

# 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.

Published by GEO. H. DENNEY, 47 Birchington Rd. Crouch End,  
London, N.8., to whom all orders should be sent.

Telephone: G. H. DENNEY, Mountview 1396, or Clerkenwell 2888.

Bro. B. J. DOWLING, 76 Florence St., Worcester, Mass., U.S.A.  
Subscription ... 7/- per annum, post free

---

CONTENTS	Page
Dr. John Thomas (Christadelphian): His Life and Work ... ..	481
Editorial ... ..	485
Notes by the Way .....	492
Sixth Visit to the Holy Land .....	495
Watchman, What of the Night? .....	499
The Bible Doctrine of Fellowship .....	501
Dare Any of You? .....	504
Conversations Concerning the Truth .....	505
Notes on the Daily Readings for December .....	506
Judging (R. Roberts) .....	514
The Greatest Work of the Nineteenth Century .....	517
“Pocket-Deep” .....	520
Palestine and the Jews ... ..	521
Ecclesial News . . . . .	522

IN FELLOWSHIP. —The brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: —

ASHTON-UNDER-LYNE. —J. H. Mellor, 27 Newmarket Road, Waterloo.

ARDROSSAN. —C. Grant, “Redholme,” South Beach.

BEDFORD. —W. H. Cotton, 23 Rosamond Road.

BEWDLEY. —H. Pigott, “Shatterford,” nr. Bewdley.

BEXLEY HEATH. —G. L. Barber, 10 Bramley Place, Crayford, Kent.

BIRMINGHAM. —C. Norris, 13 Western Road, Wylde Green.

BLACKHEATH (Staffs). —C. F. Powell, 20 West Street.

BLAKENEY. —H. Matthews, Brook Cottage, New Road.

BOURNEMOUTH. —J. Wilkinson, 438 Wimborne Road.

BRIDGEND. —W. Winston, 6 Coity Road.

BRIGHTON. —S. Barratt, 50 Mafeking Road.

BRIMINGTON. —R. Wharton, Station Road.

BRISTOL. —R. Durston, 86 Crossways Road, Knowle.

COCKERMOUTH. —E. Fleming (Miss) Soulsby’s Court, Kirkgate.

COLCHESTER. —L.H.W. Wells, 39 Drury Road.

COVENTRY. —Olive Clee, 52 Broadway.

CROYDON. —A.J. Ramus, 66 Lower Rd., Kenley, Surrey.

DERBY. —G. E. Lomas, 13 Haddon Street.

DONCASTER. (Near). —A. Hamilton 8 Nelson Road Rossington.

DUDLEY. —F. Jakeman “Halford,” Stourbridge Road, Scotts Green.

EDINBURGH. —Mrs. B. Godfrey, 2 Wellington Place, Leith.

FALMOUTH. —W. Warn, Budock House.

GLASGOW. —G. E. Laister, 320 West Muir Street, Parkhead.

GREAT BRIDGE. —W. Southall 91 Hampton Road, Birchfields, Birmingham.

HARROGATE. —Mrs. W. Mosby, “Holmside,” Borough Bridge Road, Knaresborough.

HASTINGS. —Miss Wise, Fairlight Sanatorium, Ore.

HEANOR (Notts). —Arthur Bowles, Church Street.

HITCHIN. —H.S. Shorter, "Eureka," 61 Radcliffe Road.

HUDDERSFIELD. —W. Bradford, 11 Longlands Road, Slaithwaite.

HURST (near Reading). —A. H. Palser, 4 Lodge Road.

ILFORD. —W. Diggins, 211 Hampton Rd., Ilford, Essex.

IPSWICH. —S. Simpson, 116 London Rd.

LANGLEY MILL. —A. Bowles, 21 Milnhay Road.

LEAMINGTON. —H.W. Corbett, 16 Joyce Pool, Warwick.

LEICESTER. —E. C. Clements, 17 Churchill Street.

LICHFIELD. —S.M. Harrison, 102 Birmingham Rd.

LIVERPOOL. —W. Rothwell, 40 Chermerside Road, Aigburth.

LONDON (Dalston, N.).—G. H. Denney, 47 Birchington Rd., Crouch End, N.8.

LONDON (North). —C. Redmill, 30 Florence Rd., Stroud Green, N4.

LONDON (Putney). —A. Cattle, 172c New Kings Road, S.W.6.

LONDON (South). —F. Button, 1 Hillsboro Road, S.E. 22.

LONDON (West). —W.E. Eustace, 9 Clovelly Rd., Ealing, W. 5.

LUTON. —Geo. Ellis, 99 Selbourne Road.

MACCLESFIELD. —C. A. Ask, 29 Brocklehurst Avenue, Hurdsfield Estate.

MARGATE. —A Furneaux, "Lachine," Addiscombe Rd.

MOTHERWELL. —R. D. Ross, 34 Coronation Rd., New Stevenston, Scotland.

MYTHOLMROYD, YORKS —F. Shepley, 3 Calder Terrace.

NEATH. —S. L. Watkins, 29 Winifred Rd., Skewen

NEWPORT. (Mon.)—D. M. Williams, 3 Constance Street.

NEW TREDEGAR. —G. Evans, 22 Jones St., Phillipstown.

NOTTINGHAM. —W.J. Elston, 97 Woodborough Road.

NUNEATON. —W. H. Wilson, St. Elmo, Edward Street.

OLDHAM. —A. Geatley, 27 Lynton Avenue, Hollinwood.

OXFORD. — F. Mayes, Hunt Stables, Stadhampton.

PEMBERTON (near Wigan). —J. Winstanley, 29 Green Lane, Orrell.

PLYMOUTH. —J. Hodge, 1 Notte Street.

PORTSMOUTH. —A. G. Corder, 28 Upper Arundel Street, Landport.

RAINHAM. —E. Crowhurst, Fairview, Herbert Rd., Maidstone Rd.

READING. —(See HURST).

REDHILL. —W. H. Whiting, 65 Frenches Road.

RHONDDA. —G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

ROCHDALE (Lancs.)—T. Heyworth, 345 Bk. Market Street, Whitworth.

ROPLEY (Hants). —S. Marchant, Farmer.

SHREWSBURY. —J. Evans, 12 Poplar Avenue, Castlefields.

SOUTHEND-ON-SEA. —W. L. Wille, 20 Westbury Parade, Southchurch Road.

SOUTHPORT. —W. Jannaway, 73 Oak Street.

ST. ALBANS. —W. Goodwin, The Bungalow, Beresford Rd., Fleetville.

ST. AUSTELL. —A. Sleep, Moorland Cottage, Moorland Rd., St. Austell.

SWANSEA. —J. H. Morse, 33 Gerald St., Hafod.

TIER'S CROSS. —H. Thomas, Tier's Cross Haverfordwest, Pembroke.

WALSALL. —A. M. Jordan, 12 Edward St.

WELLINGTON (Salop). —H. Saxby, 39 Ercall Gardens.

## UNITED STATES.

B. J. Dowling, 76 Florence Street, Worcester, Mass, U.S.A.

## CANADA.

W. Smallwood, 194 Carlow Avenue, Toronto, Canada.

## EAST AFRICA

F. Browning, Nairobi, Kenya Colony.

## INDIA.

L. W. Griffin, Chakadahpur.

## AUSTRALIA.

P. O. Barnard, 12 Brook St., N. Sydney, N.S. Wales.

## NEW ZEALAND.

K. R. MacDonald, P.O. Box 55 Whangarei.

## TASMANIA.

J. Galna, 18 Thistle Street, East Launceston.

---

## Notes.

PHANEROSIS: A FINE RE-PRINT. —We were delighted to receive this month a newly printed copy of "Phanerosis," that fine work of bro. J. Thomas which old Christadelphians so delighted in. This new issue is by the Maranatha Press, price 2/6 only, and it is beautifully done and wonderful at the price. We counsel our readers to write at once for a copy to bro. P. E. White.

CHRISTADELPHIAN FACTS AND ANSWERS. —Bro. P. E. White has a few copies available of the two compilations by bro. F. G. Jannaway as above, which can be had from him at published price. Address: Maranatha Press, Bramleigh House, Laindon Hill, Essex.

"AGAINST."—Copies of twenty-page pamphlet, by G. H. Denney, under this title can be had at the low price of 1d. each. It is the Scriptural reply to the false doctrine re going to law against another, recently promulgated by bro. W. H. Trapp and others. It sets out clearly the relationship of marriage and divorce, etc., to the clear dictum of 1 Cor. vi. 1, and effectively points out the extremities to which those will be led who follow this new and pernicious will-o'-the-wisp.

JANUARY NUMBER. —This is issued to all 1926 subscribers, and is brought forward fifteen days. Unless, however, renewal for 1927 is received the visits of the magazine will perforce cease. We take the opportunity of thanking all those brethren and sisters who have now for many years consistently supported us and made our continuance on a paying basis possible.

VISIT TO AMERICA. —The English Editor has booked his passage by the Mimekahda for July 10th, 1927, D.V., from London to New York. Further details in February Number.

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.

-----  
Published by

GEO. H. DENNEY, at 47 Birchington Road, Crouch End, London, N.8.

Volume 14, No. 12

DECEMBER, 1926

SIXPENCE.

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

(Continued from page 437).

CHAPTER 36

Upon his coming to a knowledge of "The Truth as it is in Jesus", and being baptized into Christ for the remission of sins, the Doctor published the following: —

CONFESSION AND ABJURATION.

"When we consider the nature of flesh and blood, and the constitution of the world to which it stands related, it seems impossible that a man should struggle for twelve long years in and with the darkness and evil by which he is surrounded, and have no errors to confess and abjure. There may be some immaculates who, being wise in their own conceit, consider themselves as free from these, and who regard with pious horror the possibility of 'heresy' being an ingredient of their religion. But it is not so with the Editor of the Herald of the Future Age. He admits he has erred 'in many things'; and it affords him great and pleasant satisfaction to announce to his readers that by the profitable assistance of the Sacred Writings, he has discovered some mistakes, which, if not corrected, would prove fatal to his eternal well-being. His errors are of a positive and negative character—errors of omission, and errors of commission. While it may be a palliation to say he erred in sincerity, he considers such a plea no valid excuse or expiation. Paul committed many heinous offences ignorantly, therefore he found mercy; but he was not therefore pardoned. So, because we have erred ignorantly, and at the same time honestly contending for what we believed to be true, we have also 'obtained mercy', in the forbearance of God towards us, seeing that we are still spared to the discovery of the sandiness of our foundation, and the correction and abjuration of our errors unto life.

"When we look back upon the past thirteen years, it is with mingled astonishment and satisfaction. But though in the course of that period we have had many regrets, yet from the position we now occupy in viewing 'the landscape o'er', we cannot confess that our mingled feeling is disturbed by the bitterness of regret. Our barque has been buffeted and tossed by the

winds and waves of an unfathomed and stormy course. It is true that its masts and spars have bent and creaked under a not infrequent press of sail; but her hull was tight, and her stays and halliards, though stretched, have not given way. She has always answered to her helm, and we rejoice to know that we have brought her to soundings tight and trim. But from the tropical, let us turn to plain, unvarnished details of matters and things.

"I. —First, we remark that our moral training at the hands of a kind and pious mother was the best her education in the Calvinism of the Scottish Kirk could enable her to give. She instilled into us a profound veneration for the Holy Scriptures, which we retain till this day. We had more veneration for the Book than accurate knowledge of its contents. Hence, while our youth was strictly moral, the hereditary principle of our flesh was strong and unsubdued. Pride and ambition, our ancestral sins, were the leading characteristics of our early manhood. These urged us on to 'high things', as we then esteemed them. We sought distinction in politics and science, 'the mean ambition and pride of men'; but God in His goodness foiled all our schemes, and we found ourselves an alien in a strange land.

"II. —With a very, very insufficient knowledge of The Word, amounting almost to nothing, we became a truth seeker. We sought truth as a worldly-minded, but otherwise moral young man might be supposed to seek it. We sought it at the lips of the world's prophets and diviners. In the search we failed. Events introduced us to our worthy friend W.S., of the Protestant Unionist. We conversed on the Book of Daniel. We were acquainted with these prophecies then only so far as they were interpreted by Rollin, which we have elsewhere, by a different interpretation, proved to be fallacious. If, therefore, the Kingdom of God was touched upon, and we think it was not, it is very certain we did not understand it. However, said our friend, 'we agree very well as to generals, let us see if we cannot come to an understanding as to particulars.' 'You believe that Jesus is the Christ.' The truth is, in relation to this, we could not have told when we did not 'believe' it! We answered 'yes'? 'What hinders, then, that you should be a Christian?' 'You believe that Christ died for sins, was buried, and rose again; why not be baptized?' 'Yes, we believed this, because it was so written; but we had also supposed ourselves as good a Christian as others, though, not in a Church. We had belonged to the Independents, when seventeen years old, for about six months, when we withdrew. We had always been a Church-goer, and had officiated as a sort of Chaplain on board a ship. A Christian! Could we be more a Christian than we were? Such was the kind of thoughts flitting athwart the mind; but we replied that 'we thought that being a stranger, he ought not to press us to do this; but that he should wait, and prove whether we were worthy; we might discredit our profession, which would be worse than none.' He very politely expressed that he had no fears of that kind. We told him however, frankly, that we were seeking the truth, and if the course he recommended were Scriptural, we would comply. He cited the case of the Ethiopian officer, and in the conversation quoted Acts ii. 38, which proved an end to all controversy.

"Such are the leading facts of the case, as well as we can remember at this distance of time. We cast no blame on our friend, while we condemn ourselves. With the views he had then, and seems still to retain, and which for many years we have shared with him and others, we should, and doubtless have, pursued the same course; but the eyes of our understanding being enlightened, as we verily believe, we confess that the whole matter was a mistake, and as such make this public abjuration thereof: —

"1. —Because our 'faith' rested mainly, if not solely, upon the word of man.

"2. —Because that most excellent man, we think, did not then, neither does he now, appear to know, nor did we, what the Gospel of God is concerning His Son.

"3. —Because we mistook the mystery of the Gospel for the Gospel itself.

"4. —Because the Editor was a stranger to the Abrahamic disposition, and mode of thinking, which are the true type of 'repentance unto life'.

"5. —Because being destitute of this childlike frame of mind, even had he known and believed the Gospel of the Kingdom, his faith would not have been imputed to him for righteousness.

"6. —Because that men are 'saved by hope', being ignorant in toto of that hope, he was not saved by it, and therefore, while he writes this, must be in his sins.

"These we consider, are sufficient reasons why we should abjure the whole transaction, in which we once firmly thought we had believed and obeyed the one only true Apostolic Gospel of Jesus Christ.

"III. —Having been immersed into what we now see is an erroneous system, an interest was then awakened in us to know more about it. Accordingly we devoured the Christian Baptist and Harbinger. For seven months we supposed we were studying the truth itself. We were but too faithful a student of these writings. We acquired a taste for theological gladiatorship, for which we have not been altogether unjustly blamed. If at this period we studied the Word otherwise than through these works, the impression thereof has faded from our remembrance.

"IV. —At the end of seven months an unforeseen and unwished-for change in our circumstances supervened. When we look back we are astonished. It was not, however, presumption, but a pressure from without, that placed us in the attitude of a religious instructor! Our friend W.S. could never induce us to attempt 'to preach.' We were concerned in relation to this matter by Mr. A. Campbell, who forced us most reluctantly into the position. We now found ourselves under an extraordinary obligation to study the Word. Accordingly we closed the other works and set about it in good earnest; and becoming an editor, a new impetus was communicated, which became irresistible. While the Christian Baptist maintained its ascendancy, our mind continually reverted to its author as the light of the age, and we wrote and spoke of him as such; but as the Word began to take root in our heart, and to enlighten the eyes of our understanding, in the same ratio that light became dim, and we began to discover the dense fog in which he and his system are embedded.

"V. —It has consumed many years to convince us thoroughly of this. This will explain how it is we have taught errors we are now under the necessity of abjuring. We taught these errors under the influence of human tradition; we have recently perceived the truth, aided only by the Prophets and Apostles; therefore, we do confess:

"1. —That we have taught that to believe that Jesus is the Christ, the Son of God, that he died for sins, was buried, and rose again for our justification, and that to be immersed into the Name of the Father, Son, and Holy Spirit, for the remission of sins, is to believe and obey the Gospel.

"2. —That we have taught, that to be sorry for sin, cease to do evil, and learn to do well, is repentance.

"3. —That the Kingdom of God was set up on the Day of Pentecost; that it consisted of 3120 citizens; that the Apostles then sat upon their thrones; and we have sung that we shall gain kingdom beyond the skies, etc.

"4. —That the Gospel was preached for the first time by Peter, on Pentecost, and that it is contained in Acts ii. 38; and that the transactions therein detailed are a fulfillment of Isaiah ii. 3.



"5. —That by immersion, a believer after the type of No. 1, is introduced into the Kingdom.

"6. —That, while we have always contended that the faith of the Sectarian World, and the faith without which a man cannot please God, are essentially different faiths, we have erroneously attributed that essential difference to not believing in the remission of sins through immersion into the Name of Jesus, instead of to their utter ignorance of the Gospel of the Kingdom.

"7. —That while formerly, with these errors, we taught, the truth as it opened up before us from the Word, we have never, till comparatively recently, perceived that it was the Gospel, and therefore, we have never ventured to affirm that these things were necessary to salvation.

"8. —That, like all the rest of our contemporaries, we have taught unknowingly the conditions of the Gospel as a substitute for the Gospel of the Kingdom of God.

"9. —That under the influence of human tradition and example, we have invited persons to come forward on the spur of the moment, and be baptized for remission of sins, when, from the nature of things it was impossible that they could have been enlightened; had we been properly instructed we should not now have had to make this confession and abjuration of our mistakes. Better late, however, than not at all.

"10. —We do not remember that we ever taught the existence of an immortal soul in corruptible man, and the translation thereof to heaven or hell, at the instant of death; if we have, so much the worse: no man can hold this dogma and acceptably believe the Gospel of the Kingdom of God and His Christ; we abjure it as 'a damnable heresy.'

"The former nine of these items we confess to; there may be other things which have escaped our recollection; whatever they be, let them all go into eternal oblivion; we count them all but dross, and abjure them all, that we may enter upon a new era, as the freedman of Christ and his truth.

"VI. —We erred in holding in abeyance the most trivial inference from the truth on any pretence whatever; we abjure all errors of this kind, and take this opportunity of declaring that no compromise with men or principles can hereafter be extracted from the Editor of this paper.

"VII. —We admit that we have not accepted the slanders and reproaches bestowed upon us with that gratitude the Word inculcates. Born and educated in a country where character is more precious than gold, we have, in time past, felt like Ephraim, unaccustomed to the yoke, when suffering under the galling imputations of reckless assailants. Experience, however, has taught us that, in this country, slander is the people's broadsword, with which they seek to slay the reputations of all who aim to serve them otherwise than in subservience to their passions in the things of time or eternity. But, blessed be our foes in their basket and store. We thank them for their persecution and opposition with which they have encountered us. But for these, we should have been, perhaps, like them, 'in the gall of bitterness and the bond of iniquity'. Their course has compelled us to study more diligently than we might have done the Holy Scriptures, that we might be better able to give an answer to everyone that should ask a reason of the hope that is in us. Had they let us alone, it is probable we should have been in good repute indeed with them and their leaders, and might even have been teaching the same fables; which, however, would have deprived us of the pleasure of confessing our errors and mistakes, and of thus publicly renouncing and bidding them adieu.

" March 3rd, 1847."

(To be continued.)

---

## Editorial.

### TO THE GLORY OF GOD.

Just in so far as we minister to the glory of God now can we hope to share in the blessedness of that glory which shall be revealed in the Age to Come. 1 Cor. x. 31, reads: "Do all to the glory of God".

Here is the touchstone by which to test all questions of conduct. Can you do this or that "to the glory of God"? If this question be put every time, there is never any difficulty as to the course to pursue. It is not "glorious" to have one's own way and to fulfil all one's desires. Solomon had all this to the full but he does not declare it "glorious". No; here is his verdict on the highest human attainment in this respect, "All is vanity and vexation of spirit". "There is no profit" (Eccles. ii. 11). But when Jesus was facing betrayal and shameful death he prayed thus: "Father the hour is come: glorify thy Son that thy Son may glorify thee" (John xvii. 1). When Judas went out to betray him, Jesus said, "Now is the Son of man glorified and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him" (John xiii. 32).

This glory was that of perfect obedience, and shines with increasing lustre ever. The creature can only glorify its Creator by giving willing service. Jesus did completely what we do imperfectly. His greatest glory lay in the culminating act of obedience, even the death of the cross and in and by it he gave glory to God. Hence he has realized of "the joy set before him" in his exaltation to the Father's right hand as a Prince and a Saviour, and in the near future will shine forth to the world in all the glory of God, as the Sun of Righteousness with healing in his beams.

If we emulate him: serving God day and night: doing all to the glory of our Father, we shall share in the glory to come. Let us make this our constant remembrance and our guard and guide against the promptings of the flesh.

Surely this is one of the great lessons emerging from present difficulties and distresses. Let us make no mistake in this matter.

G.H.D.

---

### TYPE AND ANTITYPE.

It is a matter beyond question that the best definition of a type to be found anywhere is that contained in the inspired words of Paul in Heb. x. 1, "A shadow of good things to come"; or, as the Apostle elsewhere (Col. ii. 17) expresses it, "a shadow of things to come, but the body is of Christ".

The Law containing these types and shadows was "the form of the knowledge of the Truth" (Rom. ii. 20), the body or substance being of Christ. Again in Heb. viii. 24, inspiration speaks of the types as being "the figures of the true", and not "one jot nor one tittle did in no wise pass from the Law, until all was fulfilled" in Christ (Matt. v. 17, 18). Therefore, the "faith is in vain", that does not harmonize with "the knowledge of the Truth", as "witnessed by the law" (Rom. iii. 21), in the types and shadows. "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah viii. 20).

The Mosaic types or symbols were divinely chosen, and they consequently form ideal representations of the essential characteristics of Christ, the True and Great Antitype; and also the work to be accomplished by him, when as Dr. Thomas expressed it, he "appeared in the nature of the seed of Abraham" (Elpis Israel, p. 115, 128), that through death, he might, as the seed of the woman, bruise the serpent's head, or destroy that having the power of death, that is the diabolos. As bro. Roberts wrote, "Christ partook of this nature to deliver it from death, as Paul teaches in Heb. ii. 14 and other places" (Law of Moses, p. 165, close of Chapter XVIII.).

On a recent visit which we made to----- Mass., U.S.A., a representative member of the "Christadelphian" meeting in-----Hall, openly declared in the hearing of all present, his belief, that "God's method of salvation by the shedding of blood, to make atonement did not apply to Christ." No atonement for Christ—no atonement for his nature. "Atonement", said he, "is for transgression only". A resolution to this effect has recently been adopted by this ecclesia with the result that some have withdrawn.

In the Christadelphian for 1921, p. 313, the first or most important part of the above declaration is quoted, word for word, from bro. Stickler's book, by which the above ecclesia have been misled, and the words are then and there, accurately defined by the editor as " a statement which is A DIRECT CONTRADICTION OF HEBREWS xiii. 20"; which means of course, that those who make such statements are fundamentally unsound, notwithstanding assertions to the contrary.

We may add also, that such statements contradict in like manner the testimony of the Apostle in Heb. vii. 27; viii. 3; ix. 12 and 23, because "the nature of the seed of Abraham" (Elpis Israel, p. 115) could not be "purified" or "changed" and become "incorruptible flesh and bones," except on the cleansing basis of an atonement (Christadelphian 1873, p. 466).

#### ERROR INFECTS THE UNGUARDED MIND.

The errors mentioned above, are taught of course in Darkness p. 73, and elsewhere, and it is deplorable, indeed, to see the number of believers in the things of the kingdom, who have been more or less influenced (perhaps imperceptibly to themselves) and led astray in the things pertaining to the Name, by these pernicious writings. There has come the unfortunate moment when they find themselves unable to obliterate at their pleasure the false ideas they have carelessly harboured, and with confusion worse confounded their understanding become darkened and almost chained to error. Such are to be pitied because of their danger, for their minds are quite out of harmony with the greatest of the Deity's works upon earth; namely, the manifestation of God in flesh, for the nullification of sin therein that we may be saved. Such have little or no use for the types and shadows in the Law, the divinely appointed "schoolmaster to bring us unto Christ" (Gal. iii. 24).

Adopting the Spirit's definition of types, let us briefly consider a few of the most striking and impressive: —

#### TYPE NO. 1—THE HIGH PRIEST.

The theory that affirms that there was "no atonement for Christ", can furnish no antitype to the High Priest making "an atonement for himself" (Lev. xvi. 6).

#### THE ANTITYPE—CHRIST.

Accepting as Truth the inspired statement of Paul, that "the body is of Christ", we read: "For such an High Priest became us . . . for this he (Christ) did once when he offered up himself " (Heb. vii. 26, 27). Reasoning from this Mosaic typology "for every part of which atonement had to be offered", bro. Roberts says: "The High Priest was involved in every operation and at every stage " (Law of Moses, p. 166, chap. XIX.)

#### TYPE NO. 2—THE SANCTUARY AND THE TABERNACLE.

Such a false theory as "atonement for transgression only", can furnish no antitype to the "atonement made for the Holy Sanctuary and the Tabernacle" (Lev. xvi. 33).

#### THE ANTITYPE—CHRIST.

Under apostolic guidance, we see in Christ the antitypical "Sanctuary and the true Tabernacle which the Lord pitched and not man" (Heb. viii. 2), "a Greater and more perfect Tabernacle" (ix. 11). "IN HIM", as bro. Roberts wrote "were combined the antitypical ' holy things' requiring atonement" (Law of Moses, p. 160, chap. XVIII).

#### TYPE NO. 3—THE ALTAR.

Such an erroneous hypothesis as "no atonement for Christ's nature" can furnish no antitype to the atonement made for the altar to "cleanse it" (Lev. xvi. 18, 19, and 33).

#### THE ANTITYPE—CHRIST.

Dr. Thomas experienced no such difficulty in finding a counterpart, when he wrote saying: "The Spirit-Word, whose nature was in all points like ours—sin's flesh, made his soul an offering for sin, and by it sanctified the Altar-Body on the tree, cleansed by the blood when poured out unto death. It is now an Altar Most Holy, and all that touch it are holy " (Eureka, Vol. II., p. 224). As Paul wrote: "We have an Altar" (Heb. xiii. 10).

In Christ we see the High Priest, the Sanctuary and Tabernacle the Altar and as bro. Roberts says: "In brief all those Mosaic patterns which were 'a shadow of things the come'. ALL were both ATONING AND ATONED FOR " (Law of Moses, p. 167, chap. XIX.).

As brother Roberts further remarks: "There is no counterpart ' to these types ', if Christ be kept out". Those who keep him out by teaching no atonement for Christ, "destroy all those typical analogies; and in truth, if their view could prevail, they would make it impossible that it could be for us at all, for it only operates for us "when we unite ourselves with him, in whom, as the first-born, it had its first effect". Therefore, as Paul wrote, "we joy in God, through our Lord Jesus Christ, by whom we have now received the atonement " (Rom. v. 11). —Law of Moses, p. 165, end of chap. XVIII.

Let us re-quote from bro. Roberts in the Law of Moses, pp. 158 and 160, chapter XVIII., "The holy things requiring atonement—we know in brief are Christ". How came these Holy things—Christ—to require atonement with his own better sacrifice? Why was it "necessary", that these should be "purified" or "purged with blood"? as indicated in Hebrews viii. 3 and ix. 22, 23.

In answering these questions, we must reason after the manner of the Apostle in Heb. viii. 5, "according to the pattern or shadow of heavenly things"; which according to Ex. xxix. 36 and 37, and Lev. xvi. 19, was to "cleanse ". This is the Divine explanation, and it is further elaborated in Lev. xvii. 11, where we read: "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul"; which Paul defines as the natural body, or in the Greek, a soulical body.

Christ's natural body, soul or flesh was unclean because of the diabolos, and needed cleansing by the extirpation or extinction of sin in the flesh or the diabolos, which was to be accomplished "through death". The life being in the blood, the pouring out of Christ's blood was the pouring out of his life; or as the Spirit in Isaiah expresses it, "he poured out his soul unto death" (chap. liii. 12).

Christ's death which was the condemnation of sin in the flesh, was required "that through death he might destroy that having the power of death, that is, the diabolos "or indwelling sin. Thus he "put away sin by the sacrifice of himself" (Heb. ix. 26), and when he appears the second time, he will be "without sin" (see verse 28).

"The reason for the nature of Jesus being made sinful was for the suffering of death" that through death, the inherited diabolos might be destroyed. "He was made a little lower than the angels and that little pertained to his nature only". Therefore as bro. Roberts further remarks: "It is impossible to doubt that Christ's NATURE, BODY OR FLESH was sinful. This must be so, for death is always

the consequence of sin in some shape or form" (Christadelphian, 1873, p. 327). From this inherited "sin in the flesh", he required to be cleansed, purged or purified by the atonement, which was made by the shedding of his blood.

As Dr. Thomas wrote: "Appearing in the nature of the seed of Abraham (not in the nature of angels—B.J.D.), he was made in all points like unto his brethren" (Elpis Israel, p. 115 or 128). "In all points tempted like as we are, yet without sin" (Heb. iv. 15). "Jesus could say 'there is no rest in my bones because of my sin' when realizing fully, as he did, that there could be no freedom from temptation, so long as he was of our flesh and blood nature: until crucifixion, when the life-blood exuded from his wounds, there could be no release from those impulses" (Christadelphian, 1921, p. 500.)

#### PERFECTION OF OUR NATURE THE AIM.

"He (Christ) partook of our very nature that in him it might be redeemed and perfected" (Christadelphian, 1898, p. 343). "The very aim of the whole institution was that this nature should be redeemed in him" (Law of Moses, p. 115 or 125; different editions are unfortunately paged differently). "Christ partook of this nature to deliver it from death" (Ibidem). "He (Christ) needed a cleansing or justification by spirit of his physical nature—SIN'S FLESH, which he bore—and this could not be effected until he had made reconciliation (or atonement; see Rom. v. 10, 11—B.J.D.) for iniquity in death and resurrection", to cleanse the antitypical altar (Ex. xxix. 26, 37; Lev. xvi. 19; Law of Moses, p. 228).

"Jesus was a divine form of the nature condemned, for the meeting of the condemnation in a way that would admit of its salvation" (Christadelphian, 1873, p. 404). "God manifesting himself in the nature for the condemnation of sin in a way admitting of its deliverance" (Ibidem, p. 408). "The sin offering represented that aspect of the death of Christ, by which he atoned for sin . . . Thus was foreshadowed the cleansing of the human nature of Christ by his own death" (Law of Moses, p. 230).

Quoting Rom. vi. 7, and Heb. ix. 23, bro. Roberts asks the question: "Is it not clear from this, that the death of Christ was 'necessary' to purify his own nature" (Christadelphian, 1873, p. 466). Human nature defiled by sin in the flesh is disqualified for divine relations, but it can and did attain to that qualification in the case of Christ—the first fruits, by atonement, as divinely appointed in Lev. xvii. 11 (see Law of Moses, p. 230). It was an atonement operative upon himself, first of all, that it might be for us. "IN ALL that he did for us, he was individually comprehended" (Christadelphian, 1873, p. 450).

Dr. Thomas taught that " OUR NATURE " was to be "redeemed from whatever curse it laid under and be reconciled to God" (Christadelphian, 1873, p. 361).

Let us quote bro. Roberts once more from his unequalled exposition of the Law of Moses, p. 246: "Christ was a partaker of condemned human nature for its EMANCIPATION and PURIFICATION on the principles and with the objects already fully indicated. Away from this, all is confusion".

To deny the emancipation of human nature from the bondage and dominion of sin in the flesh, and its purification by the atoning blood of Christ: he, himself being the first-fruits; is not only to create confusion in the things pertaining to the Name, but it means a denial of the fundamental testimony of the Gospel, an abandonment of the One Hope, the extinguishing of the Light of Truth, leaving the One Faith in a chaos of ruin.

To use the words of our bro. Roberts, it also proves that the Christ of those who believe and contend for such errors, "is not the Christ of the Apostle Paul, with whom it was a 'necessity' that he should offer up himself, for the purging of his own nature first, that having by his own blood obtained

eternal redemption, he might be able to save to the uttermost, them that come unto God by Him" (Heb. vii. 27; viii. 3; ix. 12 and 23; xiii. 20 (Christadelphian, 1873, p. 468).

The foregoing testimonies concerning this vitally important subject, exhibit in an unmistakable manner the Scriptural convictions of our esteemed and beloved "leaders" in Christadelphian thought and teaching. Leaders whose past lives are now a sweet and blessed memory because their works still live.

But those hopeful and brilliant testimonies are now shunned and spurned by many of those who sympathize with bro. Strickler's teachings; and he himself has made a weak and confused attempt to rebut their robust and convincing arguments, by saying: "It is what your leaders have taught you. You have allowed those leaders to do your thinking . . . The physical nature either of Christ or his brethren, is not the object of salvation . . . God's method of salvation by the shedding of Blood to make atonement did not apply to Christ" (Darkness, pp. 27, 69 and 73).

But the evidence that we have submitted from the writings of those splendid representatives of Christadelphian thought and learning—Dr. John Thomas and brother Robert Roberts—leave no room for doubt as to their well-established and Apostolic belief, that God's method of salvation by the shedding of blood to make atonement DID APPLY to Christ, whose "re-vitalized human nature" brought again from the dead through the blood of the everlasting covenant, did on the morning of the third day PUT ON immortality and incorruptibility, and by the transforming energy of the Spirit-birth became a bloodless embodiment of the Spirit of Life in flesh and bones, capable of a "physical luminosity above the brightness of the sun"; and to this indestructible and boundless life of Christ's "glorious body", those who are approved "in him" may hope to attain in that good time coming, when their vile bodies shall be changed and fashioned like unto his; and "then shall the righteous shine forth as the sun in the kingdom of their Father".

B.J.D.

---

#### NOTES BY THE WAY.

THE CANADIAN ROCKIES. —Human nature in its present imperfect state is ever yearning for novelty and change. Indeed this is needful in more ways than one, for if we ever attain to the Divine benefit of being numbered with "the fittest", we cannot continue as we are, "we must all be changed". Therefore, even now "change is our portion". "This world is full of change, change, change—nothing but change".

So leaving the bustling, busy city of Vancouver, for a change, we started on a journey of 1,500 miles through the Canadian Rockies and over the vast prairies of the Great Canadian West. On this wonderful trip of mountain travel, the journey through one mountain range is no sooner ended than another beings.

It has been well said that "mountains are the beginning and the end of natural scenery", and certainly we seem to have reached the alpha and omega of sceneful configuration here.

For magnitude, numbers and magnificent scenery the Canadian Rockies are unsurpassed, and every Bible student must be profoundly impressed by the overpowering grandeur of the scenes on a journey like this; where voiceless mountains piled upon mountains, every one of which seem to kiss the sky, declare, like the heavens, in a most impressive manner, the power, the greatness and the glory of our God (Ps. xix. 1).

Forty miles from Vancouver we entered the "Wonder World" of the Canadian Rockies and for 500 miles we had a continuous panorama of soaring mountains, glaciers, precipices, gorges, lakes and roaring torrents, all flung together on so vast a scale that it was difficult to grasp their greatness and unparalleled profusion.

In the morning the view from the rear end of the observation car was wonderful. We were surrounded with the glistening gems of the high Selkirks. The sky was a vivid blue. The sunlight was darting through between the towering peaks, painting the snow-covering sloping mountain walls on the opposite side with flaming rose and saffron, interspersed with mottled shades of blue and purple.

These colours were thrown back by reflection upon the shadowed slopes of the opposite mountain walls, and there became a blended iridescence of amethyst, lemon, and a pale misty lavender. We could almost imagine we were travelling in the folds of a rainbow.

During the day we passed through the Connaught Tunnel, five miles long; which has been driven through the solid rock of Mount Macdonald, in the middle of which the train is over one mile beneath the summit of the mount.

Later on in the day we entered the highest range of the Rockies, which for distinctive grandeur and scenic wonders are without comparison. Gleaming rivers roll around the base of those giant peaks with a vigour and force that the ages have not weakened, for they are glacier fed. There we saw lake after lake, walled in by tremendous cliffs, and yet so high in the mountains, that they are styled "Lakes in the Clouds".

Great torrents issue and come forth from ice caverns, rushing tempestuously along through various channels until leaping over the cliffs in stupendous columns, they fall, in one place, at least, for nearly a thousand feet upon the rocks below.

Leaving these scenes we seem for a time to be safely wrapped in the giant folds of a mountain's wooded robe; but shortly with a sudden wilderness, we dash across a terrific defile on a soaring span of steel, and soon we are swiftly moving along the side of a towering mountain wall, where the road-bed for littleness, seems to be but little more than a scratch on the mountain side, with slopes above and below, so steep, that a stone thrown from the car, would roll for a thousand feet or more before reaching the wild torrent below.

We believe the Canadian Pacific Railway correctly claims to be "the world's greatest transportation system, bridging two oceans and linking four continents". It controls nearly 20,000 miles of railway and has one of the largest mercantile fleets sailing under the British flag.

The great achievements of the British family of nations of these "latter days", in the construction of the many stately "Ships of Tarshish, the swift messengers", of commerce and travel in the vast and pathless deep, are equalled if not excelled by their construction of great railroads, by which immensely large tracts of desert and prairie country have been opened up for cultivation, and many a dreary wilderness of mountains turned into pleasant and attractive highways, studded with homes and pleasure resorts.

Such wonderful transformations and accomplishments are properly and rightly recognized as notable "signs of the times". They are a striking fulfilment of the Prophetic Word, spoken so long ago by the mouth of the Prime Minister of the Medo-Persian Empire—the famous prophet Daniel, that in "the time of the end, many shall run to and fro and knowledge shall be increased". Do not these inspired words graphically depict the times in which we live? Most assuredly they do.

Man to-day, by the wonderful telescope unveils the heavens, and reveals to us the movements of the far-distant planets, calculating their revolutions to a second of time.

By his equally wonderful microscope he uncovers and reveals the unseen mysteries of nature in the most minute forms of animal life: things hitherto beyond the power of human vision.

He has invented the telephone, and the gramophone: instruments the construction of which, years ago, might have cost him his life, being probably regarded as under the influence of an evil spirit.

He has also constructed his many marvels and wonders in the mechanical world. He builds his magnificent steamships which are continuously employed in carrying admiring multitude to and fro, on the mighty deep. He constructs his automobiles by the million. Also, his steam and electric engines and his palace cars. In these with every accommodation, comfort and ease he journeys over the plains, through the valleys and under the mountains, over broad rivers and under the same; then away across vast continents, outstripping the fleetest of all animals in his wonderful race for speed.

He flies in the air like a bird, he dives into the sea like a fish, and lays his electric cables on the bed of the deep, "where the hurricanes sleep", and changes the wild old ocean into a veritable whispering gallery.

Then out of the bosom of the soft air, all alive with music and flooded with song, by his radio he captures the animating and soothing strains from stations in far-away lands; and distance now, no longer separates his home from the most charming and brightest centres of speech music and song. Surely we are living in "the time of the end", when many are running to and fro and knowledge has been increased.

Yes, with a startling emphasis we may well exclaim: "Behold! the coming of the Lord draweth nigh". The Judge who is to rule the world in righteousness surely standeth before the door.

May that door soon be opened, leading as it does into the second Israelitic heaven. The "hearing ear" shall then be immortalized, and strengthened to endure the reverberations of the music of celestial song; which with "the voice of melody", shall evermore outflow from Zion's holy hill, to earth's remotest bounds.

The King then reigning in Salem's Towers shall all the world command, filling with "joy and gladness" the listening ear of universal man. "O, let the nations be glad and sing for joy, for the Lord shall judge the people righteously and govern the nations upon earth. God shall bless us and all the ends of the earth shall fear him", as the heavenly announcer shall in solemn tones declare: "The Lord is in His Holy Temple, let all the earth keep silence before Him" (Ps. lxxvii. and Hab. ii. 20).

B.J.D.

---

## Sixth Visit to the Holy Land.

BY F. G. JANNAWAY.

(Continued from page 457).

AT PETACH TIKVAH.

My last letter concluded with a reference to the experiences met with at Petach Tikvah generally, and the "Hotel Gisson" in particular. Whatever the latter may have been in the pre-war palmy days, the Great War has left its marks here. Maybe I was not in the best of moods—in any case the place had by no means an inviting appearance, not at all as it was when I last visited the colony (1912), and as fully described in the Christadelphian for 1914 (April). This time I did not perceive "welcome" written or unwritten anywhere, and there did not appear to be anybody about with a kindly greeting. On opening the door of the hotel—all alone in the semi-darkness, for the boy-guide had left me at the end of the avenue leading to the "hotel" (!)—here I found myself in a big, barren apartment—room, cabin, hall, or whatever else one could call it, containing a bare wooden table, a few uninviting looking wooden chairs and seats, a few shelves and a little crockery—bare boards, and an



apparently empty larder. My heavy, mud-covered boots, as I walked across the bare boards to another door, created sufficient noise to arouse the attention of a middle-aged Jewess, in an adjoining room, and I was pleased to find she addressed me in English, asking what I wanted. I enquired "Are you the proprietress"? "No", she replied, "I am only staying here till we find something better: my husband and I came here about two years ago, and have wanted to get away ever since we arrived: we only occupy one room". Upon enquiring about a bedroom, she smiled a sickly smile, and further damped my feelings by saying she thought there was a spare room, but as to whether it contained a bed she could not say—she only knew of an iron bedstead! Well, could I have some tea? She could only say "I will go and see if I can find the proprietress". In due course the latter appeared, but we had to use the lodger as our interpreter. Never have I been taken so literally: I asked for "Tea"; and I got it, and nothing more; tea in a glass mug; not a drop of milk, not a bit of sugar, and not a morsel of anything to eat! Six o'clock in the evening, all but dark, the end of a long and tedious journey, and nothing to eat since an unusually early breakfast! By and by a young man appeared upon the scene who spoke excellent English, in fact an English Jew. When the war ended and he became eligible for demobilization, the Palestine manager of the American Fruit Packing Incorporated Society "spotted" him, and, knowing a good man when he saw him, at once, with a tempting financial offer, secured him for their Factory at Petach Tikvah. I found my newly formed acquaintance an intelligent and desirable companion, for he became most interested in my Petach Tikvah programme, although he was sure it was impossible of fulfilment in the time marked out. My hostess did not seem at all anxious to shew me where I was to sleep, but I insisted, and was then led up a kind of outside ladder staircase—not unlike a derelict companion-way of an ocean liner—then along a narrow balcony from which a door led into my "bedroom"; a big room with accommodation enough for several bedsteads, but only contained one—a little one, in one corner of the room, not a shred of bedding (that was to come!) Then there was an old-at-one-time painted washstand, but no crockery; a shelf and a candlestick. No carpet or floor-covering, no curtains, no blind, no table—almost enough to make one exclaim "No nothing"! But there is a nauseous uncanny odour, not unlike that of the Catacombs on the Appian Way outside Rome. The landlady promised there would be a mattress provided by the time I wanted to go to bed; also a basin of water for a wash.

As stated in my previous letter, the "friend-in-need", who proved such a "friend-indeed", and let me have his seat on the Jaffa-Petach-Tikvah diligence, had promised to follow in due course and bid me await his arrival at the "Hotel Gisson". While doing so, I spent the time in getting all the information I could on things Zionist, from my young friend, the demobilized Jew. He protested that a visit to Ain Ganim must be deleted from my programme; but on that detail I was adamant. Impossible, he exclaimed, unless you get up at 4 a.m., and walk there and back before breakfast, and before carrying out the Petach Tikvah explorations. He was quite willing to accompany me. It was not long before all arrangements were made for him to call for me at the time stated. In the midst of our interview my friend in need appeared upon the scene, and I at once placed myself in his hands, suggesting the carrying out of what he had hinted at—a round of visits to the leading lights of Petach Tikvah, including the "Mayor" as we should call such an official in England, and as, in fact, is now found in many of the Jewish Colonies. At the Mayor's house, where I was regaled with the usual Jewish evidences of hospitality, I was given vivid word pictures of the Arab invasion of the colony on that memorable 21st day of May, 1921, when had it not been for the timely appearance of a British aeroplane with a supply of bombs, there is not the slightest doubt that not a single one of the three thousand Petach Tikvites would have survived to tell the story. I was presented with some gruesome mementoes of the slaughter, in the shape of actual snapshots—photographs of Jewish corpses, with names and details.

It was very late when I arrived back at my temporary resting place, thoroughly worn out and ready for bed, although not with the anticipatory relish that one would like, for I had not yet seen the "bed"! Upon arrival, instead of being taken to my room, I was taken into an apartment in which was a table spread with food enough for several days, and to which the reader can guess, I did ample justice. The repast even included what is so frequently associated with hospitality in the Holy Scriptures, "a bottle of wine" from Rishon le Zion.

Upon retiring to rest I found there were added to the "furniture", a mattress and sheets, a basin, can of water, and a little looking glass nailed on the wall; in fact, one would now call it a "furnished room". My heavy boots made such a noise on the bare boards, through the cracks of which you could see "down below", that I at once took them off—not to be cleaned however, for had I put them outside the door, in the open air on the "companion way" already referred to, it is not certain there would have been any boots left in the morning (Oh, those Bedouins!). The little looking glass could not have been a later addition, for when I went to hang my mackintosh on the nail by which it was hung—the only nail in the room—down it came, revealing spiders, and centipede-looking insects; old inhabitants evidently.

At 4 a.m. prompt, after a good night's rest, my young volunteer-dragoman arrived, astonished apparently at finding me up and ready. The daybreak walk across tilled and untilled land was delightful—the rising sun adding to the beauty—and in due course we reached the little colony of Ain Ganim—the Workers' Settlement, as it is called. The 200 inhabitants are almost wholly occupied in orange and lemon growing, dairy farming and bee keeping. Having taken a few photographs, we returned to Petach Tikvah in time for breakfast. It was during this visit that I was forcibly reminded of the ailment generally known as "Anno Domini". Being of the opinion that my companion had been compelled to bestir himself to do the journey in the given time, I remarked how well we had done the journey, to which he demurely replied: "Ah, not so bad. Of course, Sir, had you been twenty years younger, we might have done it in about half the time"! And that, too, when I thought I had set the pace. The recent ailments and troubles had left their mark.

I spent much time in viewing the Factory of the American Fruit Growers' Syndicate, where oranges are graded, washed, polished, and packed by up-to-date American machinery. The time was well spent. Hitherto, the great disadvantage under which these Colonists have laboured has been that their work has been a "season" one only, and that consequently, they have had practically nothing to do for a part of the year. Now, however, the Society is laying down new machinery for the preserving and canning of the fruit, so as to give employment to the inhabitants all the year round.

At Petach Tikvah I experienced what it is to be overwhelmed with hospitality, for the local head of the Fruit Growers insisted on my accepting the present of a "sample" of the Firm's work, in the shape of a case of one hundred and twenty Petach Tikvah oranges. Just imagine the writer's pitiable plight. With such primitive means of locomotion, and so many changes en route, and frequently dependent on "Shanks' Pony", having added to one's luggage a case of 120 oranges! How, and with what pains, I did eventually manage to get them to Jerusalem, via Tel Aviv, Jaffa, and Ludd, can be better left to imagination than described in a letter. Petach Tikvah makes a charming picture at sunrise, with its orange groves, vineyards, and almond plantations. It possesses two large wine cellars, and several good schools. In all, it covers about seven thousand acres.

By the way, I do not think the Arabs will ever again venture to attack Petach Tikvah. If they do it will be a sorry day for them—the Arabs I mean—for the Colonists there are not likely to again be "caught napping"!

I left it to my hospitable friends to find out some vehicle bound for Jaffa to convey me and my increased belongings; and thus, in due course found myself one with a party of Colonists in a three-horse wagon, wearing two coats and a mackintosh, for my travelling bag was more than full—even my Beloved could not have squeezed more in: and, then too, there was that case of oranges! and an umbrella; and a camera!

Oh, dear: I must close this letter, but not without recording that Ezekiel xxxviii. 11, is more pronounced than ever as a result of this visit.

(To be continued.)

---

## Watchman, What of the Night?

### V. —THE REVIVAL OF ROME.

Twelve years after the commencement of the Great War, it is becoming increasingly apparent that the only ones who have gained in influence by it are Zion and Rome. This is as it should be, for as we know, the final conflict is between these two, and therefore, as the time approaches, they must prepare for it. It was readily apparent in 1917 when the Balfour Declaration was issued, and Lord Allenby captured Jerusalem that Jewish affairs had advanced enormously in the way God's purpose demanded (Ezek. xxxviii. 7, etc.) The rise of Rome, less apparent because political and "spiritual", rather than territorial ("the nations drunk with her sorceries"), is none the less definite and real.

Two months ago, the subject was touched upon in the exposition of Daniel's interpretation of Nebuchadnezzar's Image. Since then a series of four articles has appeared in the Outlook, entitled "The Revival of Rome". In these articles, the writer makes a considerable number of statements interesting to us indicating the reasons which have caused Romish influence to revive during the last few years. That the influence is not theoretical is shown by the fact that every nation of importance now has its official representative accredited to the Holy See—in the case of France, for the first time since 1905.

Further, says this writer, "The re-union of Christendom under the aegis of Rome is fast becoming something more than a mere aspiration". This in modern language marks the beginning of the events described by John in symbol as the ten horns giving their power into the hand of the beast. In most Protestant countries, Roman Catholicism is on the increase, accounted for mainly by Protestant apathy. Protestantism is rapidly losing its hold upon the affections of men because it has cast overboard its reputed foundation, the Bible. It would be hard to find a well known cleric accepting the Bible in its entirety to-day. Catholics, however, do not experience the same difficulty in meeting the "oppositions of science falsely so called", as their foundation rests upon the authority of the Church which is final on matters of faith. The current controversy between Mr. H. G. Wells and Mr. Hilaire Belloc, a Roman Catholic, illustrates this point admirably.

At the time of the Reformation, it was this rigidity of the Roman Catholic Church that was its weakness and led to the establishment of Protestant Churches, but now it is again becoming its strength. For as when Western Rome fell, it was to the Church that people turned as being the only remaining institution of stability, so now as a result of the modern chaos the same thing is happening.

In Russia the Great Orthodox Church was closely bound up with the Romanoff Dynasty—when that fell, the Russian Church collapsed and another serious rival to Rome disappeared. Indeed "some impartial observers maintain that the future of religion in Russia lies with Rome". This is a statement which it would have been impossible to make but a few years ago, but it is one which we feel sure the Doctor would have been glad to see and to incorporate into his expositions of Nebuchadnezzar's image. Some such connection is necessary, for as we showed two months ago, the head of the image of Daniel ii., is "Assyro-Babylonian", and although one or other of these two is in the ascendancy, yet in either case the one is in association with the other.

Nearly all the political adjustments in Europe as a result of the War have been favourable to Rome and she has thus gained possession of a moral and material strength to which she has been a stranger for centuries. Many monarchies have fallen, and wherever this has occurred, Roman influence has increased for as history shows, men are lovers of show, and what republicanism cannot provide, Romanism will.

When the Caesars fell, Rome sat on their throne (the two-horned beast, the image of the beast, etc.), and says Mr. Chas. Petrie, "there appears to be no valid reason why it should not take the place of the vanished monarchies of Europe to-day". Summing up his reason for making such a statement he says, in conclusion of his articles, "The Roman Church is thus in a strong position to face the

remainder of a century which seems destined to be one of the most important in the history of the human race. It stands at the parting of the ways and whether the future is to make its definite defeat or its final victory, it is not too much to say that the destinies of mankind are involved in the result".

These words are truer than their author knows. Rome's destiny is foretold in the Apocalypse in no uncertain manner, and truly in her fall the destinies of mankind are involved.

For when her vile influence is removed from the earth, it will be a sweeter and cleaner place, and the fruits of the Spirit will be cultivated instead of the works of the flesh. Instead of the nations going to a sink of iniquity for their religious beliefs, they will go to Jerusalem. "To thy brightness let all kings and nations come". Jesus himself, not "Vicarious filii Dei", will be in the earth, and he will speak peace to the nations for "righteousness and peace shall kiss each other".

If we were merely Protestants we might be alarmed at the increased influence of Rome, but knowing the Truth as we do, we can see in it the advancement of the preparations for the battle of the great day of God Almighty and once more discern some of the things coming to pass which should make us lift up our heads and rejoice.

(To be continued).

---

## The Bible Doctrine of Fellowship.

That the Bible doctrine of fellowship is of paramount importance should be evident to all, when it is considered that a knowledge of all other doctrines would be useless as a means of salvation if this be set aside or ignored. The practical effect of its enforcement is to cut off from the fellowship of the faithful all who, while professing allegiance to the Truth, teach things that nullify any of its foundation doctrines.

The Greek word *koinonia*, translated "fellowship" in 1 John i. 3, is defined by lexicographers to mean "unity," "communion," "participation"; and the verb from which it is derived as signifying "to have in common", "to partake", "share in", "participate in".

Bible fellowship, then, is close and loving association on the basis of the "one faith", or of affectionate belief and obedience of the truth as it is in Jesus. The words of the inspired apostle in 1 Cor. x. 16, indicate as much. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body: for we are all partakers of that one bread". Language could not better express the community of spiritual interests and oneness of mind essential to true fellowship. We learn from 1 John i. 3, that this fellowship embrace's the Father and His son Jesus Christ as well as the members of the ecclesia. And the condition exacted before this high and honourable association is possible is that "we walk in the light". "If we walk in the light, as He (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth" (1 John i. 6, 7). "Light" is here used as a figure of speech, a metaphor for divine wisdom and knowledge, while darkness represents the opposite—of ignorance and folly in relation to things divine.

It is plain, then, from the definition of the apostle that fellowship with the Father and the Son consists in walking in the light as God is in the light. No one walking in darkness can be a partaker of that fellowship. Fellowship one with another depends entirely upon our conformity to this first principle of fellowship, which the apostle so emphatically lays down. "Walking in the light" means believing all things revealed in the Old and New Testaments concerning God's kingdom and name, rejoicing in the hope of the gospel, and fulfilling "righteousness, faith, love, peace, with those that call on the Lord out of a pure heart". "Without the patient and faithful observance of these things, fellowship with the Father and His son Jesus Christ is impossible, and in consequence true fellowship one with another is likewise impossible". There must be union with unity. To the members of the

ecclesia the truth, which is light, must be the guiding and sanctifying principle of their lives. Such fellowship, if steadfastly maintained, must ever develop the nobility of Christian character and fullness of joy, with the resultant "fruits unto holiness, and the end, everlasting life". The members of such a community will, in degree, be like their head and Lord, who "loved righteousness and hated iniquity" (Heb i 9). While insistent on purity of doctrine and the necessity of obedience to the commandments of Christ, they will be patient and forbearing, making allowance for weaknesses and failings, so far as is possible in harmony with the Spirit's teaching.

The Bible doctrine of fellowship is fundamental. It is therefore exacting. It insists on the separation of those who have the truth from all believers and teachers of error. Since the revival of the truth through the instrumentality of our bro. Dr. Thomas, this has always been recognized by true brethren as vital, and absolutely necessary to salvation. It demands of those who receive it that they "contend earnestly" for it, even though an angel from heaven teach otherwise (Jude iii.; Gal. i. 8), and that they do their utmost to maintain it in its integrity as the basis of association among those who profess it; refusing to walk with those who reject any of its foundation doctrines or act contrary to its moral precepts (Rom. xvi. 17; 2 Thess. iii. 14; 1 Tim. vi. 3; 2 John 10). As bro. Robert Roberts has said: "We are not at liberty to receive anyone who denies or refuses to believe any of them, because the receiving of such would open the way for the currency of their principles among us, with the tendency of leavening the whole community. The elements of the truth are so mutually related that the displacement of one undermines the foundation of the whole. A man himself believing the truth, but willing to wink at its denial among those in fellowship in any of its essential elements, becomes by this willingness, an offender against the law of Christ, which requires the faithful maintenance of the whole. Faithful servants of Christ cannot unite with such, on the ground that though he hold the truth himself, such a man is responsible for the error of those whom he would admit, and therefore becomes the channel of a similar responsibility to those who may endorse him in fellowship. 'He that biddeth him God-speed is partaker of his evil deeds' (2 John 11). The narrowness of the truth is one of the obstacles to its general adoption. People do not like to be fettered either in doctrine or practice. It is also one of the causes of the active tendency to corruptions which has manifested itself among those embracing the truth from the very day it was apostolically established at Jerusalem. It is inconvenient to be under restrictions in our dealings with fellow-men in the truth or out of it. If it were a question of choice, we should all prefer absolute freedom. But no one recognizing Christ as the supreme teacher can think of freedom in the matter. If we make freedom our rule, we can only have the freedom of those who set Christ aside altogether, saying in the words of the wicked, "our tongues are our own, who is Lord over us". None who truly know Christ would desire this freedom. All who truly accept Christ will recognize his law as paramount, however irksomely it may work in some of its present relations" (Christadelphian, 1885, p. 386-389).

The compromising attitude adopted by some professed Christadelphians of our day is a breaking down of the barriers which God has set up. This is exactly what happened in the first century. The compromises and corruptions incident to first century declension come down to us as a solemn warning, a bad example which we imitate or tolerate at our peril. In the contest between truth and error that then prevailed so strenuously, faithful men strove to stem the tide of the apostasy, but failed. It has ever been so in all the history of the past. Once the barriers are broken down the flood tide of corruption carries all before it. Even though at first the breach be small, the sappers and miners at the foundation soon make it large. True wisdom consists in not letting it have a beginning; in steadfastly opposing the inroads of false doctrine at the start. We live in an age when it is the practice among professed Christians to tolerate almost everything and everybody able to make a fair show in the flesh. This being so, we need to be always watchful and vigilant, jealously guarding the portals of the sanctuary lest it be defiled by false brethren unawares brought in. The lesson of first century declension should warn us against the danger of compromise with the world without, or the teachers of error within the fold.

How is it possible for true brethren to work in unison with those who subvert this fundamental doctrine on the reception of which the apostle John lays such great stress? How can such co-operate with those who advise the brotherhood to "pay as little attention as possible to the passing heresies and

crotchets which becloud the truth"? Advice which is in direct opposition to the command of the apostle to "try the spirits whether they are of God, because many false prophets (or teachers) have gone out into the world" (1 John iv. 1). Instead of winking at the ignorance and folly of the promulgators of "heresies and crotchets which becloud the truth", and saying "let them alone," we are commanded to contend earnestly for the faith and to stand aside from all who corrupt it. Under the influence of "leading brethren" who advise otherwise, both by precept and example, the latter day apostasy among professed Christadelphians is making rapid strides, and many who now make a fair show before the undiscerning are laying up for themselves wrath against the day of wrath.

Toronto.

WM. SMALLWOOD.

---

DARE ANY OF YOU? —"Supposing the alien wife retaliates by opposing the husband to the utmost? The Truth has no power to check her, inasmuch as she does not acknowledge its authority. The brother is powerless to enforce his will by Scriptural means, and he may not enforce it by unscriptural means."—A.T. (and C.H.) J., *Christadelphian*, 1892, p. 8.

---

## Conversations concerning the Truth.

CHERUBIM (Gen. iii. -24).

Phylis. —There is not very much written about Cherubim, is there? They are mentioned in this particular verse, then in connection with the Ark and also in Ezekiel.

Alethia. —Were they the symbol of the presence of God?

Eusebia. —They certainly were connected with His presence on the Ark, but in what way?

Sophronia. —What were they like? Would they be like those described in Ezekiel i.? There they had four faces.

Eusebia. —Yes! Those faces are the same as mentioned in Revelation iv. 7. The faces of the four beasts which were "round about the throne", and in the next chapter, verse 9, they sang, "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nations; and hast made us unto our God kings and priests: and we shall reign on the earth". These we know are the redeemed saints.

Sophronia. —But you do not think Adam and Eve would know that, do you?

Eusebia. —It is impossible for us to tell how much they know. But let us try to imagine ourselves in their position. They had been expelled from the Garden and they knew that the Tree of Life was there. There was only one way to it and that was guarded by Cherubims, so the only possible way was through them.

Themia. —And what about the sword?

Carrie. —It was a flaming sword.

Eusebia. —The sword of the Spirit is the Word of God.

Themia. —Do you think the sword represents the Word of God?

Eusebia. —Yes!

Themia. —But Adam and Eve looking at the flaming sword would know they could not get by it to the Tree of Life without being killed.

Eusebia. —Neither can we obtain Eternal Life except through the Word of God and we certainly must die in the process. Isn't that so?

Themia. —Of course.

Sophronia. —But the way of life was kept by the Cherubim. Does it mean it was preserved or that they kept it from intruders?

Eusebia. —It would mean both, don't you think? It was preserved for those who would respect the conditions, so that they could have life if they obeyed God, as we read in Rev. xxii. 14: "Blessed are they which do His commandments, that they may have right to the Tree of Life". Was not this just why the human race has been allowed to continue instead of being wiped out. The Apostle Paul, says," the creature was made subject to vanity . . . in hope" (Rom. viii. 20).

Sophronia. —And how was it kept in the other sense of the word? You say the flaming sword represents the Word of God, but how does the Bible keep people from the Tree of Life? I should say it shows them the way to it.

Eusebia. —Certainly it does! There is no way to life except through the Word, but the same Word will keep away from life all those who have despised it by trying to come some other way. Jesus is the Word made flesh, and John tells us "In him was life", and Jesus himself says: "I am the way, the truth and the life" (John xiv. 6). And he also says: "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber" (chap. x. 1), and a little further down the chapter "I am the door".

Alethia. —It is very fitting when we think of Jesus as the Word in connection with the Cherubim. He is also the mercy-seat on the Ark out of which the Cherubim were made, and it is he who says to us, "To him that overcometh will I give to eat of the Tree of Life which is in the midst of the paradise of God" (Revelation ii. 7). How delightfully David in the 99<sup>th</sup> Psalm applies the figure: "The Lord reigneth, let the people tremble; he sitteth between the Cherubims: let the earth be moved. The Lord is great in Zion and he is high above all the people. Let them praise thy great and terrible name".

Carrie. —The Cherubims beautifully unfolds God's appointed way to the Tree of Life, doesn't it?

---

## Notes on the Daily Readings for December.

### THE BOOK OF JOB.

Job was a man of great substance, but he was one of those few, who while having considerable possessions could remain faithful. To remain faithful while enjoying great business success is probably more difficult now than in any previous age. The present is an age of Associations, Federations Business Clubs and such like and those who are outside those associations are very much in the cold so far as the big things of business are concerned Undoubtedly the place for brethren is outside these institutions and they should go their quiet way, with implicit trust in God.

What is not so difficult is for the slanderer to get in among the people of God. Some of Job's contemporaries knowing of Job's wealth questioned his sincerity; they imputed to him motives of self interest. The suggestion once made was readily taken up, and thus Satan entered. Three of those who participated in the withstanding of Job's professed trust in God, come before us in our first reading.

The three friends of Job journeyed to express their sorrow for the loss he experienced when God permitted him to be put to trial (chap. ii. 11). But nothing could convince them that Job was not, proving the truth of the adverse imputation—even his wife turned against him. With lofty aspect and an assumed attitude of zeal for God, these friends pointed out that Job's sufferings were an evidence of his sin. Job was sure this could not be the case but was at a "loss to understand why these calamities had befallen him; he determined however to trust God and to hold fast to the right way.

It is all so simple, seen from the distance. Satan as seen in jealous friends questioned the integrity of Job, and God placed His servant under trial to prove his righteousness and to confound the slanderer. At the end God pronounced the judgment: Job had spoken that which was right and his friends had not done so (chap. xlii. 7).

In the argument, Eliphaz said: "Thou hast strengthened feeble knees, but now it is come upon thee, and thou faintest" (chap. iv. 4-7). Then follows the suggestive question: "Who ever perished, being innocent?" "I would seek unto God" (chap. v. 8). First Job is charged with lack of courage, then it was said that he could not be innocent or he would not suffer, and he ought to repent and seek God's forgiveness. But upon what evidence was the charge founded? Simply suspicion which sprang from envy.

Job had been bereaved of his children, and this is the wound Bildad decides to probe as he takes a hand in Job's trial. "If thy children have sinned against Him (God), and He hath cast them away for their transgression" (chap. viii. 4). Then Zophar speaks still more direct: "Should a man full of talk be justified? Should thy lies make men hold their peace? And when thou mockest, shall no man make thee ashamed?" "Thou hast said, I am clean . . . but oh, that God would speak, and open His lips against thee" (chap. xi. 2-5). How often do men act like Job's friends! The premises are assumed and the case is then built upon the assured premises. Job was suffering, and his associates being already susceptible to envy, assured themselves that their friend was guilty of sin. The destruction of Job's children proved that they also were transgressors, and Job had not confessed his sin in the way his friend thought he should have done, therefore, he mocked at sin, and God ought to confound him. No wonder that Job described these men as miserable comforters (chap. xvi. 2). Friends mocked Job, and his wife urged him to give up his trust in God. "They whom I loved are turned against me . . . Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me" (chap. xix. 19, 21). The secret of Job's endurance is found in verses 23-27: "I know that my redeemer liveth, and in the latter day he shall stand upon the earth".

Job's attempt to justify himself only made the satanic friends more vehement in their denunciation. Eliphaz now plainly declared his assurance of Job's wickedness. "Is not thy wickedness great? and thine iniquities infinite? Thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry" (chap. xxii. 5-7). What lies! Yet these men did not mean to lie. It is a lesson against persuading oneself of another's wickedness.

How sublime are the words of Job recorded in chapter xxviii. He speaks of men working under the earth, their searching for the silver vein, others are delving for the iron, and still others are at work melting copper from the stone. There are paths under the earth, which the searching eye of the vulture hath not seen. All this persistent labour is expended for temporal gain. Then Job asks: "But where shall wisdom be found and where is the place of understanding?" (chap. xxviii. 12). It is beyond the knowledge of man, it cannot be valued, the depth cannot reveal it. "Whence cometh it . . . seeing it is hid from the eyes of all living" (verses 20, 21). "God understandeth . . . and unto man he said, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding". (verses 23, 28). This long dispute ceased after the interposition of Elihu, who declared that "Job goeth in company with the workers of iniquity, and walketh with wicked men". He declared that Job had said, "It profiteth a man nothing that he should delight himself with God" (xxxiv. 9). This statement was a wresting of the words of Job, he had contended that God destroyed the righteous as well as the evil,



but had been careful to point out that the wicked would perish for ever, while in the case of the righteous, the redeemer would appear for their redemption.

The manifestation of the glory of the Almighty put an end to all accusations, and opened the eyes of the persecuted saint to the goodness and pity of God. Job was blessed beyond all expectation, so it will be in a little while for all those, who in the time of trial hold fast their integrity.

#### JONAH.

The important lesson to be learned from the book of Jonah is, that Jonah was practically dead and buried for three days and three nights, after which he was restored, and preached the mercy of God to Gentiles (Ninevites). It not this the sign of the prophet Jonah referred to by the Lord Jesus? After the resurrection of Christ, salvation was preached to all nations.

#### MICAH.

Assyria as a threatening cloud is rising to the North of Palestine, and Micah is sent to proclaim desolation on the land of Israel on account of their unfaithfulness. "For the transgression of Jacob is all this" (chap. i. 5). "Therefore I will make Samaria as an heap; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (ver. 6). A peep at such works as Keith on the Prophecies will show how completely this prophecy has been fulfilled. He tells us that just as in the mountainous region the stones are gathered into heaps before the planting of a vineyard, so in the district where Samaria once stood, the stones from the ruins stand in heaps. "Not a single wall of any ancient building is standing". On the north side of the ruins, lines of columns stand, marking the sight of some ancient building, and in the same field "there is a crop of barley overtopped with heaps of stones".

Chapter iii., shows how the Princes of Israel who should acquaint themselves with Judgment had degenerated to the love of evil and the hatred of good (1, 2). "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money, yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us" (chap. iii. 11). "Therefore for your sakes Zion shall be plowed as a field". In fulfilment of the prophet's word, there is the record of the order of the Emperor Hadrian, that the Hill of Zion should be plowed, and also Keith speaking of a visit to Zion says, " One part supports a crop of barley, and another is undergoing the labour of the plough".

Backward the mind travels to the glory of the city Jerusalem at the dedication of the Temple in the days of Solomon; while the desolation depicted by the prophet—to which history testifies—impels the thoughts forward to the day when the Lord's House shall be exalted and all nations will journey thereto, to learn of God's ways. "For the Law shall go forth from Zion and the Word of the Lord from Jerusalem, nation shall not lift up a sword against nation, neither shall they learn war any more" (chap. iv. 1-3). And all the subject nations will be settled in their possessions, with no one to make them afraid (ver. 4), Zion then will be in truth the Metropolis—the Mother City (ver. 8).

Chapter v., brings the mind back to the contemplation of the son of God through whom the coming blessings will be accomplished. The ruler of Israel is to be born in Bethlehem Ephratah. For the origin of this name see 1 Chron. iv. 4; Ephratah was the father of Bethlehem. Zion is yet to arise and thresh, and to beat in pieces many people; and their increase will be consecrated unto the Lord (chap. iv. 13). But before this time, siege must be laid against Israel, and the Judge of Israel must be smitten upon the cheek (chap. v. 1). Afterwards there will be a returning of the brethren of Israel's ruler, who will tend his people in the strength of the Lord. This flock will be protected when the Assyrian shall come into the land and tread in its palaces. Then we shall raise against the Assyrian seven shepherds and eight princes of men, and they shall waste the land of Assyria (verses 4, 5). Jesus, the ruler has appeared. He was born in Bethlehem and when he came to the sheep of Israel, he was rejected and smitten upon the cheek. Siege was laid against Israel and the daughter of Zion was

completely hedged in (lxx.), and now a remnant is returning to settle in the land. Away to the North the latter-day Assyrian is preparing to come against the land; but by that time the Shepherds and Princes of Israel, those kings from the sun's rising will also have been prepared, and will execute the Judgments written.

Meanwhile, Jerusalem bears the reproach of its unrighteous sons (chap, vi. 16). For many years it has been desolate of its fruits (chap. vii. 1), and the world lies in wickedness, lost in the worship of Mammon. "The prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up" (chap. vii. 3). Verse 9 of this chapter assures us that although Jerusalem must bear the indignation of the Lord, yet God "will perform the truth to Jacob and the mercy to Abraham" (ver. 20).

#### NAHUM.

The prophet Nahum foretells the invasion of the holy land by Assyria, and also its glorious deliverance. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee: he is utterly cut off" (chap. i. 15).

#### HABAKKUK.

The servants of the Lord Jesus, in these times of anxious waiting for the Master, may find much encouragement from the book of the prophet Habakkuk. "O Lord, how long shall I cry, and thou wilt not hear! The law is slacked, and judgment doth never go forth" (chap. i. 2-4). But, says the prophet, "I will stand upon my watch to see what he will say unto me, and what I shall answer when I am reproved, and the Lord said, Write the vision, and make it plain upon tables that he may run that readeth it" (chap. ii. 1-3). We are indeed grateful for the prophets who made the vision plain for us, and in our turn we should carefully study the deep things of the Word and work to make it plain that others may run, who read. The verse is frequently misquoted "That he who runs may read", but that is not the teaching. God's instructions are not learned by the glance which is all the runner is able to give. The divine teaching must be carefully studied, that being sure of the way we are to take we may speed along. Chapter iii. carries us forward to the appearing of the Lord Jesus from Sinai, after the manner of Moses of old. Although there is a greater and more glorious work before the Lord Jesus than that which Moses so faithfully accomplished. "God came from Teman and the Holy One from Mount Paran" (iii. 3).

#### ZEPHANIAH.

Zephaniah assures us that God will yet give to all people a pure language that all may call upon Him with one consent (chap iii. 9), and in that day God's people will "have praise and fame in every land where they have been put to shame". Verse 19 is worthy of note as showing the wonderful unity of the Bible." In the same day also will I punish all those that leap on (or over) the threshold" (chap. i. 9). In 1 Sam. v. 5, we read that when the Ark of God was captured by the Philistines and placed in the house of Dagon, the men of Ashdod going to the house next morning saw that the Idol "had fallen on his face before the Ark, and the hands lay broken on the threshold, therefore the priests of Dagon tread not on the threshold of Dagon in Ashdod unto this day". Therefore they had to leap over it, so that it would seem that among the idolatrous practices for which Zephaniah reproved Israel, was this worship of Dagon, and the detail mentioned so long ago is still noted.

#### HAGGAI.

Haggai was the prophet sent to stir up the spirit of Zerubbabel, after the work of restoring Jerusalem had ceased on account of the opposition raised against the people, which resulted in an order from King Artaxerxes for the work to cease. The difficulties in the way of the returned Israelites seems to have quenched their zeal, and they began to say, "The time had not come that the Lord's

House should be built" (chap, i. 20). After the message of God given by Haggai, "Zerubbabel with all the remnant of the people obeyed the voice of the Lord their God and the words of Haggai the prophet . . . and did the work of the Lord of Hosts their God" (verses 12-14). Let us beware lest the discouragements of to-day produce a disposition of lethargy and to say, "The time is not yet". If we do, that day may speedily overtake us unawares. Chapter ii. verses 11-14 contains a very important lesson for us. The priests are asked: "If one bear holy flesh in his garment, and the garment touches any food, would the food become holy"? The priests answered, No. Then the question is put, but if one that is unclean touches any food, would the food then become unclean? And the Priests answered, Yes. Israel were unclean on account of unfaithfulness, and therefore their holy offerings became unclean in their hands. Let us beware, and let us also keep in mind the need for separateness.

#### ZECHARIAH.

The prophet Zechariah has much cheering news for Zion. All the earth is to be blessed with peace when the judgments of the Lord have taught the nations righteousness, and the people of Israel will be called from the land of the North (chap. i. 8-11. ii. 6). Chapter iii. gives us in type the vindication of Joshua (Jesus, LXX.). Satan is rebuked and Jesus is clothed with new raiment; one which has no association with sin, and they "set a fair mitre upon his head" (verses 4, 5). In chapter iv., the figure of the two olive trees from which is drawn the golden oil for the Light which glows in the presence of the Lord. That which is precious as gold tried in the fire is being drawn from both Jew and Gentile! In this, as also in the Cherubim, we have a figure of the coming glory in which all will participate who yield the oil required by the Spirit.

In Chapter v., under the figure of a woman seated in a measure in which she is conveyed away to be established in Babylon, the prophet foreshadows the rise of Modern Babylon (Rome), erected on the old idolatrous traditions. Chapter xiv. records the destruction of the nations who will fight against Jerusalem. The saints will not be required either to shoot or to bayonet them, but the armies will be consumed with plague and in their despair assist the destruction by slaying each other (ver. 12). How glorious the consummation. "The Lord shall be King over all the earth" (ver. 9), and the surviving nations will go up from year to year to worship the King at Jerusalem (ver. 16).

#### MALACHI.

The last of the Old Testament prophets takes up the delightful theme of the earth's coming glory: "From the rising of the sun to the going down of the same, my name shall be great among the Gentiles and in every place incense shall ascend unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts" (chap. i. 11); also God promises "unto you that fear my name shall the Sun of righteousness arise with healing in his wings and ye shall go forth and grow up (or skip forth and gambol) as calves of the stall (chap. iv. 3).

Before the manifestation of the Lord Jesus, Elijah will come. Jesus said, "Verily Elijah cometh first", and John Baptist said plainly, when asked if he were Elijah, "I am not". Truly he came in the spirit and power of Elijah as the angel foretold. Malachi's prophecy while having a reference to the first appearing of Jesus, at which John took the part of Elijah, yet has a more complete application to the Master's return, when Elijah will fulfil his mission.

#### THE EPISTLE TO THE HEBREWS.

The Epistle to the Hebrews directs attention at once to the importance of Jesus Christ. The Almighty Father, who in time past spake by the prophets, hath in the last times spoken by His Son (chap. i. 1, 2). Christ is heir of all things; the ages have been ordained through Christ; take away Christ and what would have prevented the destruction of the race at the fall? Christ is the Chief of the family of God, and will hold the sceptre of righteousness for ever (ver. 8).

Before the enjoyment of this promised glory Jesus must suffer and die. He is to be a Captain, a Captain who leads his people, who passes through their trying experiences (chap. ii. 10). Jesus is to partake of flesh and blood in which nature the devil operates, and Jesus must destroy the devil. The future King of the world is first to deliver them who through fear of death are always in bondage (ver. 15). This mighty Saviour appears first to take hold on the seed of Abraham for their redemption ver. 16), for which purpose he must be made like them, and thus fighting their battle, —being of them, Christ becomes a merciful and faithful High Priest (ver. 17).

The pronouns from verse 9 to the end of the chapter are all related to Jesus Christ, the subject of the first sentence of that verse. It has been suggested that the subject, proper noun changes at verse 14, with the words "that is the devil", and that the words "he taketh not hold on angels" (margin in ver. 16) apply to the devil. Although this suggestion may appear quite plausible at first sight, reflection reveals its weakness. First it is clear that the words "that is the devil" form the object of the sentence and not the subject, and therefore we should not expect the following pronoun to apply to him. Second, why should the devil be mentioned as particularly taking hold on the seed of Abraham? And third, If the devil is made a new subject of a sentence in verse 14, then we should read in verse 16, "for verily he (the devil) taketh not hold on angels but he took hold on the seed of Abraham, wherefore in all things it behoved him (the devil) to be made like unto his brethren, that he (the devil) might be a merciful and faithful high priest, in things pertaining to God to make reconciliation for the sins of the people". No! The teaching is clear, Christ came to take hold on the seed of Abraham for their redemption, of the seed of Abraham, Jesus himself is the chief, the others are all one in him. Jesus was made of their nature to destroy the devil which is in it and so to deliver the whole of "the seed".

In Chapter vi., we learn of the necessity to lay carefully the foundation of faith, and then proceed to build thereupon, we are not to be continually tampering with the base and to make no further progress (ver. 1). The earth which is ever receiving the blessings of heaven, and gives back nothing better than thorns, is rejected; but that which in return produces food, receiveth blessing (ver. 7).

After giving examples of men who in the past exhibited faith in God, in chapter xi., the faithful, in the next chapter are represented as a cloud, and in verse 22 as a mountain. It is the mountain of the "Lord's House" "The Ecclesia of the first-born". They are "righteous men made perfect". Such people chapter xiii. teaches, have no rights of citizenship during their probation, they are outside the camp bearing the reproach of Christ; which state was symbolized in the sin offering when it was carried outside the camp. The blood of the sin-offering, however, was taken into the sanctuary.

#### THE EPISTLE OF JAMES.

The Apostle James exhorts us to cheerfully meet temptations, because they are all part of our testing, and if we are true to our call, then the test will manifest our endurance (chap. i. 2-4). If evil penetrates us, it is because our lusts have drawn us away after evil. God who cannot be tempted with evil will never tempt His children with evil (ver. 13). In reading verse 17, the last sentence must be given its place. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world".

There is a tendency to overlook the command contained in chapter iv. 15. "Ye ought to say, if the Lord will, we shall live and do this or that". Care in this direction will help in the direction of our Yea and Nay being reliable.

#### THE EPISTLE OF PETER.

The Apostle Peter exhorts Elders to feed the flock, so that when the Chief Shepherd appears they may receive a crown of life (chap. v. 1, 2). The spirit of democracy voices itself at times declaring that there are no such Elders now, that they ceased when the Holy Spirit ceased to be

manifest. No wonder if in such sphere there should be a lack of tending the flock. It ought to be clear that Elders cannot evade their responsibilities. The Chief Shepherd will soon be asking whether they have striven to be examples to the flock.

Is the Flood a figure of Baptism? Yes! The Flood carried the faithful from the world of death and corruption over to a new life; so Baptism carries the obedient from this life of death and corruption to the life in Christ who yet will crown the faithful with eternal life in the new world.

#### THE EPISTLES OF JOHN.

The Apostle John tells us that he had handled "the word of life". "The life was manifested and we have seen it and bear witness and show unto you that Eternal Life, which was with the Father and was manifested unto us" (chap. i. 2). Verses 5 to 7 teach us the true doctrine of fellowship. God is Light. The Apostles were in fellowship with God through Christ. While the believers renounce the darkness and walk in the light, they also may be in this fellowship. If they say they are in fellowship and walk in darkness—they lie. And if one bringing strange doctrine comes to us and we extend to him the fraternal salutation, we partake of this evil. "Receive him not into your house" (2 John v. 10).

#### JUDE.

When we read the letter of Jude, we may ask, Whatever would be thought of such an exhortation to-day? In many places the speaker would probably be removed from the list of those who are asked to exhort. Yet, this is an exhortation divinely approved and preserved—yea, verily, an inspired exhortation. Let us not be jealous like Cain and destroy another. If we defame their good name, what do we leave to them? Let us not be guilty of vain-glory as Korah was. Let us not advise the mixing of God's people with the alien as Balaam did. Let us determine not to be murmurers or complainers lest we also be trees with withered fruit, waiting to be uprooted.

#### THE REVELATION.

The last message from heaven will be closely studied by all the true friends of Christ. A blessing is pronounced upon those who apply them selves to it, and how can those who love the Lord's appearing neglect the study of the signs which lead them to the day of his coming?

The seven messages to the churches indicate the process of Apostasy from the chaste virgin state, to that shown by a woman who through intimacy with the State gave birth to a man who should rule the world. At the end of this section the faithful are brought to» view, they appear round about the throne clothed in White Raiment (chap. iv.).

The Scroll, unrolled until all the seven seals are broken, reveal the calamities to be experienced during the period of Apostasy, so that whosoever would take heed might recover themselves, and at the same time the faithful student would be encouraged. At the end of this phase also of the revelation, just prior to the opening of the seventh seal, the children of God are seen. Their tribulation is ended. "They shall hunger no more, neither thirst any more . . . and God shall wipe away all tears from their eyes" (chap. vii.).

The sounding of the seven trumpets declare the punishments to be sent upon the apostate nations, yet they do not bring repentance. At the close of the trumpet period, the servants of God are again remembered; they are to prophesy before many people and to teach kings (chap. x.).

Chapters xii. and xiii., unfold to us the development of the great Papal Power, and then again the saints come into view; chapter xiv. reveals the scene of the Lamb on Mount Zion, the saints acclaiming the Lamb, their Saviour.

The vials show by signs, the final calamities to be sent upon the Papal Nations; the removal of Turkey from the Eastern Empire to prepare the way of the Kings of the coming age; the return of Christ to his people; the establishment of God's living Temple; and the Peace of the World.

Chapters xvii. and xviii. show to us the Judgments and destruction of the great Papal Babylon, and chapter xx. to the end, reveal the blessings in store for the saints, and also for the earth.

W. J. ELSTON.

---

## Judging.

BY R. ROBERTS.

The separation from the Dowieites naturally caused embarrassment in various directions. On my next visit to Aberdeen, in August, 1867, I was warmly taken to task for my action. I was told I ought not to judge, as Christ had forbidden it. My answer was that while we are not to judge in the sense forbidden by Christ (i.e., deciding in advance who are and who are not worthy of eternal life), there is a sense in which we are to judge, as Christ indeed expressly enjoins in saying. "Why do ye not of your own selves judge that which is right", and "beware of false prophets, ye shall know them by their fruits". I contended that we were called upon on our own behalf to decide where fellowship should be given and where it should be withheld. I asked:—"If this is not a true principle, whence arises the true distinction between the ecclesia and the world? We come out of the world; we separate from the Apostasy; we withdraw from the fellowship of both, and would one and all refuse to resume that fellowship by admitting parties belonging to either class into the ecclesia, and we would even, without dispute, refuse to countenance a disobedient brother. Paul says to the Corinthians (1 Epistle v. 11), 'I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner with such an one no not to eat'. Again, to the Thessalonians, he says (2 Epistle iii. 14) 'If anyone obey not our word by this epistle, have no company with him that he may be ashamed.' Again, verse 6, same chapter, 'withdraw yourselves from every brother that walketh disorderly, and not after the traditions he received of us'. Again (1 Tim. vi. 3): 'If any man teach otherwise, and consent not to wholesome words, even the words of Our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud knowing nothing . . . from such withdraw thyself.' Here are plain apostolic injunctions which cannot be carried out without forming a judgment on the matters involved. For how shall we know when to withdraw from another, unless we conclude that a state of things justifying it exists? And how can we come to this conclusion without observing and considering the matters relating to it. The mental act is the very basis of the withdrawal enjoined.

"I pointed out that if these things were not so, the Aberdeen brethren themselves have committed the very crime of which they accused me, they were guilty of schism. Why had they left the Presbyterians, the Baptists, the Morisonians and the others? Were not all these respectable, well-behaved people, plentiful, many of them, in gracious looks, kindly words, and good deeds? On what principle could they defend separation from them? Did not the orthodox communities believe the Bible, and profess the name of Christ? Why had they come away from them? Were they not guilty of having 'judged' these 'sincere' professors of religion? They had done quite right, for they are commanded to judge of themselves what is right, and act accordingly. John had said (2 John ix. 10): 'If there come any unto you and bring not this doctrine (that is, the truth concerning Christ's manifestation in the flesh), receive him not into your house neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds'. Paul indicates the same duty in several places. He speaks of certain 'false brethren brought in', he says, 'to whom we gave place by subjection no not for an hour'. Judaistical believers who taught the necessity for Paul being circumcised and observing the law. He says of them 'a little leaven leaveneth the whole lump. I would they were even cut off which trouble you' (Gal. vi. 9-12). There is nothing more conspicuous in Paul's letters to Timothy, than his jealousy of those in the ecclesia, whose influence was detrimental to the truth. He says, 'Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus . . . The things

which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker; of whom are Hymenaeus and Philetus . . . having a form of godliness, but denying the power; from such turn away. For of this sort are they which creep into houses, and lead silly women, laden with sins, led away with divers lusts, ever learning and ever able to come to a knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth . . . Evil men and seducers shall wax worse and worse, deceiving and being deceived, but continue thou in the things which thou hast learned . . . Preach the word; be instant in season out of season; reprove, rebuke, with all long suffering and doctrine, for the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables; (2 Tim. i. 13; ii. 15-17; iii. 5-8, 13, 14; iv. 2, 4).

“The same anxiety about preserving the truth in its purity from the corrupting influence of its loose professors is manifest in his letters to Titus. Defining the qualifications of an elder, he says he must be a man 'holding fast the faithful word' as he hath been taught, that he may be able by sound doctrine to exhort and convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped . . . a man that is a heretic after the first and second admonition reject (Titus i. 9, 11; iii. 10). To the same purpose are the words of Jude, 'it was needful for me to write to you that ye should contend earnestly for the faith which was once delivered unto the saints; for there are certain men crept in unawares' etc., (verses 3, 4). The Aberdeen brethren and the Dowieites themselves had shown their apprehension of these apostolic precepts by separating from the sects and denominations of the orthodox world.

"It was said that the Dowieites had a great part of the truth; this is not enough. There is no authority for making one part of the truth less important than another. A reception of the truth on one point will not condone its rejection on another. Can we suppose that the Judaizers had no part of the truth? Did the Gnostics who denied that Christ had come in the flesh, reject the kingdom of God? Did not the unbelieving Jew hold the truth in great part? Yet Paul counselled withdrawal from them all. Nothing short of fidelity to the whole truth can be accepted as a safe policy. 'The things concerning the kingdom of God', and 'those things that concern our Lord Jesus Christ,' in their Scriptural amplitude must be the measure and standard of fellowship. Those who go for less than this must be left to themselves; in this they are not judged, they are only subjected to the action of another man's conception of duty, and are left at perfect liberty to organize themselves on whatever they may conceive to be a Scriptural basis.

"By what means shall a community based on the truth preserve the truth in purity in its midst? Obviously by the means indicated by Paul and John, that is, by exacting of all who are in it an implicit adherence to the things, facts, principles, points, tenets, or whatever else they may be called, which go to make up the truth in its entirety, and by refusing to associate with those who oppose or refuse to endorse any of those elements. Some recommended in opposition to this the employment of argument with those who may be in error. As a preliminary process, common wisdom and humanity would dictate this course; but if an ecclesia is to go no further than argument, how could its existence continue? An effort would doubtless be put forth to reclaim those who are in error; but, where those fail, dissociation by withdrawal is natural and inevitable.

"The ecclesia is not place for argument; it is for worship in agreement. When a man requires to be argued with, his natural place is outside, and if he will not go outside, separation must be enforced by withdrawal on the part of the rest. Division is the inevitable concomitant of an uncompromising adherence to the truth. Peace purchased at the cost of compromise is doubly dangerous. The truth is the standard and must alone be allowed to rule. All doubt ought to be solved in its favour. This is the principle of action to which study will ultimately lead. The action of separation is not an act of judgment against those from whom we may separate. It is an act of self-vindication; an act by which we discharge a duty and wash our hands of evil. The truth has gradually emerged from

the fables in which for centuries it had been lost, and only an inexorable policy on the part of those receiving it will preserve it from a recurrence of the disaster which drove it from among men shortly after the days of the Apostles" (Good Company, Vol. III., page 340).

---

## The Greatest Work of the Nineteenth Century.

The nineteenth century is recognized on every hand as having been, in many respects, the most remarkable century in the world's past history. Its marvellous developments in every avenue of human endeavour proclaimed to the Bible student and the world that a new era had dawned; an era foretold ages before by the prophet Daniel, and fittingly, though briefly, described in the words, "many shall run to and fro, and knowledge shall be increased" (Dan. xii. 4).

Among the great achievements of this century the greatest of them all is little known to the world, and with a few exceptions, little esteemed where known. I refer to the great work of our brother Dr. John Thomas, of beloved memory, in reviving the light of God's truth, the ancient gospel of His kingdom; a providential development, in which he was the humble but fitting instrument. His work was, and is, the most momentous that could possibly engage the attention of men; the matters involved being so extraordinary and far reaching; the issues so stupendous, that it is difficult to adequately realize all that is implied to those who, as a result of his self-denying labours, attain to a knowledge of, and full assurance of faith in God's precious promises.

In his expositions of the Word of Life the Doctor has demonstrated with the exactness and certainty of a mathematical demonstration, that there is in that Word a basis of hope for the future, despite the present chaotic and otherwise enigmatic condition of things upon the earth. In doing this he necessarily exposed the unscriptural character of popular Christianity, and made manifest the nature of the long lost faith of apostolic days: removing from the Bible the mass of ignorance and misinterpretation which for centuries had overlaid and obscured it. In God's overruling providence, this great work was accomplished as a result of an earnest contention for the faith over a period of nearly forty years.

His work, of completely disentangling the Bible from the errors and traditions of Papal and Protestant superstitions, was the culmination of the reformatory tendencies started by Martin Luther and others in the fifteenth century. His writings show unfeigned faith, great courage, deep and clear thinking; combining thoroughness with amplitude of information, and wonderful insight into the teaching of the holy oracles. Also lucidity and beauty of language, aglow with truest eloquence.

When the results of all the other activities of the nineteenth century have passed into everlasting oblivion, the fruits of the Doctor's work will remain, both as regards himself and the many others who have come to a knowledge of the truth of the gospel as a result of his labours. To such he has unfolded the vast riches and glorious prospects latent in God's promises; making manifest the light, power, and beauty of Jehovah's Word. Those who have a proper appreciation of his enlightening and faith-generating expositions have been made "wise unto salvation" in becoming the adopted sons and daughters of Israel's God, and heirs of His kingdom and glory; greater riches and honour than the world can bestow. "A wonderful man, whose life-labour, under God, has disenthralled many slaves of death, and given them a good hope through grace". May his brethren emulate his noble example; the faith which animated and directed his course through life; which sustained and comforted him in the deepest trials, and strengthened him to withstand the bitter opposition against which he had continually to contend.

The writer is in full and hearty accord with the sentiments expressed in the following citations regarding his work: —

"God gave us an exhaustive evolution of the truth by Dr. Thomas. Some may not see this, but daily familiarity with the Scriptures enables an ordinary understanding to perceive it without at all



taking it at trust. All that remains for those who perceive it is to work on this foundation; to apply the principles of the ascertained truths in the comfort and purification of believers, and the enlightenment of the stranger. What remains for them not to do, is to waste time in the everlasting discussion of what truth is.

"The Christadelphian has been devoted to the policy thus indicated from the beginning. If it has had to deviate occasionally, in the laborious demonstration of the evidence, in matters of first principle, it is because from time to time men have arisen (well-meaning enough, many of them) who have wished in the shortness of their sharp sight, to improve the true by the plausible, and to substitute the raw conclusions of a limited cogitative power for the far-reaching discernments of capacity and truth" (Bro. Roberts, Christadelphian Oct. 1895, page 385).

"It is a waste of time and a waste of effort for anyone to attempt to turn me against the teaching of Dr. Thomas on either the simple or the deep things of the Bible. I am sure that I understand him, and I am equally sure that he lays down no principle of truth that is contrary to the Bible. He had no crochets, but his doctrine, as a whole was the beautiful and simple and deep and powerful unity of God's word. Take up any of his works, and you feel yourself in the presence of God's Holy Oracles, so clear is the truth breathed forth from every sentence. You feel that you are in the presence of no ordinary man. It is only necessary to put his exposition of the truth alongside that of his detractors to see the mighty difference, and then to place both along with the Bible to see which God will accept as the witnessing for His truth.

"No, no; to get away from Dr. Thomas is to get away from the Bible, for the truth is with him always. Every honest, simple, truthful mind, comprehending his teaching, will confess as I have confessed. To such a one the fact is too plain to even think of ignoring it. Your defence of Dr. Thomas and his teaching is a link that draws me very close to you in sympathy and love and reverence for the truth" (Dr. L. B. Welch, in Christadelphian, Oct. 1895, page 152).

Brother Roberts' noble work in advocating and defending with voice and pen the teaching of Dr. Thomas is known to all Christadelphians. A duty faithfully discharged; a labour of love for Christ and his people's sake; a link indeed, that drew him close to all in love, gratitude, and sympathy. He always maintained that "in the writings of Dr. Thomas the truth is developed as a finality, and that they are a depot of the Christian doctrine". Throughout his long and faithful service to the truth he ever maintained and defended the mighty results of the Doctor's labours against all opposition from friend or foe. He made it his life work to contend earnestly for the faith in its integrity, and stood aside from all who corrupted it. A brave, capable and faithful man, raised up of God to defend, maintain, and proclaim the ancient gospel of His kingdom, revived in the earth by its divine author, through the Doctor's instrumentality. It is a privilege and a joy to live in an age when the grand writings of these faithful servants of God are so easily obtainable; with their message of hope and cheer to weary pilgrims wending their way Zionward, and to others, heavy laden, who still linger on the world's highway.

Toronto, Feb. 22nd. 1926.

WM. SMALLWOOD.

---

## Dare any of You?

BROTHER ELSTON writes: "Brethren who are contending for liberty to go to the Law Courts for the severing of the Marriage tie, seem very determined to persuade themselves that the denial of such a liberty is something new. May I therefore call attention to a Question, and the Answer thereto, given in the Christadelphian twenty years ago?"

"Question: Is it lawful for a brother or sister to claim a divorce on the ground of adultery; if so, could such a brother or sister remain in the Lord?"

“Answer: Although Christ expressly allows putting away for 'the cause of fornication' (Matt. v. 32; xix. 9), there is no warrant for going into the Court over the matter 'before the unbelievers ', but much the reverse. If separation must occur, the parties should remain as they are. This to the best of our belief, is according to the mind of the Lord as expressed in the Scriptures. The subject has been discussed more than enough in recent years" (Christadelphian, 1906, p. 72).

Brother Elston adds: "Seeing that 'Answer' has gone unchallenged for twenty years, how can the upholding of the 'Answer' be new?"

OUR REMARKS: Not only so: for twenty-six years ago, the following "Answer" was given to a Correspondent in the Christadelphian (1900, p. 242): —

" From Matt. xix. 9 and v. 32, we cannot help concluding that the law of Christ permits a man to put away his wife for adultery. But it does not require it. From John viii. 1-11, we also cannot help concluding that it would be more Christ-like on the brother's part to forgive her. From 1 Cor. vi. it would appear that it would be wrong for a brother to go to law with his erring sister-wife 'before the unbelievers' to procure legal separation from her. Rather suffer wrong as Paul says."

We cannot help thinking this was also the mind of the leader of the Bijou Hall seceders; for during the twenty years that followed the above Christadelphian Answer, he contributed over 300 "Meditations" to the Christadelphian, but not in a single one did he "buy up the opportunity" to express the views he is now ventilating in the Family Journal. The reason cannot be that the editor of the Christadelphian refused to insert any "Meditation" of Protest against such "unscriptural handling of Matt. v. 32," for we have bro. A.T.J.'s own voluntary assurance—given publicly on the Essex Hall platform, that "the Christadelphian has never been closed to my Meditations" (see Clapham Blue Book, p. 63). There can be but one conclusion—either he has now changed his convictions, or he has for more than a quarter of a century meekly submitted to what he now terms a doctrine of the Roman harlot.

---

## Palestine and the Jews.

THE RE-WOODING OF NURIS. —When the large estate of Nuris, which stretches beneath and includes the slopes of Mount Gilboa, was purchased by the Jewish National Fund in 1921, there was one forest tree in the whole area and two fruit trees. Since then numerous seedlings have been sown, and to-day there are 167,000 timber trees and 71,200 fruit trees in Nuris alone. —New Judea

GREAT STONE QUARRY IN JERUSALEM. —A new stone-quarrying company has been organized in Jerusalem jointly by the Departments of Trade and Industry and Labour of the Palestine Zionist Executive, and the Solel Boneh. The Trade and Industry Department paid during May £2,000 out of Keren Hayesod funds as its share in the capital of the new Company, known as "Hasella". The Company will work one of the quarries near Jerusalem, and it is hoped will give an impetus to the exploitation by Jews of the Jerusalem stone, famed for its building qualities. The Treasurer of the Palestine Zionist Executive states that it is believed that, with the assistance of modern machinery, the stone quarried and dressed by Jews will be able to compete with the ordinary stone on the Jerusalem market, and that it will be possible in due course to increase the number of Jewish workmen in the quarrying industry. —New Judea.

£173,000 FOR COLONISATION IN EIGHT MONTHS. —Nearly £173,000 was expended out of Keren Hayesod funds on account of the agricultural colonisation budget during the first eight months of the present year, the Palestine Zionist Executive treasury report for May shows. During the month of May, about £11,000 was spent, of which £3,194 was invested in houses, stables and barracks in the

various agricultural holdings, more than £3,200 on cattle, the remainder on implements, irrigation, etc.  
— New Judea.

5914 TRAVELLERS IN MAY. —The Permits Section of the Palestine Government reports that during May, 4,276 travellers in transit, tourists and pilgrims, entered Palestine; 1,638 residents returned to the country during the same period. —New Judea.

---

## Ecclesial News.

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the “Birmingham (Amended) Statement of Faith,” and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

\* \* \*

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

All such Intelligence should be sent to Bro. Denney, at 47 Birchington Road, Crouch End, London, N.8, no later than the 25<sup>th</sup> 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 doctrines of brother A. D. Strickler.

All such must be sent in the first instance to Bro. B.J. Dowling by the 10<sup>th</sup> of each month for publication the following month. Address to him at: 76 Florence Road, Worcester, Mass., U.S.A.

---

BEXLEY HEATH. —Co-operative Hall, Broadway. Sundays: Breaking of Bread 11 a.m., Lectures 7 p.m. Bible Class Thursdays, 8 p.m. We have pleasure in announcing that Louisa Penn ex Baptist, and William Soames put on the Saving Name through the waters of baptism on October 12th and Nov. 2nd respectively at the Erith Public Baths. We wish them God speed to His Kingdom. Ecclesial correspondence should now be sent to GEO. L. BARBER, 10 Bramley Place, Crayford, Kent.

BIRMINGHAM (John Bright Street). —Edmund Street, Shakespeare Rooms. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Bible Class Wednesday 8 p.m. After long contention we regret to report that bro. and sis. A. H. Broughton, sisters Hannah Marshall, Emma Hodgkiss and Alice Marshall have severed themselves from our fellowship, holding that there can be no partaking of Christ’s body, and therefore no Communion with God, apart from the use of unleavened bread at the Lord’s Supper. They have departed from our fellowship by imposing this new doctrine as a condition of fellowship, and have started a separate meeting on that basis. In consequence of this their action, they now cease to be in fellowship with us. This new doctrine is a serious departure from the Truth; looks in the direction of the Romish doctrine of transubstantiation.

BRISTOL. —Druid’s Hall, 8 Perry Road (top of Colston Street). Sundays: Breaking of Bread 11 a.m.; School 3 p.m.; Lecture 6.30 p.m. Wednesdays, Bible Class, 7.30 p.m. At our annual meeting, held on October 13th, we sorrowfully withdraw from sis. Head, of Radstock, near Bath (late of Midsomer Norton). Sis. Head had resigned from our fellowship and joined herself to the Peasedown Ecclesia who is in fellowship with Birmingham Temperance Hall, refusing absolutely to alter her decision, consequently we had no alternative but to take the step above referred to. We have decided upon a special effort for the first Wednesday in each month from November to March when instead of holding our usual Bible Class, a Lantern Lecture will be given. The first Lecture was delivered November 3rd, and the attendance of strangers was most encouraging. It is with pleasure we are able to report that Mr. Harold Smith, after having passed a satisfactory examination in the things concerning the Kingdom of God and the name of Jesus Christ, put on the Sin Covering Name in the

waters of baptism, on Wednesday, November 17th. Our prayer is that he will, with ourselves, so run, that Eternal Life will be his at the appearing of the Lord Jesus. We have been pleased to welcome bro. Rist, of the Cranbrook Hall, Ilford Ecclesia, our brother faithfully exhorting us to good works in the Master's Service at our Sunday morning meeting. —CHAS. R. DURSTON, Rec. Bro.

DERBY. —Unity Hall, Room No. 9. Sundays: Breaking of Bread, 10.30 a.m. Sunday School 2.45 p.m., Lecture 6.30 p.m. Thursdays: Room 15, Eureka Class 8 p.m. We have been refreshed and strengthened by the faithful work of brethren Viner Hall, T. Hunt (John Bright Street); H. C. Gates (Coventry); and our own lecturers in preaching the Word of Life in the midst of turmoil and strife in the World of the Gentiles: We have faith "the Deity" will reward according to our works in purity of heart and doctrine. We have a few interested friends at the lectures and pray they may perceive the Mercy of our Father, and be obedient. After continued absence from the Table of our Lord, caused by unfaithfulness, we have been obliged to withdraw from bro. P. Brough; we trust he will see his position and return unto "The One" who is able to abundantly pardon. —GEO. E. LOMAS, Rec. Bro.

DUDLEY (Scotts Green). —Christadelphian Hall. Breaking of Bread Sunday 11 a.m.; Lecture 6 30 p.m. Bible Class Wednesdays at 7 30 p m. Our numbers have increased by the addition of bro. and sis. Hingley, who have withdrawn their fellowship from the Netherton meeting and expressed entire agreement with us in our stand for purity of doctrine and fellowship. We have also gained bro. and sis. Richards from the Great Bridge Ecclesia, who have come to reside in Dudley. Their loss will be our gain. On the other hand we have to report the death of sis. Harold on November 11th. Our sister who was about seventy-two years of age, was a most regular attendant at all of our meetings, and faithfully followed, although in a quiet manner the questions which have engaged our attention in the last year or two. She was interred at Rowley, bro. D. Jakeman officiating. There is always this comfort: "The righteous hath hope in his death", and our sister awaits the trumpet blast when "the dead in Christ shall rise first". The exhortation to us is, let the Word teach us to number our days that we may apply our hearts to wisdom. — FRED H. JAKEMAN, Rec. Bro.

FALMOUTH. —On Sunday, 17th October, we had the pleasure at the Breaking of Bread of fellowshipping bro. Sleep and sis. Milner, of St. Austell. Sis. May Cockcroft after spending a few months with us has left for Oldham. — WM. WARN, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road. S W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road. Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays, Bible Class 8 p.m. We have suffered a grievous loss by the death of our beloved sis. I. A. Browne. Our sister, who had been in declining health for some time past, fell asleep on the 10th November, and was laid to rest in the Streatham Cemetery on the 16th November in the presence of a large company of brethren and sisters who had loved and respected her for her works' sake. Bro. W. J. White, who was our mouthpiece on this sad occasion, reminded us of our late sister's unswerving fidelity to the truth during her long probation, and exhorted us to emulate her in her zealous determination to maintain the purity of the Truth regardless of all personal consequences. Our brother echoed the feelings of all present in stating that although we sorrowed at the loss of a Mother in Israel, there remains for our late sister, who is now truly at rest, a joyous awakening in the very near future when those who are in the grave will answer the summons to "come forth". Meanwhile we do indeed weep with those of our brethren and sisters, her relatives in the flesh, who are in such deep sorrow, and we pray our heavenly Father to grant unto them that comfort and consolation which He alone can give. On the 30th October, the Mutual Improvement Class paid its 27th visit to the British Museum. Following a tour of the galleries selected, those present were addressed by bro. F. G. Jannaway upon "Ur of the Chaldees", after which tea was taken and the brethren and sisters then proceeded to Denison House, near Victoria Station, where a company of about 250 assembled and spent a highly profitable evening listening to upbuilding addresses under the general title of "Christadelphians—Called to be Saints"; the speakers being brethren J. M. Evans, C. F. Ford, W. J. Elston, and G. H. Denney. We rejoiced at the opportunity of welcoming so many brethren and sisters from all over the country including Bedford, Bexley Heath,

Birmingham, Bradford, Bristol, Clapton, Colchester, Dalston, Falmouth, Hitchin, Ilford, Ipswich, Leamington, Luton, Margate, Nottingham, Nuneaton, Purley, Putney, Redhill and St. Albans. We are pleased to welcome bro. H. Milner and sis. F. Milner from St. Austell, who are now meeting with us. Bro. and sis. Cyl. Clements are now meeting at Purley, where we are sure their help will be much appreciated. Visitors: bro. and sis. C. F. Evans (Brighton); bro. and sis. Crosskey (Redhill); bro. Furneaux, bro. and sis. Winch (Margate); sis. Cockcroft (Falmouth); bro. Squires, sis. Allan (Luton). —P. L. HONE, Asst. Rec. Bro.

LUTON. — Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 am, Sunday School 2 45 p m. Lecture 6 p m. Thursdays, Bible Class 8 p.m. We have concluded our series of five special lectures which we have had on Sundays in our hall. The effort was commenced on Wednesday, October 13th, when we hired the Corn Exchange, a splendid hall in the centre of the town, and a special introductory lecture was given entitled "Locarno, Armageddon and the Peace of Jerusalem". Just under fifty strangers attended, the meeting being thrown open after the address for questions upon the subject; a number of questions were asked and answered from the Word of God. A few have continued to attend at the hall whom we pray may find the pearl of great price. We thank our London brethren who have faithfully served us during our effort. —GEO. ELLIS, Rec. Bro.

MACCLESFIELD. —29 Brocklehurst Av., Hurdsfield Estate. Sundays: Breaking of Bread 7 p.m. By the Grace of God we have been enabled to give public witness to His Name in this town. Brother Rothwell of Liverpool gave the first lecture of a series of four, on Saturday, November 6th, seventeen strangers being present. Since, brethren Cockcroft, and Butterfield, of Oldham, have given forth the Testimony, sixteen and eleven strangers respectively attending. Realizing that we are living in the last days when "they will not endure sound doctrine, turning their ears away from the Truth", we rejoice that an average of fourteen strangers have so far attended the lectures. Through help received from various sources, we have been enabled to well advertise the lectures; 6,000 handbills having been distributed. We hope and pray that our feeble efforts may bear fruit, leaving all to Him who alone can give the increase. On Sunday, November 7th, bro. Rothwell, of Liverpool, was with us, and ministered to us in the word of exhortation. Will brethren and sisters kindly note that we cannot extend the "right hand of fellowship" to those who hold that it is permissible for us to go to Law to obtain judgment against another on any matter. —CHAS. A. ASK, Rec. Bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Breaking of Bread 11.30 a.m.; School 1.15 p.m.; Lecture 4.30 p.m. alternate Sundays. We purpose (D.V.) holding our New Year Social and distribution of prizes to the Sunday School scholars, on January 3rd, 1927, in the above hall, at twelve o'clock. We extend a cordial invitation to brethren and sisters in our fellowship to join with us on that occasion. Would any brethren and sisters intending being present kindly let me know in good time. — 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 say that on Sunday, November the 7th, we had the company of our bro. Viner Hall, of Sutton Coldfield, who faithfully delivered unto us the word of exhortation in the morning and delivered unto us the lecture in the evening, and also unto a good company of strangers. Altogether we had a most enjoyable and uplifting time, and are encouraged to plod on even unto the end, when those who have overcome and remained faithful will have their sure reward. — 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, Eureka Class, 7.45 Tuesday. Mid-week meeting, Wednesday 7.45 p.m. We are again encouraged in the proclamation of the Truth on account of further response to the divine call. On November 23rd, Lilian Maud Barratt was baptized into the Saving Name. Our new sister is the third of the family to be united to the Lord Jesus, two of her brothers being already members of this ecclesia. The annual gathering for the children has been arranged (D.V.) for December 27th, Monday, at the Huntingdon Street Schools. After tea, for the interest and

instruction of the children, an address will be given on Eastern manners and customs, lantern views of which will be shown. —W. J. ELSTON, Rec. Bro.

PURLEY (Late Croydon). —Lecture Hall, High Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays: Bible Class 8 p.m. Y.M.C.A., North End, W. Croydon. It is with much regret that we have to report our withdrawal from bro. and sis. Ç .W. Clark, bro. and sis. D. F. Plummer, sis. I. Reynolds, and bro. Maish, for holding and teaching unscriptural views concerning the Lord Jesus. We have also been compelled to withdraw from bro. R. Davis, firstly for holding unscriptural beliefs concerning the Holy Spirit; secondly, for long continued absence from the table. At the quarterly business meeting held on July 7th, it was proposed and carried that the lecturing appointments of brethren who had joined the Bijou Hall meeting be cancelled; also, if any came from that meeting they be asked to refrain from partaking of the emblems. We have lost bro. and sis. Hone, bro. and sis. Whitehead, bro. and sis. S. Wood, sis. R. Davis, bro. Willie Davis, who have joined the Avondale Hall Ecclesia (Clapham). On the other hand we have gained bro. and sis. C. Clements from Avondale Hall Ecclesia. Visitors: sis. Bullet, bro. and sis. Mettam (Ilford); sis. R. Davis, bro. Willie Davis, bro. Hone, bro. S. Wood (Avondale Hall); bro. and sis. A. A. Jeacock (late of Worthing), all of whom we have been pleased to have with us at the breaking of bread. —ALFRED J. RAMUS, Rec. Bro.

ROCHDALE (Lanes.) — Sunday School 1.30 p.m., Breaking of Bread 2.45 p.m. Tuesdays, Bible Class 7.30 p.m. It is with pleasure we write you to say we continue to hold our meetings in this corner of the Master's Vineyard, with a fervent hope that the Master will soon be here to take account of our stewardship, to give to those who endure to the end Eternal Life. We are much helped in our progress by the reading of those worthy exhortations of our late bro. R. Roberts, who did so much to uphold the Truth in its purity. Such stalwarts of the Truth stand out as shining lights amidst the latter day tendency of apostasy some would have us compromise. No, not for one moment if we are to receive Christ's approval at his coming. Let us have the Truth nothing but the Truth. Occupy, says Christ, until I come; this is our desire and by the help of God we will do what we can, hoping for the gift of God, Eternal Life. We report that sis. E. A. Bacon has left our fellowship and meets with those whose action she condemned. —T. HEYWORTH, Rec. Bro.

SWANSEA. —Portland Bldgs, Gower Street. Sundays: Eureka Class 11 a.m.; Breaking of Bread 6.30 p.m. Wednesdays: 7.30 p.m. Since last writing you we have had the pleasure of the company of sis. Muriel Bullen and sis. Edith Stock (Clapham Ecclesia) at the Memorial Table. And we have to report the removal to Carmarthen of our bro. Alfred E. Morse, who has taken up an appointment in West Wales, and therefore he will reside at the above town, unfortunately in isolation. He hopes it possible during his journey to be able to meet the brethren of Tiers Cross Ecclesia, and we are sure it will be to their mutual benefit therefore the loss to us will be a gain to them. —J. H. MORSE, Rec. Bro.

## CANADA.

HAMILTON (Ont). —S.O.E. Hall, 121 Hughson Street, N. Sundays: School 9.45 a.m.; Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesday, Bible Class 8 p.m. It is with sorrow we, the brethren and sisters meeting at the above address, announce our withdrawal from the I.O.O.F. Hall Ecclesia, having protested against their unscriptural, un-Christ-like and unconstitutional action in disfellowshipping a number of Ecclesias in Canada and the United States, who are sound in the faith, and who had resumed fellowship with the Gratiot Avenue Ecclesia, Detroit, Mich, (which was found upon investigation to be sound in the faith) which action is contrary to the Commands of Christ. Having called a special meeting of the Ecclesia to rescind the minute passed disfellowshipping the Ecclesias, they still justified their action in obtaining a majority vote which resulted in our withdrawal. The following is the proposition put forth by us: "Proposed, that we rescind our withdrawal from all Ecclesias now in fellowship with the Gratiot Avenue Ecclesia, and that we scrupulously adhere to the command of Christ as given in Matthew xviii. 15-18, and not withdraw from any brother or brethren until we first plead with them not to do that thing which we believe to be a sin". We stand firm on the

Berean Basis of Fellowship, being supported in our action by all the surrounding Ecclesias. We meet in the above Hall and welcome all those of Berean Christadelphian Fellowship. We have had the pleasure of bro. D. Gwalchmai, of London, Ont, also bro. G. Gibson, of Toronto, Ont, who gave the word of exhortation and also lectured. We are also pleased to have had as visitors: bro. and sis. Newnham, sis. Gibson, sis. Sturdy (Toronto, Ont.), sis. Gwalchmai, sr., sis. Clara Gwalchmai, bro. Marshall (London, Ont.), sis. Nellie Livermore (Brantford, Ont.), sis. Sprague (Philadelphia, Pa.), sis. Deschene (Owen Sound), sis. Gruitt (Buffalo, N.Y.), and sis. Briggs (Tottenham, Ont). We are sorry to report the removal of bro. and sis. H. Jones to Toronto, whom we commend to the brethren and sisters of the Don Hall Ecclesia, but have gained bro. W. Green, from Toronto, who has taken up residence here. On July 1st we held our Sunday School and Ecclesial Outing at Oaklands Park. We had the pleasure of the Brantford Ecclesia's company, making it a very profitable and enjoyable day for all. We are very pleased to have in our midst again sis. Cope, who has been on an extended visit to England, meeting with those of like precious faith from whom she derived much benefit. We desire to thank the brethren and sisters for the many kindnesses extended to her during her sojourn amongst them. We appreciate the loving messages brought across the ocean to our Ecclesia and wish to reciprocate same. D.V. we intend holding our Fraternal Gathering on January 1st, in the above Hall, and extend a hearty invitation to all Ecclesias in our fellowship. —E. D. COPE, Rec. Bro., 120 Flatt Avenue.

TORONTO (Ont.) —Don Hall, 957 Broadview Avenue. Sundays: Breaking of Bread 11 a.m., Lecture 7 p.m., Sunday School and Bible Class 10 a.m. Wednesdays, 8 p.m. On July 1st we held our Ecclesial and Sunday School Outing in High Park. It was a beautiful day and enjoyed by all. The children look forward to such times and we do our best to entertain them in a clean arid healthful way. We are very pleased to announce that bro. Charles Jones has resumed fellowship. Our hands have also been strengthened by the arrival of bro. R. Manicom from Montreal. Sis. Manicom and the children will follow later. We have been assisted in our ecclesial labour by bro. J. P. Vibert, of Hamilton, and brethren D. Gwalchmai and Pyne, sr., of London, Ont. We are truly thankful for their help in such troublesome times. The following visitors have met with us: bro. Thompson, of Hamilton, Ont; bro. And sis. Hunter and sisters Pyne, sr., Clarks, Gwalchmai, and Nellie Smith, of London, Ont.; bro. Dubeau and sis. Hills, of Montreal, Quebec; bro. and sis. Harvey, of Essex, Ont.; bro. and sis. Maxfield and sis. Sadie Middleton, of Detroit, Mich.; and bro. and sis. L. P. Robinson, of Ebenezer, N.Y. Death has again been in our midst. Sis. Jones, sr., fell asleep on the 3rd of July and was laid to rest in Mount Pleasant cemetery. Bro. Wm. Smallwood spoke appropriate words to a large number of brethren, sisters and friends. Our sympathy goes out to bro. Jones and family in their sad bereavement and our earnest prayer is that the Lord will soon be here to raise her from the dead. We have been very pleased to assist Mr. Francis Jacques to put on the Saving Name of Christ and it is now our hope that our new brother will hold fast that which he has gained. —GEO. A. GIBSON, Rec. Bro., 386 Strathmore Blvd. (please note change of address).

## TASMANIA.

LAUNCESTON. —Temperance Hall, York Street, Small Room. Sundays: Breaking of Bread 11 a.m. Lecture 7 p.m., School 14 Frederick Street 2.30 p.m. Wednesdays: Bible Class, 8 p.m. We have taken the above room, in the Temperance Hall, lecturing each Sunday evening on some phase of the truth's teaching. The attendance in the past of the stranger is very small but we feel it is a good work, and will be a great help to the older Sunday School scholars. It is interesting to know, that bro. Roberts lectured in the large room of this building some thirty years ago. We have had the company of sis. Moss, of Ledgerwood, (where she is in isolation) on two occasions. We are pleased to record that sis. Barnard has been restored to us again, after being in hospital nine weeks with diphtheria. It will be a pleasure to extend a welcome to any brethren or sisters coming this way, who are standing with us for a pure fellowship. We would be glad to avail ourselves of the services of any lecturing brother who may be coming to, or passing through this city. Our meeting is of one mind for a larger Berean Christadelphian Magazine, at the necessary larger subscription. —J. GALNA, Rec. Bro.

## UNITED STATES.

DETROIT (Mich.) — I.O.O.F. Hall Canton and Gratiot Aves. Sundays: Breaking of Bread 10 a.m., Lecture 7.30 p.m. Wednesdays, 8 p.m. (home to home). Since last intelligence, our visitors have been bro. and sis. H. W. Styles, sisters Grace and Nellie Livermore, sis. Esther Hickman, of Brantford. Bro. Styles gave us the work of exhortation. Sis. Nellie Hickman and sis. Hickman sr., have been with us on an extended visit and expect to return to Brantford shortly. Bro. D. Gwalchmai, of London, Ont, and bro. J. P. Vibert, of Hamilton have each given us a Sunday, assisting us with exhortation and lecture. Bro. W. Whitehouse, of Canton, passing through to Canada, spent a night with us, addressing a score or more of the brethren and sisters at the home of the writer. Sis. Annie Smith, of London, has returned to us, and we have also welcomed to our number sis. Ella Tod, from Winnipeg, and sis. Janie Mullin, from Jasonville. Bro. and sis. Bargiband have returned to Bellaire, the nearest meeting to them being at Lansing, Ohio, and sis. Coghlan has returned to Guelph, Ont. Bro. Luther has gone to London, Ont., where he has found more congenial employment, having had some difficulty in Detroit. Bro. A. Hedden and sis. Lila Maxfield were married on 30<sup>th</sup> Oct. We trust they will be happy in their new relationship, and be a help to each other in the race for life. Bro. and sis. Taylor, of Saginaw, have also met with us on two occasions recently. —G. GROWCOTT, Rec. Bro.

LOS ANGELES (Cal.) —Woodmen of the World Hall, 1040 South Grand Avenue. Sundays: School 9.30 a.m., Breaking of Bread 11 a.m. Lecture 7.30 p.m. Wednesdays: 7.45 p.m. Cleveland Hall, 730 South Grand Avenue. We regret to announce the death of our sis. J. McKie (69), who fell asleep on August 11th and was laid away on the 13th, in the San. Gabriel Cemetery, to wait the call of her master to awake her from her sleep of death. Our sister was an invalid for many years, during which time she experienced much suffering. Death in her case was a welcome release from bed of pain. She was baptized about a year ago, into the sin covering Name of our Lord and Saviour Jesus Christ. Our numbers have been increased by the coming of bro. and sis. W. Kilpatrick, from Santa Barbara. Bro. and sis. Kilpatrick are old members of this ecclesia, but moved to Santa Barabara some time ago. We are glad to have them with us again. Please note change of address of Recording Brother, JAS. C. M. SHARP, 701 E. Main, St. Alhambra, Calif.

P.S. —We wish to correct a statement appearing under Intelligence, in the September issue of the Berean Christadelphian from bro. and sis. H. P. Goldstrass, of this ecclesia, that sister McCann's death had not been reported from Los Angeles. The death of our sister McCann was announced in the March, 1924, Berean Christadelphian. —J.C.M.S.