

# 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”  
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Edited by GEO. H. DENNEY and B. J. DOWLING.

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### Notes.

The 40th Annual Outing  
Of the  
South London (Clapham) Ecclesia and  
Sunday School

WILL (GOD WILLING) TAKE PLACE ON  
Saturday, 9<sup>th</sup> July, 1927,  
AT

Bushy Park and Hampton Court,

two of the most delightful spots near London. Details of the motor and other arrangements will be found in the programmes which can be had on application to bro. F. G. Ford, 7 Eatonville Road, Upper Tooting, London, S.W.

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Will Secretaries and others sending Ecclesial News, kindly send August, and September direct to bro. W. J. White, 102 Ribblesdale Road, Streatham, S.W.16, not later than the 10th of each month as Bro. Denney will be away, D.V., in U.S.A.

RICHARD, SASK., CANADA. —The brethren at Richard ask correspondents to note that Richard is in Saskatchewan, Canada, not U.S.A.

IMPORTANT—Re MILITARY SERVICE. —Will each of those brethren who subscribed to the 1914-1915 Petition for Total Exemption from Military Service, and whose names are in the "War Office Register of Bona Fide Christadelphians", send a post card with PRESENT ADDRESS to bro. F. G. Jannaway, 99 Stockwell Park Road, London, S.W. 9.

THE APOCALYPSE AND HISTORY. —From the Maranatha Press comes a new and enlarged edition of the book bearing the above title: first published in 1917 written by brethren W. H. Boulton and W. H. Barker. We can recommend it to all students of the Book of Revelation as profitable and helpful. All orders for same should be sent direct to bro. P. E. White at his address. Its new aspect and new matter are the work of bro. W. H. Boulton, whom we regret has now become a firm adherent of the Apostasy which Birmingham Temperance Hall Ecclesia has led away.

CORRESPONDENCE. —Will correspondents please send all communications from June 30th to September 1st next, to bro. F. G. Jannaway, 99 Stockwell Road, Brixton, S.W.9.

A.D.—Yes, we have seen bro. V. Hall's "Apology for Rome" as you rightly term his defence of the Sacred Rota against the Daily Express attack. But bro. Hall on page 129 of this month's Searcher, very properly draws attention to the fact that the real difference of opinion between us is concerning the question whether we do right in affirming "that it is wrong to go to law against another for any purpose whatsoever"\* and in refusing to countenance any departure from that Scriptural position. The question never was whether Christ allowed divorce, i.e., separation (see Against, p. 7). Bro. Hall contends that we CAN go to law one against another and uses Divorce as his example. This is the real point at issue.

\* The italics are bro. Hall's.

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EIGHTPENCE.

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

(Continued from page 247).

CHAPTER 43.

It is a natural and fitting- conclusion to the twelve years' polemic warfare between the two men (Mr. Alexander Campbell and Dr. John Thomas), to find them both examined by the leading phrenologist of the day, and light thrown on their respective careers in a mental dissection, which knew no partiality or prejudice. The facts connected with the examination are set before the reader in an article appearing in the Herald of the Future Age, Vol. III., No. 8, the principal portions of which we here reproduce: —

"It is known to most of our readers that we have been more or less involved in controversy with Mr. Alexander Campbell since the year 1835. The character that disputation at length assumed, has caused regret not only to many mutual friends, but to us also. We had endeavoured to pursue as inoffensive a course as the nature of the case would allow; but our endeavour has been met without frankness, with a want of politeness, in an unmanly and undignified manner, with more tact and management than candour, and with a want of conscientiousness and benevolence wholly inexplicable. We were often at a loss to account for such a development. We had formed a warm and sincere attachment to Mr. Campbell, because we supposed he was devoted to the Truth for the Truth's sake. So far from seeking to injure him, or to undermine his influence, we would, at one time, have laid down our life for him, as a brother of Christ. What, then, could have excited in him such virulent hostility against us? Not being phrenologist enough then to solve the difficulty, we attributed the cause to his being victimized by our enemies, who had practised deception upon him, in order to make him a tool in carrying out their iniquity against us. But, we live to learn; and time and opportunity oft-times unravel all mysteries. We now perceive the 'philosophy', or rather the phrenology of the matter. Mrs. Campbell, with artless simplicity, sent her lord to Mr. L. N. Fowler, of New York City, the American phrenologist by eminence, and deservedly so, for that gentleman to strip off the fictitious guise which popular credulity had thrown around him, and to reveal to the world his unsophisticated self! And most oracularly has Mr. Fowler performed his task. He

has revealed Mr. Campbell to himself with most 'remarkable exactness', Mr. Campbell himself being judge. His friends in New York City are delighted with the truthfulness of Mr. Fowler's descriptions; and Mr. Ephraim A. Smith, a devoted admirer of the supervisor of the current reformation, has appended notes attestative of the correctness of the character. We congratulate Mr. Fowler on this new triumph he has achieved for his favourite science, and on account of the new position he now occupies in the admiration and esteem of Mr. Campbell's adherents. So true to nature is the description, that a non-professing gentleman, to whom it was shown in Baltimore, declared Mr. Fowler must have been previously acquainted with him, it was so like the original.

"Though last, not the least competent witness of its fidelity, because so painfully familiar with numerous points of Mr. Campbell's character, are we ourselves. We set to our seal, that it is true, 'two or three points, at most'—as Mr. Campbell well observes, 'out of some twenty or more characteristics of both—only excepted.'

"Mr. Fowler says, Mr. Campbell's conscientiousness and benevolence are not so controlling as to modify his ambition; that he respects what the occasion requires; that his marvellousness is not fully developed; and that he is faithless unless grace have given it to him. A man of this character, is one who will stick at nothing to gain his point. 'FIRMNESS is the strongest trait of his character'; so that a mule is a fit and proper symbol of the man. Ambition has placed Mr. Campbell at the head of a sect, but conscience and kindness have not exalted him to his throne. The occasion has required him to pay court to prejudice and popular ignorance, which his conscience has not forbidden; a man of such an organization would pay court to Satan, if ambition sought an object in his gift. His ambition is unmanly and undignified; anxious to excel, but not controlled by conscience. Mr. Campbell does not believe in faith coming by grace, so that he might have said to Mr. Fowler, 'Grace gave me no faith'; then, says Mr. Fowler, in effect, 'You have none'. This we believe; in the promise made to the fathers he is faithless. He has a kind of rationalism which reduces everything to mere matter-of-fact. This constitutes his faith, which treats the hoped-for, eternal unseen things as the mere 'improbable' speculations of moonstricken knights-errant.

" 'His language is forcible, direct, nasal and provincial; and his jokes are neither witty nor amusing'. This is precisely what we told him in No. 4: that he was not great for wit, and advised him to study the London Punch, to improve his jokes. To consummate the whole, he is a matter-of-fact utilitarian, purely political in his friendships, and as conscientious and kind as is 'expedient'. Such is the opponent we have had to contend with these dozen years. Is it worth while any longer to contend with an ambitious man whose ambition is uncontrolled by conscience? We thank Mr. Fowler for his revelations, which entirely relieve us of all astonishment at the treatment we have received. Let our individual organizations decide the controversy between us".

#### PHRENOGRAPH OF ALEXANDER CAMPBELL.

" 'You are from a long-lived family, and have a strongly-marked physical organization, (a). Being a predominance of the motive and mental temperaments. You are naturally very industrious, and fond of both mental and physical exercise; are seldom weary; can work longer and easier, think harder, and have more business on hand, without sinking under it, than most men (b). You enjoy out-door physical action much; are seldom, if ever, sick, and know but little experimentally, of the effects of medicines, as you seldom, if ever, patronize the physicians (c). Your phrenological developments are distinctly marked, and your character must be a positive one. You are disposed to strike a path of your own, and have energy sufficient to meet almost any emergency. You do not shrink because of opposition, but nerve yourself the more to meet it. The strongest trait of your character is firmness, which gives will and unyielding perseverance. You have uncommon presence of mind and power of determination in times of danger. You have a self-directing mind, lean on no one, and care but



little for the opinions of men; are neither vain, showy, affected, nor over-polite and ceremonious, but very independent; and although not so manly and dignified as some, yet you are ambitious, and anxious to excel in everything you undertake. You have tact and management when the occasion requires, yet generally are frank, open-hearted and free-spoken. You are sufficiently cautious to be safe, but not so much so as to be timid. You look upon money as only the means to accomplish the desires of other faculties, and not as an end of enjoyment. You will use rather than lay up money. Your moral faculties are fully developed, excepting marvellousness. The general power of your moral brain, connected with your will, is greater than your selfish feelings. AMBITION, acting in harmony with moral desires, would give you great influence, and desire to be constantly employed. You are strong in your hopes and anticipations: never look upon the dark side; no enterprise, sanctioned by reason, is too great for you to undertake (d). Conscientiousness, veneration, and benevolence are all distinctly developed and have an active influence; yet not so controlling as to modify your energy, ambition, or desire for information. You do good as you have opportunity, repent when you have done wrong, and adore, venerate, and respect, when and what the occasion requires. You are naturally much wanting in faith, and sense of the spiritual and supernatural, and require proof for everything (e). If you have any faith at all, it is the result of grace. You are always ready to give a reason for 'the hope that is within you' (f). Your ability to use tools, make, and construct, is limited, but your ability to plan, lay out work, and judge of work when executed, is very good (g). You have fair imagination, and sense of the sublime and grand, but naturally prefer the true to the fanciful, the philosophical to the poetical. Your language is more forcible than flowery, more direct and pointed than imaginative and elegant (h). You do not easily fall into the ways of others, nor can you mimic successfully, but act out your own feelings in your own way; hence you are more like yourself than like anybody else (i).

"You are not backward in appreciating or enjoying a joke, yet your jokes are generally more true, pointed, and sarcastic, than witty and amusing.

" Your intellectual powers are of the available kind. You are decidedly a matter-of-fact man; a great student of nature; always learn something from both great and small; your range of observation is most extensive, and what you see and know only increases your intellectual appetite. You have correct ideas of proportion, shape, outline, and mechanical execution. You are neat, systematic, and have your plans well arranged (j). Your memory is good, especially of what you see and do; also by association; but isolated facts you are liable to forget.

" You have full powers of speech, and when much excited may be quite eloquent and copious, yet generally have more ideas than words. Your argumentative powers are great (k). You reason most successfully by analogy and association. You readily see the adaptation of principles and the relations of things; have a full development of causality, enabling you to see the relations of cause and effect giving originality of thought and ability to plan. All your intellectual powers are available, and you are most emphatically a utilitarian; have much intuitiveness of mind, which enables you to decide at once the right and wrong of subjects, the real motives of others and the most direct way to accomplish an object. You have strong attachments to place, much general application and unity of thought and feeling, and natural a strong appetite. You enjoy the company of friends much, but are not as social, nor as fond of general society, as some, and have always been able to regulate your social feelings. More of the warming influences of adhesiveness would be an advantage to you".

The Doctor's comments on the foregoing phrenological description of Mr. Campbell, we must hold over for our next chapter.

(To be continued).

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Nothing is more natural to us than to hover round the strait gate trying whether we cannot argue it a little wider.

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## Editorial.

### NOTICE.

During my absence in America all communications concerning the Magazine except from U.S.A. and Canada, must be sent to bro. F. G. Jannaway, of 99 Stockwell Park Road, Brixton, London, S.W.9.

All Ecclesial News must be sent to bro. W. J. White, of 102 Ribblesdale Road, Streatham, London, S.W.16.

I hope to be back, D.V., in London on September 1st.

### VISIT TO AMERICA.

I leave London July 9th, D.V., and hope to visit New York, Boston, Worcester, Chicago, St. Louis, Jasonville, Washington D.C., Philadelphia, Atlantic City, Providence R.I., Toronto, Hamilton and London, Ont.

It is of course understood that the main purpose of the journey is a business one but, I do hope to meet many faithful brethren and sisters—comrades in the work of maintaining the purity of the One Faith as good stewards until he comes who shall sit as Judge of us all. G.H.D.

\* \* \*

### MANIPULATORS OF DEBATES.

A verbal debate or disputation as conducted in the schools and also outside of them, on the Socratic method of question and answer, too frequently degenerates into a mere contest of mental agility or skill, in which the contestants display their greatest ingenuity in bringing all the details, and all the combinations of those details, relative to the subject under discussion, into the metaphysical arena, with a view to reducing the question in dispute, to a first principle.

The educational value of such debates is sometimes very questionable, being wholly supplementary or additional to the elementary—the fundamental. In practical systematic instruction and education, soberly acquired convictions are imparted directly to the student by open, clear teaching and watchful supervision, thoughts are so definitely stated that they are easily understood.

The supplementary is sometimes too advanced and intricate for the unripe and inexperienced student to intelligently follow in debate, and frequently unwarrantable impressions and deductions are the result.

The Socratic method of disputation is unquestionably valuable as a mental discipline, but as a system of education and instruction to the ordinary listener, it has its defects and also its abuses.

It affords no time for reflection or consideration on the part of the contestants, as literary controversy confers. By the Socratic method, therefore, clearness is frequently obscured, and in excessive discussion and altercation, truth is sometimes lost. Therefore, for educational purposes for ordinary people, it must necessarily ever take a secondary place.

Bro. Roberts won his various debates by his superior knowledge of veritable facts, and by the clear inferences deducible from those facts. These qualities are absolutely essential to victory in debate and a correct and wise decision can only be based upon a wide observation of the facts presented and not upon a single abstract reply to a question.

But even under the best conditions, clarity in debate is sometimes obscured by efforts to evade giving a direct answer to a question in order to avoid the false constructions that are so frequently placed upon direct answers by clever and designing opponents, and those who can only discern superficially are misled.

We have an instance of this character in Brother Roberts' debate with bro. J. J. Andrew on "Resurrectional Responsibility", in which question No. 284, put by bro. Andrew: "Did Christ require to die for Himself"? was replied to by bro. Roberts, as follows: "In view of the work he came to do, Yes; but if there had been himself only, No". Here we have two answers to one question—a "Yes" and a "No". Both are readily understood by all those who studiously follow the debate to its finish. But there is a superficial class, who think they are at liberty to ignore the one answer, or the other, as their fancy dictates, and choose the one that is best suited to their thought.

In this group we are compelled to give first place to bro. J. S. Mann, of the Strickler ecclesia in Worcester, Mass., who as our readers have learned from our February issue, is bro. C. C. Walker's agent in the United States. This brother not only assumes the responsibility of ignoring bro. Roberts' first answer, "Yes", but virtually denies its accuracy, by claiming that bro. Roberts' second answer, "No", upholds bro. Stickler's teaching that "Christ did not die for himself"; whereas, it is most obvious that nothing was further from bro. Roberts' mind. This is clearly proven to all who have "eyes to see," by bro. Roberts' answers to further questioning by bro. Andrew. Take for example, the following: —

#### CHRIST DIED FOR HIMSELF.

Question 715: "How could Jesus have been made free from the sin which God laid upon him, in his own nature if he had not died for himself as well as for us"?

Answer by bro. Roberts: "He could not".

Question 716: "Then he offered for himself as well as for us"?

Answer by bro. Roberts: "O certainly".

Question 717: "Is it not clear then from this, that the death of Christ was necessary to purify his own nature from the sin-power"?

Answer by bro. Roberts: "Certainly".

Question 718: "That was hereditary in him in the days of his flesh"?

Answer by bro. Roberts: "No doubt of it".

Question 719: "And he as the first one had to undergo purification through his shed blood and resurrection"?

Answer by bro. Roberts: "Certainly, I have never called that in question, in the least".

Question 720: "Did you not say, that he did not need to shed his blood for himself"?

Answer by bro. Roberts: "That is upon your impossible supposition, that he stood apart from us and was a new Adam altogether. Had he stood by himself—a new Adam—his position would have been totally different. He would not have required to die at all if he had been disconnected from our race—not made out of it"— (see Ans. to Quest. 289, 708 and 709).

Brother Roberts never had the slightest doubt in the matter of Christ having to offer an atonement for himself, that is, for his nature by the shedding of his blood to cleanse that nature from

the sin-power, although some to-day, are making themselves "enemies of the cross of Christ", by endeavouring to pervert bro. Roberts' answers in debate, to make it appear that he had doubts, and by their "good words and fair speeches, they deceive the simple",

Bro. Roberts charged bro. Andrew with making an "unscriptural use of the answers given" by himself; therefore, bro. Roberts thought it expedient to adopt the device of giving a double or complex answer to bro. Andrew's question, No. 284, in order to avoid if possible having his limited answers twisted and perverted by one, whom the chairman of that debate has styled a "very subtle and acute" questioner.

Bro. Andrew perverted bro. Roberts' answers in an effort to establish one extreme of error; and now bro. Mann perverts bro. Roberts' answers in his effort to support another extreme of error. Both are wrong, but in different directions. It is quite evident that bro. Mann has never carefully read the debate all through, and he who judges in a question of this kind, without informing himself thereon, to the utmost of his ability, can never acquit himself of the serious charge of judging amiss on a most sacred and vital question.

Bro. Mann quietly ignores bro. Roberts' first and chief answer—"Yes"—but why? Simply because it disproves and demolishes the contention that bro. Roberts changed and taught that "Christ did not die for himself". Bro. Roberts' answer reads: "In view of the work He came to do, Yes". The last words of Jesus on the cross, were: "It is finished". The work which the Father gave him to do at his first coming, was completed. Naught remained but for the Father to glorify the Son by raising Him from the dead and then clothe Him with immortality, which the Father speedily did. Therefore "in view of the work Christ came to do, Yes, He did die for himself," and Paul also declares: "This he did once when he offered up himself". Therefore, bro. Roberts' answer is a complete confutation of the Strickler-Mann claim. Bro. Mann also fails to observe that bro. Roberts' answer "No", was restricted and limited by a tremendously weighty qualification, introduced by bro. Andrew, viz., "IF HIMSELF ONLY"—detached from the human race—having no connection with it—not made out of it—see answers to questions 393 and 709. As these words quoted from The Debate, form bro. Roberts' own explanation of the reason for his second answer which is qualified with a mighty "if" and "only", bro. Mann's construction of the answer is quite out of the question, it is altogether beyond the mark, indeed, as bro. Roberts virtually declared: it is "impossible" (see answer to question 720). No attentive reader of the debate throughout would ever think of manipulating bro. Roberts' answer as bro. Mann has done.

#### IMPOSSIBLE TO CONSIDER CHRIST APART FROM HIS MISSION.

Bro. Mann in his letter to our bro. Marshall says: "You must not conflict (confuse) Christ with His Mission. He had the nature apart from His Mission. It was because of His mission He required to shed his blood and not because of the nature He bore".

Can anyone conceive of a more unhappy and unscriptural statement than this, as coming from a member of a Christadelphian ecclesia? I trow not. Let the Temperance Hall following take note of this, and see where the Strickler fellowship is leading them. Still, bro. C. C. Walker will enter no protest. He is as mute as the gentle zephyr that lulls to slumber as it softly blows. But not so with bro. Roberts. Bro. Andrew attempted to separate Christ's nature from his mission in his effort to maintain his extreme views, but bro. Roberts would have none of it. Now bro. Mann makes the same attempt in order to uphold his Strickler views. Bro. Roberts' severe protest and condemnation applies to both. He says: "You cannot separate him from the work he came to do—you cannot take him apart from his position as a sin-bearer for others. We cannot so consider Him—I refuse to consider Him in that capacity" (see answers to questions 289, 393, 706 and 723).

Anyone who holds the unscriptural views of bro. Mann, must as he says consider "the nature of Christ apart from his mission", as the churches do. But bro. Roberts who held to the Pauline views, says: No, "we cannot so consider him". Of course, brethren Mann, Strickler and their ecclesias are free

to hold these "church" views if they will. They are but the logical result of their deviation and departure from the Truth. But we shall hold with Paul and bro. Roberts. There were no sub-divisions in Paul's Christ.

The mission of Paul's Christ was the manifestation of God in human nature for the nullification of "the law of sin and death" in its members, thus emancipating and delivering the nature from the dominion of sin and death, and thereby bringing about its eternal redemption and perfection (1 Tim. iii. 16, Heb. ii. 14-18; Rom. vi. 9). If we attempted to separate and consider the nature of Paul's Christ apart from his mission we would have no Christ left.

The Mann-Strickler-Bell party's Christ, is the paganized Church substitute for laying actual sins upon; and his nature must be considered apart from his mission, to avoid the transformation of their Christ into one with actual sins and transgressions. To escape from this difficulty some of these people suppose that instead of God forgiving their sins, He lays them on Christ and then forgives Christ forthwith. If any distinction, can be made, the remedy is worse than the disease. Their gospel is certainly a sad perversion of Paul's gospel of Christ (Gal. i. 7-9).

#### STANDARD WORKS CONTRADICTED.

Bro. Mann, although he sells the Standard Works of leading Christadelphians, seems to take pleasure in contradicting some of the doctrines taught therein. For example he writes: "It was not because of the nature he bore that He required to shed his blood".

Now bro. Roberts taught the opposite, saying: "Christ offered for himself (shed his blood—B.J.D.) by reason of his participation in Adamic nature. He obtained redemption (Heb. ix. 12) but not until His blood was shed. He was included in the sacrificial work he did for us—Jesus was sin nature or sinful flesh and had to be purified by his own sacrifice" (Christadelphian, 1873, pp. 408 and 555. Law of Moses, pp. 159 and 163—1899 Ed.).

Bro. Mann has either forgotten or does not believe what bro. Roberts has written, for the latter goes further and says: —

"It was the nature that was to be operated upon and redeemed" (The Blood of Christ, p. 21).

"Christ partook of human nature for its emancipation and purification" (Law of Moses, p. 246).

"Christ partook of our nature that it might be redeemed and perfected" (Christadelphian, 1898, p. 343).

"Christ was purged by the antitypical blood of his own sacrifice" (Law of Moses, p. 157).

"It was a sacrifice operating upon himself first of all" (Law of Moses, p. 84).

Christ was a partaker of our condemned nature, and so bro. Roberts puts it: "Then that happened which ought to happen: he died, but he escaped from the condemnation by resurrection" (Christadelphian, 1873, pp. 398-9). It was through the shedding of his blood that the nature of which he partook, and which was crucified and laid in Joseph's tomb, was brought again from the dead" (Heb. xiii. 20). It was through the shedding of Christ's own blood that he "obtained eternal redemption" (Heb. ix. 12).

Therefore, when bro. Mann says: "It was not because of his nature that Christ required to shed his blood", he is either lying under a mistake, or wandering carelessly on a foreign strand where the quicksands of error may suddenly engulf him. His sight and sense of God's righteousness and justice must be sadly blurred and dimmed, since his doctrine virtually charges God with injustice, a violation

of His righteousness, in requiring the shedding of the life-blood of a man who according to bro. Mann's own theory "ought not to die" for himself (see Law of Moses, p. 139). His theory which is "substitution", is unjust.

It is only when we fully realize the truth of our Statement of Faith, that the "sentence defiled and became a physical law of Adam's being, and was transmitted to all his posterity", including Christ, that we can discern God's righteousness, in requiring the death of all, including His Son, in whose veins this defilement styled "sin in the flesh" ran.

Christ was the Lamb of God to take away this principle of sin by the shedding of his own blood in his death to be followed by a glorious resurrection. God's justice would not "suffer an Holy One to see corruption", therefore, Christ's righteousness sustained him and gave him the victory over death.

Thus a basis was laid for the Redemption of our nature from the sentence of death, through Christ, and the forgiveness of our personal sins for his sake. So eventually the nature, the vile bodies of all the faithful will be changed and perfected and as bro. Roberts wrote: "Death will be obliterated as entirely from their nature as it has been from Christ's", through the shedding of his blood (see Blood of Christ, p. 30).

Another answer given by bro. Roberts in the Debate is also being manipulated by some in favour of the errors we have mentioned, but with it we must deal at some future time, the Lord willing. B.J.D.

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#### THINGS REQUIRING COURAGE.

To provide entertainment for your friends within your means—not beyond.

To go without a thing when you cannot afford it.

To go against fashion when fashion is whimsical and absurd, and to prefer that which is comfortable and decorous to that which is stylish and uncomfortable.

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### "Without the Camp".

#### A Sunday Morning Exhortation by Bro. R. Roberts.

Our attention has been called this morning to the remarkable exhortation of Paul to the Hebrews in the 13th chapter of his epistle to them, verse 13: "Let us go forth therefore, unto him without the camp, bearing his reproach". This exhortation had a meaning for those to whom Paul was writing which it cannot have for us. They were Jews who, like himself, had been brought up in subjection to the Mosaic institutions in all particulars, and whose acceptance of Christ brought upon them excommunication from the synagogue, and all the reproach connected with an apparent apostasy from a divine institution, and an acceptance of what was accounted a cunningly devised and magically supported imposture. Their steadfastness was put under a powerful strain in having to accept an apparent dissociation with Moses, by whom all were agreed God had spoken; and in having to associate with one who had the reputation of being a destroyer of the law of Moses, and whose undoubted end as a crucified companion of felons, brought him under the curse of the law of Moses.

It was true comfort that Paul administered to them, when he said to the Romans that his doctrine of Christ, so far from "making void" the law, "established" it. It was similar consolation for them to be told that Christ had said, "Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfil". Writing directly to themselves, Paul had told them that the law, though divine, was but "a figure for the time then present", pointing forward to Christ, in whom all its

hidden significances had an end. This was his declaration on the subject as a whole. In the exhortation under consideration, he makes a particular application of it in a matter of detail. He reminds them that "the bodies of those beasts whose blood was brought into the sanctuary by the high priest for sin, were burned without the camp", involving the recollection that anyone availing himself of the ceremonial purification connected with the use of the ashes of the beast, had to go out of the camp to get at them: a typical foreshadowing of the fact that when the real purification from sin was provided, Israelites would have to go outside the national camp to obtain the benefit. In harmony with the figure, Christ "suffered without the gate", in being proscribed by the national authorities, and in being crucified outside the walls of Jerusalem. From this it was easy and natural to extract the farther figuration, by which the position of Jesus at the time of his crucifixion is made to represent the excommunicated and disposed position of those of Israel who afterwards believed on his name. It was a natural climax to say, "Let us go forth, therefore, to him without the camp, bearing his reproach".

We cannot apply this to ourselves in a direct manner this morning. We are not Jews, who in accepting Christ, have had to turn our backs upon what is called Judaism, and to go forth with courage to brave the reproach of those remaining in the camp. Nevertheless, there is a sense in which we are called upon to submit to such an ordeal. We have had to go forth from a certain camp, bearing the reproach of Christ, and dating historically back to the work of the apostles in the first century. We have left that camp, with all the attractions that belong to a popular establishment. We cannot assemble with the respectable crowds that fill the commodious religious edifices that abound in every town. We cannot take part in their opulent arrangements, or join their imposing and comfortable services. We have chosen to step out of the flourishing throng; to desert the attractive festivals of popular faith; to stand aloof from the profitable associations of "the names and denominations of religion". We have accepted the obscurity and the dishonour of hole-and-corner meetings with the poor and illiterate. It has been a hard resolution to take, not only because of the temporal disadvantages of our decision; not only because of the sacrifice of present gratifications of society, and the acceptance of present mortifications to the natural man and the spiritual too, but because the system of religion around us accepts Christ by profession. If these systems said, "We reject Christ", our course would have been much easier; instead of that, they profess his name, and proclaim themselves his servants. It has in consequence been a great exercise of mind for us to consider whether we are justified in having a system professedly subject to Christ, and taking a step which by implication passes condemnation on them as an unchristian thing. But we have not faltered when all the facts were fully before us for decision.

We have learnt that the true "house of God, which is the church of the living God; is the pillar and ground of THE TRUTH" (1 Tim. iii. 15); and that men and systems may say, "Lord, Lord", and may even claim to have done wonderful things in his name, and yet have no claim to his recognition at his coming, by reason of their non-submission to his requirements. Consequently, we have asked: Is the religious system under which we were born "the pillar and ground of the truth"? A pillar supports, holds up: does the religious system support, hold up, the truth? "Ground", gives a resting place, a basis, a foundation; does the religious system act as a foundation, a resting place for "the truth"? We have been able to answer this with an emphatic negative when we have come to know what "the truth" is.

This phrase "the truth" is a very comprehensive phrase. "The truth" we find to be made up of many things which require to be put together before we can have the whole thing so defined. For instance, it is true that God exists; but to believe that God exists is not to believe the comprehensive thing meant by "the truth". The Jews believed in God's existence: and yet Paul had "continual sorrow of heart" because they were not in the way of salvation. The truth is not only the fact that God exists, but that He has said and done certain things and given to us certain commandments. It is part of the truth that Christ was crucified: but to believe this of itself is not to believe the truth. Jews and infidels believe that Christ was crucified, but reject the truth of which that is an element. It is part of the truth that Christ rose from the dead and appeared to his disciples; but if these facts are disconnected from his ascension and the promise of his return to raise the dead and establish his kingdom, the belief of

them does not constitute a belief of "the truth". So with every element of "the truth" by turns: they must all have their place in relation to the rest, or we fail to receive and hold the truth.

Now, when we try the system around us by this test, we find it is the very opposite of being "the pillar and ground of the truth". It lacks, yea rejects, the very first principles of the oracles of God. It teaches a triune instead of a one God; it asserts man to be immortal instead of mortal: it declares torment instead of death the wages of sin: it preaches the death of Christ as a "substitutionary" satisfaction of the divine law, instead of a declaration of the righteousness of God (Rom. iii. 25) in the condemnation of sin in the flesh (Rom. viii. 3), as a basis on which the forbearance of God offers the forgiveness of all who recognize themselves "crucified with Christ" (Rom. iii. 25; Gal. ii. 20). It proclaims death instead of resurrection the climax of the believer's hope; it preaches heaven instead of earth as the inheritance of the meek. It affirms our going instead of Christ's coming as the means and occasion of the promised reward. And so forth. The dissimilarities might be enumerated in other points. Instead of being "the pillar and ground of the truth", the religious system around us is the puller-down and scatterer of the truth. How, then, could we hesitate to "come out from among them"? It is part of apostolic doctrine that we are not to be identified with any who bring not the doctrine of Christ, whatever their profession (2 John 10; Rev. xiv. 9; Rom. xvi. 17). Consequently we could not remain in popular fellowship without the danger of being responsible for their errors. This is the explanation of our position this morning in having gone forth out of the popular camp, unto Christ, bearing the reproach incident in our professedly Christian day to a profession of his truth.

It is well also to recognize the fact that the principle which isolates us from popular communion isolates us also from the fellowship of all who reject any part of the truth. Some accept the truth in part, but are either unable or unwilling to receive it in its entirety. They believe in the kingdom but reject the Bible doctrine of death; or they hold the mortal nature of man but do not receive the restoration of the kingdom again to Israel; or they accept both, but deny the judgment; or believe in the judgment, but deny the kingdom; or accept all three but reject the apostolic doctrine of Christ's nature and death, and so on. Such persons are generally what is called very "charitable"; that is, they are willing to connive at any amount of doctrinal diversity so long as friendliness is maintained. They are lovers of peace. Peace is certainly very desirable when it can be had on a pure foundation: but the charitable people referred to are not particular about the foundation. They will compromise the truth in some one or other of its integral elements for the sake of personal harmony. This is a spurious charity altogether. We are not at liberty to relax the appointments of God. The exercise of "charity" must be confined to our own affairs. We have no jurisdiction in God's matters. What God requires is binding on us all: and the faithful man cannot consent to accept any union that requires a jot or tittle to be set aside or treated as unimportant. Such a man cannot consent to form a part of any community that is not "the pillar and ground of the truth".

There is just another side to this question which cannot be too well remembered, and that is that the possession of the truth in its entirety does not necessarily ensure acceptance with Christ at his coming. The Scriptures speak of "those who hold the truth IN UNRIGHTEOUSNESS", and declares that the end of such will be "indignation, anguish and wrath". Consequently, no one should rest on the knowledge and belief of the truth as securing his salvation without failure. That knowledge is of great value to him. In the obedience of it (in baptism) it brings him into relation with Christ, who is the righteousness of God; invested with whose name he stands a forgiven man, "purged from his old sins". But he has a life to live after that, and Christ shall judge that life at his coming; and it will all depend upon his estimate of that life as to how he will deal with the person. He will give to every man "according to his works". In the case of some, he will "blot their name out of the book of life". He will take away their part out of the holy city. He will refuse recognition and dismiss the refused to the society of the adversary, at that time about to be "devoured". In the case of others, he will confess their names, and invite them to inherit the kingdom of God. There is no sane man who would not desire to be among the latter. There is a principle upon which admission is predicated. The doctrines of the apostasy have obliterated this principle. They teach that men have "only to believe" that Christ has paid their debts, and that they have nothing to do but believe that Christ died for them. Whereas the exhortation of Peter is to be "diligent to make our calling and election SURE": that only "if we do



these things (which he had enumerated), we shall never fall". This is the uniform teaching of Christ and his servant Paul. Jesus says it is vain to acknowledge him unless we do what he commands (Matt. vii. 21). Paul says every man at the judgment seat of Christ shall receive according to that he hath done (2 Cor. v. 10); and that he who doeth wrong shall receive the wrong that he hath done (Col. iii. 25). Consequently it rests with us to work out our salvation with fear and trembling (Phil. ii. 12), as obedient children, not fashioning ourselves according to our former lusts in our ignorance, but as he that hath called us is holy, so must we be holy in all manner of conversation.

There is a natural tendency to overlook this phase of the work of Christ, unless we are on our guard. The popular habit of depreciating the importance of doctrine, is liable to have the effect of shutting us up entirely to the fact that apart from a knowledge of the truth, we cannot be saved. We are in danger of shutting our eyes to the equally certain truth that a knowledge of the truth will be of no value to us if it fail to effectuate that purification of heart—that moral and intellectual assimilation to the divine character which it is intended to produce in all who are called to the holy calling; we can only avoid this dangerous extreme by a habitual and meditative reading of the holy oracles. In this exercise, day by day, we shall be made acquainted with the full and noble breadth of the divine work, in the practical transformation of men. We shall not fail to perceive that Christ made the state of the heart and the character of our actions the most prominent feature of his teaching. He preached the Kingdom of God it is true, and constantly did so; but this, only, as the framework of his instruction. The character of those who would inherit that kingdom, was constantly the burden of his speech to those around him. And we shall only resemble him and take part truly in his work, in proportion as we do the same. And, what is more solemnly true, we can only hope for an entrance into his kingdom in the day of his glory if we are of the same mind and work as he. It is written: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie" (Rev. xxi. 27). Men, aye, even such as are called brethren, may forget or be indifferent to this meanwhile, but they will discover at last that the word of the Lord standeth sure, and that the gate of eternal glory will be barred against everyone who conforms not to the divine standard revealed in the Word. The fact may appear a stern one, but its effect as regards the house of God will be only good and glorious: it will secure a perfect fellowship, composed of such as know God and delight in His praise, and in the delightful love one to another that glows in every heart that truly seeks His face.

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### BOBBED HAIR.

One of the punishments for iniquity on the part of God's chosen people in the past was the threat of God Himself to give them "instead of well set hair, baldness" (Isa. iii. 24). Purely, professed "daughters of Sarah", in following "the fashion of this world", so soon to pass away, and disobeying "the appointment of the angels" (1 Cor. xi. 10-15) are approaching themselves this state of shame and punishment Divinely imprecated upon Israel. "Her hair is given her for a covering".

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## Christadelphian Answers.

When possible these Answers will be compiled or abridged from the writings of old CHRISTADELPHIANS—Dr. Thomas, R. Roberts, and other veterans. Questions to be dealt with in these columns should be addressed to F. G. Jannaway, 99 Stockwell Park Road, London, S.W.9.

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### 1. —BE FRUITFUL AND MULTIPLY.

Genesis i. 28: "Be fruitful and multiply", is not "a binding command" in the sense that every human being is bound to marry; or, that being married, he is bound to propagate. Else you would convict Jesus of sin, and exalt a physical instinct to the level of righteousness. It is a matter for individual judgment as to expediency, as the whole of 1st Corinthians shows (Christadelphian, 1890, p. 425).

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## 2. —BLACK AND WHITE MEN.

All black men are not the same, though there is doubtless a certain uniformity or inferiority among them, just as there is a general uniformity of evil among white men of every people, nation, and tongue. The notion that black people are a specific creation, separate from the white stock, is a speculation. It is not supported by the Scriptures, nor by true scientific induction. It is natural perhaps, for disgusted white men to take refuge in some such thought; but, it is only a thought. It is inconsistent with the Bible, the only reliable or really ancient ethnographical authority; and inconsistent with the fact that almost racial variations are often observable even in the same family, where fostered by difference of occupation and climate. The hot sun and brutal ways of life, and the curse of God are quite sufficient to account for the low development of the sons of Ham—the servant of servants (Christadelphian, 1879, p. 136).

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## 3. —FORGIVING OUR BRETHREN.

The Lord's command concerning the escapades of a penitent erring brother is, "Thou shalt forgive him" "until seventy times seven." There is no Scripture warrant for putting such a penitent on trial for six or any other number of months to see if it is safe to forgive him. The forgiveness we extend to such an one is to be of the sort we hope to receive at the Father's hand for ourselves (Christadelphian, 1897, p. 109).

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## 4. —CHRIST AND DIVORCE.

(1) From Matt. xix. 9, and ver. 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 like Christ on the brother's part to forgive her. (2) From 1 Cor. vi. 1, it appears 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. Even the Levite's action (Judges xix. 2, 3) suggests a different course from legal putting away. (3) The Scriptures do not require a brother to insist on divorce. (4) If a brother gets rid of his erring wife by legal process, and then expresses his sorrow for having done so, and then marries another, he is in all probability deceiving himself as well as distressing his brethren. The ecclesia afflicted with such a case must determine for itself its action before the Lord in view of all the circumstances. Dr. Thomas used to say, "In case of doubt give the Truth the benefit of the doubt" (Christadelphian, 1900, p. 241).

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## 5. —SISTERS CONDUCTING THE MEMORIAL FEAST.

Of course, it would be right for sisters to conduct the Memorial Feast where there are no brethren. There have been occasions in Israel's history where woman has not merely acted independently of man, but has had to take the lead over his head, to wit Deborah (Judges iv.); and Abigail (1 Sam. xxv.). Then, again, consider Paul's commendation of Phoebe's service (Rom. xvi. 1). Where there are no brethren of course the question of usurping authority (1 Tim. ii. 12) does not arise. Why should their sisterhood debar these co-heirs of the grace of life from keeping in memory their Lord and Master according to his commandments? To whom did the Lord first appear when he rose from the dead? Let the sisters take courage (Christadelphian, 1901, p. 13).

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## 6. —POSTURE IN PRAYER.

There is no Scriptural rule as to posture in prayer. The Scriptures exemplify all the varieties of attitude that are natural to the sincere impulse to adore or supplicate. Standing is one of them (Matt. xi. 25; Luke xviii. 13); kneeling another (Acts xx. 36); complete prostration another (Matt. xxvi. 39). Standing seems the most convenient in an assembly (Neh. ix. 2, 5). Kneeling is inevitable in our private approaches morning and evening. It is a matter in which must be the liberty recognized in the Word (Christadelphian, 1885, p. 319).

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## 7. —THE RIGHTEOUS OF MATTHEW XXV.

As to whether they are nations or saints: "The answer is easily settled by considering what is said to those in the question: 'Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world'. Who are the heirs of the Kingdom? 'Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love Him' (James ii. 5); 'Fear not little flock', said Jesus to his disciples, 'it is your Father's good pleasure to give you the kingdom' (Luke xii. 32; vi. 20; 2 Pet. i. 10-11). Therefore those invited in Matt. xxv. 34 to 'inherit the kingdom' are the saints. But, it may be asked 'How come they to be described as all nations?' Because, whereas up to the time when Christ was speaking, only one nation had been made liable to judgment with reference to the kingdom, afterwards this liability was extended to all nations by the Apostolic mission, in execution of the command, 'Go ye into all nations . . .' Therefore in the limited sense of the Scripture use of that phrase (see Zech. xiv. 2), 'all nations' will be gathered before him" (Christadelphian, 1874, p. 481).

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JERUSALEM ELECTIONS. —Ragheb Bey Nashashibi, the present Mayor of Jerusalem, and five of his party, which is composed of moderate Nationalists, have been returned to the Municipal Council. They received the solid Jewish vote. The party led by Haj Amin el Husseini secured two seats, and the remaining four seats are occupied by Jews who were returned unopposed. —The Daily Express.

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AIR LINER CHRISTENED. —Lord Plumer, the High Commissioner for Palestine, yesterday christened an air liner of Imperial Airways, "The City of Jerusalem", at Kalendia Aerodrome, near Jerusalem. —The Daily Express.

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## Conversations Concerning the Truth.

"Delight thyself also in the Lord: and He shall give thee the desires of thine heart".

Phylis. —We have each been considering "what is my heart's desire" and we are to be sure that the desire is in harmony with good promises. The 21st chapter of Revelation has been read, and it seemed that my heart desire was expressed in verse 4. When we see the misery and squalor, the pain and distress which abounds, one's heart aches, and there is a recognition of utter helplessness to alleviate it; but relief comes in the thought: O for the time when the curse shall be removed from the earth! I shall be satisfied if I am accounted worthy to help in the work. The earth is a beautiful place, even now, but what a delightful place it will be then.

Alethia. —I have been thinking of what my desire is, and it is difficult to decide what I am longing for most, but the promise expressed in Isaiah xxxiii. verses 17, 20-24, appeals to me very strongly. It is so comforting to think of seeing the King in his beauty; and Jerusalem a quiet habitation, a tabernacle that

shall never be taken down. I think of the glorious Lord being there. In that Tabernacle of God not a cord will ever be broken or a stake ever removed. When we remember what the Tabernacle signifies, it means that none of the helpers will ever be taken from us by death, or by the influence of sin. The people will never need to say, "I am sick", for "the people that dwell therein will be forgiven their iniquity". The Lord will save us and be our King. And that other promise in Isaiah xl. 31 is so precious to me: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint".

Eusebia. —It is such a comforting promise, especially when we feel like the Apostle Paul did when he wrote to the Corinthians and told them how he had served the Lord in all kinds of difficult circumstances, among them, "weariness and painfulness". I have sometimes wondered why such a promise should be given to us as: "His servants shall serve Him", but I have learned since that love must spend itself in service, so the promise that (if accepted) we shall serve Him is most satisfying to me, not only to see the Lord, but to ever be with Him and serve Him.

Thelia. —Oh yes! to be "ever with the Lord" as Paul expressed it, "having a desire to . . . be with Christ", but you know what strongly appeals to me is expressed in Isaiah xxxii.2: "And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land". That verse speaks to me of trust, absolute trust in others. I think my greatest longing is to be free from this sinful nature, which is always pulling the wrong way. It will be lovely when our whole desire is to do God's will.

Irene. —Yes Thelia! That is my desire; it is beautifully expressed in Isaiah lx. 21: "Thy people shall be all righteous". Then we shall be able to trust and to be trusted. I often feel like the Apostle Paul when he said, "O wretched man that I am, who shall deliver me from this body of death"? It is delightful to think of living, with never a thought or desire which is wrong. That will be perfect happiness, because it is the consciousness of wrong-doing which makes us unhappy, isn't it?

Eusebia. —The Apostle Paul, writing to Titus says that Jesus gave himself for us, that he might redeem us from all iniquity. What a gracious work!

Alethia. —And Paul in Philippians iii. 21 speaks of Jesus as he "who shall change our vile body, that it may be fashioned like his own glorious body", so that we are sure of a glorified body if we gain the Lord's approval, aren't we?

Thelia. —What do you think the Apostle meant when he said, "But then shall I know even as also I am known"; doesn't it mean there will be perfect understanding of each other? The thought is very comforting as we are so often misunderstood and misjudged now, and I am afraid we often misjudge and misunderstand others.

Themia. —I am looking forward to the company of the redeemed. My desire is expressed in Psalm cxxii: "I was glad when they were saying unto me, unto the House of Yahweh let us go! . . . Jerusalem; that hath been builded, a true city all joined together as one . . . For the sake of my brethren and friends, oh might I speak saying, Peace be within thee"! (Emphasised Bible). That is my great desire, to be called from all the strivings and misunderstandings, by the Lord Jesus, to be with his friends where all is harmony and peace.

Alethia. —And peace, oh, how some of us long for peace.

Eusebia. —Rotherham puts it beautifully in his translation (Isaiah xxxii. 18): "My people shall dwell in a house of peace, and in habitations of security and in resting places of comfort".

Thelia. —I do like the idea of a "home of peace".

Eusebia. —There are those whose homes are quite the opposite of peaceful, all because of their faithfulness to the Lord Jesus, and to those God seems to speak particularly in the xxxiii. chapter of Isaiah: "Look thou upon Zion, the city of our appointed feast, thine eyes shall see Jerusalem, a home of comfort, a tent which shall not be packed up, whose pins shall not be pulled out for ever". Won't those who "wandered about in sheepskins and goatskins" appreciate this! How much joy would be brought now if true love were exercised; it will be then! Love is the most enduring of all virtues.

Eugenia. —For everyone to be praising God seems to appeal to me, I like that Psalm which keeps repeating: "Oh, that men would praise the Lord for His goodness"! They will, in the kingdom.

Phylis. —"Let the people praise thee, O God, let all the people praise thee, God shall bless us and all the ends of the earth shall fear Him". I find it difficult to separate the blessings we are looking forward to, because we cannot enjoy any of them to the full without immortality, and we could enjoy them all with it.

Thelia. —It seems altogether too good for us to ever be granted eternal life with its joys.

Eusebia. —Let us try to think that, when we are in tribulation, since we certainly cannot have the one without the other.

Alethia. —No! John was told of the redeemed: "These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the lamb. Therefore are they before the throne of God and serve Him day and night in His Temple, and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 14-17).

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God delights not in judgment. He says He has no pleasure in the death of the wicked. His judgment on Israel He calls His "strange work"; but if men will not walk in His ways, His eternal principles necessitate their destruction. —R.R.

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Noble desires that do not lead to noble actions are like seed that rots in the earth. —R.R.

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### A Christadelphian's Rights.

Abimelech having requested Isaac to remove from him, "Isaac departed thence, and pitched his tent in the valley of Gerar" (Gen. xxvi. 17). Here Abraham had been before him, and had dug wells which, on Abraham's death, his Philistine neighbours had enviously stopped. These stopped wells Isaac now restored. His servants, while so engaged, struck a spring; but they were not allowed to enjoy it. The men of the neighbourhood said it belonged to them. What did Isaac do? He gave way to the unrighteous intruders. He allowed them to take possession of the spring, and ordered his servants to dig in another place. They succeeded in finding another good supply of water. But, here also, the herdmen of Gerar—loutish fellows, who owe their memory with posterity to their boorish encroachments on the patient son of Abraham—claimed the well as their own—by what law it would be hard to make out, except by that law of prior occupation which worldly folks think very dignified and indefeasible, but, which will be effectually ignored, and dissipated to the winds, when Christ arrives to eject all prior occupants from the soil. Isaac had recently arrived on the ground. Still his father Abraham had lived there before him, and he might have insisted on his rights, so far as that gave him a right; but, he was a stranger and sojourner in the land which was his by promise. Therefore, his servants for a second time, gave way. They allowed the men of Gerar to have the well, moved to another spot, and dug another well, of which they were allowed to remain in unchallenged possession.

In this matter Isaac left an example to the household of faith—an example emphasized by the precepts of Christ. He "gave place unto wrath": he "resisted not evil". He meekly gave way before the sons of pride. The brethren of Christ occupy precisely the position of Isaac. They are strangers and sojourners in the very place of their promised possession. The "rights" are all on their side, for there can be no true right except that conferred by God, the original Proprietor. Nevertheless, for a season, they are called upon to submit to unrighteousness, exactions, and encroachments, like sheep among wolves, who try to escape their pursuers, but, do not turn upon and try to retaliate on them, or attempt to enforce the restitution of a torn ear". — R.R. in *Ways of Providence*, pp. 40,41,

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## Notes on the Daily Readings for July.

### FIRST BOOK OF SAMUEL.

Samuel the prophet was a Levite, a descendant of Korah who rebelled against Moses. Korah was the grandson of Levi. The grandson of Samuel was Heman, the singer who was so closely associated with David (1 Chron. vi. 33). The mother of Samuel was a devout believer in the promises made by God unto the fathers; she looked forward to the day when the Lord would judge the ends of the earth (chap. ii. 10). Being a true believer in God and assured that "He will keep the feet of his saints" (chap. ii. 9), Hannah in silent prayer, made known her heart's desire to the Lord (chap. i. 10-13). At the time of the birth of Samuel the Tabernacle was at Shiloh, but on account of the failure of the people to honour God's ordinances (chap. ii. 17), the House of Shiloh was made desolate and the ark was taken into the land of the Philistines (chap. iv. 17). It was a wicked thing for Eli merely to reprove his rebellious sons, and God declared that the conduct of Eli testified to the fact that he honoured his sons above the Almighty (chap. ii. 29).

Samuel showed the true spirit of a godly man when the elders of Israel came to him with a request that his sons (whose conduct was not of the faithfulness of their father) should be set aside and a king appointed. Samuel did not allow pride and anger to have sway, he "prayed unto the Lord" (chap. viii. 6). In chapter xii. we read that Samuel faithfully pointed out the ingratitude of the people, not toward himself so much as to their God, then he added, "but as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way" (ver. 23). If only we could remember that, when through wounded pride we refuse to continue our work among the brethren and cease to pray for them, we are sinning against the Lord, it would greatly help us in the work of subduing the flesh.

The contrast between the faith of Samuel and the lack of faith in Saul is most marked, as the conduct of each comes under notice in this book. With Samuel, it is God first, whatever happens to the enemies of God; but with Saul it was personal safety, dignity and expediency (chap. xv. 30-32). The gentlemanly Agag must be saved although all that was vile in Saul's sight might readily be destroyed (ver. 9). The word of God is dreadfully clear: "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (ver. 23). Do we always recognize that in God's sight, stubbornness in face of commandments is sin just as witchcraft and idolatry is sin.

What a monster Goliath (10ft. high) would appear to David the ruddy youth. David was not headstrong but loyal to his God. Goliath being an unbeliever in Yahweh, might well look upon David with disdain, and invite him to come and be food for the beasts, but David replied, "Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" (chap. xvii. 45). Such is the confidence that leads to victory.

King Saul we read, was very wroth, and why? Because the people praised David more than himself (chap. xviii.) How paltry it sounds, and yet how sadly human; let us beware! Consider the relentless 'pursuit of David by the King, the imagined evil, the pity Saul thought he himself needed (chap. xxii. 8), but it was all jealousy, that frightful plague so rampant among mankind. A far nobler

character is seen in Jonathan who must have been a great comfort to David while they were together. Jonathan spoke good of David to his father (chap. xix. 4), and to David he said: "Whatsoever thy soul desireth, I will even do it for thee" (chap. xx. 4). We think again of them making a covenant, and Jonathan asking David to promise to show kindness both then and afterwards when David is lifted up by God above all his enemies, and then asking him to promise again because he loved him (chap. xx. 14-17). How delightful it is to hear simple, sincere expressions of loyalty. How delightful it will be when our feelings can be freely expressed in the pure atmosphere of immortality. It was a sad parting recorded in verse 41. Jonathan soon to be laid in his grave and David to wander a fugitive from home, yet afterwards to be delivered and made King. Precious are the friends who can lay their hands on us and give us good counsel in the hour of danger, counsel that when the day has gone there will be no grief of mind to haunt us; such was the work of Abigail, and David said, "Blessed be the Lord God of Israel which sent thee . . . and blessed be thy advice" (chap. xxv. 30-32).

When Joshua divided the land among the tribes of Israel, Ziklag was given to Simeon whose inheritance was within that of the tribe of Judah (Josh. xix. 1-5). The tribes did not take up their inheritance to the full, and now nearly 400 years afterwards Ziklag comes into the possession of David of a member of that tribe, by gift from the King of Gath (chap. xxvii. 6).

Chapter xxviii. brings us up again into the region of Jezreel. The army of Israel is in Gilboa, and the Philistines are at Shunem. Saul the King of Israel recognized the danger he was in, and his unfaithfulness to God deprived him of all courage. There was no answer from God, because Saul had been rejected, and in despair the King of Israel sought the help of a witch. To such depths can people sink who lose hope and are conscious that God has withdrawn His care. Samuel had told Saul long before that God had withdrawn His blessing because of the king's disobedience in relation to Amalek, and this denunciation Saul again hears, or fancies he hears, and his present fears are put into words he feels sure that he will be defeated and slain in the approaching battle. The state of Saul's mind must be remembered; disordered by a consuming jealousy he was subject to fits of melancholia, during which, the lives of those about him were unsafe; such a mind in such circumstances explains all that happened. It must not be supposed that God would help the false claims of a witch by raising up Samuel from the dead, and certainly the witch had not the power.

#### THE SECOND BOOK OF SAMUEL.

After the death of Saul, David, when he had first enquired of God, went eastward from Ziklag to Hebron, and there he was made King (chap. ii. 4), but the whole of the north of the land from Benjamin to Jezreel acknowledged Ish-bosheth, the son of Saul, as their King. The general to the army of the north was Abner (verses 8-10), and the commander of David's army was Joab. Wars ensued as a result of this division in the kingdom, until both sections were united under David after both Ish-bosheth and Abner had met with a violent death.

Seven and a half years from the time he was made King in Hebron, David became King over all the tribes of Israel, so that when the throne of David is restored, there will be one King over the whole nation.

#### ISAIAH LXVI.

What an encouraging chapter we have for our first reading from the Book of the prophet Isaiah. "Keep ye judgment, and do justice, for my salvation is near to come, and my righteousness to be revealed. Blessed be the man that doeth this" (verses 1, 2). The call to God's ways is by no means a sentimental profession, nor is it to be accomplished in the mere doing of kind deeds. It is a covenant based upon clear and definite principles, which if clearly recognized and our part of the covenant fulfilled, will lead to eternal life. Good deeds have their place in the covenant but must not obscure the covenant itself. Then we notice the fatherly care which the Almighty has for those who, for His name are missing certain of the pleasures of this life. Let not the stranger (or alien) who has joined himself to the Lord, say, The Lord hath utterly separated me from His people: neither let the eunuch say,

Behold I am a dry tree; for God says, The stranger shall be joyful in My House of Prayer, and those that choose the things that please Jehovah and that take hold of His covenant shall have a place in His House, and a name better than of sons and of daughters, they shall have an everlasting name.

In chapter lxiii. we are taken forward to the journey of Christ from Bozrah to Jerusalem. By the help of Joel ii., and Ezekiel xxxviii., also Daniel xi., we are able to comprehend the situation. The northern army has come down over the land of Palestine, and fixed his encampment on the holy mountain. Half the city has been taken captive and many of the Jews have fled southward, round by the Dead Sea to Arnon, there to obtain what protection they can from the defeated forces of the Lion Power. By this time the judgment of the responsible will have taken place, and the chosen will march with Christ from Sinai, until coming to the east of the Dead Sea, a message is sent from "The Lamb" to the merchant power who still holds the land from Sela in the south to Jerusalem. "Let mine outcasts dwell with thee", is the summons to the latter day Moab. "Be thou a covert from the face of the extortioner" (chap. xvi. 4). The intervention of this new power will provoke in the mind of the northern invader a resolve to utterly destroy his adversary, and so marching southward at the time when the southern army has been stimulated by the message from one who appears to be a new supporter, the opposing forces meet at Bozrah where their confusion is completed by the power of Christ. After treading the winepress of God's wrath, the Lord Jesus approaches Jerusalem, and to the cry raised: "Who is this that comes from Edom with dyed garments from Bozrah? glorious in his apparel, travelling in the greatness of his strength? (chap. lxiii. 1). The divine conqueror replies: "I have trodden the winepress alone; and of the people (nations, LXX.) there was none with me. Of course the saints will be with Christ but then they are the members of his body.

What a scathing denunciation of the condition of things in the land of Israel we have in chapter lxxv.: "A rebellious people which walketh . . . after their own thoughts, a people that provoketh me to anger continually to my face, that sacrifice in gardens, burneth incense on altars of brick . . . and eat the flesh of swine" (verses 2-4). The people seem to have forgotten the divine law relating to offerings: that they must be offered within the sanctuary, and that the altar must be of earth or of stones upon which a tool had not been laid; they had also failed to put the required distinction between the clean and unclean beasts. To such a people God had for a long time held out the hand of mercy and now even their offerings had become an abomination; nevertheless, for the sake of the true servants of God, He would not destroy the whole nation (ver. 8). A seed would ultimately come out of Jacob and an inheritor of the land would come from the tribe of Judah (ver. 9), and in the promised seed God would invite a people (the Gentiles) who had not hitherto been called by God's name, and from the alien nations men and women would come and seek the Lord (ver. 1). The disobedient nation of Israel toward whom God's mercy had been extended for so long a time, would be given over to the sword (ver. 12). They would suffer hunger and thirst and be ashamed, they would even cry out for sorrow of heart and would leave their name for a curse (verses 13-15). But God's promise would not fail, and the people called in Jesus Christ the seed of promise, would be called his brethren, children of the God of Truth. All nations were to be called in Christ and in this call the Jews were not left out, so that both Jew and Gentile are called to become members of the body of Christ, the seed of Abraham and thus the blessing of the land and of the people is made sure (verses 19, 25).

Ye that tremble at the word of the Lord (there are not many in this age of ease and irreverence), "Hear the word of the Lord, Your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified, but, he shall appear to your joy and they shall be ashamed" (chap. lxxvi. 5).

#### JEREMIAH.

At Anathoth some three miles from Jerusalem, the message came from God to Jeremiah that God had known him from his birth, and that he was ordained of God to be a prophet to the nation of Israel. Jeremiah was not chosen because he considered himself qualified for the work, the self-confident are not the people to honour God in their work, the right disposition showed itself in the sincere exclamation: "I cannot speak for I am a child" (ver. 6). Having been chosen by God, it



becomes wrong to avoid the work He has in hand for us (ver. 7). God's true servants recognize their own weakness and therefore trust in God for help, and they keep before their mind the fact that the work in which they are engaged is for God's glory and that He is their strength in time of need. We get an insight into the way the prophecies of Jeremiah were collected by reference to chapter xxxvi. verses 1, 2, "In the fourth year of Jehoiakim, the son of Josiah . . . this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book and write therein all the words that I have spoken unto thee . . . from the day I spake unto thee, from the days of Josiah, even unto this day". Jeremiah therefore, called his friend Baruch who wrote down the prophecies at the dictation of Jeremiah (ver. 4). So that we understand how Daniel would be able to read from the roll of Jeremiah the prophecy of the seventy years' captivity. When Baruch had finished writing the words, he received a very comforting message, in the assurance that his life would be preserved during the troubles of the time (chap xlv).

Israel having been espoused to God by a holy covenant, their iniquity in going over to the worship of Gentile vanities was most abhorrent. "Pass ye over to Chittim (in the west) and send to Kedar (in the east) and see if there be such a thing. Hath a nation changed their gods which are yet no gods"? (chap. ii. 10-13). No, these nations were more loyal to their gods of wood and stone than Israel had been to Jehovah. Israel had forsaken the true God, the source of living water (life), which were iniquity enough, but worse still in place of service to the true God they had turned to helpless idols which in comparison to God were like broken cisterns, incapable of holding any water.

The appeal from God contained in chapter iii. verses 12-22, is sent to the nation at a most appropriate time, it was when Josiah endeavoured to bring the people back to the true worship of God. "Turn, O backsliding children, said the Lord; for I am married unto you: I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (verses 14-15). "Only acknowledge thine iniquity" (ver. 13). Even though the conduct of the nation of Israel was like that of an unfaithful wife (ver. 20), yet God pleaded with them to return. "Return, ye backsliding children, and I will heal your backslidings". At the appeal of Josiah, certain of the people returned with weeping and supplication, saying, "Behold, we come unto thee; for thou art the Lord our God" (ver. 22). But, alas! The reformation of Israel was of short duration, for only in the next reign idolatry was as rampant as ever.

This short reformation however, is a pleasant foreshadowing of the glad reconciliation soon to be accomplished when the nation will return with supplication. Dreadful desolations are pronounced upon the land because of the persistent wickedness of the people, but yet God promised "I will not make a full end" (chap. iv. 27).

The wickedness of the nation of Israel is comparable to the conditions of Sodom and Gomorrah. "Run to and fro through the streets of Jerusalem and seek in the broad places . . . if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it" (chap. v. 1). Israel gave lip service, and said, "Yahweh liveth", but they forgot that Yahweh's eyes are upon the truth (ver. 3). This is the lesson for us. Profession is cheap, but Jesus said, "If ye love me, ye will do whatsoever I command thee".

Another important lesson is placed before us in chapter vi. The leaders of the people of God were required to "ask for the old paths, where is the good way, and walk therein". They were required to take heed to the sound of warning (verses 16, 17). But they neglected to so enquire, and they refused to take heed to the warnings, vainly talking to the people of peace, and as a result, calamity destroyed them. Persistent refusal to profit by the lessons given to us in God's Word will bring the people who are now called by the name of God, to that hopeless condition spoken of in chapter viii. "The harvest is past, the summer is ended, and we are not saved" (ver. 20).

#### MATTHEW.

In Isaiah vii. 14, we read, "Behold a virgin shall conceive and bear a son", and Matthew records the birth of Jesus of a virgin, and he tells us: "Now all this was done that it might be fulfilled

which was spoken of the Lord by the prophet (chap. i. 22, 23). There are still many people who would pervert the words of Isaiah and would give the lie direct to Matthew, rather than believe the simple, straightforward record of the birth of Jesus.

A very important duty devolves upon those who are delivered from the power of darkness, to be the children of God. The Lord Jesus says: "Let your light so shine, that they may see your good works, and glorify your Father which is in heaven" (chap v. 16). In making the resolve to so let our light shine before men let us remember that the people of Israel caused their name to be a curse, and they brought reproach upon the name of the Lord. We are now witnesses of the punishment of the disobedient people who are testifying to the world of the certainty of God's Word.

God's children are to follow the things which make for peace (ver. 9). There is only one way to peace, that is by purity and unity in the Truth. Therefore, like Paul, we must serve the Lord with humility of mind, and contend for the Faith in meekness (ver. 5), and be careful to maintain purity of heart (ver. 8). If the children of God are faithful in these things, then, although they may mourn now, they will receive eternal comfort, and they will be satisfied with righteousness. Although the servants of the Lord are persecuted now they will inherit the kingdom of God, will see God's face, and they will rejoice and be exceeding glad.

"Whosoever marrieth her that is divorced committeth adultery" (chap. v. 32). This and the command "Swear not at all" (ver. 34), have suffered much wresting; some would claim that the first prohibition only applies to an innocent woman, but if she be an unfaithful wife then she can marry again, and regarding the second prohibition, others declare that it does not apply if one is in a Court of Law, or swearing allegiance to a Gentile Power. Wisdom directs her children to cherish the divine word and to refuse to give ear to those who would bring that word into subjection to man's desires.

The Pharisees with their misconception of righteousness, could not understand Jesus calling to Matthew the publican, and unfolding the Gospel call to those who came with the tax collector to hear. The call to eternal life is not to men who, by their traditions set up their own righteousness; it is to those who recognize that they are sinners, and are ready to receive God's Law and to do His will; to such people God is ready to reveal His mercy (chap. ix. 12, 13). The Apostle Paul is an example of a man who recognized that there was no salvation in his own righteousness, when he wrote: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief" (1 Tim. i. 15).

The Law given through Moses was for the purpose of showing, in type, the work of Christ. The sacrifices foreshadowed the death of Christ, and the sabbath pointed to the kingdom, that rest prepared by God, from the foundation of the world, and is still awaiting the people who are being fitted for its glory. When Christ appeared it was no longer necessary to observe the Mosaic ordinances; they had completed their work. Study of the types is still necessary, because they instruct us concerning the work of redemption which is in Christ Jesus; but the Lord Jesus, having appeared, the observance of a foreshadowing ritual becomes unnecessary, and to patch the law of Christ on to the emblematical ordinances would be like sewing new cloth on to an old garment (chap. ix. 16).

The promise of Christ for faithful and persistent witnessing for the Truth is most encouraging: "Whosoever, therefore, shall confess me before men, him will I confess before my Father which is in heaven" (ver. 32). Let us be careful that we are not of the number whom Christ will deny before his Father (ver. 33).

Whenever there is a tendency to give up the earnest contention for the Faith and to excuse the indolence by the plea of a desire for peace, let us remember that our peace now is in doing the will of God, and the cessation from contention will only be brought, either by the Master's return or by death. "Think not that I am come to send peace on earth, I came not to send peace . . . He that loveth father or mother more than me is not worthy of me" (chap. x. 34-38).

There is no doubt in the mind of Christ, the son of the Almighty, concerning the truth of the account of Jonah (chap xii. 39). How remarkable it is that those historical accounts which the vain critics so readily deny, are just those events which the Lord Jesus confirms: The creation of Man and Woman, The Flood, and the account of Jonah, etc.

What a delightful contemplation is that promise of Christ to the "children of the kingdom" who are styled "good seed", when the children of wickedness are removed. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (chap. xiii. 43). "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some Elias: and other Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (chap xvi. 13-16). The foundation of all acceptable faith is that absolute conviction that Jesus is the Anointed One, the Son of the living God; while that conviction is firm within us, it will keep us immovable in the way of Truth. It is when Jesus, as the Anointed of the living God, fades from view that danger comes; we may still profess such a belief, but one's own theories and one's own importance takes an undue prominence when the conviction fails to be a living truth. "Blessed art thou, Simon Bar-jona; my Father who is in heaven hath revealed this truth to you", said Jesus and then follows a remarkable statement by the Lord, "Thou art Peter (Petros) and upon this rock (Petra) I will build my church, and the gates of hades shall not prevail against it". Now Petros is a proper name it is also the genitive or possessive case of the noun Petra; thou art of a rock, or thou belongest to a rock, and upon this Petra, in the dative case, this abiding rock, I will build my ecclesia. Who was this abiding rock? Was it not him whom Peter through the revelation of God, had confessed? The rock foreshadowed in the wilderness, which rock, Paul says, was Christ. Upon the abiding rock to which Peter belonged, the ecclesia of the firstborn was to be built, and to this rock (Christ), the gates of hades will be compelled to open and give up the dead who are members of that ecclesia, because, said Christ after his ascension, "I have the keys" and can open. Therefore the gates of hades are in the power of Christ (chap. xvi. 18).

When the Lord Jesus expressed the urgent need of a sword, it did not appear at once how important the sword was to prove. Having a sword in his hand, Peter, on the impulse used it in defence of his Master. In such a moment the commands to resist not evil, and to turn the other cheek were forgotten, and Jesus said, "Put up again thy sword into his place; for all that take the sword shall perish with the sword" (chap xxvi. 62). Jesus could have prayed to his Father who possesses all power, but God's will must prevail. In this is manifest the patience of the saints.

Let us remember Christ commanded us to "watch" and to give food to the Household in due season (the critical time) and to be careful lest being unready for the Master, we smite or wound and offend those who proclaim the nearness of his approach (chap. xxiv. 42-51).  
Nottingham.

W. J. ELSTON.

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## Citation, or Writ, or Summons.

Any brother in doubt as to whether these words have a really different meaning in respect of the first step in going to English Law Courts for Divorce can at once relieve his mind by looking them up in any encyclopaedia.

Bro. V. Hall says, "A citation is not a writ or a summons, and is not therefore a prosecution". Then all the Encyclopaedias are wrong. Here is Dent's Encyclopaedia: "Citation, a process in the commencement of a suit by which the party is commanded to appear before the Courts. It denotes the act of summoning a person to appear before any judge".

"Writ, a legal document which in effect is the first step in legal proceedings, civil or criminal".

"Summons, in law a citation to appear in Court. In the High Court procedure (in which is embraced Divorce Court) a writ of summons is the initial document".

The terms are thus used interchangeably and the term "writ" is the one generally used. These extracts very clearly exhibit this. G.H.D.

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### "Till Seventy Times Seven".

The number seven is used throughout the Scriptures as a symbol of completeness. Inculcating the lesson that true children of God will be of a forgiving nature, our Lord Jesus, in answer to Peter's question—How often shall my brother sin against me and I forgive him, till seven times?—said: "I do not say unto thee till seven times, but till seventy times seven". A contemporary magazine in its March Number challenges this on the ground that some times it could not be done. Surely the lesson is clear. A brother or sister of Christ should always be ready and willing to completely forgive a personal offence when repentance is shown, and forgiveness sought. God is always open to the cry of His servants, and is of tender compassion toward us, always willing to forgive the truly repentant, and to bind up the wounds of their remorse. We cannot agree to a reservation against this set up on hypothetical reasoning. We have never yet seen a case in the brotherhood of sincere repentance where forgiveness was not properly to be accorded. It is never true of any case that "Christ's reply to Peter manifestly did not and cannot refer to such a sin". We must contend against this new reservation as we would against any other.

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### Compulsory Voting.

In Australia voting at Parliamentary elections is compulsory, although strangely enough conscription has not yet been proposed. A brother in Queensland has however just been fined for failing to vote, his excuse being termed "not valid". His case went before the Commonwealth Electoral Officer, and a small fine was inflicted. Here is the judgment in the case. "The Electoral Officer, while holding the fullest respect for your beliefs, is conscientiously bound to exercise strict impartiality as regards all electors and pursuant thereto he cannot justly exempt you while penalising others who likewise have failed to vote". This just illustrates how the British Empire's Official minds are just as alienated from God and His Truth as are other nations, and have just as much hatred of His servants.

Our brethren in Australia are divided and scattered as a result of laxity in respect of doctrine, and no concerted effort to put a case to the Commonwealth Government seems possible. We have no doubt the truly faithful, of whom still a few remain, will continue to stand firm and refuse to compromise the Truth at any and all costs. G.H.D.

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A child with a razor—such is the indiscreet man with power—dangerous to friends and enemies alike. —R.R.

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### Was Adam Created Mortal?

#### A REVIEW OF A RECENT PAMPHLET.

How true it is that the thinking of the flesh is "not subject to the law of God".

We are again reminded of this in a very forcible manner by a pamphlet just published by bro. W. Mosby.

This publication is a compilation of errors.

He asserts that "the Bible does not recognize nor reveal any other state than mortal or immortal" (p. 4); but that Adam was created with a "mortal corruptible body of death" (p. 9), so that instead of blaming Adam, for the corruption and death to which we are subject, we must hold God responsible, and this he actually does in the following statements: "In the beginning God brought sin and death into the world" (p. 22), for "if there is sin and evil in the world it must be by His will and contrivance", therefore, "the view that God cannot be the Author of sin is merely the thinking of the flesh" (p. 21).

It passes our comprehension, how anyone could have the presumption to write such awful words. His argument is, that "God, by imposing His law upon man, made sin possible" (p. 21). True, but it was not imposed for the purpose of making man a sinner; as well reproach a mother, for the burns that her child receives through disobedience, because she kindled a fire! The fire was provided for a very good purpose, and so was the law. Paul speaking of the Mosaic Law says that it "Was ordained to life". That he found it to be unto death, does not alter the intention of the Law-Giver, and exactly the same argument applies to the "Edenic Law". The provision of "the tree of life" is a sufficient indication of that fact.

James says that "God cannot be tempted with evil, neither tempteth He any man". The law of God was not the cause of Adam's temptation, he was "drawn away of his own lust" and THIS brought forth sin, followed by death. This is in harmony with Peter's statement that "corruption is in the world through lust" (2 Pet. i. 4), and Paul's declaration that "By man came death" (1 Cor. xv. 21).

How then can we blame God for our mortal corruptible body?

In view of these declarations of the Scripture, it necessarily follows that a physical change must have taken place in Adam's nature, consequent upon his transgression; and is it not a reasonable deduction? We are told that a physical change took place in the nature of the soil (Gen. iii. 17, 18), and that further changes are coming in the future (Ps. lxxvii. 6), then, why not man?

Before the curse came upon man and the earth "God saw everything that He had made and behold it was very good", and that a Divine declaration could not possibly apply to a sin-stricken, mortal, corruptible body of death, is very evident, when we call to mind the many Scriptures which reveal the detestation of all sin and uncleanness manifested by God. He is "of purer eyes than to behold evil, and canst not look on iniquity" (Hab. i. 13).

The Scriptures quoted in support of this fantastic theory evince the writer's inability to "rightly divide the word of truth."

The quotation of Romans viii. 20, with emphasis on the word "made" (not changed) does not support him, for it is not the Creation that is the subject of the passage, but the subjection of that created. The Apostle's argument is better seen in the translation of the 20th century N.T.: "All nature awaits with eager expectation the appearing of the sons of God. For nature was made subject to imperfection—not by its own choice, but owing to him who made it so—yet not without the hope that some day nature, also, will be set free from enslavement to decay, and will attain to the freedom which will mark the glory of the children of God".

He also charges us with denying 1 Cor. xv. 53, 54, and this again shows his inability to grasp Paul's argument and we recommend him to read again Dr. Thomas in Anastasis.

We will now consider another error elaborated in this pamphlet in reference to the tree of knowledge. Speaking of this he says that "instead of being a tree of death, stands as the gateway of knowledge, whereby eternal life may be obtained" (p. 10). Therefore it was necessary for Adam to sin before he could become related to an eternal life, in effect making the tree of knowledge the tree of life!

Again he says: "The tree stands as the figure of the word and will of God" (p. 10). To pander to the lusts of the flesh therefore, is to partake of God's word and to do His will!

Again: "Disobedience—cut them off from eternal life" (p. 10). If that was so then the whole human family "shall utterly perish in their own corruption", but we thank God that while the sentence was one of death, it was not an eternal death.

There are many other unscriptural views, but these will surely suffice. We will conclude by drawing attention to the writer's opinion of Christ in his complete subjection to the Father's will. He writes: "He became a sinner, as it is written, 'Cursed is everyone that hangeth on a tree' (Gal. iii. 13). By this he broke the law ' and was made (to) sin for us who knew no sin' (2 Cor. v. 21). "When Christ in the days of his humiliation asked the Scribes and Pharisees, "Which of you convinceth me of sin"? they were unable to answer him, and it has been left to bro. Mosby to come forward in our day and say, "I can, because you broke the law".

A little of the eyesalve mentioned in Rev. iii. 18, would materially assist our brother to see what a God-dishonouring thesis he has published, throwing out of its true perspective the whole plan or purpose of God as instituted in the creation of the world and man upon it.

London.

EDWARD H. BATH.

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#### SOME IMPRESSIONS MADE BY THE READING OF BRO. STRICKLER'S PAMPHLET OUT OF DARKNESS INTO LIGHT.

The tone of it is altogether too commercial. The writer appears to be unable to express himself in clear and concise language. There cannot therefore be much truth in what he writes. The statements are so ambiguous, so involved, as to tempt anyone to wonder whether the writer ever understood the spirit and genius of the English tongue, his mother tongue; how much then is he likely to understand of the truth? From the way he reasons anyone would conclude that God is a sort of American merchant, that His ability to save is His stock in trade, and, that those who will be saved are the profits gained by the trading; whereas, the matter is altogether different. God's purpose to save the race of Adam, by destroying all wilful sinners and saving every one who is upright in heart, is a scheme of pure benevolence, for God is love. Instead of being in nature, commercial, it is, in fact, more of the nature of what men call philanthropy.

How can brethren be led away by the writings of a man who evidently thinks that God is altogether such an one as himself?

J.H.D.

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### Palestine and the Jews.

TEACHING ENGLISH IN PALESTINE. —The provisions of the Will of the late Mr. Israel Davis, M.A., under which a large sum will accrue to the English Zionist Federation (in addition to a substantial general gift) for encouraging "the speaking, writing and learning of the English language among the inhabitants of Palestine" have, of course, been the subject of much discussion and some questioning. When I was, a few weeks back, enabled before anyone else to announce an imminent windfall to the Zionist Movement, I mentioned that the condition attached to it might cause some embarrassment, but I thought it would be but temporary or even momentary. I referred, of course, to the stipulation that the money, which will be in the neighbourhood of £100,000, is to be applied as directed (as mentioned above), whereas the English Zionist Federation is bound among other objects to the encouragement of Hebrew as a living language in Palestine. —Jewish World.

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INFANT MORTALITY IN PALESTINE. —Mr. Amery, in the House of Commons last week, informed Col. Wedgwood that the infant mortality rate per 1,000 births was: In 1924, 184.83; in 1925, 188.64; and in 1926, 163.15. Twenty-nine non-Government Infant Welfare Centres had been established in Palestine, to many of which the Government had given considerable financial assistance. In addition, two Government centres had been established, where special training by experienced British Nursing Sisters was given to women who wished to take up infant welfare work. A Training Centre for midwives had been established at which 43 women had already qualified, and a scheme was on foot for establishing Nursing Clinics in a number of villages. In reply to a question on the issuing of visas to British visitors to Palestine, Mr. Amery said: A British subject does not require a visa for Palestine but only an endorsement making his passport valid for travel to that country. There is no charge for an endorsement given at the same time as the issue of a passport, but in other cases a fee of 2s. is charged. Such fees are credited to the Appropriation in Aid of the Diplomatic and Consular Services Vote. He further promised to inquire into the legal status of labour clubs in Palestine. —Jewish World

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IS IT PEACE? —Commenting on the repeated statements that as a result of the Weizmann-Marshall Agreement, complete peace has been established in American Jewry, a writer in the Tog, while recognizing that the agreement regarding the Jewish Agency was an outstanding Jewish event, is however sceptical as to complete peace in American Jewry. "The Peace", he says, "is undoubtedly there, but only in the offing. How soon it can be moved into the centre of the picture and made the focus of all American-Jewish activities, on behalf of Palestine, is still a matter of conjecture. Nobody really knows. Dr. Weizmann as the head of the Zionist Organization, is cognisant of only one great necessity. The British Mandate over Palestine envisages the creation of a Jewish National Home with the help of the Jewish Agency, and the need is great for the establishment of such an Agency and the speedy rebuilding of Palestine through the powerful support and the active participation of the wealthy and influential American Jews, often known under the generic name of the Marshall group. Mr. Marshall, in his turn, must ask himself whether, assuming that he decides to go into this all-Jewish venture of building up Palestine, he can take with him all his following. And if he can what are their obligations? Primarily, of course, the obligations are financial, but surely not exclusively financial, for their entrance into the Agency must involve other responsibilities. Out of this hesitation, there has been evolved the idea of an Expert Commission which is to prepare a report on Palestine. Such is the peace at present. It is a step, a very important step, but it cannot be said that the goal has already been attained. Peace is looming large in the distance, but the struggle has not been concluded yet, and one may forecast that it will go on, though on a different front. There will still be a conflict of opinion between East and West, between Eastern European Jewish mentality and the self-effacing tendencies possessed by some Jews in Western Europe and America". This struggle, the writer concludes, has its roots in different modes of thinking affecting Jewish life, and has its ramifications throughout all Jewish activities along religious, cultural, linguistic and national lines. —Jewish World

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HERBERT SAMUEL SUBURB IN HAIFA. —The Commission delegated by the Herbert Samuel Society in Roumania to inspect the works in the suburb that is being built in Haifa with its funds has now completed its work. The Commission reports that it is favourably impressed with the work done. New public works to the amount of £E.20,000 will be carried out in the suburb by the Society in the course of the current year. —The Jewish Graphic.

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LORD PLUMER AND THE "KEREN HAYESOD". —Lord Plumer last Friday received a delegation from the Keren Hayesod Head Office, consisting of Dr. Hantke, Mr. Lieb Jaffe and Mr. Leo Herrmann. They explained the objects of the Keren Hayesod to the High Commissioner, pointing out that it was not only an agency for collecting money, but also a medium for concentrating Jewish hearts

and minds on Palestine. The delegation expressed the hope that Lord Plumer would give the Fund his sympathy and support. In his reply, the High Commissioner said he regarded it as helpful and important that the management of the Keren Hayesod should be conducted from Palestine, where responsible men could better form an opinion of economic and other conditions in the country. He expressed his full sympathy with the work of the Fund. —The Jewish Chronicle.

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PALESTINE ORANGE EXHIBITION. Lord Plumer recently opened the 1927 Orange Exhibition in the Exhibition Hall in Tel-Aviv. Among those present were Mr. Nathan Straus, Colonel Kisch and the Mayors of Jaffa and Tel-Aviv, and the members of the Government Committee which arranged the Exhibit. In the course of his opening speech, the High Commissioner said that the orange exhibition was becoming an important annual event in Palestinian life, and that this was as it should be. Agriculture was, and ought to be, the main industry of Palestine. Oranges constituted one of the most important crops of the country, yielding the largest profits. The Palestinian oranges compared very favourably with the oranges of Malta, which were thought by their producers to be the best in the world. The Palestine Government was doing everything in its power to encourage the orange trade, and a committee had been appointed to make recommendations in this regard. The majority of the exhibitors were Jews, and Jews took most of the prizes. —The Jewish Chronicle.

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### From Our Post Bag.

RE DIVORCE.

DEAR BROTHER,

It is being said that witnesses can be brought to Court without the service of a sub poena.

In practice all witnesses whether willing or unwilling are sub poenaed in order that the Court may know that they will appear.

Plainly no court of Justice would sit in uncertainty as to whether witnesses will appear or not.

As I am informed that "Counsel's Opinion" is being obtained on the point, you are at liberty to use the contents of this letter.

I am, Faithfully your brother,

G. F. LAKE.

NOTE: —Counsel's "opinion" will not alter the Law or its procedure in any way which is quite plain as bro. Lake says. —EDS.

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"GOD SENDING HIS OWN SON IN THE LIKENESS OF SINFUL FLESH" (Romans viii. 8).

The upholders and sympathisers of those in Australia and elsewhere who have brought in the false teaching that Christ did not come in sinful flesh, strenuously contend that these do not deny that Christ came in the flesh. This is, to say the least, a mean action, because there is not an individual professing a belief in the Bible who would deny it in view of the Apostolic command concerning those who taught otherwise. It is also unreasonable and worse to make one part of the Scriptures contradict another. This doctrine, that Christ did not come in sinful flesh, destroys God's righteousness, and would, as has often been pointed out in this Magazine, rob Jesus of his great victory. The above sympathisers say we have no right to add the word sinful. The whole counsel of God must be taken into account, and what is lacking in one part is supplied in another. They also hold that Christ's words:



"Whoever believed the Gospel and was baptized should be saved" is all-sufficient without adding or exacting any more. On this principle they could find no fault with one of the largest denominations of Christendom, whose chief text is "Believe on the Lord Jesus Christ, and thou shalt be saved"; completely rejecting what has been written in the rest of the Scriptures for Salvation. How sin and death entered the world is revealed in the Bible and also how sin and death will be finally destroyed. As a help to the searching of this convincing proof, let those who are in honest perplexity of their position read carefully: "Sunday Morning, No. xxv." in Seasons of Comfort, also an article in the Christadelphian, July, 1922, "Original Sin in Jesus" by W.J.Y. (one of the most concise and best that have appeared in the Truth's literature), and the Editor's forceful comments thereon (a big contrast to the Christadelphian's present lukewarm and wrong attitude).

New Zealand.

T. J. CONNOLLY.

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## 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.

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ASHTON-UNDER-LYNE. —64 Dale Street, nr. Chester Square. Sundays: Breaking of Bread 11 a.m., School 3 p.m., Lecture 6.30 p.m. I have to report that sis. Mullin, of the Manchester City Ecclesia (T.H.) has applied to us for fellowship. Our sister who is well past the allotted span and an invalid, has for some time been troubled in her mind re the Birmingham Trouble and the Strickler heresy. After having interviewed her we had no hesitation in extending to her the right hand of fellowship. Sis. Mullin is the mother of our sis. Bogan, late of Clapham, and we rejoice that mother and daughter are now of one mind and purpose in the faith. —J. H. MELLOR, Rec. Bro.

BEDFORD. —Montrose Rooms, 62 Harpur St. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Since last reporting we have been able to keep the light of the Truth burning in all its purity through the kindly aid of brethren from other ecclesias. We are very grateful for their labour of love amongst us, and as a result of such labours we have made two or three interested friends. The following brethren have visited and assisted us on the undermentioned dates: —April 10th, bro. Moorhead, of Luton, who gave the lecture, the subject being "The Better Land"; April 17th, bro. H. Rawson, of Luton, lecture, subject, "The Lord our God is one Lord". April 24th, bro. C. R. Crawley, of Luton, lecture, subject, "Is there a ransom for all"? May 1st, bro. E. A. Clements, of London, lecture, subject, "Christendom's strong delusion". May 8th, bro. H. Rawson, of Luton, lecture, subject, "Is the Bible True"? May 15th, bro. John T. Warwick, of London, lecture, subject "Is man an immortal being"? May 22nd, bro. H. T. Atkinson, of London, lecture, subject, "Is Christ coming again"? May 29th, bro. Llewellyn Evans, of London, lecture, subject, "Is the true Gospel proclaimed in the Churches"? Bro. and sis. Burton, of Cambridge, visited us on May 1st, and sis. Atkinson, of London, also met with us on the 22nd May. —W. H. COTTON, Rec. Bro.

BIRMINGHAM (John Bright Street). —Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m., Lecture 6.30 p.m. We are very pleased to report that the two sisters Marshall have

returned to our fellowship. Sis. Hodgkiss, having expressed a desire to associate with us after a satisfactory interview has also joined our ecclesia. —A. E. TANDY, Rec. Bro.

DUDLEY (Scotts Green). —Christadelphian Hall. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.30. We are pleased to report that two more from our Sunday School, bro. David Wood and bro. Thomas Jackson, after a good confession of the things of the Kingdom and the Name, were baptized on Wednesday, April 27th. It is a source of rejoicing to the Sunday School Teachers and we trust that with God's blessing they will strive manfully for the Truth in the days that yet lie ahead. We are pleased to welcome sis. Osmond, who has been meeting with us for some time as a member of our ecclesia. —FRED. H. JAKEMAN, Rec. Bro.

IPSWICH. —After prolonged discussion on the Divorce question the following brethren and sisters have wholeheartedly supported the "Clapham" resolution in reference to suing at law, and are meeting for the present at 11.15 a.m. on Sundays at the house of bro. W. P. Hayward, 78 Rosebery Road, Ipswich. Bro. W. P. Hayward, sisters W. P. Hayward, Mabel Hayward, Majorie Hayward, and bro. Raymond Hayward. Brethren and sisters who endorse the stand we have taken will be heartily welcomed to the Table of the Lord. —W. P. HAYWARD.

LEICESTER. —As sis. Clements and myself are removing to New Barnet, Herts, will those who intend visiting Leicester please write to bro. A. Bradshaw, Beechfield Avenue, Birstall, nr. Leicester. We have been much cheered and strengthened with the company of bro. and sis. Bradshaw, and it is with sorrow that we leave them in isolation and with prayers to our Heavenly Father that He will help them in the race for life eternal, that they may remain firm to the end. —E. C. CLEMENTS, Temporary Address, 17 Plantagenet Road, New Barnet, Herts.

LIVERPOOL. —Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. at 2a Brech Road, Everton. Thursdays: 7.40 p.m. at 8 Landseer Road, Everton. Since our last intelligence our numbers have been reduced by the secession from our midst of sis. C. Philpotts, she having become "dissatisfied with our fellowship." We are striving to continue in the Master's work despite the discouraging situation as seen by human eye. If God be for us who can be against us, and if this work be of God it cannot be overthrown. We are convinced this work is of God and will prosper; and striving to humble ourselves under the mighty hand of God, willingly submit to the, at present, irksome conditions, knowing that Christ still walks in the midst of the lightstands; and these experiences if we are exercised thereby will result in the production of the gold of a tried faith. We have been cheered and comforted by a Fraternal Gathering held on May 21st, when brethren F. C. Wood and F. G. Jannaway, London, addressed the meeting on the words of Christ to the Philadelphian Ecclesia (Rev. iii. 11, 12). A thoroughly upbuilding and refreshing time was spent by nearly seventy brethren and sisters from Liverpool and the surrounding ecclesias. Our visitors of late have been brethren Turner and Barton (Pemberton); bro. G. H. Denney, sis. H. Denney, bro. F. C. Wood (Clapham). The brethren ministered to our spiritual needs. —W. ROTHWELL, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m. We are very pleased to report two more additions by baptism; our new sisters being Miss Anne Knight (formerly neutral) and Miss Ivy Louise Woodward (formerly C. of E.), daughter of sis. Woodward. We pray that they, with us, may win the prize of eternal life in the glorious constitution of things shortly to be established. We have been pleased to welcome the following visitors at the Lord's table: bro. Eric Clements (Leicester); sisters Cockcroft, Annie, Alice and Nellie Cockcroft (Oldham); sis. May Cockcroft (St. Austell); bro. Hayward (Ipswich); bro. Newman (Margate); bro. F. Walker (Bristol); sis. Warner (Luton). The Cover Note in June issue gave the date of our forthcoming Annual Outing to Bushey Park and Hampton Court as June 25th. Will intending visitors kindly note that the date has had to be altered to July 9th. We hope to have the company of all who can possibly attend. —P. L. HONE, Asst. Rec. Bro.

LONDON (Dalston N.) —79 St. Paul's Road, Canonbury, N., 4.0 p.m. The following brethren and sisters of this Ecclesia will in future meet with the Clapham Ecclesia, to whom we lovingly commend them: — bro. G. J. Barker, and sis. Barker, sisters M. G. and B. A. Bath. — G. H. DENNEY, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., School 2.45 p.m., Lecture 6 p.m. Thursdays: Bible Class, 8 p.m. On Good Friday we spent a happy and profitable time together in the things of God's Truth at our Annual Fraternal Gathering. Bro. Ellis, our late recording brother, presided at the after meeting when four fifteen-minute addresses were delivered by brethren of our own ecclesia under the general title of "These things saith the First and Last", words of warning and encouragement to the ecclesias. Brethren and sisters from Bedford, Hitchin and St. Albans shared with us in the good time spent. We are grateful to those brethren who have come and helped us in the labour in the Master's vineyard. We "esteem them very highly in love for their work's sake". It will encourage them as it has done us to know that our labour together has caused another Gentile to join herself to the people of the Lord and become an Israelite. Sis. Kathleen Joyce Squires, who was formerly a Wesleyan was baptized on June 4th, and it is our prayer that she may prove "an Israelite indeed" at the coming of the Master. It is with pleasure too, we announce that bro. S. Horsier, late of Glasgow, Birmingham Temperance Hall Fellowship, who has come to reside here has wholeheartedly accepted our position and has been warmly received into our fellowship for the stand he has taken. The brethren from whom we separated have left no stone unturned in an endeavour to draw him away, but their efforts have failed and he is remaining firm with us. —A. H. PHILLIPS, Rec. Bro.

NEWPORT (Mon.) —Clarence Hall, Rodney Road, opposite Technical Institute. Sundays: Breaking of Bread 11 a.m. Sunday School 2.45 p.m. Lecture 6.30 p.m. We are pleased to announce that on Sunday, May 22nd, we had the company of bro. D. C. Jakeman (Dudley), who faithfully delivered the word of exhortation, which was much appreciated by all, also lectured in the evening, a few strangers being present, and altogether a very encouraging and uplifting time was spent. —D. M. WILLIAMS, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road Breaking of Bread, 10.30; School, 2.45; Lecture, 6.30; Bible Class, Wednesday 7.30 p.m., 140 Werneth Hall Road. We still continue to hold forth the light of the Truth in this place and are pleased to say that our numbers are gradually increasing. Sis. Aston, after an absence of some years having applied for re-fellowship is now with us again. The following brethren have been with us during the last three months: bro. W. Rothwell (Liverpool); T. Heyworth (Whitworth); J. B. Strawson (Nottingham); F. G. Jannaway (London); J. H. Mellor (Ashton); J. Winstanley (Pemberton). To all of these brethren we extend our thanks for their assistance in the work of the Truth. We have also had the company of the following visitors: sis. W. J. Elston, sis. Plater (Nottingham); sis. H. Kostrovitski (Liverpool). —A. GEATLEY, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Thursdays: Bible Class, 8 p.m. at Y.M.C.A., North End, West Croydon. We have had the company at the Lord's Table of sisters R. Davis, L. Jeacock; brethren W. Davis, F. Clements (Avondale Hall, Clapham). —ALFRED J. RAMUS, Rec. Bro.

RED HILL. —Rees' Rooms, Warwick Road. Breaking of Bread, Sundays at 11.30 a.m., Lecture, 7 p.m. We wish it to be known that this meeting is in entire agreement with the Clapham, Avondale Hall, Meeting, and that suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ; and we welcome to our fellowship all those who subscribe to this. We wish to state also that bro. A. T. Abbotts has resigned from our fellowship. Thanking all those who have helped us by lecturing, etc. —W. H. WHITING, Rec. Bro.

## UNITED STATES.

DETROIT (Mich.) — I.O.O.F. Hall, Canton and Gratiot Avenues. Sundays: Breaking of Bread 10 a.m.; Lecture 7.30 p.m. Wednesdays: 8. 0 p.m., home to home. We have again been sadly reminded of our mortality. Our sis. McKee, who had been confined to her home for a very long period by a distressing illness, passed away on April 27th, but peacefully, in sleep. Bro. Harvey conducted the funeral. Bro. Luther returned a while ago to Canton, Ohio, going thence to Wickliffe. Ohio, where we believe he is in isolation. Sis. Janie Mullin, has returned to Jasonville, and sis. Grace Livermore to Brantford. Bro. and sis. Bargiband have come to Detroit again, from Lansing, Ohio. We had bro. Dowling with us from May 5th to 16th; we more than appreciate the time he gave to us, and his labour of love. His many words of comfort and advice will remain with us. In addition to his addresses to the brethren and sisters, he gave two stirring lectures, calculated to create a deep impression on anyone interested in divine things. We made an effort to attract attention, and had larger audiences than have favoured us for years, but even at that, they were quite out of proportion to the merit and importance of the Word spoken. Of the strangers seen (and held for conversation where possible) only two have returned. But we are not even "cast down"; we benefited greatly ecclesially and individually, and press forward in the work, looking hopefully for, and solaced by the prospect of participation in the time of knowledge and joy ahead, when "all will know the Lord". Our visitors have been bro. and sis. George Pyne, bro. Andrew Hall, sis. Hedden, sis. Ed. Howard, sis. Ivy Howard, sis. Nellie Smith, (London); and sis. Elizabeth Hickman (Brantford). —G. GROWCOTT, Rec. Bro.

CLYDE (Texas). —We are doing our best to keep the Light burning in this section of country. We have meetings every Sunday morning at 10 a.m. We greatly enjoy the company of those of like precious faith who visit us occasionally from various parts of the State. Our recent visitors have been brethren James and Jesse Greer, and the sisters Greer (Robert Lee); also sis. Evelyn Price (Dallas). Both of the brethren Greer gave words of exhortation on different Sunday mornings, all of which was comforting and most acceptable. We extend a hearty invitation to any in our fellowship who may be coming this way. We shall also be pleased to have correspondence on the Truth, exhortations, etc., from those meeting on our basis. We greatly enjoy the monthly visits of the Berean Christadelphian, and pray that its Editors may be long spared to earnestly contend for the purity of the Truth. —T. H. TUNNELL and sis M. A. TUNNELL, P.O. address: Rt. 2. Box 138 Clyde, Texas.

ROBERT LEE (Texas). —On the second Saturday and Sunday in September 1926, a joint meeting was held here, and a very enjoyable season spent; brethren and sisters being present from Stonewall, Mason, Post and other points in Texas. The public lectures were held in the County Court House, where there was a considerable attendance of strangers; the speakers being brethren Clarence Martin, and F. A. Gerdes. Our next Fraternal Gathering will be held near Hye, Texas, the Lord willing, beginning on the second Tuesday in August of this year, continuing until the following Sunday evening, when the closing meeting will be held. Brethren and sisters in fellowship are cordially invited. — JAMES GREER, Rec. Bro.

## CANADA.

LETHBRIDGE. — Harmony Hall, Higinbotham Block, Corner 5th St. and 2nd Avenue, South. Sundays: School 10 a.m., Breaking of Bread 11 a.m, Lecture 7.30 p.m. Wednesdays: Lecture 8 p.m. Once again it is our privilege to record the visit of those of like precious faith, to these isolated regions. Bro. and sis. Wm. Young (Winnipeg) spent a couple of weeks with us, which proved a source of spiritual upbuilding and a time of refreshing to the weary travellers who are marching Zionward. Bro. Young both exhorted and lectured for us, to the benefit of the brethren and sisters and also to the stranger. During bro. Young's stay with us, bro. Will. J. Turner (Winnipeg) also paid us a visit, and for the first time in my seventeen years sojourn in Lethbridge we had two visiting brethren speak on the same day. Both bro. Young and bro. Turner addressed an audience with a fair number of strangers, we pray that they will see the fruit of their labours in the Kingdom of God, and we know that some of the strangers are looking into those things which are most surely believed amongst us. The good seed of

the Kingdom takes time to germinate, and we are doing our best to keep it well watered. These visits are a source of comfort and consolation, and we look forward to them with a keen anticipation. We have passed through a troublesome time recently, the writer being reported to the Attorney General, owing to the stand we have taken in relation to brethren and sisters going to law. Further particulars will be given later. As I mentioned in previous intelligence in relation to the split in our meeting, "That some voted Yes, when they really meant No", as affecting the proposition dealing with the errors of bro. A. D. Strickler. Those who went out from us have rescinded the resolution, and have joined the ranks of those who say that bro. A. D. Strickler is "Fundamentally sound", and have thrown the ecclesial door open to many pernicious forms of error. That this is true is evidenced by the fact that one whom we would not allow to break bread with us, arising out of going to law, was openly received by those who went out from us. What a sad state, but the work of the truth is the Lord's work, and He controls everything belonging to it within such limits and regulations as best answer His purpose, which is a purpose of gladness in the end, but meanwhile, if trouble invade our ecclesial circle, we must not regard it in any other light than as the wholesome trials through which He finds it needful in our best interests, to bring all His children. The Kingdom of His completed kindness is on the way, so let us remember, "That if we suffer with him, we shall also reign with him". —SIDNEY T. BATSFORD, Rec. Bro.

RICHARD (Sask.) —It is my pleasurable duty to record the baptism of my youngest daughter, Edith, on April 16th of the present year, age 17. There are now five remaining children, all boys, and these are a good audience for the efforts of their parents. Our efforts at this point appear to be blessed not only in the writer's own family, but in the promising interest we see and hear of. Although the winters are severe, and in measure very risky, we have had the great pleasure and encouragement of having our new bro. Graham often twice a week, although having to walk five miles to the meetings, which have been held in the writer's home for over 20 years. Now that better weather is here we hope to have good meetings and profitable association. —FRED. W. JONES.

VANCOUVER (B.C.) —1029 Commercial Drive. Sundays: Breaking of Bread 11 a.m. Since our last report the following resolution was signed by every member of our ecclesia: That suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ as being out of harmony with his teaching as exemplified by precept and example (Matt. v. 39; 1 Cor. vi. 1; 1 Pet. ii. 21, 23), and we invite the fellowship of those only who endorse the Scripturalness of this statement. We are sorry to state that after further correspondence with the Main St. Hall brethren, that they still affirm the Birmingham trouble which divides us, is not a doctrinal matter. We give a cordial invitation to brethren sound in the faith to meet with us. —JOHN B. ALLEN, Rec. Bro.

## NEW ZEALAND.

CAMBRIDGE (Waikato). —March 20/27. Bro. Connolly writes: — In addition to bro. and sis. Surgenor and sis. Chappell (Huntley), sis. Irene Connolly and bro. D. Connolly, son and daughter of the writer, are in accord and fellowship with the Berean Magazine and the London, Clapham Ecclesia and those who are upholding the same fellowship.

Some few years ago when bro. L. Walker's name was on the Fellowship page of the Berean, almost all the brethren and sisters in this district (excepting those in fellowship with the Freemason's Hall Ecclesia in Auckland which many years ago had taken a neutral attitude to the errors regarding the nature of Christ and the introduction of sin and death into the world), were wholly with the Berean and the London, Clapham Ecclesia: but since bro. L. Walker as recorder of the Remuera Ecclesia in Auckland, wished his name withdrawn from the Berean and his Ecclesia adopting somewhat of a neutral position to the Berean (not altogether against it in a way), we are convinced in regard to all the errors, and questions that have arisen causing trouble and vexation, also in regard to the Truth of Responsibility. Bro. McDonald, of Whangarei, and the ecclesia there, has had no alternative but the stand they have taken for the Truth. —T. J. CONNOLLY.

WHANGAREI. —Since our last report we are pleased to acknowledge as in fellowship, bro. W. Fowler, of Auckland. All the difficulties and misunderstandings causing the separation were fully discussed and explained, and bro. Fowler has endorsed our position and fellowship. Your article "No Reservations" (March Berean) is apt and to the point, and answers the laboured arguments to the contrary appearing in contemporary Magazines. We are afraid there is much Scripture wresting these last days, in which when the Son of Man cometh will he find the faith. May we have that simple Faith and courage as will enable us to abide the day of his coming. —K. R. MACDONALD, Rec. Bro.

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## The Children's Page.

DEAR BOYS AND GIRLS,

On page three of the cover of the Berean Christadelphian for June, there were printed two notices. The first one was of great interest to boys and girls of the South London (Clapham) Sunday School. When they read it they had visions of wide cool meadows with great spreading lime and horse chestnut trees; of feeding the deer with buns, and the swans with all sorts of things; of Father Thames beyond beautiful gardens, and—well, I must say no more about this first notice, for I also have in mind some of you who cannot be among these fortunate ones because miles separate you from London. So perhaps the second notice appealed to you, maybe all the more strongly because the first could not; and as you read you wondered for a few moments what the Children's Page would be like.

First, a Sunday School Lesson. This, of course meant going to one known to many of you by sight, and I think to all of you by name, Mr. F. G. Ford, the Superintendent of the Clapham Ecclesia Sunday School. He has kindly arranged that you shall get your monthly lesson. Unfortunately time was a little too short to get one for this month, but if the Editors can spare us about two pages, we hope (D.V.) to start with the August issue. Then there were to be puzzles. Now who would help me with these. I hardly knew who would prove the more puzzling, ladies or gentlemen. At last I decided to ask some ladies to help, and they consented. We hope you will enjoy working them out for the interest of so doing, but in addition it is hoped to give prizes to those who score highest marks. We shall be able to say more of this in later letters.

Having disposed of two items, I had then to face the task of writing you a letter, and here it is:

Many centuries before Jesus was born, the ancient Greeks used to meet together every fourth year on the plains of Olympia to engage in, and witness, feats of strength and endurance. So important was the event that each cycle of four years was known as an Olympiad, and time was reckoned by them. You may judge then, how greatly esteemed was a prize won at these "games" and how highly honoured was the victor.

Many years passed, and the Apostle Paul journeyed through this same Achaia. Still those games were held, and men still strove for the crown of wild olive which was placed on the victor's brow. Now Paul always thought about what he saw around him (see puzzle 4), and these races and games brought a thought to his mind. He was striving for a crown, a crown of righteousness which would not fade and wither like the wild olive, but would last for ever. And as he thought of the greatness of this reward he thought also of the striving for it. He saw the runners, wrestlers, and boxers of Greece training themselves, denying themselves so that they might be as fit as possible; he knew that on the day of the trials they carried no extra weight so that they might win. That said Paul, is the way to strive for mastery: that is the way to win the race.

And now I want you to bring your minds to a race run recently in England. All England knew of it; all the Empire heard of it. Great crowds flocked to the course where the race was to be won. Royalty was there, the great ones of the earth were there, but no true Christadelphian. No true follower of Jesus followed those race horses; nor grew excited or dejected at the result. They were, however, saddened because such an event could so capture the minds and interests of so many. They, like Paul,

could not help thinking about what they heard and saw around them. They could not help noticing that when they invite all around to come and enter for the race for life eternal, for that crown that fadeth not away, how few respond. No great crowds throng the doors, few or none of the mighty are there. Then they realize how true is the saying of Jesus: "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat; strait is the gate and narrow is the way which leadeth unto life and few there be that find it" (Matt. vii. 13, 14). Now it is not so easy for you boys and girls to realize this, but if you will just compare these two scenes, the great crowds on Epsom Downs on Derby Day, and the little company going into your meeting room each first day of the week, you will be able to understand it better.

And now just a word right to you. You are preparing for the great race for life eternal. You have not yet started to run, but you are getting ready. You are acquiring the knowledge of God's word which will help you to run straight. And what will you run for? An olive wreath? A name which will last a few days until another name supplants it in the memory? Oh no; for a wreath which fadeth not away, and for a name which none may know save he which receiveth it, a name to be retained for ever in the Kingdom of God.

Your sincere Friend,

W.R.M.

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PUZZLES.

Please forward answers to W. R. Mitchell, 46 Thornlaw Road, West Norwood, S.E.27, not later than the 7th of each month. Write your own name and age on each answer sheet.

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1. —DIAMOND PUZZLE. The letters and words suggested by the following couplets will form a diamond shape.

1 Scotsmen roll this letter true,  
Others sound it as "W".

2 Eternal life we all shall find.  
If this member we incline.

3 A voice of weeping here was heard,  
According to a prophet's word.

4 A nasty pest is here included,  
We should run, I think, if one intruded.

5 This letter too, is oft abused,  
By some particularly mis-used.

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2. —DOUBLE ACROSTIC.

1. One of King David's valiant men.
2. The mother of all living.
3. Caused by Paul at Ephesus.
4. Someone who suffered wrong under the hand of David.
5. A King of Israel.
6. Solomon's ships brought these from Tarshish.
7. One of Jacob's wives.
8. Something we must do to attain the Kingdom.

9. A rebel.

The initial and final letters give two cities mentioned in the Bible.

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3. —SQUARE PUZZLE. Each of the following couplets can be expressed in a word of four letters. If the correct words are found they will be the same when read across, or downwards.

1. If God's word takes first place,  
    This will help us in the race.
2. If we take too much of this,  
    We shall miss eternal bliss.
3. A continent is here displayed,  
    Where Paul the Apostle journeys made.
4. From this state we shall return,  
    If the truth we do not spurn.

4. —Where was Paul when he saw something "as he passed by," upon which he based his discourse, and in what book of the Bible is it recorded?