G.J.

The Sons of Zadok.

An esteemed correspondent in the Golden West asks the question: "Who are the Sons of Zadok?" We believe that nothing can be found in Christadelphian literature to-day, that will prove more enlightening on this subject than the words of the late Dr. Thomas as found in Eureka, Vol. II., pp. 28, 29:

"Aaron was a type of Christ in his family and official relations, though not his order. He had two sons, Eleazar and Ithamar; the former name signifying 'God is his helper'; and the latter, 'the place of Palm Trees'. In David's time, Zadok was the chief of Aaron's sons in the line of Eleazar; and Ahimelech of those of Ithamar. Zadok signifies 'the Just One'; and Ahimelech, 'the brother of the King'. The interpretation of these names collectively is, 'God is (Israel's) Helper' in 'the place of Palm Trees', by 'the Just One', the 'fellow of the King'."

"There were more chief men of the sons of Eleazar than of the sons of Ithamar. There were sixteen of the former, and eight of the latter; which together made twenty-four elders at the head of as many orders of priests, descendants of Aaron in the kingdom of David, that they might be princes of the sanctuary, and princes of the Elohim.

"Such being the priestly arrangement in David's Kingdom, the symbols representative of it in the restoration of the constitution, 'as in the days of old', are derived from its ancient polity. When the Lord Jesus shall sit upon David's throne, he will sit and rule as a priest upon the throne, and bear the glory'; and as High Priest be the head of the houses of Eleazar and Ithamar, which are represented by the numbers sixteen and eight, or twenty-four. According to this, Eleazar and Ithamar constitute his priestly household. Sixteen of the Elders in John's vision are figuratively of the house of Eleazar, and eight of the house of Ithamar; or, if named by their representatives in the time of David, sixteen are of the house of Zadok, and eight of the house of Ahimelech. Not, however, fleshly descendant of these men; for in the reconstruction of the government of Israel's Commonwealth, 'the flesh profits nothing.' All in Christ are 'made priests for the Deity', by the fact of being in him; and as he takes the place of Aaron, all in him take the place of Aaron's sons, and become, by adoption, thus the sons of Zadok. This change of persons does not alter the ordering of things. The twenty-four orders of priests will still obtain in the restored Kingdom of David; and are therefore foreshadowed in John's vision as encircling the throne. Collectively, they are Zadok, the just, and Ithamar, 'the place of palm trees'; for they are washed from their sins in the blood of the Just One; and are represented in chap. vii. 9, as 'before the throne and before the Lamb, clothed with white robes, and palms in their hands'; the emblems of salvation and victory. They are also Ahimelech in the presence of David's Son. They are many in one; all of them the children of a King; children given to Jesus for his brethren; and therefore collectively 'the brother of the King,' or Christadelphians.

These twenty-four elders, then, are the twenty-four orders of the sons of Zadok, who shall enter into the sanctuary of Yahweh Elohim and come near to His table to minister unto Him, and shall keep His charge (Ezek. xlv. 15, 16)."

Again in Vol. III., p. 699, we read: "In the New and Holy Jerusalem, 'John saw no temple therein; because Yahweh Elohim, all-powerful, and the Lamb are the temple of it'. The Eternal Spirit embodied in the saints are the temple in the highest sense; and the Most Holy Priesthood, the Seed of Zadok, who minister unto the Invisible Deity in the House of Prayer for all people."

EDITORS.

Measles.

This title does not seem a very prepossessing one. Nor will it be obvious at first how we connect it with Ecclesiastes vii. 13: "Who can make that straight which he hath made crooked?" But if the reader will just continue a little further with us we will try and interest him in a survey of God's handiwork from the point of view of Solomon in that passage.

There is to-day a greatly developed field of knowledge termed "medical science". Therein of late years great discoveries for good and for ill have been made. Public health has been deeply studied, and endeavours made to improve the standard of health generally. Sanitation and other root matters have had due attention.

Now God in making the equilibrium of Nature used check and counter-check, and many so-called evils have been found to have a double purpose. The birds of prey and the beasts of prey are all necessary to the equipoise of God's arrangements. The Lady-bird, small though it is, very considerably helps the rose-grower by its war on the Aphis family. So it is throughout the whole realm of Nature.

Human diseases are continually being battled with, but there is one outstanding fact, and that is the wonderful health and ability of the average human machine. Undoubtedly this health is a result—not of keeping away all possible means of contamination from the human frame, but because of the body's ability to resist such.

As a very common instance, you cannot "catch cold" unless you are below par. The thoroughly healthy man seldom, if ever, gets that affliction. Measles is a common childish complaint (often fatal) in this country. A common saying is that "everybody has to have them once," and very few folk ever get a second attack. But at the Conference this year of the Royal Institute of Public Health, one doctor said that it would be a very dangerous thing indeed to stamp out measles. This illustrates one of the problems of the study of public health, and a perplexing one.

While every attempt is good that aims at promoting health and combatting disease, yet the fact remains that the presence of the infecting cause promotes Nature's ability to resist the disease.

A recent experience in Fiji will serve to illustrate.

The native population had not the germ that develops measles prior to 1875. In that year the infection reached the island, and the disease slaughtered many thousands. There was no latent ability to resist the evil. Hence the remark of Dr. Davies that it would be more dangerous to stamp out measles than to have it still among us.

Many of these things are permitted of God also for a wise end, besides being possibly part of the curse of Eden, and responsible for promoting the mortality that was part of the sentence there.

The majority of English people are at some time attacked by the tubercle bacillus, but most conquer it: their nature being tuned up to it. Hence if our medical scientists could entirely rid this island of the disease and its cause, and then after the lapse of a few years the bacillus was again introduced, it would be uncommonly deadly.

Much attention is therefore now given to building up the human frame to resist the invaders, but God in His wise arrangements had already pointed the Way, and His Word is right where it says: "Who can make that straight which he hath made crooked?"

The wonderfully and fearfully-made human frame is always an evidence of God's mercy, and a testimony to his wisdom.

G.H.D.

Palestine and the Jews.

During 1925 the area of Jewish holdings of land in Palestine was increased from 900,000 to 1,100,000 dunams, of which the great bulk is in rural areas One hundred and eighty-five thousand dunams, of which 140,000 dunams are in the Plain of Esdraelon and the Vale of Jezreel, are held by the Jewish National Fund, the principal land purchasing agency of the Zionist Organisation, as the inalienable property of the Jewish people. —New Judea

* * *

JEWISH PHYSICIANS CONFER IN JERUSALEM. —A special conference has been called by the Jewish Medical Association of Palestine, beginning May 16th, in Jerusalem. Most of the papers dealt with prevalent diseases in the country, special emphasis being laid on causes and treatment of typhoid and dysentery. On Monday, May 17th, at the Hadassah Nurses' Training School, a public reception was held at which a medical film was shown. —New Judea.

* * *

THE RECLAMATION OF THE PLAIN OF ESDRAELON. —The outstanding achievement in the sphere of agriculture in Palestine in recent years is undoubtedly the reclamation of the Plain of Esdraelon from a state of barren desolation, and its subsequent cultivation to a high agricultural standard. Not many years ago the whole of the huge valley lay waste and deserted. The waters flowing into it from the surrounding hills, and also the Kishon river overflowing the western part of the valley, converted a large area of the plain into swamps, the lair of wild animals, and the breeding ground of the malarial parasite. Through Jewish enterprise the whole valley was reclaimed from desolation and converted into one of the most prosperous portions of the country. The Keren Kayemeth and kindred colonizing institutions purchased tracts in the plain to a total area of about a quarter of a million dunams (more than 55,000 acres), at a cost of about a million pounds. About twenty agricultural settlements have been established with a total population of about 3,000 souls. In the whole of the valley a high rural civilization was developed which has already altered the whole face of the district. This pioneering achievement was obviously not effected without immense effort, great sacrifice, and an incessant battling with the forces of nature, with adverse climatic conditions, and with many technical and financial obstacles and hindrances. Nor is it possible to conceive how the young men and women pioneers were enabled eventually to overcome their difficulties unless they were actuated by a fervent national and social ideal and by a firm conviction of the paramount necessity to settle their nation on the earth of the Motherland and to make of their people worthy soil-cultivators. —New Judea.

From our Post Bag.

THE TWO MINUTES' SILENCE.

17 Churchill Street,
Leicester,
26th Oct. 1926.

DEAR BROTHER DENNEY,

Now that the 11th November is nigh at hand, I should like your mind upon the observance or non-observance of the two minutes' silence.

The papers and the churches are advocating a more solemn observance of the 11th November, and the more stringent the observance the more difficult does it become for a brother of Christ to decide how to deport himself. I was particularly struck when reading the portions allotted in our daily readings yesterday, with the account of Nebuchadnezzar and Daniel. It seemed in so many instances a parallel with our own case. Let me illustrate it thus: "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the maroons, whistles or other kinds of signals, ye stand still, and bow the head and worship the idols that the state church hath set up". I am afraid that we, at first, through the novelty of the two minutes silence, have joined the crowd, and unthinkingly have unbared our heads at the given signal. But is it right? When we consider the object of the gathering, the silence and the baring of the heads, we are compelled to say that it is wrong. Those Christadelphians who thus bare their heads would vehemently deny that they were worshipping the "glorious dead" but their conformity with the "decree", nevertheless places them on the same plane as the idol worshippers around them. "Dare to be a Daniel", seems to have lost its meaning these days, and a mis-application of Romans xiii. 1, is gladly sought for.

A true Christadelphian will avoid being in a public place during the two minutes' silence. If unavoidable, the keeping of his head covered will be enough to show that he is not worshipping the "glorious dead" even though he remains still during the two minutes in conformity with the king's command.

I shall be glad if you could answer this through the pages of the Berean. —Faithfully your brother, E. C. CLEMENTS.

[Bro. Clements' mind is ours. We have never placed ourselves in a position where even in appearance we were liable to bow before the god of this world. We have arranged to be in our own office and at work. This is not however possible for all, and bro. Clements seems to strike the correct note. —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.

ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64 Dale Street (near Chester Square). Sunday: Breaking of Bread 11 a.m.; School 3 p.m., Lecture 6.30 p.m. God willing we purpose holding a fraternal gathering on Saturday, December 11, 1926, and extend to all brethren and sisters in fellowship a hearty invitation to be with us. Tea will be served in the small Co-operative Hall, Portland Street, at 4.30 p.m. The after meeting will be held in our hall as above at 6 p.m. Visitors should enquire for Chester Square and then ask for the Co-operative Hall, which is quite near. There are to be three addresses at the after meeting, of which the following are particulars. Theme: "The Truth, its Warfare, Comforts, and Reward". Speakers: bro. Ask, of Macclesfield; bro. Geatley, of Oldham; and bro. Browne, of Ashton-under-Lyne. Since our last report we have been assisted in the proclamation of the Truth by brethren Geatley, Butterfield and Cockcroft, of the Oldham Ecclesia, and bro. Ask, of Macclesfield. We have had as visitors: bro. and sis. Pearce, of the John Bright St. Ecclesia, and sis. Winifred Pearce. —J. H. MELLOR, Rec. Bro.

BOURNEMOUTH. —438 Wimborne Road. Breaking of Bread, Sunday, 11 a.m. Thursday, Bible Class, 8 p.m. at 39 Frederica Road, Winton. Since our last report we have been greatly cheered by the company and help of many visiting brethren and sisters. There is now a Service of trams on Sunday mornings making it easier for visitors to get to our meeting. Our thanks are due to brethren Martin Evans, Wharton, Cottrell, L. Evans, and Young (Clapham), and Saxby (Wellington), for their ministrations. On Thursday, September 16th, we were able to hold a Fraternal Gathering when fifteen brethren and sisters were present to tea. At the after meeting the subject was: "The Sermon on the Mount". It's application to present day disciples. Our considerations were led by brethren Wharton and F. G. Ford (Clapham), and a profitable time was spent. The following visitors have been with us, their presence and help being appreciated: brethren Martin Evans, John Evans, A. Cottrell, T. Wilson, L. Evans, C. Wharton, F. G. Ford, L. Collett and J. Young (Clapham); Saxby (Wellington); Pearce (Erdington). Sisters Ruth Christopher Evans, sen., Mona Evans, Grace Snelling, Wharton, F. G. Ford, Marjorie Ford, Young, two sisters Clements, Burls, Potier, D. Crumplin (Clapham); Saxby

(Wellington); Osmund (Birmingham); Pearce and Winnie Pearce (Erdington); two sisters Furneaux (Margate); two sisters Bacon (Ilford). Will intending visitors kindly take note of the addresses and times as stated above for Sunday and Thursday meetings. 438 Wimborne Road, is on the main road tram route from Bournemouth to Moordown, a few doors past Elmes Rd. —J. WILKINSON, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148 North St. Sundays: Breaking of Bread 5 p.m., Lecture 6 p.m. We continue in the Lord's absence to show forth the Word of God through brethren from London, to whom we are grateful, and whose efforts are highly appreciated. We have enjoyed the welcome company of the following: sis. Jenkins, sis. E. Jenkins, sis. W. J. White, sis. Mary White, sis. Hartshorne (Clapham); sis. Quelch (Worthing), whom we expect now to see frequently. We shall be glad to welcome any in fellowship on a visit, especially during the winter months. —S. G. BARRETT, Rec. Bro.

COVENTRY. —We regret to report that owing to the unscriptural attitude of the ecclesia on the question of going to law, four of us are standing aside as we cannot agree to reservations on Christ's commandments. For the present we meet at 52 Broadway for breaking of bread. —OLIVER CLEE.

GLASGOW. —Shettleston Meeting Place, 320 West Muir St. Breaking of Bread every first day of the week at 11 a.m. or 3 p.m. by arrangement. On October the 3rd and 10th our small assembly was cheered and brightened by the company of sis. F. Reed, of Clapham, Avondale Hall, London, whom we were pleased to welcome to the table of the Lord. —G. E. LAISTER, Rec. Bro.

LEAMINGTON. —Priory Hall, Priory Terrace. Sunday: Breaking of Bread 10.45 a.m., Lecture 6.30 p.m. It is with pleasure that we report the addition of two to our numbers, Mr. Frank Manning, and Mrs. Gertrude Manning, who put on the sin-covering name of Jesus Christ, on Oct. 7th, 1926. For this encouragement we thank "God, with the prayer that they with us may be accounted worthy when the Master comes. It is the day of small things, but when we realize that it was our lectures demonstrating the Truth as it is in Jesus that first attracted our new brother and sister, and that the same lectures were one of the greatest helps in their learning the Truth and bringing them from the superstitions of the Church of England to the joys of the Truth, we rejoice in the knowledge of the fact, that our Heavenly Father is still working in and through us, taking out a people for His name. Let not small audiences and seeming lack of returns deter us in our endeavours to preach the Word. God knows those who are His. —H. W. CORBETT, Rec. Bro.

LEICESTER. —17 Churchill Street Will brethren and sisters please note our change of address. Visitors in fellowship with us are always welcome, but if any are desirous of meeting with us on a Sunday, will they please write so that arrangements can be made accordingly. —E. C. CLEMENTS.

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 are glad to welcome sister M. Karley, from Portsmouth, and brother A. W. Ramus, from Clapton, who are now meeting with us. Brother and sister E. C. Clements have removed to Leicester, and sister C. M. A. Swain has returned to her home at Ipswich; and, although we are sorry to be deprived of their help and company, we are glad to think that the Ecclesias at Leicester and Ipswich will benefit. Brother F. C. Berg and sister G. A. Beauchamp were united in marriage on 29th September, and have our best wishes in their new relationship. We regret we have had the painful duty of withdrawing from brother Leonard Crosskey, on account of his marriage out of the Truth. It is hoped, however, that all who can do so will continue their efforts to arouse our brother to a realisation of his serious position and the imminence of our Lord's return. We are pleased to have had the company of the following visitors: sis. Smith (Nottingham); bro. and sis. A. Jeacock and bro. F. Jeacock (late of Worthing); bro. and sis. Whiting and bro. and sis. H. Crosskey (Redhill); sis. Furneaux (Margate); bro. Cuer (Bexley Heath). —P. L. HONE, Asst. Rec. Bro.

LONDON WEST (Gunnersbury). —Ivy Hall, Wellesley Road Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays 8 p.m. Since our last report we have lost by removal to Clapham Common bro. and sis. T. P. Trapp. We also regret to report our withdrawal from bro. and sis. Mineard sen., and sis. Mineard, jun., owing to departure from the faith. Visitors have been sisters Hodgkinson and M. Trapp (Clapham Common); bro. and sis. Wood, bro. Purser, bro. A. Purser (Clapham); bro. W. H. Trapp (Ilford) and sis. J. Trapp. We are pleased to record a few strangers to our lectures. —G. BRETT.

MARGATE. —Foresters (Lower) Hall, Union Row. Sundays: Lecture, 3 p.m., Breaking of Bread 4.15 p.m. It is with thanksgiving to our heavenly Father that we report the obedience in baptism of Mr. A. E. Newman on October 3rd, who had been attending the Lectures for a few months. We rejoice with him in the glorious prospect the Truth holds out, and pray that we with him may be strengthened to run the race faithfully and obtain at last the Crown of Life. We thank very heartily, and appreciate the labours, of those brethren who have so willingly ministered to us in Lecturing to those who attend our small meeting, feeling sure they will be encouraged by this fruit of their labours. We have also been greatly cheered by the company of visiting brethren and sisters during the Holiday season. —A. FURNEAUX, 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. —It gives us great joy to report that the following, bro. and sis. Brown, bro. and sis. A. Brown, and bro. H. Brown, five of the nine brethren and sisters who left us three years ago (see Christadelphian, Nov. 1923, intelligence Motherwell), and formed the Wishaw Ecclesia in fellowship with Birmingham Temperance Hall, have withdrawn their fellowship from said Ecclesia an account of false doctrines being harboured there, and have resumed their fellowship with us. The false doctrines they state as follows:

- (1). That man was made a mortal creature before he transgressed the law of God.
- (2). That children are born free from condemnation.
- (3). That Christ was born in the same nature that Adam was in before he transgressed.
- (4). That Christ did not offer for himself in offering for us.

They repudiate such false doctrines, and those who believe such to be the true teaching of the Word of God. They whole-heartedly endorse the stand which the Motherwell Ecclesia in conjunction with Clapham and other Ecclesias in our fellowship have taken in our stand for the Truth. After their frank avowal of the position we joyfully welcomed them back to our fellowship on Sunday, 10th October. —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 Sunday October 17th, we had the company of our bro. F. G. Jannaway, of London, who faithfully delivered the Word of Exhortation in the morning, and Lectured in the evening, to a good company of which a number of the alien were present. We had a most enjoyable and uplifting time, for which we thank God and take courage. We are pleased to state that we had the company of bro. P. Richards, of John Bright Street Ecclesia, Birmingham; also sis. Eunice Noville, of Whitchurch, nr. Cardiff, who is at present in isolation. Also after a satisfactory interview with sis. Fox, formerly of the Birmingham Temperance Hall Fellowship, in absence of objection, the said sister broke bread with us on Sunday, October 17th, and so became a member of this Ecclesia to whom we extend a hearty welcome. —D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools, Tuesday, Eureka Class, 7 45 p.m. Wednesday, 7 45 p.m. At the Annual Meeting of this ecclesia, the following resolutions were unanimously adopted. Will other ecclesias please note. That the law of Christ forbids his brethren going to law against another for any purpose whatsoever. That fellowship cannot be extended to those who teach the contrary. Our great regret is, that brethren should endeavour to make void the divine precepts which forbid our going to law. Whence this new teaching is leading, may be seen from a manifesto signed by nine brethren,

which is being issued to the Household of which the following is an extract: "We learn from the history of the patriarchal times that it was well understood to be contrary to the will of God that one man should have the wife of another. From the same history we learn that it was not contrary to the will of God for a man to have more than one wife". —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 Wednesday, Bible Class 7.30, at 140 Werneth Hall Road. The following resolution was passed unanimously by our ecclesia on September 26th: "That suing at law for any cause is not permissible to a servant of Christ, and that this ecclesia can only fellowship those of a like mind". Our Lectures continue to be well attended, and we have been assisted by brethren J. Winstanley (Pemberton), and W. Rothwell (Liverpool). We have also had the company of sis. W. J. Elston (Nottingham). —A. GEATLEY, Rec. Bro.

TIERS CROSS (Haverfordwest, Pem.) —Sundays: Breaking of Bread 2.30 p.m. We feel that our intelligence in the September Berean, re the visit to us in July of our brother and sister J. M. Evans and their sons and daughter, was very meagre considering all that their visit meant to us, and the joy their presence gave us, and the pleasure we had of seeing one of our own sons examined and immersed into the All-Saving Name, during their visit. It was all, indeed, a time of rejoicing such as we have seldom experienced in this lone corner of the Vineyard, and we do feel that we cannot adequately thank our brother Evans for all the trouble he took in the matter, and for his soul-stirring word of exhortation at the Memorial Feast. We would also like to tender a few words of appreciation to our brother A Charman, to whose labour of love by correspondence, the success of our son's examination was greatly due. Tiers Cross spiritually, is a dark and dreary place, and we of ourselves can do little to enlighten the stranger, but we do our best, and leave the rest in the hands of Him who doeth all things well. Should any brethren or sisters be near this place at any time, and can manage to pay us a visit, we should indeed be grateful. —HENRY THOMAS, Rec. Bro.

CANADA.

WINNIPEG. —Royal Templar Building, 360 Young Street. Sundays: School 9.50 a.m., Breaking of Bread 11 a.m., Lecture 7 p.m. Wednesdays, Bible Class, 8.15 p.m. In June 1923 this Ecclesia passed unanimously a resolution declaring ourselves as opposed to certain false teachings being set forth by bro. A. D. Strickler, of Buffalo, N.Y., in his book *Out of Darkness into Light*. We further added that we will not fellowship with bro. Strickler or his supporters or those who knowingly fellowship those who do (see *Christadelphian* Sept., 1923, *Winnipeg Intelligence*). At our Annual Business Meeting (January 1926), the following proposition was made: "In view of the fact that bro. C. C. Walker has declared in the *Christadelphian*, 1923 p. 327, that bro. Strickler is 'fundamentally sound' and also in view of the attitude assumed by the Birmingham Temperance Hall Ecclesia in upholding bro. Walker in this statement, and tolerating the unscriptural teachings of bro. Strickler, which we as an Ecclesia have declared ourselves as being opposed to by resolution carried June, 1923, it was therefore proposed that we go a step forward in our onward march for purity of doctrine and purity of fellowship and withhold fellowship from the Birmingham Temperance Hall Ecclesia and all those in fellowship with them". This proposition was submitted by ballot to the ecclesia at a special meeting held February 10th, 1926, and was carried by a vote of twenty-five in favour, eighteen against, and three neutral. In order to avert a division in our little meeting, a resolution was moved and carried, reading as follows: "To those of our brethren and sisters who have not seen fit to vote in favour of the resolution that has been carried to-night, we earnestly appeal to you to seriously reconsider the matter, with a view to remaining in the Ecclesia, by submitting to the conditions as defined in the resolution and ceasing from further controversy against the position adopted by the Ecclesia". However, 'tis sad to relate, the appeal fell on deaf ears, and the following Sunday morning found our number reduced from forty-six to twenty-five. It is with much sorrow of heart that we have thus parted company with those we love, and those who have co-operated with us in the Truth's labours in this city, but realizing that a vital principle of truth was at stake, we could make no compromise without imperilling our own salvation. Let it not be said that we have put these brethren and sisters out of the meeting; nay we appealed to

them to remain and the appeal is still going forth to them both Ecclesially and privately. May God bless us in our endeavours to show them and others that it is just as important to maintain "a pure fellowship" as it is to maintain "pure doctrine".

On July 25th, 1926, a special meeting of the Ecclesia was held, at which the following resolution was carried by a 100 per cent, vote: "That we associate ourselves in fellowship with those brethren and sisters who are associated with the Berean Christadelphian magazine, and that we send our Ecclesial Intelligence to the Berean in the future". We beg to take this opportunity of assuring you of our hearty co-operation in your firm stand for purity of doctrine and purity of fellowship. We are pleased to report that bro. and sis. Jules Boux, who have been living in isolation near St. Claude, Man., are now living here, and attend our meetings regularly. On the other hand we regret having to part company with sis. Ella Tod (late of Glasgow), who has left for Windsor, Ont., where she will be associated with the Detroit Ecclesia. — WILL J. TURNER, Rec. Bro., 108 Home Street.

UNITED STATES.

AVOCA (Pa.) —Glendale Ecclesia. With deep sorrow we have to report the death of our beloved brother James L. Jones on August 12th, age 65 years, who passed away after a severe paralytic stroke. He was the son of our late sis. Lucretia Williams whose death was reported in the September number of the Berean (also father of the writer). Our brother fought a good fight of faith for over forty years, having been immersed at Aberdare, Wales, in 1884. He had been like a father to this little ecclesia, and will be sadly missed by all. Brethren and sisters from the Hawley ecclesia came to mourn with us, also many friends, and by request bro. B. J. Dowling, of Worcester, Mass, came and spoke acceptable words of edification and consolation at the home and grave-side. We sorrow not as those who have no hope, for we shall meet again in the glorious resurrection morning soon to dawn on this dark and troubled world. May God be with us, and direct our steps until our Master appears. —WM. E. JONES, Rec. Bro.

CHICAGO (Illinois). —Room 811, Capitol Building. Sunday: Breaking 10.45 a.m. We regret to report the death of our sis. Roon, who passed away on August 25th. Visitors since last communication have been bro. and sis. John Craig (Jasonville, Ind.); bro. H. W. Styles (Brandford, Ont, Canada); who spoke for us; brethren A. Styles and Ernest Styles (Detroit, Mich); sisters Elizabeth Hickman and Mabel Blake (Detroit, Mich.); sis. Wagner (Arkron, Iowa) whom we were pleased to welcome to the Table of the Lord. —A. MACDONALD, Rec. Bro.

SEATTLE (Wash.) —Sundays: Breaking of Bread, 11 a.m. Owing to the removal of bro. Bissell and family to Los Angeles the duty of Recording Brother has fallen to the lot of the writer. As a result of the various troubles that have affected this part of the world we are left with five who meet on the Berean Basis: sis. Hills, sen.; sis. J. Hills, sis. Mabel Fenn, bro. and sis. E. Quinttenton. We have been pleased with the company of sis. Porter and sis. Richmond, of Hardisty, Alberta, Canada, at the Table of the Lord, they having come to Seattle on an extended visit. On Sunday, September 19th, we had the company of sisters Annie and Nelly Smith, of London, Ont., Canada, and sis. Eva Harding, of Vancouver, B.C., Canada, making a welcome addition to our number. On Sunday, September 26th, bro. Fenn, of Vancouver, B.C., was present at the Breaking of Bread, and gave us the word of exhortation. Any communications should be sent to E. QUITTENTON, 4706 W. Dawson Street, Seattle, Wash., U.S.A.

WORCESTER (Mass.) — Foster Hall, 2 Foster Street, corner of Main Street. Sundays: Breaking of Bread 10.30 a m., School 12, Lecture 7 p.m. It is our sad duty to record the death of our sister Catherine Buchanan, on February 28th, aged 63 years. She was a faithful lover of the truth, and of a "meek and quiet spirit which is in the sight of God of great price". Bro. Dowling spoke words of comfort at the burial service, reminding us our days are as "an handbreadth", and the glories awaiting the faithful that "sleep in Jesus". On July 4th, we held our Sunday School Picnic at Hadwen Park. The day was fine, and a very enjoyable time was spent, Several visitors were present from Boston. On

October 2nd, Mr. John H. McFadden (formerly Roman Catholic) after a very satisfactory examination put on the sin covering name of Christ by baptism, and on the following Sunday morning received the right hand of fellowship as a member of our Ecclesia. Seeing that our brother has had the courage to start the race for Eternal Life, we hope and pray that he may have the energy and vigour to pursue it to a glorious end. Since our last report our visitors have been bro. Robert Wilson, of Mattapan, Mass.; sis. Ethel Davey, of Southboro'; sis. A. Jackson, bro. and sis. Geo. Strong, sis. Thompson sen., and sis. Jean Thompson, all of Dorchester, Mass. —A. MARSHALL Asst. Rec. Bro.