

CHRISTADELPHIAN ANSWERS

ON ALL KINDS OF DIFFICULTIES, OBJECTIONS
ARGUMENTS AND QUESTIONS,
EXHIBITING
“THE TRUTH”
IN OPPOSITION TO THE DOGMAS OF PAPAL
AND PROTESTANT CHRISTENDOM

BY
WELL-KNOWN CHRISTADELPHIANS

COMPILED, DIGESTED OR WRITTEN BY
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INTRODUCTION.

CHRISTADELPHIANISM is essentially militant in character: it is set for the defence of the Gospel and wars unceasing warfare against the Apostasy which has changed the Truth of God into a lie. There can be no truce between the true Christadelphian and the exponents of clerical theology.

During the seventy years which have elapsed since the early labours of Dr. John Thomas, this militant character of the Christadelphian belief has been abundantly manifested. It is but natural that during the course of such a struggle with false teaching and practice, many difficulties and objections have had to be faced; arguments, cunningly devised and skilfully propounded, have had to be met; questions have had to be answered, and seeming contradictions reconciled. These difficulties, objections, arguments and questions have been cogently answered by Christadelphians of standing since the days of Dr. Thomas onwards, and their answers are scattered throughout the pages of "*The Christadelphian*" and other Christadelphian works. Many of these have now been collected (for the first time, we believe) and condensed into the briefest compass: others have been written specially for this book. Their compilation into a single volume, easy of reference and with references for further study, should form a valuable aid to the Christadelphian warrior of these days.

A further object has been prominently in mind in publishing "*Christadelphian Answers*". There is no doubt that Christadelphian labours in the past have been abundantly blessed by God in the calling out of

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many thousands from the errors of "Christendom". Whilst rejoicing in this increase, there are corresponding dangers which cannot be overlooked, and which must be unflinchingly combated. With larger numbers in the ecclesias there is undoubtedly a tendency towards the development of a considerable body of "non-workers" who leave the proclamation of the Truth and other features of the Truth's warfare too exclusively to the duly appointed serving brethren. This development of a considerable proportion of "non-combatants" renders the ecclesias more susceptible to influences antagonistic to spiritual and doctrinal well-being. There are many amongst us who are unmindful of the enormous labours required of Dr. Thomas to rescue the Truth from the mountains of ecclesiastical rubbish under which it had been laid for centuries, and who had no knowledge of the bitter attacks made by clerical antagonists of the days of Brother Robert Roberts. These seek to tone down the uncompromising language of these Christadelphian pioneers, forgetting that the Holy Spirit brands Apostate Christendom as "The Mother of Harlots" and "The Mystery of Iniquity".

There is abroad the spirit of compromise. Earnest Christadelphians of many years' standing look with increasing alarm on the many new "developments" in the ecclesias. Practices which forty years ago were unhesitatingly condemned as inconsistent with the true profession of the brother of Christ, are now being tolerated in the Ecclesias—e.g., smoking, theatre-going, card-playing, marriage with the unbeliever, serving in political capacity, etc. As an antidote to such retrograde tendencies this book gives the mature judgment of leading Christadelphians on such questions. In many cases the brethren quoted from have ceased from their labours and sleep in Jesus. "Yet they, being dead, speak"—speak to a new generation of Christadelphians, who know little of the fierceness of the early

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combat, or of the spirit of the earlier brethren and sisters. Young brethren and sisters—and older ones, too—may well ponder carefully their sterling words when confronted with the allurements and temptations of modern times, remembering that it was their faithful and uncompromising attitude in both doctrine and practice which has resulted in our receiving the precious heritage of the Truth in its purity and simplicity, and that should the Lord further delay His Coming, the responsibility of preserving the Truth undefiled must devolve upon the rising generation of Christadelphians. May they realise their glorious privilege and prepare themselves to discharge courageously their great responsibility.

The “*Answers*” marked “**COMPILED**” are mainly digests of longer ones by Dr. Thomas and Brother Roberts; the remainder are by Christadelphians whose names or initials they bear. To all who have so readily contributed, I feel deeply indebted and grateful. For the reading of the printer’s proofs we are sincerely thankful to Brother C. C. Walker and his staff.

It is more than probable that “*Christadelphian Answers*” will be followed by “*Further Christadelphian Answers*”, of which we have already a large number in hand.

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SECTION I.

Answers Concerning God, Holy Spirit, Angels, and Creation.

“No Man Hath Seen God”.

THE statement of John (John i. 18) that “No man hath seen God at any time”; and that of Paul, who in writing of God said, “Whom no man hath seen, nor can see” (1 Tim. vi. 16), are clear enough; but, they seem to be out of harmony with Exod. xxxiii. 23, which apparently teaches that God was seen by Moses.

The explanation lies in the fact that the angels were representatives of God. “The angel of His presence” was regarded as God Himself (Isa. lxiii. 9). That this was so is borne out by what we read in Acts vii. 38, 53, and Heb. ii. 2.

Even angelic glory, in its fulness, is too bright for mortal sight, and needs veiling. So with the glorified Jesus, whose glory was so resplendent as to dazzle the beholder (Acts ix. 3; xxii. 6; xxvi. 13; 1 Cor. xv. 8).

F. G. J.

Image of God.

THE doctrine that God is “without body or parts”, is utterly opposed to what is told us in the Scriptures of Truth, from which we learn that He is of human form (Exod. xxxiii. 23; Heb. i. 3; James iii. 9).

As to God’s nature, we are plainly informed it is spirit—glorious in the extreme (Psalm civ. 2; 1 Tim.

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vi. 16; 2 Pet. i. 17). No man hath seen Him at any time (John i. 18), but He has permitted men to see His angels (Gen. xviii. 22; xix. 1) which are of the same spirit nature (Psalm civ. 4; Heb. i. 7).

F. G. J.

See "*Elpis Israel*", by Dr. John Thomas.

How was man created in God's Image?

THIS is an anthropomorphic question. It has been said that man created the idea of God, because of his own need; and has merely imagined a being like himself but greater, and without his limitations of power. Acceptors of the Scripture are not troubled by such philosophy. Whether we can understand it or not, the fact that the outward form of man is the form of God, is more than implied in the record. We could not conceive of God in any other form. The most grotesque form of animal life is superior to cube and disc, or any geometrical form, yet the idolators were rebuked for making their gods in the form of animals. We are not shut up to the argument of our inability to conceive of a form for God, for the declaration was made in the beginning that God "created man in His own image" (Gen. i. 26; comp. v. 3). It may be truly said that this was the angelic form, but we can get closer yet by comparing what is said of Christ who was the Son of God, and in His image (2 Cor. iv. 4; Col. i. 15; etc.).

C. A. Ladson.

Three in One.

IN the "*Book of Common Prayer*", which every candidate for ordination and every clergyman vows to uphold, is the doctrine of the Trinity, which is said to mean that, the Father is God, the Holy Ghost is God, and the Son is God; yet there are not three Gods but one God! Many attempts have been made to explain how this could possibly be, but even the most ardent

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Trinitarians have been compelled to "give it up", and admit that the doctrine is "incomprehensible".

One doughty champion of the doctrine tried to illustrate it by means of three candles, which he lit, explaining to his audience: "There are three candles—quite separate from and independent, of each other, and yet there is but one light". "Yes", remarked one of the onlookers; "True, but you must admit there are three candles, and not one candle".

To be consistent with his creed, the Trinitarian would have to say, "There is one candle on the right, one candle on the left, and one candle in the middle; and yet there are not three candles, but one candle"!!!

F. G. J.

Read "*The Truth about the Trinity*", by C. C. Walker.

History of The Trinity.

THE growth of the blasphemous doctrine of a triune God, is briefly but plainly, set forth in the following facts:

- A.D. 29. Jesus said, "The Lord our God is one Lord" (Mark xii. 29).
57. Paul said, "To us there is but one God" (1 Cor. viii. 6).
96. Clement said, "Christ was sent by God".
120. "*Apostles' Creed*": "I believe in God the Father".
150. Justin Martyr, introduces Greek Philosophy.
170. The word "Trias", appears first in Christian literature.
200. "Trinitas" is first introduced by Tertulian.
230. Origen, opposes prayers to Christ.
260. Sabellius: "Father, Son and Holy Ghost are three names for the same God".
300. Trinitarian prayers unknown in the Church.

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325. “ *Nicene Creed* ” affirms Christ to be “ Very God of Very God ”.
370. Doxology composed.
381. Council of Constantinople invents “ Three persons in One God ”.
383. Emperor Theodosius threatens punishment to all who won’t worship the Trinity.
519. Doxology ordered to be sung in all the Churches.
669. Clergy commanded to commit to memory the “ *Athanasian Creed* ” (see *Index to “ Answers ”*).
826. Bishop Basil, required the clergy to repeat the “ *Athanasian Creed* ” every Sunday.
- Compiled.

The Athanasian Creed.

ACCORDING to the “ *Athanasian Creed* ”, “ Whosoever will be saved ; before all things it is necessary that he hold the Catholic faith. Which faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly. And the Catholic faith is this : “ That we worship one God in Trinity, and Trinity in Unity ; Neither confounding the Persons : nor dividing the Substance. For there is one Person of the Father, another of the Son, and of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one : the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son : and such is the Holy Ghost. The Father uncreate, the Son uncreate : and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible. The Father eternal, the Son eternal : and the Holy Ghost eternal. And yet they are not three Eternals : but one Eternal. As also there are not three incomprehensibles, nor three uncreated ; but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Al-

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mighty : and the Holy Ghost Almighty. And yet they are not three Almighty : but one Almighty. So the Father is God, the Son is God : and the Holy Ghost is God. And yet there are not three Gods : but one God. So likewise the Father is Lord, the Son is Lord : and the Holy Ghost is Lord. And yet not three Lords : but one Lord ". And, it goes on to say : " And in this Trinity none is afore, or after another : none is greater, or less than another : But the whole three Persons are co-eternal together : and co-equal. So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved : must thus think of the Trinity ".

See Deut. vi. 4 ; Isa. xlvi. 6 ; Mark xii. 29 ; Ephes. iv. 6 ; 1 Cor. viii. 6.

Compiled.

The Deity's Names.

HAD the Hebrew names of the Deity been left untranslated, the reading of the Bible would have been much more interesting ; whereas, by simply rendering them " Lord " and " God ", much of the truth concerning God, and God-manifestation, is either hidden, or lost.

The principal Hebrew names of the Deity are *Eloah*, *Elohim*, *Yahweh*, *Yah*, *Shaddai*, *Adon*, *Adonai* and *Ail*. *Eloah*, and its plural *Elohim*, are found 2,751 times, and mean " mighty one ", or " mighty ones " ; *Yahweh* and *Yah* occur 6,978 times, and mean literally, " He who will be " ; *Shaddai* occurs 48 times, and means " mighty ones ", and is invariably rendered " Almighty " ; *Adon*, and its plural *Adonai*, are found 31 times, and literally mean " Lord ", or " Master " ; and *Ail* is found 240 times, and primarily means " strength ".

For further details, the reader is referred to the " *Answers* " given under the headings of the Hebrew words.

Compiled.

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Yahweh.

YAHWEH (or Jehovah) means literally, " He who will be ", and occurs 6,829 times in the Old Testament. Its contraction *Yah* occurs 49 times. Yahweh was revealed to Moses as God's new and memorial name, as recorded in Exodus vi. 3, which reads, " I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (*Ail Shaddai*), but by my name Jehovah (*Yahweh*) was I not known to them ". The difference between *Ail Shaddai* and *Yahweh* is that whereas the former only denoted past and present, the latter is prophetic, and therefore full of meaning concerning God's purpose and plan of salvation.

The name *Yahweh* was fulfilled in Christ, Mat. i. 23; John xiv. 9; and, by and by, will be fulfilled in a vast multitude (1 Cor. xv. 28; Rev. vii. 9). Moses informs us that *Yahweh* is One (Deut. vi. 4); and the command was, " Thou shalt worship no other god (*Ail*); for the Lord (*Yahweh*), whose name is Jealous, is a Jealous God (*Ail*) " (Ex. xxxiv. 14).

See also, Isa. xli. 4, which literally rendered reads, " I, *Yahweh* (the Who is, Who was, Who shall be), the first (singular noun) and with the last (plural noun); I am He." Compiled.

Read " *Elpis Israel* ", by Dr. John Thomas.

Elohim.

THE Hebrew word *Elohim*, translated " God " throughout the first chapter of Genesis, and generally so throughout the Scriptures, occurs about 2,600 times, and in 56 texts in its singular form of *Eloah*, 41 of which are found in the Book of Job. These two words have been rendered in 11 different ways, thus: " God ", " gods ", " goddesses ", " godly ", " judges ", " angels ", " great ", " very great ", " mighty ", " exceeding ", " Israel ", and " El Elohe ".

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The radical meaning in the singular is "mighty one"; hence, in the plural, "mighty ones".

These words in the Bible are applied as follows: To idols in Gen. xxxi. 32, xxxv. 2, 4; to judges in Ex. xxi. 6; to a goddess in 1 Kings xi. 5, 33; to Angels in Psa. viii. 5; to the Children of Israel in Psa. lxxxii. 6; and to God Himself in Psa. xviii. 31.

In Genesis alone the word *Elohim* occurs 31 times.

Compiled.

Ail.

THE Hebrew word "*Ail*", many times rendered by the word "God" (and frequently combined with the word *Shaddai*, and then rendered "God Almighty"), occurs about 250 times in the Scriptures. No less than 12 English words have been used by the translators in the Authorised Version as its equivalent; namely, "God", "goodly", "great", "idols", "Immanuel", "mighty", "mighty one", "power", "strength", "Bethel", "*El Bethel*", "*El-elohe*".

Its primary meaning is "strength".

In the Prophets it is applied to the Creator (Isa. xliii. 10; xlv. 22).

It is applied to Nebuchadnezzar in Ezek. xxxi. 11, where he is referred to as "The mighty one (*Ail*) of the heathen".

Compiled.

Shaddai.

SHADDAI is the plural form of the Hebrew word *Shad*, which is derived from the root *Shadad*, "to be strong or powerful"; therefore *Shaddai* means "mighty ones". It is found 48 times in the Bible, and in every case is rendered "Almighty". The first time it occurs is in Genesis xvii. 1. In the Book of Job alone it is found 31 times, and in every case refers to the Deity.

Compiled.

CHRISTADELPHIAN ANSWERS

Adonai.

THE Hebrew word *Adon*, which is first found in Genesis xviii. 12, and translated "lord", occurs 297 times in the Bible; but in its plural form, *Adonai*, 434 times. The Hebrew has been rendered by four different words, namely: "lord", "master", "owner", and "Adoni" (bezek, etc.).

In its singular form (*Adon*) it is properly enough rendered by the word "Lord", but not *Adonai*, which, like the words *Elohim* and *Shaddai*, "is a plural name of the Deity, and requires a term of the same number" to express the import and meaning. Compiled.

Logos.

JOHN'S statement that, "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1), although a stronghold of Trinitarians, is no support whatever when the Greek word *logos*, translated "word", is viewed Scripturally.

Logos is nowhere used as the name of God. It is rendered in the Bible by 28 different words. Here they are: "Account", "cause", "communication", "concerning", "doctrine", "fame", "have to do", "intent", "matter", "mouth", "none of these things move me", "preaching", "question", "reason", "reckon", "rumour", "say", "saying", "shew", "speaker", "speech", "talk", "tidings", "treatise", "utterance", "word", "work". Hence it is clear that the *Authorised Version's* rendering of *logos* by the four letters, "w-o-r-d", could not be improved upon.

The point to note is, that John i. 1 does not say, "In the beginning *the word was Christ*", but that the "word was God". The "word" did not become Christ until the time referred to in verse 14, where we read, "the word was made flesh".

See also 1 Tim. iii. 16; Luke i. 35; Matt. 1. 18.

F. G. J.

CHRISTADELPHIAN ANSWERS

The Righteousness of God.

By "the righteousness of God" (Rom. 1. 17) is meant a justification from all past sins, devised and enjoined by God—a purification of the heart, or conscience, without the necessity of obeying the Law of Moses (which since the Destruction of Jerusalem cannot be kept), but attested by that law and the Prophets—a justification through Jesus Christ's faith (*dia pisteos Jesou Christou*), that is, through belief of what He and His Apostles preached concerning the Kingdom of God and His Name (Acts viii. 12); in other words, through belief of the Gospel to all that shall put on Christ (Gal. iii. 27).

The "Righteousness of God" is the "Gospel of the Kingdom", sometimes called "the Gospel of Christ", and often simply "the Gospel", which Paul says, "is the power of God unto salvation to every one that believeth, to the Jew first, and then to the Greek", or Gentile.

Dr. John Thomas.

Read "*The Blood of Christ*", by R. Roberts.

Lord Kelvin on "God".

Yes, it is very helpful to be able, at the right moment, to face the man referred to in Psalm xiv. 1, with the considered conclusion of an undoubted Scientist, and we have such in the following from Lord Kelvin (the London "*Times*," March 2, 1903).

"Science positively affirms creative power. Science makes everyone feel a miracle in himself. It is not dead matter that we live and move and have our being in, but in the creative and directing power which Science compels us to accept as an article of belief.

"We only know God in His works, but we are absolutely forced by Science to admit and to believe with absolute confidence in a directive power, in an influence other than physical, dynamical, electrical forces".

Compiled.

CHRISTADELPHIAN ANSWERS

God as a Man of War.

THE reason why the ordinary "Christian" repudiates even the suggestion of God, or His Son Jesus, being associated with bloodshed, is because their sentimentality only permits of them seeing God as a loving Father, and Jesus as a Lamb being led to the slaughter.

Their theology excludes such Scripture as Isaiah xlii. 13, which reads: "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea roar; He shall prevail against His enemies".

So also, regarding His Son, the Bible says of Him: "The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the nations, He shall fill the places with the dead bodies" (Psa. cx. 5, 6).

Again, "Like as the lion and the young lion roaring on his prey . . . so shall the Lord of hosts come down to fight for Mount Zion" (Isa. xxxi. 4).

See also Isa. xxvi. 21; Psa. ii. 1-9, lxvi. 3, lxxvi. 12, cxlv. 6-12; Isa. ii. 21, xxiv. 21; Hosea. ii. 18; Luke i. 52; Rev. xiv. 15, 19.

F. G. J.

God the Author of Evil.

NOWHERE does the Bible say that God is the author of sin. What it does say is: He is the Creator or Author of evil (Isa. xlv. 7; Jer. xlv. 5; Amos iii. 6).

Sin is one thing and evil another. The latter is the punishment for the former.

F. G. J.

God the Saviour of all Men.

UNIVERSALISTS err in quoting the text from which these words are taken as proof of Universalism. The text reads: "For therefore we both labour and suffer

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reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe " (1 Tim. iv. 10).

It is manifest that all depends upon the meaning of the word Saviour, which in the Greek is *soteer*, which Liddell and Scott define as " Saviour, deliverer, and preserver ". A reference to Psal. xxxvi. 6, which reads, " O Lord, Thou preservest man and beast ", shows how God is the preserver of all men—i.e., as he is the Preserver of the " beasts ". God gives " to all life and breath and all things " (Acts xvii. 25), and so the Psalmist said, " Thou takest away their breath (man and beasts), they die, and return to their dust " (Psalm civ. 29).

The text in question, 1 Tim. iv. 10, is misapplied by Universalists in confusing it with Salvation. F. G. J.

God's " Own Blood ".

THE statement of Paul, about feeding " the Church of God, which He hath purchased with His own blood " (Acts xx. 28), is adduced in support of the doctrine of the Trinity. Many Greek manuscripts, however, have the words, " the Lord " instead of " God ", which rendering at once explains the difficulty, for the Church of God was bought with the Lord's blood, " the blood of the Lamb " (Rev. vii. 14).

F. G. J.

Holy Ghost.

" GHOST " ought to have been translated in every case " Spirit ", as it is in the *Revised Version*. The Holy Spirit is the means by which God performs His will, as is evidenced by Luke i. 35, where we read: " The Holy Spirit shall come upon thee, and *the power of the Highest* shall overshadow thee ". Again, in Acts x. 38, " God *anointed* Jesus of Nazareth with the Holy Spirit and *with power* ".

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Because it is co-eternal with the Father, in fact, as one writer well puts it, the Sun and the light of the Sun are one, therefore the Holy Spirit is personified, and hence it is well termed by Jesus "The Comforter".

See John xiv. 16, 26; xv. 26; xvi. 7; Acts ii. 4; v. 31, 32; Heb. ii. 4.

F. G. J.

"The Comforter which is the Holy Ghost".

EXAMINATION of this verse (John xiv. 16) in its context quickly discloses that there is no support in it for the popular theory that the Holy Spirit is the third person of the Trinity.

The Bible teaches that God is One, the Father, and Jesus Christ His Son (Ephes. 1. 3), who was filled with God's power, which enabled Him to demonstrate His claims (Acts ii. 22).

This chapter confirms this teaching. Christ is presented preparing His disciples for His departure; verses 10-12 draw attention to God's work through Him, then comes the promise that, through Him, they should accomplish similar works, although He was going to leave them. The means He calls a "comforter" (verse 16), something to make up for His absence. In verse 26 this is called the "Holy Ghost" (more correctly "spirit"), that which He had without measure (John iii. 34).

Though "he" is used in the text, the teaching is unaltered; is merely the construction of the original language poorly translated. "Comforter", being masculine, requires following pronouns of the same gender. A similar construction is found in Acts xii. 10. Because "his" is used here does not make "gate" a person.

E. W. Evans.

CHRISTADELPHIAN ANSWERS

“Blasphemy against the Holy Spirit”.

BLASPHEMY against the Holy Spirit is the only sin for which no repentance will be of any avail, and for which no forgiveness is possible; for the Lord has said: “All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit, it shall not be forgiven unto men” (Matt. xii. 31).

This sin consisted, apparently, in rejecting the ocular demonstration of the Truth referred to in Hebrews ii. 3, which reads: “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will?” Therefore, to reject the Truth in such circumstances was to reject the testimony of the Spirit. Compiled.

Pentecostian Descent of the Spirit.

APPARENTLY there is a want of harmony between what is written in Joel ii. 28-32 and Peter’s application of the prophecy as recorded in Acts ii. 16-20; but, in view of the fact that Peter was inspired (Acts i. 8), and that he distinctly said that what happened on the day of Pentecost was a fulfilment of Joel’s prophecy (Acts ii. 16); we must find harmony in the records; and the better, if not the only explanation of the difficulty, is to assume that the prophecy was to have a double fulfilment, like many other prophecies (Hos. xi. 1, and Matt. ii. 15; Isa. liii. 4, and Matt. viii. 17). Compiled.

Possession of the Holy Spirit

SINCE every now and again the question comes forward, it is well for us to state once more our position in the matter. Briefly, we hold: (1) that the Holy Spirit

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in the First Century was given in open and recognisable fashion; (2) that it was given to true believers only; (3) that its possession was attested by miraculous powers; (4) that, with the completion of their purpose, the cessation of these gifts was foretold, and the Spirit's presence ceased to be evident; (5) that at the present time the Holy Spirit is not given to man.

Acts ii. 4-6; xi. 15-17; xix. 2; Gal. iii. 5; Ephes. i. 13, 14; Heb. vi. 4; 1 Cor. xii. 4-11; xiii. 1; xiv. 18; 2 Tim. i. 6; Acts viii. 13-17; 2 Tim. ii. 2; 1 Pet. iv. 11; 1 Cor. xiii. 8; 2 Thess. ii. 8-11; 1 Cor. xiv. 32; 1 Tim. iv. 1; 2 Tim. i. 6; Heb. vi. 4-8; 1 Cor. iii. 6-9; Acts xvi. 14; Amos iii. 8; viii. 11; Luke xxi. 15; Matt. x. 20; Luke xii. 12; Gal. i. 12; 1 Cor. xiv. 30; Gal. i. 8, 9; 1 Cor. xiii. 8; 1 Cor. xiii. 2.

W. J. Young.

Gift of the Holy Spirit.

THE Spirit was bestowed upon certain of the Saints to qualify them officially that they might exercise the gifts for the public benefit—for the building up of the body of Christ.

Paul tells us how long this arrangement was to continue. "Till", says he, "we shall come into the unity of the Faith, and of the knowledge of the Son of God—unto a perfect man: into a measure of the stature of the fulness of Christ". This limits the gifts to the above Apostolic Saints; that is, to those contemporary with the Apostles, but who may have, nevertheless, outlived them many years. . . .

Between the Apostolic Age and the Resurrection Era is a long interval—a dry time. The Gifts answered their purpose and then ceased. Baptism of Spirit was for confirmation of the word preached by the Apostles, and for the perfecting of the saints who were to do public service.

Dr. John Thomas.

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Spirit Gifts.

As to when, and why, the Holy Spirit was withdrawn, the following from the pens of Dr. Thomas and Brother Roberts is to the point :

“ It was necessary, as a confirmation of the word preached (Heb. ii. 4; Acts v. 32; iv. 29, 30, 33), and for the upbuilding of the community of believers (1 Cor. xii. 28; Ephes. iv. 11-16). When this purpose was served, the manifestation of the Spirit subsided with the death of those possessing it ”. Dr. John Thomas.

“ There is no manifestation of the Spirit in these days. The power of continuing the manifestation doubtless died with the Apostles. Not that God could not have transferred it to others, but that He selected them as the channels of its bestowment in their age, and never, so far as we have any evidence, appointed successors ”.

Robert Roberts.

Quenching the Spirit.

PAUL, in his exhorting the believers in Thessalonica to “ Quench not the Spirit ” (1 Thess. v. 19), was referring to the gifts of the Holy Spirit (1 Cor. xii. 1), which were in the possession of First-Century Christians for a specific purpose (1 Cor. xii. 4-12; Eph. iv. 11-14).

The gift of the Spirit was more or less subject to the one gifted (1 Cor. xiv. 32), and an abuse or misuse of the gift would result in the quenching thereof, just as a receiving of the Truth not in the love of it (2 Thess. ii. 10) would end in its removal, and a vain delusion being substituted in lieu thereof (2 Thess. ii. 11). Compiled.

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“Unknown Tongues”.

It will be noted that, in 1 Cor. xiv., the word unknown is printed in italics (verses 2, 4, 13, 14, 19), for the simple reason that no word for such is in the original MSS. Manifestly the language referred to by Paul was not “unknown,” but a foreign one, only known to a few who heard it. The meaning is evident. By reason of the gift of tongues the inspired ones would be able to speak a language, or languages, they had never learnt, as when on the Day of Pentecost the Apostles were able to speak to the “Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in *our tongues* the wonderful works of God” (Acts ii. 9-11).

F. G. J.

“Born of the Spirit”.

FROM the Lord’s comparison of flesh and spirit, in John iii., it is evident that to be “born of spirit” (verses 7 and 8) is what the Apostle Paul speaks of when he refers to the change of nature of those accounted worthy of life eternal. He says (1 Cor. xv. 50-54): “Flesh and blood cannot inherit the Kingdom of God. . . . Behold, I show you a mystery. . . . We shall all be changed. . . . This corruptible must put on incorruption. . . . Then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory’ ”.

The capabilities of spirit-born beings are hinted at by the Lord in John iii. 8 and practically demonstrated in Luke xxiv. 16, 31.

F. G. J.

CHRISTADELPHIAN ANSWERS

Angels.

ANGELS are referred to no less than 300 times in the Scriptures, and from such references we can get a very full knowledge of them.

That they are real and tangible beings is evident from the fact that man was made in their image (Gen. i. 26). They appeared as such to Abraham (Gen. xviii. 2), to Jacob (Gen. xxxii. 24), to Lot (Gen. xix. 1), to Manoah (Judges xiii. 8), and to Cornelius (Acts x. 30). Also at the Resurrection of Christ (compare Mark xvi. 5 with Matt. xxviii. 2).

They are immortal (Luke xx. 36), supernatural (Mark xiii. 32; Heb. ii. 7); and powerful (2 Thess. i. 7; Psalm ciii. 20).

There are legions of them (Dan. vii. 10; Matt. xxvi. 53), and act as God's agents (Gen. iii. 24; xvi. 7; xix. 12, 13; 2 Sam. xxiv. 16; Isa. xxxvii. 36; Acts xii. 23; Acts xii. 7-15).

They are now at work in the Earth (Heb. i. 14), acting on the behalf of God's people (Psalm xxxiv. 7; Matt. xviii. 10), and are heartily interested in their work (Luke xv. 10; see also Luke ii. 18).

Their future work is also incidentally referred to in Matt. xvi. 27; xxiv. 31; xiii. 39.

A very interesting little episode shewing their capabilities and limitations is found in Gen. xxxii. 24-32.

F. G. J.

Spontaneous Generation.

THE bubble of spontaneous generation has been pricked by, and collapsed at, the hands of the bubble-blower's own fraternity; to wit, Professor Tyndall and others. The latter testifies: "From the beginning to the end of the enquiry there is not, as you have seen, a shadow of evidence in favour of the doctrine of spontaneous generation. On the contrary, there is overwhelming evidence against it" (July 17, 1877).

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Professor Huxley, in his "*Lay Sermons*", p. 365, wrote: "Replying to the allegation that 'hermetically sealed fluids which have been exposed to long and continuous heat have sometimes exhibited living forms of low organisations when they have been opened', the first reply which suggests itself is the probability that there must be some error about the experiments, because they are performed on an enormous scale every day, with quite contrary results".

Compiled.

Evolution.

A REPRESENTATIVE Evolutionist says: "Evolution is an integration of matter, and a concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity, and during which the retained motion undergoes a parallel formation" (Herbert Spencer).

Another Scientist is equally as easy (!) to understand, when he tells us that, "Evolution is a change from an indefinite, incoherent homogeneity to a definite coherent heterogeneity, through continuous differentiations".

But there, that's enough. A little of that jargon, the "speech of Ashdod", goes a long way. We prefer the inspired language of Moses, as found in Genesis i. 27.

F. G. J.

Light before the Sun.

THE account of the Creation as found in Genesis i., in which light on the earth existed before the sun (verses 3 and 16), is an obsolete infidel objection to the Bible, now no longer urged by anyone possessing a sparkle of scientific knowledge on the subject.

There is latent light all over the earth (apart from sun-light), which can be developed in a variety of ways, to say nothing of the light from angelic beings, of whom there are legions (Dan. vii. 10; Matt. xxvi. 58), who took part in the creative work (Job. xxxviii. 7), and whose presence means a glory shining from the Lord (Luke ii. 9).

Compiled.

SECTION II.

Answers concerning Jesus Christ, His Mission, Life, and Work.

Infidels' Opinion of Jesus.

“ IN favour with God and man ” (Luke ii. 52) is absolutely true of Jesus. Even the Infidel cannot refrain from expressing a favourable verdict in the case. Tom Paine (the writer of the “ *Age of Reason* ”), was constrained to add that, “ Nothing that is here said can with the most distant disrespect apply to the real character of Jesus Christ. He was a most virtuous and amiable man.”

Colonel Ingersoll, too, wrote : “ For the man Christ, for the man who believed in an infinite Father, who would shield the innocent and protect the just ; for the martyr who expected to be rescued from the cross ; for that great and suffering man, mistaken though he was, I have the greatest admiration and respect ”.

John Stuart Mill wrote : “ Religion cannot be said to have made a bad choice in pitching upon this man as an ideal representative and guide of humanity, nor even now would it be easy to find a better translation of the rule of virtue from the abstract to the concrete than to endeavour so to live that Christ would approve our life ”.

Theodore Parker admitted : “ It would have taken a Jesus to forge a Jesus ”.

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Josephus's Testimony to Christ.

JOSEPHUS, in his "*Antiquities of the Jews*" (Book xviii., chap. iii., par. 3), says: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, etc." . . . This paragraph is in the original Greek of *Josephus*. There is not a single copy of the original in which it is not to be found. There is no ground for the suggestion that it is an interpolation or spurious. The suggestion has been thrown out as the mere haphazard of unbelief. The argument of unbelief has been that, as Josephus was not a Christian, he could not have written such a paragraph. But there is nothing in this, as Dr. Thomas has shown in "*The Herald*", 1851, p. 154, and reproduced in "*The Christadelphian*", 1889, pp. 518-516. Robert Roberts.

Christ's Genealogies.

THERE is no doubt that in Matthew i. we have given the genealogy of Christ through his mother Mary, while in Luke iii. we have it traced through his reputed father, Joseph.

As to why, in the former, we find fifty-six generations, whereas in the latter we find only forty-two, we can but conclude that on Mary's side there was a better "bill of health" than on Joseph's side.

Of course, the sceptic will smile at our so easily disposing of his objection; but watch the sceptic's face, and behold what a sickly smile it is! Compiled.

"Before Abraham was I am".

WHEN we read of Christ saying, "Before Abraham was I am" (John viii. 58), the question naturally arises in one's mind, what did Christ mean by "I am"? I am who? Or what?

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This was not the only occasion when he used that affirmative expression "I am". In this very chapter we read that Jesus said, "When ye have lifted up the Son of Man, then shall ye know that I am" (John viii. 28); and, again, in the next chapter, we read that, "Some said, This is he; other said, He is like him: but he said, I am" (John ix. 9). In each case the translators of the Scriptures have added the word "he", thus making it read, "I am *he*", which suggests to us that the explanation is to be found in the context. Before Abraham was, I am he; that is, I am he that was to come (see Matt. xi. 3).

True, the Jews to whom Christ spake misunderstood him (John viii. 57); but, Christ had good reasons for speaking to them in enigmatical language (Matt. xiii. 13).

Compiled.

"A Virgin shall be with Child".

"THEREFORE the Lord himself will give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. vii. 14). The comment of the Apostle Matthew, in detailing the birth of Jesus, reads: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call him Emmanuel" (Matt. i. 22, 23). We cannot go behind that, unless we reject, as do the "Josephites", the genuineness of the opening chapters of Matthew, for which rejection there are no grounds.

Of 335 Greek MSS., all but one contain the chapters questioned. The Ebionites who rejected them, also rejected all the Gospels, as well as the Epistles of Paul.

F. G. J.

Read "*The Jew Debate*", between R. Roberts and L. Stern.

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Why was Jesus Baptised?

JESUS himself has told us why he submitted to baptism at the hands of John the Baptist; it was to " fulfil all righteousness " (Matt. iii. 15); for, said Jesus, " Thus it becometh us ". How saviour-like to associate himself with his brethren as he does in thus speaking of " us ".

Surely there is no need to probe the matter further and ask such unnecessary questions as, " How did he thus fulfil all righteousness? " Nor yet to ask, " Why was it necessary? " Nevertheless, we can point to what Paul tells us in Romans vi. 1-6; and in reading that chapter keep in mind that Jesus associates himself with his brethren in speaking of " us ". Compiled.

Christ Dependent upon God.

THAT Christ was the Son of God and not God the Son, or Very God of Very God, is borne out by the many texts which testify to his absolute dependence upon the Father for all things. Here are a few: " My Father is greater than I " (John xiv. 28); " I can of mine own self do nothing " (John v. 30); " My doctrine is not mine, but His that sent me " (John vii. 16); " The Father loveth the Son, and hath given all things into his hand " (John iii. 35); " I ascend unto my Father, and your Father, and to my God, and your God " (John xx. 17); " My God, my God, why hast Thou forsaken me? " (Mark xv. 34).

The remarkable fact is, that John, who is supposed to teach the doctrine of the Trinity, and the pre-existence of Jesus Christ, is the most explicit in teaching the dependence of the Son of God on His Father. We would also emphasise Hebrews v. 7, where speaking of Christ, Paul says: " Who in the days of his flesh,

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when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared ”.

F. G. J.

“For Your Sakes Became Poor”.

PAUL’S statement to the Corinthians that Christ, “ though he was rich, yet for your sakes he became poor ” (2 Cor. viii. 9), will be better understood in the light of the fact that the verb “ was ” is in the present “ being ”. A more correct rendering would cause the verse to read thus : “ Ye know the loving kindness of the Anointed Jesus, our Lord, that on your account he impoverished himself, being rich, in order that ye, through his poverty, might become rich ”.

The sense in which believers are rich is seen in what Jesus said to the Church at Ephesus : “ I know thy works . . . and poverty (but thou art rich) ” (Rev. ii. 9). So that poverty and riches co-existed.

A parallel statement is made by Paul in Phil. ii. 7. Christ “ made himself of no reputation, and took upon him the form of a servant ”.

Compiled.

Christ made a Curse for Us.

ALTHOUGH Christ was “ made a curse for us ” (Gal. iii. 13), he was not “ accursed ” (1 Cor. xii. 3); and although God “ made him to be sin for us ” (2 Cor. v. 21), he was not a sinner (1 Pet. ii. 22). He was both undeserving of curse and guiltless of sin, but he was related to both with the object of saving others (Heb. ix. 28; 1 Pet. ii. 24). It was because he was brought under the Adamic and Mosaic condemnation he was enabled to free others therefrom; but, before doing so, he had to free himself, which work is variously described in the Scriptures (1 Pet. ii. 24; Heb. ii. 14; Rom. viii. 3).

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Those not acquainted with Bible teaching on the matter stand aghast at the sinless Son of God needing an offering on his own account, overlooking the fact that even the Holy Altar had to be cleansed by the sprinkling of blood (Ex. xxix. 36), and all because of association with sinful things (Lev. xvi. 33). And it was for that very reason—being a member of a sinful race—that the Lord Jesus himself needed salvation (Psalm xci. 16; Heb. v. 7).

Compiled.

Christ in Need of Salvation.

CHRIST did not come into the world to save himself; he came into the world to save “us”. All he did was “for us”. He was born “for us”; he “died for us”; he has “entered heaven for us”; he is coming again “for us” (Luke i. 69; 1 Thess. iv. 16; Heb. vi. 20; ix. 24; x. 20; 1 John iv. 9; Rom. v. 8; viii. 32; 1 Cor. v. 7; Gal. iii. 13; Eph. v. 2; Titus ii. 14; 1 Pet. ii. 21).

But it is equally true that, being “made sin for us” (2 Cor. v. 21), he himself required a sin offering; in other words, he sacrificed himself, for himself, that he might save us. Or, in other words, he saved himself in order to save us. He was brought from the dead “through the blood of the everlasting Covenant” (Heb. xiii. 20).

That Christ needed salvation is seen from Psalm xci. 16. It is also clearly taught in Heb. ix. 12 (see R.V. : “having obtained” is in the middle voice, signifying something done for oneself).

Compiled.

Read “*The Blood of Christ*”, by R. Roberts.

Joshua's Filthy Garments.

JOSHUA was the representative man of God's people. His “filthy garments” (Zech. iii. 3) represent the native “iniquity” of himself and of his people. Such cannot make of themselves a fit habitation for the Lord.

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Joshua has his iniquity taken away, and we are told that the work is to be "not by might, nor by power, but by my Spirit, saith the Lord" (Zech. iv. 6).

So also "the Branch" was to be of our stock, otherwise He would be no *branch*. He was to be of our sin and death-stricken nature, otherwise no "filthy garments". He was to be Representative Man of mankind, otherwise His life and work would be for Himself alone. He was to withstand the great Adversary and to come out of the contest victorious "through the Eternal Spirit" (Heb. ix. 14).

W. J. Young.

Read "*The Slain Lamb*", by R. Roberts.

Substitution.

THE doctrine of Substitution is an unscriptural one. Christ did not die as our substitute, but as our representative. If Christ had died as a substitute, there would have been no forbearance on the part of God, for when a debt is paid, there is no room for forbearance. Jesus died as a member of a sinful race. All that can be affirmed of the nature of his brethren can be affirmed of him (Gal. iv. 4; Heb. ii. 17; iv. 15; Job xiv. 4). "Christ died for (not instead of) us" (Rom. v. 8). All he did was "for us", in the sense of, "on our account". But, in order so to do, he had to "partake" of the same nature, and, hence it was, he himself had to obtain salvation (Psalm xci. 16).

For evidence that "for us" does not mean as a substitute, or "instead of us", see the following texts: Luke i. 69; Rom. viii. 32; 1 Cor. v. 7; 2 Cor. v. 21; Gal. iii. 18; Heb. vi. 20; ix. 24; x. 20; 1 Pet. ii. 21. Compiled.

Read "*The Blood of Christ*", by R. Roberts.

"That Rock was Christ".

"THEY drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. x. 4).

Nobody can possibly accept this literally, and there-

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fore must seek an explanation. The Trinitarians naturally see evidence of the pre-existence of Christ, but those who know the Bible will interpret the word "was" as meaning "represented". It seems there is no Greek equivalent for the word "represent". Thus Christ said, "This is my body" (Luke xxii. 19), meaning "This represents my body". Again, Christ says, "The seven candlesticks which thou sawest are the seven churches" (Rev. i. 20), meaning they represented such. And so the Rock, from which flowed the water, represented Christ.

F. G. J.

"If I be Lifted Up".

WHEN the Lord said, "And I, if I be lifted up from the earth, will draw all men unto me" (John xii. 32), our minds immediately revert to the many declarations of Deity that there will come a time when unto Him "every knee should bow" (Phil. ii. 10). For instance, the death-bed prophecy of Jacob, "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet ('among his posterity', *Peshito Version*), until Shiloh come; and unto him shall the obedience of the nations be" (Gen. xlix. 10, *R.V.*). That will be "in the Dispensation of the fulness of time", when "he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him" (Ephes. i. 10), and then "all the ends of the earth shall see the salvation of our God" (Isa. lii. 10).

Compiled.

Christ—"A Ransom for All".

THE idea that everybody will ultimately be saved because Christ "gave himself a ransom for all" (1 Tim. ii. 6), will not for a moment be contended for by those who are acquainted with "What is written". On

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many of our lecture cards we distinctly say, "All will be welcome"; but, clearly, we should not welcome a drunken man, or a filthy woman. The "Welcome" is conditional, and so is the "ransom". Christ gave himself as a ransom for all those who comply with his conditions; and, those conditions (Mark xvi. 15) are available for all; and, that, too, without money and without price (Isa. lv. 1; Matt. xi. 28).

F. G. J.

Read "*Russellism Reviewed*", by C. C. Walker.

Christ not now a King.

TRUE, the wise men from the East asked, "Where is he that is born King of the Jews?" (Matt. ii. 2); and, true also that when Pilate asked Jesus, "Art thou the King of the Jews?" Jesus replied, "Thou sayest" (Mark xv. 2).

Such statements, however, must be interpreted in the light of facts; for it would be an empty title if a king had no subjects; or, having subjects, not make them do his bidding, or comply with his will; and who will ascribe either to Jesus, in the days of his ministry?

At his first appearing, Jesus was prospective King, or King Elect, and therefore did not exercise any of the prerogatives of a monarch. When he does, the world will be a different place from what it is now (Psalm lxxii. 4, 9, 11; cxlix. 7, 8; Isa. xxvi. 9; Rev. xvii. 14).

Those who talk about Jesus being now a King, and want to make others bow to their form of words, should be given a back seat in the Ecclesia. Compiled.

Christ now Crowned with Glory.

WITHOUT doubt Jesus was "crowned with glory and honour" (Heb. ii. 9), after his ascension, in the sense of being "exalted to the right hand of God, and made

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both Lord and Christ ", for Paul and Peter so declare ; but it is also true, as testified by Paul, that " *all things are not yet put under him* " .

The Twelve Tribes are some of those things ; and we see them at this day as rebellious as they were, or even more so, than when he wrote his letter to the Hebrews. But David says of them, " they shall be willing in the day of his Son and Lord's power " (see Psalm cx. 3). This, then, is not the day of his power, for his people Israel is not willing to submit to him : therefore the Kingdom was not set up on Pentecost, nor since, but remains to be established : for when his Kingdom exists, where that is, there will his power be. Dr. John Thomas.

Ought we to Worship Christ ?

THE Greek word *proskuneo* doubtless means " to worship " in the highest sense ; but it also means " to prostrate oneself in respect, or humility ". The *Septuagint Version* has such in Genesis xix. 1 (" bowed himself ") ; also in Gen. xxxiii. 3, 6, 7 ; Daniel ii. 46 ; 1 Chron. xxi. 21 ; 1 Kings i. 16, 23.

There are also many examples in the New Testament which show that the Greek word does not mean solely to worship God. In any case, we may worship and adore Christ, not because he is God, but because all power is given him in Heaven and Earth ; and because he is exalted above all (Ephes. i. 20-22). Matthew iv. 10 has reference to the command against false Gods. Not only so ; there is the later command to " serve " Christ ; to " honour " him because God has exalted him, and not because he is God (Rev. iv. 9 ; v. 13).

F. G. J.

Thomas : " My Lord and My God " .

No one who knows what the Scriptures teach concerning Jesus Christ will find fault with the Apostle Thomas addressing the Lord as " My Lord and my God " (John

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xx. 28); for such a description is explained by Paul when he says that in Jesus God was “ manifest in the flesh ” (1 Tim. iii. 16). That is what is signified by the name “ Immanuel, which being interpreted is, God with us ” (Matt. i. 23).

David was therefore justified in the language he used, “ Thy throne, O God, is for ever and ever; the sceptre of thy Kingdom is a right sceptre ” (Psalm xlv. 6, 7), which we are told had reference to Christ (Heb. i. 8).

Compiled.

Did Christ Partake of the Last Supper?

WE have no doubt but Jesus did really eat the passover with his disciples. This appears from his sending Peter and John, saying, “ Go, and prepare *us* the passover, that *we* may eat ”. Afterwards, being seated at the table, he said: “ I have heartily desired to eat *this* passover with you before I suffered: for I say unto you, I will not *any more* (that is, after eating) eat thereof until it be fulfilled in the Kingdom of God ”

The Law did not require the passover to be killed on the evening of the 14th day of Nisan: but “ between the evenings ” of that day If the Law had confined the eating of the passover to the second evening of the 14th, Jesus would not have eaten; but as it was to be eaten between two evenings, Jesus could both eat the passover and be slain as such.

Dr. John Thomas.

SECTION III.

Answers concerning the Holy Scriptures, and Allied Subjects.

Why no Revelation Now.

THERE is no revelation among the Jews now, because God has hidden His face from them. The hiding of His face is testified (Deut. xxxii. 20; Isa. viii. 17). The suspension of revelation was plainly foretold (see Mic. iii. 6; also Amos viii. 9-12). You seem to think the fact of there having been revelation is discountenanced by the fact of its non-occurrence now. The argument really works the other way. Its non-occurrence now proves its occurrence then, in view of the prediction that it would cease: for here is the prophecy fulfilled.

Robert Roberts.

Read "*God and the Bible*", by R. Roberts.

Why no Original Scriptures.

IN the early centuries of the Christian Era, when persecution arose, there was much destruction of Christian writings, and especially of copies of the Scriptures. Probably the original documents of the New Testament thus perished. This may cause some to ask: "Why should such a calamity be permitted?" But like many hard and trying things, it had a providential side. There was a wholesale destruction and disappearance of false gospels, writings of the "Fathers", and corrupted

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versions. But the very attempt to obliterate the inspired Books had the effect of causing them to be specially cared for, hidden, multiplied, and handed on.

For the purposes of the Deity, it was a far better thing that the Word should be largely reproduced, under the conditions of reverent care, which persecution created, than that original manuscripts should be stored up in some Monkish conventicle, to become the objects of superstitious veneration.

G. F. Lake.

The Learned Against the Bible.

THE learning of the day is not wholly against the Bible, though mostly so. There is a weighty consideration in the saying of Christ that divine truth has been hid from the wise and prudent (Matt. xi. 25); and the words of Paul, that "Not many wise men after the flesh" are, in the wisdom of God, permitted to know it.

A man requires to be of a very humble and docile mind to receive Bible truth, and it is well known that this is not the frame of mind in which learning is cultivated and practised. Learned men, as a rule, are proud men, and live on the incense of public admiration, which is a mood that inclines a man against the Bible and not in favour of it; for the Bible lowers man and exalts God throughout.

Robert Roberts.

Read "*Christ and the Critics*", by C. C. Walker.

Book of Jasher.

"Is not this written in the Book of Jasher?" (Joshua x. 18). "Behold it is written in the Book of Jasher" (2 Sam. i. 18).

Josephus says this book of Jasher was "laid up in the Temple" ("*Antiquities*" v. i. 17). Nothing, however, is really known about the book. All that has been written about it has been mere guesswork, and specula-

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tion. The supposition has been that it was a collection of songs, relating to notable historical events and people in Israel's early times, and that the events referred to in Joshua and Samuel were among them. F. G. J.

Book of Enoch.

“ AND Enoch also, the seventh from Adam, prophesied of these, saying, ‘ Behold the Lord cometh with ten thousands of his saints ’ ” (Jude 14).

This Enoch must not be confounded with the son of Cain, who was the third from Adam (1 Chron. i. 1). Much has been written about this book of Enoch; but, seeing that it was not included in the “ writings ” regarded by Christ as “ The Scriptures ”, we need not trouble about the book itself, but be satisfied with the mere fact cited by Jude.

It might well be that the word translated “ prophesied ” has no deeper meaning than preached, or declared (see Rev. x. 11; xi. 3). F. G. J.

Authorship of the Epistle to the Hebrews.

THE evidence in favour of the Apostle Paul having written the *Epistle to the Hebrews* may be summarised as follows :

In the West, Clement (c. A.D. 100) quotes it along with Paul's letters without naming the author. Later, its authority was disputed, and Hippolytus (A.D. 220) denied Pauline authorship, showing existence of a belief that Paul was the writer. From the Fourth Century Paul was universally accepted as author.

In the East, Pauline authorship was admitted from earliest times without question. Origen, late in life, quotes *Hebrews* as Paul's. Throughout ancient times no other name was ever put forward as author.

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At the Reformation and since, various names have been put forward, from Apollos to Priscilla, only to be rejected.

INTERNAL EVIDENCE.—Criticism on grounds of divergences of doctrine or of points of view springs only from ignorance of the Scriptures. *Hebrews* rounds off and completes the doctrinal teachings of *Romans* and *Galatians*, the interpretations and practical applications of *Corinthians*, *Ephesians*, and *Colossians*.

LANGUAGE AND STYLE.—Superficially regarded, there appears considerable difference between *Hebrews* and the rest of Paul's letters. Deeper examination shows their close correspondence. Fifty-five words occur in *Hebrews* which are found elsewhere in New Testament only in Paul's letters and speeches; 22 words in *Hebrews* having very closely related forms in Paul's works, only in New Testament; 26 words in *Hebrews* and Paul's works, elsewhere only in *Luke*, *James*, or *Peter*. Absence of certain "Pauline" words is of no weight, as some of them are absent from five or six of the other letters. Examination of **STYLE**, which is the sum of characteristic details, bring out the identity of authorship, parenthesis, turns of phrase and peculiar phrases, treatment of similar matters in similar fashion, way of introducing quotations, self-suppression and self-manifestation, modesty of manner, show numerous parallels with Paul's other letters; the closing salutation is Paul's own, as an example, 1 Cor. xvi. 1-13 is closely comparable with *Hebrews* iii. 12; iv. 2.

Allusions of James and of Peter confirm the view that Paul wrote *Hebrews*.

No adequate alternative name has ever been suggested.

W. J. Young.

The Early Fathers and the Bible.

THERE can be no question as to the manner in which the Scriptures were regarded in the early years of the Christian Era.

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The so-called "Fathers" spoke very clearly in regard to them. Thus, for example, Clement (A.D. 70-96) referred to them as "the true utterances of the Holy Spirit", and speaks of Paul, when writing to the Corinthians, as "divinely inspired". Justin Martyr (A.D. 140-150) says, "The expressions go forth . . . from the divine Word", while Irenaeus (c. A.D. 180) refers to the Scriptures as "perfect, inasmuch as they were uttered by the Word of God and His Spirit".

All this, of course, shows that their estimate of the Scriptures was in accord with the well-known passage, 2 Tim. iii. 16.

W. H. Boulton.

The Bible Companion.

IN spite of hearing numerous criticisms of the method, and as a result of several experiments on my own part, I am convinced that we cannot do better than follow the scheme laid down in "*The Bible Companion*" for our daily readings.

I have heard such a method condemned as "mechanical", "uneducational", etc., even from the platform; but I have yet to find a better way suited to our particular difficulties. It ensures that we become acquainted with *every* part of the Bible. It is not left to individual choice to decide what books we shall read; I daresay if we consulted our own preferences, some of the Scriptures would receive constant attention, whilst others would never be read at all.

"*The Bible Companion*" ensures that we get "*the whole counsel of God*", if we carry out its suggestions. This acquaintance with every part of Scripture is an advantage which alone outweighs every objection that can be urged against the method.

F. W. Turner.

Insert a "*Bible Companion*" in every Bible in your house.—F. G. J.

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Bible Marking.

BIBLE marking is undoubtedly a help to securing a grip upon important passages. An excellent guide to Bible reading is to undertake the marking of foundation verses as they occur in the daily reading. A neat ruled line in red ink, with a marginal note, fixes it for us, and the constant revision every time the chapter is referred to deepens the impression.

But just a word of warning. Don't overdo Bible marking. We mark in order to emphasise, but emphasis is lost if every other verse is underlined. It reminds me of a certain young teacher who was recommended to use coloured chalks on his blackboard to secure emphasis for the main points, and promptly wrote every word in a different colour! The result was emphatic, but not in the sense he desired.

F. W. Turner.

Higher Critics and Writing.

THE best answer to those who claim to be able to prove from the writing that more than one Isaiah wrote the Book bearing that name is what is found in the following article culled from London "*Evening News*", 24th July, 1911 :

" Here is a singular literary rumour. It is said that a relative of the late Charles Reade has discovered the MS. of an unpublished novel, called ' Androgynism ', which is to appear in the August number of the '*English Review*'. The title strikes one as an odd one to be chosen by Charles Reade, but it is never safe to say that a book ' couldn't have been written ' by any particular author. This is the mistake made by some of the so-called ' Higher Critics '. They prove that Book A is very different from Book B ; that is often easy enough. But then they go on to say that ' therefore ' A and B couldn't have been written by the same man. There isn't any ' therefore '. Compare Tenny-

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son's ' *Fatima* ' with his ' *May Queen* ' ; set ' *Sherlock Holmes* ' by the side of the ' *Stark Munroe Letters* ' and ' *Brigadier Gerard* ' ! ”

Compiled.

Read " *Christ and the Critics* ", by C. C. Walker.

Searching the Scriptures Daily.

THE distinguishing feature of Christadelphian public teaching and private practice has been the insistence on personal study of the Bible. That is the sheet anchor of our position.

Brother Islip Collyer sums up the matter in a recent publication when he states that " we accept the authorship of the Bible with a whole-hearted belief such as is rare in these days, and we study the Bible with an attention such as has been rare at all times ". Any success we may have achieved as a body must be attributed to that cause. We claim to teach only what is contained in the Bible ; we urge our hearers to search the Scriptures for themselves ; we commend unto them the example of the Bereans of old, who " searched the Scriptures daily, whether those things were so " .

And let us here remember the debt we owe to the older brethren for their work in the past, and for the ideal they have bequeathed to us.

F. W. Turner.

See " *The Bible Companion* " .

The Inspiration Question.

THE controversy on the Inspiration of the Bible arose in October, 1884, and originated in an article in the " *Exegetist* ", a magazine founded by an ex. " Rev. "—R. Ashcroft.

Before this time the brethren had always held that the Bible was wholly inspired in its original production, and that apparent discrepancies and contradictions were mainly due to errors made in transmission and reproduction. Reference to early volumes of " *The Christadelphian* " will show this to have been their position.

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The Exegetical article rejected the doctrine of the Bible's entire inspiration, which it termed the "plenary" theory of inspiration, and it set up the following positions :

A. That the "plenary" inspiration of the Bible is "untenable".

Extract.—"Exegetist", p. 3. "The verbal and plenary inspiration claimed by some for the original scrolls is clearly untenable".

B. That in the authorship of the Bible there was a "human element".

Extract.—"Exegetist", p. 3. "We apply a much more reasonable canon of interpretation to sacred writings when we . . . acknowledge in them the presence of a human as well as a Divine element".

C. That a matter might be infallibly true although not inspired.

Extract.—"Exegetist", p. 5. "We draw a distinction between what is inspired and what is infallibly true. The latter does not necessarily pre-suppose the former".

D. That the Lord Jesus' endorsement and quotation of the Old Testament Scriptures did not invest those Scriptures with infallible authority.

Extract.—"Exegetist", p. 5. "Those who think that because He (Christ) quoted from the Old Testament in several important instances, He necessarily invested every word and letter with infallible authority, would do well to read what Paley has to say on this point".

E. That the Bible "needs to be saved" from those who hold that it is entirely inspired, and that this is to be effected by the adoption of the above theories.

Extract.—"Exegetist", p. 7. "The Bible needs to be saved from many of its friends, who are too little acquainted with its history and with the embarrassments which beset the theory they entertain of its origin and contents".

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The Exegetist article was followed by others, notably in such magazines as the " *Aeon* " and the " *Investigator* ", in which similar attacks upon the inspiration of the Bible were made; and as recently as October, 1913, the " *Fraternal Visitor* " published a statement by T. Nisbet to the effect that " *we cannot intelligently say that the Bible is the word of God* ".

These theories (of a human element in the authorship of the Bible) were resisted and answered.

It is quite evident that such theories leave it entirely in the option of the reader as to whether any part of the Word is of Divine Authority or not, and that any part may be rejected which does not conform to the reader's opinions.

The effect of such theories can be plainly perceived in the decadent and compromising position now occupied by those meetings which tolerated them.

Read " *Inspiration of the Bible* ", by R. Roberts.

G. F. Lake

Permissive Inspiration.

WHEN it is said, " God, who at sundry times and in divers manners, spake unto the fathers by the prophets " (Heb. i. 1), we are able to see that, while at one time, holy men of old spake by command (Jer. vii. 27; Ezek. ii. 7, etc.), at another time they spake " by permission " (1 Cor. vii. 6).

All that we can legitimately or reasonably conclude from such statements is that there may be degrees of inspiration, but no question whatever as to the fact of inspiration; and where that fact is recognised, there will be no question as to the infallibility of what was said and recorded (2 Tim. iii. 16).

We well remember at the time of the great " *Inspiration Controversy* " in 1885 how that Paul's statement was made to read, " All Scripture given by inspiration of God ", instead of " All Scripture is given by inspira-

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tion", although it was not long before the "Partial Inspirationalists" were so ashamed of their contention that they dropped it, and printed the *Authorised Rendering* in full at the top of their editorials in their new magazine, which followed their first two literary ventures, known as "*The Exegetist*" and "*The Truth*".

Compiled.

Bible Errors.

ARE there not inaccuracies and errors in the Bible?

Yes, humanly speaking, so far as our modern versions are concerned; but this cannot be said of the original source of which they are a more or less good representation. We have intelligently to recognise the agency of transmission, perfect enough for the purpose intended, not the least grain of divine truth necessary for our information and guidance being allowed to slip.

This aspect of the matter may well be represented by two coins of the realm—one fresh from the mint, and another somewhat worn so that you can scarcely read the inscription upon it—yet sufficient of the inscription is decipherable with care and patience to show that the two coins are equally genuine.

Henry Sulley.

Inconvenient Bible Facts.

VERY likely those who are anxious to "reconstruct" our Bible would eliminate some portions of the Book of Judges. But we need the whole of it; it presents to us not only the favourable but the unfavourable side of Israel's history. There are some very inconvenient things recorded in the Bible, but we have to remember that it presents us with a picture of human nature as God sees it, and He sees all round it, and right through it, and knows all about those who are interested in His Word, and all about those who in the past have formed the history which has produced that Word.

S. A. Garside.

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Josephus on the Scriptures.

THE testimony of the Jewish historian Josephus as to what comprised the Holy Scriptures in his (Christ's) day is most valuable and telling. He says: " We have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, King of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life " (*Against Apion* ", ch. i., sect. 8).

Compiled.

Ancient Biblical Manuscripts.

No work that has come down to us from classical writers presents so many valuable *MSS.* of ancient date as that of the Holy Scriptures. Three have a world-wide reputation; the first is that known as the *Vatican*, now in the Vatican Library at Rome, and dates back to the 4th Century, A.D. The second is known as the *Sinaitic*, so-called because it was discovered by Tischendorf in the Convent of S. Catherine, on Mount Sinai, in 1859; and the third is the *Alexandrian*, now in the British Museum, having been presented to King Charles I. in 1627.

The above are all Greek versions. There are no very ancient *MSS.* of the Hebrew Bible. The earliest *dated* known *MS.* in Hebrew was written A.D. 916; but another, undated, in the British Museum, is supposed to be a little older.

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For those who wish for a readable treatise on the facts of “*How we got our Bible*”, the little work bearing that title can be highly recommended, although the same cannot be said of other works by the same author on account of his views concerning the Inspiration of the Scriptures.

Compiled.

The Septuagint Version.

THE “*Septuagint Version*” is so called because it was the work of seventy Greek Scholars, and was made by order of Ptolemy Philadelphus in the 4th Century B.C. This version being largely used by the people in Christ’s day, it was but natural he should use such version when quoting the Scriptures to them. Because he did so, however, is no reason for accepting the “*Septuagint Version*” in all its parts in preference to the “*Hebrew Version*”, and in which form they were delivered to the Jews.

F. G. J.

The Talmud.

FROM the Hebrew *lamad*, to learn, study doctrine, the great body of Jewish traditional commentary exposition, etc., that has been compiled mainly since the Fall of Jerusalem before Titus in A.D. 70.

Graetz, in his “*History of the Jews*”, tells how the Palestinian Jews, especially in the school of Tiberias, compiled in the 4th Century A.D. what has become known as “*The Jerusalem Talmud*”. While the Jews of the Eastern dispersion, in the schools of Sora and Pumbeditha, compiled in the 5th and 6th Centuries “*The Babylonian Talmud*”. This last is about four times as voluminous as that of Jerusalem, and is what is generally meant when “*The Talmud*” is spoken of. The divisions of Mishnah and Gemara, and the distinctions between the Sopherim (scribes), Tenaim (doctors),

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and Amoraim (speakers) are described by Graetz, who, in the end of vol. ii. of his "*History*", gives a sketch of the completion and character of the "*Talmud*".

"*The Talmud*" is a flood of Rabbinical lore; but the Bible is the Ark.

C. C. Walker.

The Latin Vulgate.

FROM the Latin *vulgatus*, common, the Latin Version of the Bible accepted by the Roman Catholic Church. Really the *Revised Version*, made in the 4th Century by Jerome, partly from the original Hebrew and partly by revision of old Latin versions. It is the parent of the Bibles of Western Christendom, and the source of the English Bible down to Tyndale. It was the first book printed (about 1455), and was approved by the Council of Trent as the standard Bible. Authorized editions were published by Sixtus v. (1590) and Clement viii. (1592-3). A revision was projected by Pius x. (1908). The influence of the *Vulgate* is quite perceptible in the *Authorized Version*. Not until the *Revised Version* have we a thorough focalising of the evidences of MSS., "*Versions*" and "*Fathers*".

C. C. Walker.

See "*How we got our Bible*", J. Paterson Smyth.

The Apocrypha.

THE "*Apocrypha*" is a collection of separate books, not found in any catalogue of inspired writings recognised during the first four centuries after Christ, and the Jews never received them as a part of "the Canon". Nor were they quoted either by the Lord or his Apostles. It is evidently the performance of private writers, smitten with the idea of imitating Bible books. It is a very poor imitation, but easily passes current with those who are not very familiar with the Bible. The

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Roman Church, which forbade general reading of the Bible, was zealous for the authority of the "*Apocrypha*", which it pronounced part of the rule of faith. The Council of Trent passed a decree to this effect in 1545, but this can have no weight with those who are able to rightly estimate the character of ecclesiastical councils.

Robert Roberts.

Mosaic Law Divine.

THE divine origin of the Law of Moses, and consequent divinity of the God of Israel, are proved by the results of even a partial obedience thereto by those to whom it has been given (Deut. i. 1, etc.).

The following are a few of the results: The death rate in England, of 1,000 Gentiles, is: 250 die before 7 years old, the next 750 before $26\frac{1}{2}$ years, the last 250 before $59\frac{3}{4}$ years; whereas, of 1,000 Jews, the first 25 have not died till $28\frac{1}{2}$ years have passed away, the next 750 not until $53\frac{1}{2}$ years, and the last 250 not until 71. Of 100,000 Gentiles, 148 are stillborn; of the same number of Jews, only 89 are stillborn.

Authorities are agreed that Jewish lives are 50 per cent. more valuable, for insurance purposes, than Gentile lives. At Naples, in 1884, although Jews formed so large a proportion of the population, only 6 were attacked during the terrible plague of cholera. In the same year, at Marseilles, out of 1671 deaths, only 7 were Jews, 2 of whom were nurses and the other 5 not orthodox Jews.

Compiled.

Read "*The Law of Moses*", by R. Roberts.

Mosaic Law and Jesus Christ.

WHILE a mere observance of the Law in its administrative functions, which said, "Thou shalt not", could not give eternal life, the observance of the command,

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“Thou shalt”, calling for obedience through faith, would bring eternal life. Jesus Himself being witness: “If thou wilt enter into life, keep the commandments” (Matt. xix. 17). In the one case the precept was—thou shalt not do certain things, *i.e.*, kill or steal. The other phrase was: “Thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself, thus do and thou shalt live” (Luke x. 25-28).

To carry out these precepts involved a voluntary offering of self. In fact, if Jesus, made under the law, observed those two precepts, to die for others became a necessary corollary. Without question, it was obedience to the law in its higher obligations through faith which brought eternal life.

The method adopted by the Father for removing the evil which ensued in consequence of Adam's transgression illustrates His *righteousness* and *unchangeableness*. Without abrogating the law of sin and death, the bestowal of the Mosaic law opened the way for the removal of its effects by causing its precepts to meet on Jesus, who fulfilled that law in its minutest details. In obedience to that law, He freely offered Himself as a sacrifice, and thus came under its curse, for it is written: “Cursed is every one that hangeth on a tree” (Gal. iii. 13). Since the law cursed a righteous man, its abolition in Christ was a justifiable procedure. “He hath taken it out of the way, nailing it to the cross” (Col. ii. 14).

In this we have the most remarkable illustration of the way in which one law may be neutralized by another, after the example of the law of the Medes and Persians. Mordecai was not permitted to alter the edict given under the king's seal for the destruction of the Jews, but another edict permitting them to defend themselves brought to nought the evil designs of the enemy. Similarly, “a law which neither we nor our fathers could bear” is neutralized, and its ultimate effects removed in the case of those who are redeemed in Jesus anointed.

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Moreover, deliverance from death through the righteousness of faith precludes any glorifying of the flesh. See Rom. iii. 20-22. Deliverance from death on this principle is acclaimed by the Apostle Paul thus: "O the depth of the riches both of the wisdom and knowledge of God For of Him, and through Him, and unto Him, are all things. To Him be the glory for the ages".

Henry Sulley.

Read "*Slain Lamb*", by R. Roberts.

Mosaic Law and Eternal Life.

How came it that life could not come by the Law, as Paul says in Gal. iii. 21: "Is the Law, then, against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the Law". Let me give the Spirit's answer (Rom. viii. 3): "What the Law could not do, in that it was *weak through the flesh*", God has done in the way which we shall consider when we come to that point.

Here, then, is the Spirit's teaching that the weakness of the Law, in relation to the bestowing of life eternal, lay in the *incapability of the flesh to keep it*; as Jesus said to his disciples: "The Spirit, indeed, is willing, but the flesh is weak" (Matt. xxvi. 41)

In this connection we can understand what Paul means by saying Jesus was obedient unto death, even the death of the cross, which implies that he was commanded unto the death of the cross; for how can a man be obedient unto that which is not commanded? If Christ had refused to do that which was commanded, would not that have been sin? And if Christ had sinned, could Christ have been saved? Where, then, is the talk of Christ having it in his own power to enter eternal life alone, without dying? God required Jesus to submit to the death of the cross, in order that

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he might come under the curse of the Law in that particular way, because any other curse (involving his own personal transgression) would have prevented his resurrection.

Robert Roberts.

Moses Recording His Own Death.

THE unbeliever's contention that the Fifth Book of Moses, known as the Book of Deuteronomy, could not have been written by Moses because therein it is recorded that "Moses, the servant of the Lord, died there in the land of Moab, according to the Word of the Lord" (Deut. xxxiv. 5), is not worth a moment's consideration by a follower of the Lord Jesus, for he has set his seal to its authenticity and genuineness, and the fact that Moses was the writer of the Pentateuch (Matt. xix. 7; Mark x. 8; xii. 19; Luke xx. 28, 37; xvi. 29; xxiv. 27).

No sane person would call in question the authenticity of the works of Shakspeare, or Milton, or Byron, because some compiler had affixed thereto the fact of the author's death.

The same answer deals with the objection to the Book of Joshua and its author (Joshua xxiv. 29). Compiled.

Revengeful Psalms.

THERE are some Psalms which produce an involuntary shudder when reading from the *Authorised Version*—for instance, Psalm lxix., verses 22 and onward, which read, "Let their table become a snare before them. . . . Let their eyes be darkened Let thy wrathful anger take hold of them Let their habitation be desolate Add iniquity unto their iniquity. . . . Let them be blotted out of the book of the living".

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Beyond doubt, such a prayer savours of intense vindictiveness, and is difficult to reconcile with other portions of the divine Word. It appears, however, that the original Hebrew does not warrant the imperative mood, but that the word "let" should in all cases be rendered "shall" or "will", in which case the verses in question would read: "Their table shall become a snare" "Their eyes shall be darkened", and so on.

The Psalm would thus be a prophecy and not an imprecation. This explanation will also apply to other Psalms.

Compiled.

Divine Philosophy.

PHILOSOPHY is defined in our dictionaries as, "The knowledge of the causes of all phenomena, both of mind and matter". Paul encountered "certain philosophers" on Mars' Hill, at Athens (Acts xvii. 18). The subject of his argument with them (that of the Godhead) is especially interesting in view of the gulf between the Grecian and Hebrew philosophy.

The Greek philosophy started from the formed, or creature, back to the Former, or Creator; and thus God was last with the Greek philosopher.

Far different was it with the Hebrew thinkers and writers; at any rate, with those whom God inspired, and who are known as Prophets and Apostles. They never troubled about tracing God by His works, or creatures; but began with God, taking His existence for granted and seeing Him everywhere and in everything. This is noticed throughout the Holy Scriptures, especially so in that most practical of books, Book of Proverbs. See Prov. i. 7, 29; ii. 17; iii. 5, 7, 9, 19, 33; v. 21; viii. 13, 34; xii. 2; xiv. 26, 31; xv. 3, 9, 33; xvi. 2, 4, 6, 9, 33; xvii. 5; xviii. 10; xix. 17, 23; xxv. 2; xxviii. 5; xxx. 5.

F. G. J.

Read "*Ways of Providence*", by R. Roberts.

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The Book of Proverbs.

THE "*Proverbs*" is addressed to "My Son", and therefore presupposes a knowledge of the Father. It contains the etiquette of a divine kingdom, and is altogether a wonderful book. It takes us all over the ground of our moral nature. It is full and complete and particularises the course of the mind upwards and downwards, and gives the result. It shows the effect (I think) of every moral act, good and bad. It is a pharmacopœia which tells you how moral disease should be treated. It gives the origin of moral health, and tells you how to keep it. I never heard of anyone who disputed its maxims; and experience teaches the correctness of every jot.

Robert Roberts.

Ecclesiastes XII.

THERE cannot be any doubt that the Inspirer of this chapter had perfect knowledge of the make-up of man—the symbolic details are precise and accurate.

Verse 2.—"*Sun*", "*light*", "*moon*", "*stars*" = Springtime and youth.

"*Clouds*" = Winter, or Old Age.

Verse 3.—"*The Keepers*" The hands (the "*Targum*" reads, "both hands", or "Keepers").

"*The House*" = Our body (Job iv. 19; 2 Cor. v. 1).

"*The Strong Men*" = The legs.

"*The Grinders*" = The teeth.

"*The Windows*" = The eyes.

Verse 4.—"*The Doors*" = The lips (Psa. cxli. 3; Micah vii. 5).

"*The Street*" = The Jaws.

"*Grinding low*" = Chewing with the gums.

"*Rise up*" = Light sleeping.

"*Daughters of Music*" = Weak voice.

Verse 5.—"*Afraid*" = Need of assistance.

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“ *Fears* ”=No agility.

“ *Desire shall fail* ”=No wish to live.

Verse 6.—“ *The Silver Cord* ”=The spinal marrow.

“ *The Golden Bowl* ”=The skull.

“ *The Pitcher at the Fountain* ”=The right ventricle of the heart.

“ *The Wheel at the Cistern* ”=The left ventricle of the heart.

The above suggestions are but clues whereby all the other details of the picture of man in life and death may be filled in.

F. G. J.

Song of Solomon.

THAT the Song of Solomon has a right to a place in the Canon of Scripture there can be no doubt in the minds of those conversant with its history, for

(1) It formed a part of the Scriptures appealed to by Christ;

(2) It was admitted by the “ *Septuagint* ”;

(3) It is included in the “ *Targum* ” and the “ *Chaldee Paraphrase* ”;

(4) The “ *Syriac Version* ” has it;

(5) The “ *Arabian Version* ” includes it!

(6) The “ *Latin Vulgates* ” contain it;

(7) Josephus testifies of the List which includes it, that “ no one has ever dared to add to or take away from it ”; and

(8) It is included in the list of Melito, Bishop of Sardis, A.D. 170.

F. G. J.

Daniel in the Lions' Den.

THE tendency of modern criticism is to try to explain away everything of a miraculous character in the Bible in keeping with known natural laws, and to exclaim learnedly: “ That is how it was done! ”

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Here is what one such commentator writes about Daniel in the lions' den: " It is not improbable that even without the assistance of an angel a cool, resolved man, such as was Daniel, would be able to cow their savage disposition and to keep them at a distance; when, however, his accusers, with their wives and children, were tumultuously driven to the mouth of the den or cave and dropped in amid shrieks and cries and frenzied rushings to and fro, it was only natural that the lions should fall upon them and tear them to pieces " (*Fraternal Visitor*, 1889, p. 40).

We should have thought just the reverse would have taken place; at any rate, we implicitly believe Daniel in saying: " My God hath sent His angel, and closed the lions' mouths " (Dan. vi. 22).

F. G. J.

Read " *Visible Hand of God* ", by R. Roberts.

SECTION IV.

**Answers concerning Worship and Fellowship;
their privileges and responsibility.**

Fellowship with God.

WE might be in approved fellowship with all Christendom—*Papal and Protestant, Church and Dissenters*—and yet have no fellowship with God: “for if we say we have fellowship with Him, and walk in darkness (ignorance), we lie, and do not the truth”—because *Papalism and Protestantism*, while claiming fellowship with God, are mantled in the darkness of human tradition, and pervert and persecute the truth, teaching for doctrine the commandments of men.

It is the duty, therefore, of all who would embrace the Christianity of the Bible to lay hold of the things indicated for man’s faith, and to separate themselves from all Papal and Protestant Sects, and either to maintain their own individuality, or if sufficiently numerous, associate themselves together as a community of witnesses, “who keep the commandments of God, and have the testimony of Jesus the Christ” (1 John i. 8-7; Rev. xii. 11-17).

Dr. John Thomas.

Worship.

THE word “worship” in the Bible, as well as in everyday conversation, has a wide range of meanings. For instance, we declare that worship belongs to Deity

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alone, and yet, perhaps, in speaking an hour later of the companion we have chosen, we say we worship the very ground on which she stands. Nobody misunderstands us.

And so, in the Bible, "worship" sometimes merely means to do reverence; which is permissible even to human beings (Matt. xviii. 29; Luke xiv. 10; Rev. iii. 9; Dan. ii. 46). Especially is that kind of worship due to Christ (Matt. viii. 2; ix. 18; xiv. 30-33; xxviii. 17; Luke xxiv. 52; John ix. 38; Phil. ii. 9, 10; Heb. i. 6; Rev. v. 12, 13).

Wisdom is profitable to direct; and Jesus exhibited such when he uttered such sentiments as those recorded in John xiv. 6, 13; xv. 16; xvi. 23, 24, 26; Rom. vii. 25; xvi. 27; Eph. v. 20; Heb. vii. 25.

Hence, there is a form of worship which God alone can have.

Compiled.

Indecorous Prayers.

"We know not what we should pray for as we ought, but the Spirit helpeth our infirmities". It is an Apostolic saying. Who has not suffered from indecorous prayers? The disciples felt their inability so much that they asked the Lord to teach them to pray. And He taught them "the Lord's Prayer". In English it takes only about sixty words. "God is in Heaven and thou upon earth; therefore let thy words be few". So said Solomon; and the "Greater than Solomon" upholds it. His own examples are marvels of chaste brevity and simplicity.

All acceptable prayer is based upon faith and obedience, coupled with brevity, simplicity and suitability.

Thanks for the Bread and Wine should be carefully confined to the subject. A closing prayer should not epitomise a lecture or exhortation. Prayers that God "will make us" thus and so, without our honest en-

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deavour, are hypocrisy. "The Lord make us truly thankful" is an indecorous prayer. "Father, I thank Thee", is the Christ model. Prayer that God will save all the audience in the Kingdom of God is not in harmony with Christ's declaration: "Many are called, but few chosen".

"Words few—Deeds true", and the Lord will have mercy upon us and "help our infirmities".

C. C. Walker.

Worship with the Alien.

No faithful brother or sister could engage in "worship" with those who are not "in Christ Jesus"; and only those are in Christ Jesus who have been "baptised into Christ" (Gal. iii. 27).

"Our Father, who art in heaven" (Luke xi. 2) is an inscription that can only be used by those who are the sons and daughters of God by being brothers and sisters of "the Son of God" (Luke i. 35; Heb. ii. 11). These, who are true Christadelphians, can neither worship with the alien, nor allow the alien to join them in worship; therefore, although those who are servants are commanded to obey their masters (Col. iii. 22), yet they would have to refuse to take part in "family worship", even if so ordered, as we have to obey God rather than man (Acts v. 29). To do so would be to act a lie.

Compiled.

Worship in Public.

EXTREMISTS on this, as on all other subjects, are to be avoided. They cause divisions. There is a happy medium.

We dare not invite, or countenance, the alien taking part in our approaches to God. He is their Creator, but not their Father; and we abuse our privilege if we

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allow the outsiders to invade the Holy Place. In fact, it is our duty to instruct them concerning the difference between the clean and the unclean, the holy and the unholy.

But we must also avoid the other extreme, just as Paul did. He would be no party in preventing the outsider falling down and worshipping God (1 Cor. xiv. 23-25). Solomon did not prevent the stranger from praying in the Temple (2 Chron. vi. 32, 33); nor did Jesus hush the Hosanna cry of the little children (Matt. xxi. 15, 16).

Whilst insisting on the observance of First Principles, let us avoid extremes.

Compiled.

Seekers after God.

No doubt there are many "false notions" as to the Truth coming "as the result of anyone's private petitions to the Almighty", but we do well not to push this too far. "It is God that worketh in you, both to will and to do of His good pleasure" (Phil. ii. 13). "In Him we live and move and have our being", as Paul told the Greeks, and reminding them of the saying of their own poet: "For we are also His offspring" (Acts xvii. 28) The coming of the Truth is a subtle thing, in which we may sometimes fail to discern between the call of God and the answer of God

Dr. Thomas was a long time in coming to a perfect knowledge of the Truth. At what stage were his prayers first heard and answered by God? Who could say?

So while rebuking the "vain worship" of Christendom, let us take care not to discourage the stranger who seeks God's face only to learn His will that he may do it.

C. C. Walker.

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“God Heareth Not Sinners”.

THIS assertion is frequently attributed to the Lord Jesus, but without any warrant. The one who made the statement was a young man who did not even know whether Jesus was a sinner or not (John ix. 25, 81).

Not only so: God does hear sinners; the Book of Jonah contains overwhelming evidence of that fact, to quote the Author of the “*Ways of Providence*”: God cannot give Eternal Life to the unjustified in Christ, but He may open His hand in temporal things when they call to Him in trouble.

The same writer, just before his death, advised an interested stranger thus: “Though not yet in the fullness of the light that the Gospel calls us to, as one fully convinced, as you say, that popular belief is unscriptural, do not fear to pray to God, that He may reveal the matter more fully to you. It is not possible that God should be angry with such a prayer”.

F. G. J.

Children and Prayers.

TAKING Paul as our guide, there can be no doubt that we should allow (nay, we would say insist) upon our children taking part in our religious exercises. When Paul was in Syria (Acts xxi. 5), it reads: “They all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed”. No principle was broken.

Far more harm is likely to be done by excluding the little ones than in admitting them to our devotions. Our children are not like outsiders. We have an especial responsibility; and, while teaching them to discern that out of Christ there is no hope of life eternal, or present fellowship with God; yet the ears and eyes of God are not less mindful of their supplications and

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actions than of those of the young lions and the ravens (Psalm xxxiv. 10; Job xxxviii. 41). Jesus himself was anxious to hear the little ones when he was on earth (Matt. xix. 14; Mark x. 14, 16).

The reader of those records who cannot, with his mind's eye, see the Lord kissing those little ones, is lacking the desirable faculty of imagination. Jesus hasn't altered (Heb. xiii. 8).

Compiled.

Children and Worship.

HE hears "the ravens when they cry" (Job xxxviii. 41; Psalm cxlvii. 9); and, as Paul told the Athenians, "We are His offspring". He has heard the prayers of sinners when it suited His purpose—*vide* Pharaoh. He heard him, and granted Pharaoh's requests.

Coming down to New Testament times, there is the Lord's own attitude, when the children greeted him with their Hosannahs! When the Pharisees asked him to rebuke them, he replied that if he did "the stones would immediately cry out" (Luke xix. 40).

We teach our children to thank any friend who gives them anything, and should we not teach them to thank God who gives us everything we possess?

Sister R. Roberts.

Children and Hymn Singing.

THE following is from the pen of one whose praise in the gospel was in all the ecclesias.

"To forbid children to sing hymns, or to give thanks for common mercies, is to go beyond the commandment, and degrade them even below the inanimate creation, which is called upon to 'rejoice before the Lord', while 'everything that hath breath' is called on to 'praise the Lord'. They may not Break Bread, and

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they may not take any part implying that they are integral parts of the House of God in Christ Jesus; and we would do wrong to invite them to do anything that would lead them to regard themselves in that light. But to forbid them the use of the hymn book, or the utterance of thanks, for what God actually gives them, cannot please God.

“ Let our zeal be expended in keeping our children from evil things; let us not erect an unnecessary barrier between them and what is good ”. Compiled.

Use of the terms “ Brother ” and “ Sister ”.

You ask the question: “ Is it right for our (unbaptized) children to address the brethren and sisters as ‘ brother ’ and ‘ sister ’ ”?

The answer is “ No ”. It is a practice contrary to the plain teaching of Scripture, and therefore should not be permitted. That such is the true answer will be perceived by a recognition of the facts.

Are our unbaptized children the brethren and sisters of Christ? The Bible is clear and unmistakable upon the point. Only such as believe the Truth, and have rendered obedience in baptism are “ Christ’s ” (Gal. iii. 27). Such are “ sanctified ”; “ for which cause He is not ashamed to call them brethren ” (Heb. ii. 11). Children, whether of Christadelphian parents or otherwise, are by nature “ children of wrath ”—not in covenant relationship to God, and not “ in Christ ”. Let these facts be recognised and imparted to our children, and their true interests will be advanced.

Obscurity upon the matter for sentimental reasons will lead to many wrong actions, such as encouraging our children to speak of esteemed brethren and sisters as “ Auntie ” and “ Uncle ”. It is entirely unscriptural, and will be discouraged by enlightened parents.

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The same applies to children being asked to representatively give thanks at the meal table. A recognition of the truth will help us to avoid these errors.

The terms "brother" and "sister" (of Christ) are indicative of a position of unparalleled honour in these days of evil—a realization of this fact will preserve us from a wrong use of them. Brethren and sisters are themselves sometimes at fault in the manner in which they are used. The indiscreet use of them, in loud voice, in tram or 'bus, before a company of the "ungodly", seems to us to savour of "casting our pearls before swine".

Let reason and Scripture prevail.

W. J. White.

Musical Instruments in Worship.

THE objection to use an organ, or other musical instrument, at our meetings for worship and praise, and that, too, because such are used by the Apostasy, and have no New Testament sanction, is worthless.

The Apostasy does many things in common with Christadelphians. They stand up to sing; they close their eyes in prayer; they put their dead in coffins. None of which things does the New Testament sanction.

We have, however, in other parts of the Scriptures evidence that God has never forbidden the use of musical instruments in His praise, but the contrary. See 2 Sam. vi. 5; 1 Chron. xiii. 8; xvi. 5, 37, 42; 2 Chron. v. 12, 13; xxix. 25; Neh. xii. 27, 36; 1 Sam. x. 5; Psalm xxxiii. 2; xliii. 4; cl. 4; Isa. xxx. 29; xxxviii. 20; Jer. xlvi. 36.

Compiled.

SECTION V.

Answers concerning Heaven, Paradise, and Heavenly Places.

Where is Heaven?

HEAVEN is where the Great Creator has His abode; for the inspired and wisest of kings repeatedly used the expression: "Hear Thou in Heaven, Thy dwelling place" (1 Kings viii. 30, etc.); and Job (xxxvii. 23) declared that "touching the Almighty, we cannot find Him out". Elsewhere another Bible question has it: "Canst thou by searching find out God?" (Job. xi. 7).

Wherever God's dwelling be, it is in the midst of "light which no man can approach unto" (1 Tim. vi. 16). Where that spot is, no man knows. Apparently the whole system revolves around a centre; but the most powerful telescope yet invented gives not the slightest clue as to where or what that centre is.

The little upon the subject that is known is only seen through a glass, as it were, darkly. May it be our happy lot to survive that time when we "shall know even as we are known" (1 Cor. xiii. 12). Compiled.

"Theirs is the Kingdom of Heaven".

"BLESSED are the poor in spirit; for theirs is the Kingdom of Heaven" (Matt. v. 3).

If the clerical interpretation of this statement of Christ were true, then it would mean that, whereas the poor in spirit will go to heaven, the meek will have to

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stay on this earth (Matt. v. 5). Christadelphians do not thus set one promise of Christ against another of his promises, but harmonise all his promises.

The Kingdom of Heaven will mean a Kingdom of the God of Heaven, established on the earth (Dan. ii. 44); and ruled over by the Lord Jesus Christ (Acts xvii. 31), who will at that time have returned from Heaven (1 Thess. iv. 16).

Read "*The Briston Debate*" on "Christ to Come or Heaven at Death".

F. G. J.

"Your Reward is Great in Heaven".

"REJOICE ye in that day, and leap for joy: for behold, your reward is great in heaven" (Luke vi. 23).

Nothing more true. But nowhere in the Bible are we told we have to die and go to heaven to get our reward. The Lord told his disciples, "The Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. xvi. 27). That is still future, and will not be until Jesus comes again. Even since he went away, he has written a letter in which he says, "Behold, I come quickly; and my reward is with me" (Rev. xxii. 12). We may rely on his keeping his promise.

Paul well refers to our reward, which is in heaven, when he says: "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. iii. 3, 4).

F. G. J.

"Your Names are Written in Heaven".

"RATHER rejoice, because your names are written in heaven" (Luke x. 20).

Though this text is cited as support for the dogma of heaven-going at death, it affords no evidence thereof whatever. To have one's name written in heaven is a

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very different thing from going there. The High Priest of old had the names of the Twelve Tribes inscribed on his Ephod when he went into the Holy Place (Exod. xxxix. 6), although the Twelve Tribes never went there-into. In the same way, our names are borne by our High Priest, the Lord Jesus, now in heaven; not that we shall ever go there, but for other reasons clearly stated in the Scriptures (Heb. vii. 25; Rom. viii. 34; 1 John ii. 1).

F. G. J.

“Sit Together in Heavenly Places”.

“**HATH** raised us up together, and made us sit together in heavenly places in Christ Jesus” (Ephes. ii. 6).

“**Heavenly places**” and “**heaven**” are very different things. According to our opponents, Paul ought to have said “**will make us sit**”, but he uses the present tense—“**hath raised us up**”, etc.

Furthermore, if heavenly places mean heaven, then heaven is not the place our opponents say it is, for Paul speaks of “**spiritual wickedness in heavenly places**” (Ephes. vi. 12 margin). That statement of Paul’s will hardly be to the liking of our heaven-going opponents, unless they disagree with what the Bible says about nothing “**that defileth**” can enter where God dwells (Rev. xxi. 27).

F. G. J.

“Of Such is the Kingdom of Heaven”.

“**SUFFER** little children, and forbid them not to come unto me: for of such is the Kingdom of Heaven” (Matt. xix. 14).

Elsewhere, we are informed where the Kingdom of heaven will be established by the God of heaven (Dan. ii. 44) on the earth (Dan. vii. 27). When the passage, however, is quoted to prove that little children, irre-

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spective of knowledge and faith, will be saved, it is sufficient to point out that the passage goes beyond that, for it says: "Of such is the Kingdom", and therefore there is no room for any others.

The meaning of Jesus is evident from what another Gospel recorder tells us, that Jesus also said upon the occasion referred to: "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein" (Luke xviii. 17).

F. G. J.

"A Heavenly Country".

"But now they desire a better country, that is a heavenly" (Heb. xi. 16).

It is remarkable that some people cannot discern the difference between "a heavenly country" and heaven itself. The earth, which we are told is to be the eternal abode of the righteous (Prov. x. 30; Psalm xxxvii. 9; Matt. v. 5; Rev. v. 10), will truly be a heavenly country when the God of heaven, by means of His Son from Heaven, removes the curse now resting upon it (Gen. iii. 17; Psalm lxvii. 6; lxxxv. 12; Isa. xxxv. 1; Rev. xxii. 3). There is no doubt that such time will come, for it is God Himself who has said: "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21; Isa. xi. 9; Hab. ii. 14; Psalm xlvi. 10).

F. G. J.

An Inheritance "Reserved in Heaven".

"To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. i. 4).

Our opponents would never adduce this text as evidence of heaven being the place of reward were they to study the context. In verse 7, for instance, Peter's

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meaning is made evident, for he says: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ". While Jesus is still at His Father's side, there will be our inheritance. Meanwhile he says: "Hold fast till I come" (Rev. ii. 25).

F. G. J.

Elijah Taken to Heaven.

"AND Elijah went up by a whirlwind into heaven" (2 Kings ii. 11).

And this is one of the evidences that when good men die their immortal souls are taken by angels up to heaven! The passage teaches nothing of the sort. What is told us in this narrative is that Elijah—the real Elijah, who wore a mantle—was taken up to heaven "by a whirlwind" without dying, in "a chariot of fire, with horses of fire".

How hardly pressed for evidence the "reverends" must be to adduce this unique incident as supporting something quite different.

F. G. J.

"Our House which is from Heaven".

"DESIRING to be clothed upon with our house which is from heaven" (2 Cor. v. 2).

It passes our comprehension why this text is quoted as evidence for the belief that we possess immortal souls. Look at it—"Desiring to be clothed upon with our house which is from heaven"! How can that desire be expressed by the person who believes that the death of the righteous means an immortal soul being unclothed, shuffling off its mortal clothing and winging its way to heaven?

F. G. J.

See 1 Cor. xv. 52-54.

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“Our Citizenship is in Heaven”.

“FOR our conversation (‘ citizenship ’, *R.V.*) is in heaven ; from whence also we look for the saviour, the Lord Jesus Christ ” (Phil. iii. 20).

Unless we had such eye-opening experience of our religious opponents’ ignorance of “ What is written ”, we should have been inclined to charge them with dishonesty for omitting the latter part of the text which explains the meaning of the first part.

The remainder of the text reads : “ From whence also we look for the Saviour. the Lord Jesus ”. F. G. J.

“Treasure in the Heavens”.

“ PROVIDE yourselves bags which wax not old, a treasure in the heavens that faileth not ” (Luke xii. 33).

Whenever this passage has been quoted in support of heaven-going at death being the reward of the righteous, we always say, “ Read on ”, and thus we reach verse 36, which reads : “ And ye yourselves like unto men that wait for their Lord when he will return ”. We again say, “ Read on ”. Verse 37 says : “ Blessed are those servants whom the Lord when he cometh shall find watching ”. F. G. J.

Lay up “Treasures in Heaven”.

“ LAY up for yourselves treasures in heaven ” (Matt. vi. 20).

When this is quoted in support of the doctrine of heaven-going, those who do so evidently forget what is contained in the parallel record by Luke (chap. xii. 36, 37). See the comments elsewhere upon that record.

F. G. J.

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No Man Ascended to Heaven.

IN view of the fact that Elijah was taken up into heaven as recorded in 2 Kings ii. 11, it must be assumed that when Jesus said, "No man hath ascended into heaven" (John iii. 13), he had in mind the "heaven of heavens" (Deut. x. 14; 1 Kings viii. 27), which doubtless is the heaven referred to throughout the Scriptures as the dwelling place of God (1 Kings viii. 30; Luke xi. 2).

The word heaven, apart from the context in which it is found, is very vague; it may mean simply the firmament above (Gen. i. 8); or, it may mean the dwelling place of the Great Eternal, in whose presence are the angels (Matt. xviii. 10).

F. G. J.

"Enter the Kingdom of Heaven".

"A RICH man shall hardly enter the Kingdom of heaven" (Matt. xix. 23).

This, of course, means that some will enter the Kingdom of heaven. True, but there is all the difference between the *Kingdom* of heaven and heaven itself.

The Kingdom of heaven, which is to be established upon the earth, is so-called because it will be established by "the God of heaven" (Dan. ii. 44); and the prophet elsewhere proceeds to say where it will be situated, "And the Kingdom and dominion under the whole heaven" (Dan. vii. 13, 27).

F. G. J.

In Heaven a Better Substance.

"KNOWING in yourselves that ye have in heaven a better and an enduring substance" (Heb. x. 34).

The *Revised Version* informs us that the word "heaven" is not in the original Scripture, so the passage is no help to those who preach heaven going as

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the reward of the righteous. But, even if the word heaven had been there, we could easily understand the meaning, seeing that "Christ, who is our life", is in heaven, "and that when he appears" then we shall participate in the "better and enduring substance" (Prov. x. 30; Psalm xxxvii. 9; Matt. v. 5; Rev. v. 10).

Any reward in store for those pleasing to God will not be until Jesus returns to the earth (Matt. xvi. 27; Rev. xxii. 12; 2 Tim. iv. 8).

F. G. J.

Hope Laid up in Heaven.

"THE hope which is laid up for you in heaven" (Col. i. 5).

Paul's meaning here is made plain by Paul himself when he said he was "Looking for that blessed hope, and the glorious appearing of the Great God and our saviour Jesus Christ" (Titus ii. 13).

F. G. J.

"Kingdom of Heaven Suffereth Violence".

THE curious statement of Christ that "The Kingdom of Heaven suffereth violence, and the violent take it by force" (Matt. xi. 12), is one of the very many statements found in the Gospel records, which is made plain by another Gospel recorder.

Luke records the saying in question thus: "The law and the prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it" (Luke xvi. 16). That is really what happened, for both Matthew (iii. 5) and Mark (i. 5) record, "All Judea and all the region round about Jordan" came to John "to be baptised, confessing their sins". The people all regarded "John as a prophet" (Matt. xxi. 26), and crowded around him to hear his preaching, and to be baptised.

Compiled.

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Paradise.

NOWHERE in the Bible is Paradise said to be Heaven. Its simple meaning is " a park or pleasure ground " (Gen. ii. 8 ; Ezek. xxviii. 18 ; Neh. ii. 8 ; Eccles. ii. 5 ; Song of Solomon iv. 18).

As used by Paul (in 2 Cor. xii. 4), it doubtless referred to some place or state of transcendent happiness (a " third heaven ", verse 2).

Paul's difficulty was to determine whether what he related was a vision or a reality, just as Peter (Acts xii. 9) was not sure whether what happened to him at the Jerusalem prison was a reality or a vision ; the event was so real, and yet so uncommon. According to the immortal-soul-believing clergy, 2 Cor. xii. 8 means that Paul did not know whether he was dead or alive when he experienced the vision !

Compiled.

Read " *The Christadelphian Shield* ".

House of Many Mansions.

" IN my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you " (John xiv. 2).

Before this text can be used in support of the belief that heaven at death is our reward, it must be shown that Heaven is ever called " The Father's House " ; but it is never so called in the Bible. This is what Paul says : " The House of God, which is the Church of the living God " (1 Tim. iii. 15). Then, too, verse 3 militates against the popular doctrine, for Jesus there says : " If I go and prepare a place for you, I will come again and receive you unto myself ".

As to how Jesus is now preparing a place, see such texts as Hebrews vi. 20 ; ix. 24 ; x. 21-28.

F. G. J.

SECTION VI.

Answers concerning Soul, Spirit, and Death.

“A Living Soul”.

A LIVING soul (*nephesh chaiyah*) simply means living creature throughout the Bible, and is so translated over and over again. It is sufficient to cite, by way of illustration, Genesis i. 20, 21 and 24, in each of which verses the translators have used the words “living creature”, or “moving creature”, by which they admit that the fishes, the fowls, the whales, and cattle are “living souls”. Again, in Genesis ii. 19, the whole of the lower creation is summed up as living creatures.

The Hebrew word *nephesh* occurs 754 times in the Bible, and is translated by 45 different words, of which, however, “soul” is 475, and “life”, or “lives”, 120. It never has the meaning of immortality, or incorruptibility. The primary meaning is living creature; in fact, it could be well rendered by the word “self”.

Read the “*Llanelly Debate*” on “Is the Soul Immortal?”
F. G. J.

Immortal Souls and Egypt.

Herodotus speaks of the Egyptians as the first who recognised the human soul as immortal (lib. ii., c. cxxiii). Egyptian superstition is the parent of the dogma!

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Moses was well acquainted with the idea, being learned in all the wisdom of the Egyptians (Acts vii. 22), yet he gives not the remotest hint concerning it from Genesis to the end of Deuteronomy. He had evidently no faith in it.

Dr. John Thomas.

“Not Able to Kill the Soul”.

“FEAR not them which kill the body, but are not able to kill the soul” (Matt. x. 28).

The shortsightedness of the adversary in quoting this passage in support of the doctrine of never-dying souls is remarkable, for in the same verse we are told it is possible to kill the soul.

The passage shows that while the enemy may kill the body he cannot rob man of the life (Greek word *psuche*, rendered life in Matt. x. 39, which see). That is, the life which “is hid with Christ in God” (Col. iii. 3), we cannot be robbed of (John x. 29); for when he “who is our life shall appear” (Col. iii. 4), then we shall be raised and receive that life (Dan. xii. 2). On the other hand, we may lose both body and soul at the judgment seat if found unworthy, hence the Judge is the one we should fear (Matt. x. 28).

F. G. J.

“Her Soul was in Departing”.

“AND it came to pass, as her soul was in departing” (Gen. xxxv. 18).

Evidently everything turns upon the word “soul” in this text. It cannot be an immortal soul which would continue to live on after the body had returned to dust, because the Bible not only does not teach such, but is emphatically against any such doctrine. All that the text means is that Rachel was dying; her life was fast ebbing away.

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The word translated "soul" in this text, is precisely the same as that in the text which says, "The *life* of the flesh is in the blood" (Lev. xvii. 11). Surely no one will contend that an immortal soul exists in one's blood.

F. G. J.

Child's Soul come Back.

"O LORD my God, I pray thee, let this child's soul come into him again" (1 Kings xvii. 21).

Of our friends who quote this passage, we would ask: Do you want us to believe that this little child's soul went to heaven, and was afterwards brought back by Elijah to endure the trouble which falls to the lot of all mankind? Surely not; and yet it can mean nothing else to popular theologians. But the text means nothing more than, "Let this child's *life* come into it again"; for the word translated "soul" in 1 Kings xvii. 21 is rendered "life" in no less than 120 other texts.

Note, too, that in this record of the child being raised to life again there is not a whisper of heaven-going, or of consciousness between his death and his being brought back to life.

F. G. J.

"Whence I shall not Return".

THE statement of Job, that he was going whence he would "not return" (Job x. 21), simply meant that, unlike many other occasions when he was absent from home, and to which he always returned, yet, upon the event happening to which he referred, namely death (verse 18), he would not return. He had full assurance of the resurrection when he would again live on the earth (xix. 25-27); but that was another matter altogether, and which no reasonable person would argue was contradicted by the first mentioned declaration.

But infidels and atheists are not reasonable creatures.

F. G. J.

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The Witch of Endor.

To say the witch saw "the spirit" or "soul" of Samuel, is to say what the Bible does not say; in fact, in the whole record no mention is made of anything of the kind.

The Bible speaks of the witch seeing "an old man", "covered with a mantle" (1 Sam. xxviii. 14). Moreover, whatever the witch saw, came from below, for Samuel is represented in the story as saying: "Why hast thou disquieted me, to bring me *up*" (1 Sam. xxviii. 15), which is hardly what our friends would say of the immortal soul of a good man like Samuel.

By some, it is thought that God actually caused the witch to see Samuel, and raised him for that purpose. By others, it is thought that the witch possessed the (not unknown) power of seeing what was impressed on the sensorium of Saul, namely, Samuel as he last saw him alive.

F. G. J.

Read "*Odology*", by Dr. John Thomas.

"Out of the Body".

"**WHETHER** in the body, I cannot tell; or whether out of the body, I cannot tell" (2 Cor. xii. 2).

Although this text is quoted as proof that the soul continues to exist consciously after death, it is not applicable, for Paul was not dead; he is writing about a vision he had while he was alive. It would also appear that our opponents who quote this verse had never read a similar statement by Paul: "I verily, as absent in body, but present in spirit" (1 Cor. v. 3). Again: "For though I be absent in the flesh, yet am I with you in the spirit" (Col. ii. 5).

It must be a poor case which can only be proved, or supported, by "visions" and "parables". Why not

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heed the many plain and emphatic Biblical statements on the condition of the dead (Psalm vi. 5; cxv. 17; cxlvi. 4; Job x. 19)?

The student who rightly divides the word of truth will interpret parables and visions in the light of simple Bible truths, and not twist plain Scripture statements to suit one's own interpretation of vision and parables.

F. G. J.

“Spirit Shall Return Unto God”.

“**THEN** shall the dust return to the earth as it was : and the spirit shall return unto God who gave it ” (Eccles. xii. 7).

Those who quote this passage in support of immortal soulism fail to see that, nowhere in Holy Writ is the spirit said to be the man, but simply that which keeps the man alive (Gen. ii. 7).

The same inspired writer, in Eccles. iii. 19, says : “ That which befalleth the sons of men befalleth beasts ; even one thing befalleth them : as the one dieth, so dieth the other ; yea, they have all one breath ” (or “ spirit ”, for the original is *ruach*, as in Eccles. xii. 7).

The difference between man and beast lay in the former's responsibility to God, for which reason man will be raised to judgment, which the beast will not (Psalm xlix. 20).

F. G. J.

“The Spirits in Prison”.

“ By which also he went and preached unto the spirits in prison ” (1 Pet. iii. 19).

It must be admitted this is a difficult text to explain, but not more so to Christadelphians than to their

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opponents. It ill becomes the latter to produce the text as their witness, for there is nothing in it about the death state; or, if so, even then it would prove that the wicked have another chance in the next world. We are inclined to think Peter is referring to the preaching of Noah, by the spirit of Christ, in the same way that the prophets spake by "the spirit of Christ" (1 Pet. i. 11).

Spirits are not immortal souls, but tangible beings (1 John iv. 1). "In prison" is, figuratively, to be in the bondage of sin (Isa. lxi. 1).

F. G. J.

Read "*The Christadelphian Shield*".

"Spirits of Just Men Made Perfect".

"To the spirits of just men made perfect" (Heb. xii. 23).

This text cannot possibly mean what the popular theologian says it means, namely, that the spirits are good men who have gone to heaven, for the writer to the Hebrews says, that even those divinely praised worthies of whom he writes have "received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. xi. 40).

The expression, "written in heaven", is a very different thing from the individuals being in heaven—even the margin has "enrolled". Paul elsewhere refers to certain ones "whose names are in the book of life" (Phil. iv. 3).

F. G. J.

"Gave Up the Ghost".

"THEN Abraham gave up the ghost" (Gen. xxv. 8); "Isaac gave up the ghost" (Gen. xxxv. 29); Jacob "yielded up the ghost" (Gen. xlix. 33).

The Hebrew word rendered "gave up the ghost",

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and “ yielded up the ghost ”, is *gava*, which simply means die, or died. It is so translated in Genesis vi. 17; vii. 21 (which Scripture refers to animals as well as to human beings); Job xxvii. 5; xxix. 18; xxxvi. 12; Psalm civ. 29; Zech. xiii. 8. In Job xxxiv. 15, it is rendered “ perish ”.

Thus, it will be seen, there were no grounds for translating *gava*, “ gave up the ghost ”, and thus lending support to the old wives’ fable about departed spirits.

F. G. J.

Stephen's Dying Prayer.

WHATEVER Stephen meant when he said: “ Lord Jesus receive my spirit ” (Acts vii. 59), he most certainly did not mean “ receive my immortal soul ”; for the simple reason that there is not such a thing.

The texts which are supposed to teach otherwise will be found examined in “ *Answers* ”, elsewhere. The spirit is the life of the body (Psalm civ. 30), without which there is no knowledge, love, hatred or memory (Eccles. ix. 6). Therefore, when the spirit or life leaves the body, the body is dead, and absolutely hopeless without resurrection or repossession of the spirit.

How natural, therefore, for such a godly man as Stephen with his dying breath to exclaim: “ Lord Jesus receive my spirit ”.

F. G. J.

“ Absent from the Body ”.

THE verse from which this phrase is taken reads: “ We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord ” (2 Cor. v. 8).

The whole chapter disproves the popular theology idea of the soul. Paul had no desire to be separated from his body; his desire was to be made immortal,

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“ desiring to be clothed upon ” (2 Cor. v. 2); “ not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life ” (2 Cor. v. 4).

F. G. J.

“ My Departure is at Hand ”.

“ FOR I am now ready to be offered, and the time of my departure is at hand ” (2 Tim. iv. 6).

The Greek word rendered “ departure ” in this text has the absolute meanings of dissolution, death, loosing, and releasing. Therefore, the text is no help to those who believe in immortal souls. Nay, the very context puts to shame their contention: “ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ” (2 Tim. iv. 8).

F. G. J.

“ Put off this My Tabernacle ”.

“ KNOWING that shortly I must put off this my tabernacle ” (2 Pet. i. 14).

Even those who oppose Christadelphian belief admit that “ tabernacle ” is a figure of speech. So, evidently, the “ putting off ” is also figurative.

To rush off to figurative language as proof of clerical dogma is truly a sign of weakness, especially when the death state is dealt with in hundreds of plain and literal texts, such as “ The dead know not anything ” (Eccles. ix. 5). Job, too, speaking of the condition of death, said: “ I should have been ‘ as though I had not been ’ ” (Job x. 19).

F. G. J.

Live or Die, we are the Lord's.

“ WHETHER we live, therefore, or die, we are the Lord's ” (Rom. xiv. 8).

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Knowing what we do of Paul, we can quite appreciate his statement; but, our religious contemporaries can only accept this text with grave reservations, for they do not really accept that word "die" at its face value, or with its simple meaning; they do not believe they die, but only their bodies. The Bible, however, says "they die"; "we die", but it also teaches that we shall "come forth" again to life—When? God tells us: "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels" (Mal. iii. 17).

F. G. J.

"Blessed are the Dead".

"BLESSED are the dead which die in the Lord from henceforth" (Rev. xiv. 13).

If this means that they entered upon their reward at death, how about all those that died before this promise? For the text says it refers to those who die "henceforth". The Book of Revelation is not only a book in which the matter is "signified" (Rev. i. 1), but it is a programme of events which were to be "hereafter" (Rev. iv. 1). Note, too, the reason and results of the blessing: "That they may rest from their labours".

F. G. J.

"Shall Never Die".

"WHOSOEVER liveth and believeth in me shall never die" (John xi. 26).

The word "never" in the Greek, literally meant "not for ever". That is evidently what the Lord meant. He beautifully paraphrases his meaning when, in the previous verse, he said: "He that believeth in me, though he were dead, yet shall he live" (John xi. 25), that is, when "The dead shall hear the voice of the Son of God: and they that hear shall live" (John v. 25).

F. G. J.

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“ Shall Never See Death ”.

WHEN Christ said, “ If a man keep my saying, he shall never see death ” (John viii. 51), he must have meant in the ultimate sense; otherwise how about Peter, and James, and John, and Lazarus, and Paul, and those who were “ faithful unto death ” (Rev. ii. 10). Although they did see death, Christ has promised to raise them from the dead (John v. 29; vi. 40; xi. 23; 1 Thess. iv. 16; Heb. vi. 2), and give to them a nature which will not be hurt by the Second Death (Rev. ii. 11).

The word “ never ”, in some cases, has the meaning of “ not for ever ”, which affords a ready explanation of the difficulty, if there be such.

F. G. J.

“ They Fell Asleep ”.

TURN up almost any passage in the Word where we have any record of God’s children dying, and it is, “ They fell asleep ”. It is a beautiful expression, a true expression.

We do not know what dying is like by experience; the nearest to it that we know is natural sleep; to fall asleep and sleep soundly; no dreams. We may sleep five minutes or five hours, but that time has been lost to us, and so it is with death.

We do not know, but we fancy that death is just like going to sleep, and we wake to find such a delightful change. This midnight orgy in which we are living played out; we wake to find this rollicking debauch exhausted—gone, and gone for ever; and we wake up to find the “ morning without clouds ”, calm, serene, glorious, dawning upon a new world.

S. A. Garside.

“ House not made with Hands ”.

“ WE have a building of God, a house not made with hands, eternal in the heavens ” (2 Cor. v. 1).

The context of these lines altogether opposes the doc-

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trine for which they are produced to support. Paul did not expect, and had no desire, to be separated from his body; he wanted to be made immortal, which he tells us means "the redemption of the body" (Rom. viii. 23). He yearned for his mortal body to be swallowed up of immortality. He wrote of "Desiring to be clothed upon with our house which is from heaven" (2 Cor. v. 2), and he goes on to explain: "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (verse 4).

F. G. J.

"Not the God of the Dead".

"I AM the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living" (Matt. xxii. 32).

The object of these words of Christ was to prove, not that these patriarchs were alive in heaven, but that they must be raised in order to live (see verse 23). Abraham, Isaac, and Jacob are all dead (Gen. xxv. 8; xxxv. 29; xlix. 33). They "died in faith, not having received the promises" (Heb. xi. 13, 39). Now, as God calls Himself their God (Exod. iii. 6), and as He is not the God of dead men, it is certain, says Christ, they must be raised from the dead (Matt. xxii. 31).

The reason why God called Himself the God of these dead patriarchs is given by Paul, when pointing out that God, long before Abraham had children, said: "A father of many nations have I made thee" (Gen. xvii. 5). "God, who quickeneth the dead, calleth those things which be not (but are to be) as though they were" (Rom. iv. 17).

F. G. J.

"To Die is Gain".

"FOR to me to live is Christ, and to die is gain" (Phil. i. 21).

Absolutely true; for, if to die was gain to any man, it

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was to the Apostle Paul; for his life was one of stripes, imprisonments, beating with rods, stoning, shipwreck, robbery, false brethren, tortures, hunger, cold, nakedness (2 Cor. xi. 23-28). Death to Paul was gain; not because it meant heaven, but because it meant rest until the time he referred to later in the same epistle, where, in speaking of heaven, he says, "From whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20).

Job speaks similarly of what death would have meant to him in view of his terrible calamities (Job xiv. 18).

F. G. J.

"Desire to Depart and be with Christ".

"I AM in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. i. 23).

Any difficulty as to the meaning of this statement vanishes when we remember that the word rendered "depart"—*analuō*—only occurs in one other text, and is there (Luke xii. 36), rendered "return"; "And be ye yourselves like unto men that wait for their Lord, when he will return from the wedding".

The *Septuagint Version* has in 22 cases used *analuō* as the Greek equivalent of the Hebrew word *shoov*, which always signifies to return, as in Joshua xxii. 8: "And he spake unto them, saying, 'Return with much riches unto your tents'".

F. G. J.

Thief on the Cross.

"JESUS said unto him, 'Verily I say unto thee, to-day shalt thou be with me in Paradise'" (Luke xxiii. 43).

There is no proof of heaven going in this text. Christ did not go to Paradise in any event until three days later (John xx. 17). His "soul" was in *Sheol* (Psalm

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xvi. 10), or *Hades* (Acts ii. 27), where the Bible tells us there is absolute unconsciousness (Eccles. ix. 10; Psalm vi. 5; cxv. 17; cxlvi. 4; Job x. 18).

All difficulty in understanding what Christ meant in his answer to the thief disappears when we remove the comma after "thee", and place it after "to-day". This is in accord with the New Testament adverb "to-day", for out of 221 uses thereof, in no less than 170 the comma is placed before the adverb, and not after.

In the Old Testament the rule is the same, for instance, Deut. viii. 19; "I testify against you this day".

F. G. J.

Rich Man and Lazarus.

It must be a poor case which requires a parable to prove it, and that is what the parable of the rich man and Lazarus is used for.

The first four words are evidence of its being a parable (Luke xvi. 19, compare with xv. 11; xvi. 1, etc.). It was spoken to the Pharisees (see Matt. xiii. 34). Not a word is found in the whole story about "souls," or "spirits," or "vital sparks". The one who was taken to hell, or *hades*, was "a rich man," "clothed in purple" (Luke xvi. 19). The poor man, who had sores, was taken to "Abraham's bosom" (xvi. 22). They had "tongues" and "fingers" (xvi. 24).

The parable was based upon the Pharisees' belief concerning *hades* (see "*Discourse to the Greeks concerning Hades*", by Josephus). That Christ should refer to such is no more evidence of his sanctioning such belief than that he endorsed the belief concerning Beelzebub (Matt. xii. 27).

Christ's object in the parable was simply to enforce the moral found at the close of the parable (Luke xvi. 31).

F. G. J.

Read "*The Parables of Christ*", by R. Roberts.

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“Live Together with Him”.

“ WHETHER we wake or sleep, we should live together with him ” (1 Thess. v. 10).

Live together with him; yes, but when? Paul answers in this very epistle: “ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first ” (1 Thess. iv. 15, 16). So that, at that time, if we be Christ’s, “ whether we wake or sleep, we shall live together with him ”.

F. G. J.

“Them He also Glorified”.

It is evident from the context that when Paul speaks of certain ones being “ glorified ” he was referring to a time yet future. The passage reads: “ Whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified ” (Rom. viii. 30).

In each case the tense of the verb is the aorist; that is, indefinite as to time. First comes “ predestination ”, then the “ calling ”, and finally the “ glorification ”.

In no case is glorification affirmed of anyone apart from immortality; thus, of the Lord Jesus himself, the Apostle Paul said, God “ hath glorified His Son Jesus; whom ye delivered up ” (Acts iii. 13). F. G. J.

Moses in the Transfiguration.

THIS incident is frequently cited as evidence of the separate existence of an immortal soul, it being contended that as Moses died and was buried (Deut. xxxiv.

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5, 6) he must have had a “ double ” to have appeared with Elijah and Christ on the Mount of Transfiguration (Mark ix. 4). But those who so contend omit to notice that Christ said that what they saw was “ a Vision ” (Matt. xvii. 9); that is, a pictorial representation of the Kingdom of God, in so far as it represented Jesus exalted over the Law as represented by Moses; and above the prophets as represented by Elijah.

Compiled.

SECTION VII.

Answers concerning First Principles, Belief and Baptism.

“Only Believe”.

THIS expression, based on Acts xvi. 31, is wrongly applied in Orthodox circles. “Only believe” is there a constantly repeated phrase, and they profess to find a support therefor by such a passage as this. What the belief is to include is quite immaterial to them. They entirely overlook the record that “*they spake unto him the word of the Lord, and to all that were in his house*” (verse 32); that “*he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway*” (verse 33), and, further, that “*he rejoiced, believing in God with all his house*”. A belief in the word of God, and baptism following thereon, are here shown to be the basis of his hope of being saved.

W. H. Boulton.

Read “*Salvation Army and The Bible*”, by F. G. Jannaway.

Examining Candidates.

THE brethren whose duty it is to examine candidates for baptism have a most serious responsibility, for they have in their possession, as it were, the keys of the Church, for with them is the power to admit to the fellowship of the Brotherhood the candidate before them.

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There should be, in the mind of the examining brethren, not the slightest doubt of the candidate's belief of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts viii. 12); and, also, an undoubted sincerity such as existed in the mind of the Ethiopian Eunuch (Acts viii. 37).

As a help to examining brethren, we would strongly recommend the "*Statement of Faith*", such as is adopted by the Ecclesias of Birmingham, London, Nottingham, or Leicester; not as a text book, but as a guide.

F. G. J.

Read "*The Good Confession*", by R. Roberts.

First Principles of the Truth.

CANDIDATES for Baptism should be examined upon and possess a thorough knowledge, appreciation and belief of the following items of truth:—

THE BIBLE.—Divine; wholly Inspired.

GOD.—Unity; Personality; Attributes; in Heaven.

HOLY SPIRIT.—The Power of God; not now possessed.

MAN.—Mortal; Living Soul; Spirit or Breath.

DEATH STATE.—Unconscious; Asleep.

SIN.—Transgression; the devil and satan.

JESUS CHRIST.—Son of God; Son of Man; Sin Nature, but Sinless.

PROMISES TO ABRAHAM.—Palestine; Died in hope.

COVENANT WITH DAVID.—Fruit of his loins.

DISPERSION AND RESTORATION OF ISRAEL.—Details of history.

RESURRECTION.—Mortal; all responsible to be raised.

JUDGMENT.—Light and Responsibility; Good and Bad.

ESTABLISHMENT OF THE KINGDOM.—The Kings thereof.

THE MILLENNIUM.—Nature thereof; All the world happy.

END OF MILLENNIUM.—Nations rebel; Result.

SECOND RESURRECTION AND JUDGMENT.—God all in all.

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TERMS OF SALVATION.—Belief and Baptism and Godly walk.

When a candidate is really “ready”, the examination seldom occupies more than an hour. When it takes longer, it is generally through the incompetency of the examining brother, or the backwardness of the candidate.

Unless the candidate has a clear understanding and appreciation, and a hearty belief in each and all of the foregoing, the examining brethren should not hesitate to postpone the baptism of the candidate (Acts viii. 12, 37). Far better both for the Truth’s sake and the peace of mind of the candidate to delay baptism, than allow personal feeling to precipitate the most important step in one’s life.

Novices or inexperienced brethren ought not to act as examining brethren without the presence of an elder.

Read “*Christendom Astray*” and “*The Declaration*”, by R. Roberts. F. G. J.

Baptismal Essentials.

IN the “Acts of the Apostles” we find, in brief, all the doctrines essential to make baptism valid. We there find taught, the Unity of the Godhead (xvii. 24-28); divinity and humanity of Jesus (iv. 30; ix. 20; viii. 37; ii. 22); the Holy Spirit (x. 38; xix. 2); Sacrificial death (ii. 23, 24; iii. 18; xvii. 3); Miracles (ii. 22; x. 38); Resurrection (ii. 24; x. 40); Second Coming (i. 11; iii. 20, 21); The Judgment (x. 42); Resurrectional Responsibility (xvii. 30); Kingship of Christ (xvii. 31); Covenant with Abraham (vii. 5); Covenant with David (ii. 30; xiii. 23); Restoration of the Jews (i. 6; iii. 21; xxvi. 6, 7); Kingdom of God (xxviii. 23, 31); Baptism (ii. 38; viii. 12); Things concerning the Name of Jesus Christ (viii. 12; xxviii. 31); Re-immersion where necessary (xix. 5).

The evidence could be multiplied.

F. G. J.

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Baptismal Formula.

“ IN the name of the Father, and of the Son, and of the Holy Spirit ”, is the Lord’s formula in Matt. xxviii. 19; and this is equivalent to “ in the name of the Lord ” (Acts x. 48, *A.V.*), or “ in the name of Jesus Christ ” (same place *R.V.*). There are no “ proper words ” (as some declare) in the absolute sense; that is to say, the Lord has not commanded the use of any set form of words, and there is not a single instance in the New Testament Scriptures where any baptismal formula is on record.

An American pamphlet has said: “ ‘ Baptised in the name of Jesus Christ ’ *undoubtedly* were the words of salvation *spoken by Peter* to Cornelius and his house ”. But this is quite a mistake. The words are Luke’s words of narration, thus:—“ And he (Peter) commanded them to be baptised in the name of Jesus Christ ” (*R.V.*), “ of the Lord ” (*A.V.*). Thus we do not even know for certain what Luke wrote, let alone what Peter said.

In Birmingham the baptiser says to the candidate, just before the act of immersion: “ You are baptised into the name of the Father, and of the Son, and of the Holy Spirit ”. The *Prayer Book* formula, “ I baptise thee ”, is avoided, because the “ I ” is nothing, and the efficacy of baptism does not depend upon the minister.

C. C. Walker.

Leaving First Principles.

WHEN the Apostle Paul speaks of leaving First Principles of the doctrine of Christ, and pushing on to perfection, he does not imply that when we have secured a mental grasp of these elements they require no further thought. His complaint was against those who were continually discussing and questioning their foun-

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dations, and who, at a time when they ought to have been teachers, had need that one should teach them again what were the first principles of the Oracles of God.

Islip Collyer.

Universalism.

THE "charitable" doctrine that all who have ever lived will ultimately be saved, including the Cains, Korahs, Abirams, and Dathans; the Nebuchadnezzars, and Neros; and the Judases, is generally supported by two verses in the 8rd chapter of Luke, which speak of the Gospel being a joy to "all people", and salvation being for "all flesh" (Luke ii. 10; iii. 6); as well as the statement of the sacrifice of Christ being "a ransom for all" (1 Tim. ii. 6). From the following passages, however, the limited sense of the expression "all flesh" is seen: Gen. vi. 12; Isa. lxvi. 24; Jer. xlv. 5; Ezek. xx. 48; xxi. 4; and as to "all people", see Esther iii. 14; Lam. i. 8; 1 Kings viii. 43; Dan. v. 19; Mic. iv. 5.

If everyone is ultimately to be saved, how could Christ have said of Judas: "It had been good for that man if he had not been born"? (Matt. xxvi. 24).

No doctrine is more plainly taught than that of the final extinction of the wicked (see Mal. iv. 1; Psalm xxxiv. 16; xlix. 14; 2 Pet. ii. 12).

Compiled.

Dying Before Baptised.

TRUE, we now and again hear of the death of someone of whom it has been remarked: "He (or she) was on the point of being baptised"; and, in some cases, had even arranged for examination. But, there is no need for any speculation in such a case. "The Lord of all the Earth" cannot make any mistake. We must not judge by appearances; and, seeing that not only "belief", but "baptism", has been ordered by Jesus

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as essential to forgiveness of sins, and acceptance at his hands (Mark xvi. 16; John iii. 5; Acts ii. 38; Gal. iii. 27; John xv. 14), it is wrong for us to think the death in question was an accident, or a mistake, in view of what Jesus says as recorded in Matt. xxviii. 18. Let any such doubters remember—They do not know all!

Compiled.

Dean Stanley on Baptism.

THE shameful admission of Dean Stanley on “Baptism” appeared in the “*Nineteenth Century Review*” (October, 1879), and reads as follows:—

“For the past thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word ‘baptise’—that those who were baptised were immersed in water. . . . But in practice it gave way since the beginning of the Seventeenth Century. . . . With the few exceptions just mentioned, the whole of the Western Churches had substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason of the change was obvious. The practice of immersion, Apostolic and primitive as it was was peculiarly unsuitable to the taste, the convenience, and the feelings of the North and West. . . . Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. There is no one who would now wish to go back to the old practice. It had no doubt the sanction of the Apostles and their Master. It had the sanction of the venerable churches of the early ages and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient churches as no baptism at all. . . . It is a striking example of the triumph of common sense and convenience over the bondage of form and custom”.

Read Mark xvi. 15, 16; and John xv. 14. Compiled.

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Russellism.

A LATTER day corruption of the Truth, so-called from the name of its chief advocate, Charles Taze Russell (1852-1916), of Allegheny, Pa., U.S.A. ("Pastor Russell"). Its adherents have been called "Restitutionists", "Dawnists", "Watch Tower People", etc., as Mr. Russell explains ("*Studies in the Scriptures*", vol. vi., p. 84). The magazine, "*Zion's Watch Tower*", was started by Mr. Russell in 1879, and the general title of these "*Studies*" was originally "*Millennial Dawn*".

In Britain, "Russellites" are now known as "The International Bible Students' Association", and Mr. Russell's name is not so much obtruded.

The outstanding doctrine of Russellism is what it describes as the doctrine of "the Ransom"; that is to say, that "on the lines of commercial transaction" ("*Studies*", vol. v., p. 439), the Lord Jesus has by his death literally bought "Adam and his race" from God, so that "*All must come forth* from their graves and be brought to a clear knowledge of the Truth, and to a full opportunity to gain everlasting life through Christ" ("*Studies*", vol. vii. p. 53). This is associated with many other equally grotesque errors, as the idea of the hybrid progeny of evil angels and mankind, the pre-existence of Christ, the assumption and discarding of bodies by Christ and the angels, the resurrection to "another chance" of the Sodomites and Nero, the presence of Christ upon Earth since 1874, that the resurrection is past already, that Pastor Russell, who died in October, 1916, "has met the dear Lord in the air" ("*Watch Tower Obituary*"), has "reported in the presence of Christ" ("*Studies*", vol. vii., p. 420), and is at present carrying on the work from beyond the veil. Almost anybody, "baptised with water or not baptised with water" ("*Studies*",

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vol. vi., p. 450), is accepted as member of the ecclesia of Russellism; but it is presumed "the Ransom" is a test.

The late Pastor was prohibited from lecturing in Canada owing to his anti-war proclivities, and "*The Finished Mystery*" ("*Studies*", vol. vii.) was condemned to destruction, the penalty for having the work being a fine of Five Thousand Dollars (£1,000), or Five Years' Imprisonment! The book was also suppressed in England.

See "*The Christadelphian*", 1917, pp. 227, 278, 450.

C. C. Walker.

Calvinism.

CALVINISM is founded more or less on the teaching of John Calvin (1509-1564). This is embodied in "The Five Points":—(1) Particular Election: that is that God has chosen, quite apart from His foresight of their conduct or condition, a certain number for everlasting glory; the rest of mankind being devoted to damnation. (2) Particular Redemption: that Jesus Christ made atonement for the Elect only. (3) Moral Inability in a Fallen State: that is mankind is utterly depraved and unable to perform any good action, and are liable on account of Adam's sin, as well as their own, to eternal damnation and all miseries. (4) Irresistible Grace: that God so effectually calls the Elect that they are forced to yield to Him, and are saved in spite of themselves. (5) Final Perseverance: that such as be so called cannot fall from grace.

Founded on misconceptions of certain isolated passages of Scripture, these doctrines make void the great bulk of Prophetic, Christly, and Apostolic exhortation. Their danger and immorality cannot be over-

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stated. All incentive to purity and nobility of life withers in their presence. The convinced Calvinist may truly say: "Let us eat and drink, for to-morrow we die, and are saved or damned quite apart from our present conduct of life".

C. A. Ladson.

SECTION VIII.

Answers concerning Human Nature, Sin, and Responsibility to Judgment.

The Clean Flesh Theory.

A PHRASE much in evidence in Australasia in the first twenty years of the Twentieth Century. It connotes the idea that sin has little or nothing to do with the physical condition of the flesh, which is Apostolically styled "this corruptible". The holders of this "theory" affirm that Adam was created "mortal", and define "mortal" to mean simply "capable of death", and not necessarily "subject to death". They deny that Adam's body was defiled by transgression, affirming that his flesh was "clean".

Passing from Adam to Christ, they affirm (or have affirmed) that He was "undefiled in every sense", and therefore *in nature*, a thesis that really amounts to a denial that "Jesus Christ has come in the flesh".

"The Clean Flesh Theory" of the Twentieth Century is, in fact, a modified revival of heresies that were introduced into the Body in 1878 under the uncouth definition "Renunciationism", and were in turn only the revival of heresies that troubled the Apostles.

In the Bible the flesh is always considered weak and unclean (Rom. vii. 24; Psa. li. 5; Job xiv. 4).

For a standard Christadelphian comment on Sin and the Flesh, see "*Elpis Israel*", part 1, ch. iv., section, "The Constitution of Sin".

C. C. Walker.

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Renunciationism.

“RENUNCIATIONISM” is the term which describes the error which arose in 1873 when E. Turney, Ellis, and others “renounced” the doctrine that the Lord Jesus “inherited the consequence of Adam’s sin, including the sentence of death passed upon the whole race of which he was a member”.

They taught that Christ had a “free life”, which he offered up as a substitutionary sacrifice or payment in discharge of the sinner’s debt, and that he did not need to die for himself.

The answer is that if the death of Christ were of this character, He might (and indeed *should*) have remained in the tomb. His resurrection was not necessary to complete such a transaction.

The fact of Christ’s resurrection, and of His own redemption from death, proves that He was the first of those who will be redeemed from sin and death, and in this sense He died for Himself—that is, He partook of the benefit which His obedience has secured for us.

The redemption of others is a gift of God, made for Christ’s sake, and as an act of love and mercy.

Renunciation, like Romanism, makes salvation a concession wrung from an angry God whose wrath was appeased by the sufferings of a victim. It destroys the doctrine of forgiveness by the grace of God. It makes God exact a debt and speak of having forgiven it.

The fact that the saints are to appear before Christ’s Judgment Seat proves that their responsibility after baptism remains, and their lives must be accounted for. Their forgiveness is for *Christ’s sake*, and not on the ground of God having received satisfaction.

Renunciation, therefore, is a denial of the truth that we are justified freely by God’s grace through the redemption which is in Christ Jesus, and it destroys the ground of man’s responsibility.

G. F. Lake.

Read “*The Slain Lamb*”, by R. Roberts.

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“Sin in the Flesh”.

No small amount of confusion and misunderstanding have arisen through these four words being hyphenated and treated as one; whereas a careful reading of the chapter of Paul's letter (Rom. viii. 3) makes plain that he intended no such thing. Sin can be condemned by word of mouth, or by letter; but such is not what Paul meant. Sin had to be condemned, and the righteousness of God vindicated, by destroying the nature which was the sinner; and this was accomplished by the crucifixion of a sinless member of the human race (Rom. viii. 3; 1 Cor. xv. 3; 1 Pet. ii. 24; 1 John iii. 5; Isa. liii. 5).

Adam, before he fell, was very good (Gen. i. 31). When he fell he became sinful (Gen. iii. 10, 17), and all of Adam born possessed the same nature, or sinful flesh (Rom. vii. 14-21).

Compiled.

Read “*Elpis Israel*”, by Dr. John Thomas.

Absolute Sinlessness.

THERE is a theory abroad that it is possible for mortal man to attain to absolute sinlessness, and that the attainment of this perfection is one of the conditions of salvation. . . . Certain ones have been led astray by it. The advocates of the perfection theory do their best to explain away John's words: “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John i. 8). But John's words are too plain and too much borne out by other testimony to be misunderstood by any unbiassed truth seeker (Eccles. vii. 20; 1 Kings viii. 46; Prov. xx. 9; James iii. 2). . . .

The Scriptures ascribe moral perfection to Christ and to none other. What havoc this theory makes with 1 John i. 9. That the provision in that verse should have

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been made, is in itself a conclusive argument in regard to man's inability to perfectly keep the commandments. The perfection theory leads to disastrous ends. It means the lowering of the divine standard; or a hopeless, miserable, struggling after the unattainable.

A. T. Jannaway.

Sins Forgiven at Baptism.

THE question as to what sin or sins are forgiven at baptism has arisen on account of the contention that, as Gentiles are "without God", and, therefore, not under law to Christ, that therefore the forgiveness of sins at Baptism must be the imputed sins of our first parents.

Nonsense!

The imputation of the sins of Adam to his descendants, is as unscriptural as is the idea that the righteousness of Christ is imputed to us. We suffer the consequences of, but are not held responsible for our parents' sins. Gentiles need forgiveness for their own wrongdoing, of which all are guilty (Lev. xx. 23).

God in the past has overlooked the sins committed by Gentiles in ignorance; but, they need to be forgiven in order to "get right with God". Hence Paul's mission to the Gentiles, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts xxvi. 18).

See also Rom. iii. 9, 23, 29; v. 16; Ephes. ii. 1, 2; 2 Pet. i. 9.

Compiled.

Read "*The Blood of Christ*", by R. Roberts.

Are Gentiles Sinners?

THERE can be but one answer if we take the Scriptures as our authority. It is recorded therein that "God looked down from heaven upon the children of

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men ” (which, of course, included Gentiles as well as Jews), “ to see if there were any that did understand, that did seek God. Everyone of them is gone back ” (Psalm liii. 2, 3). That this included the times prior to the Mosaic Law is evident from Genesis vi. 5, where we are told that in Noah’s day, “ The wickedness of man was great upon the earth ”. The cases of Sodom and Gomorrah afford further evidence (Ezek. xvi. 49).

Of course, the sins of Gentiles do not necessarily make them amenable to a resurrectional judgment, for which it is necessary a man should have a knowledge of the Truth in order to become responsible (James iv. 17; John xii. 48).

Compiled.

Rejectors Raised to Judgment.

WHATEVER question there may be as to how much knowledge of the Truth a person needs in order to be amenable to the Judgment Seat of Christ, there can be none in the minds of those who know what is written as to the fact that enlightened rejectors will have to “ give an account ” in the Great Day. It will be Christ’s “ words ” by which they will be judged (John xii. 48; James iv. 17). The basis of responsibility is knowledge (John iii. 19).

No faithful ecclesia will fellowship a person who denies this fundamental principle.

Compiled.

The Ground of Condemnation.

THE ground of condemnation to a resurrection unto judgment is the wilful rejection of divine truth duly attested, and knowing it to be true. “ This is the condemnation ”, saith the Lord, “ that light is come into the world, and men love darkness rather than light, because their deeds are evil ” (John iii. 19).

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And in another place He said to the Pharisees: " If ye were blind, ye should have no sin " (John ix. 41); that is, for which ye should have to account: as appears from another saying concerning them, namely: " If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin. If I had not done among them the works which none other man did, they had not had sin " (John xv. 22).

Dr. John Thomas.

Punished for Adam's Sin.

THE idea that God punishes any of the descendants of Adam for the sin committed in Eden is not only without Scriptural warrant, but altogether ungodly.

Children suffer the *consequences* of the acts of their fathers, but that is quite a different thing from saying they are *punished* for their fathers' acts. Consumptive parents bring forth consumptive children, but no one would dream of asserting that the latter were being *punished* for their father's sins.

Adam sinned, and as a consequence became a dying man. He could only beget dying children. If they were born free from dying, and then condemned to death for Adam's offence, it could have been said they were punished for Adam's transgression, but not otherwise.

F. G. J.

"In Christ shall all be made Alive".

THE fifteenth chapter of Paul's First Epistle to the Corinthians has been terribly misapplied through reading both righteous and unrighteous into the " all " of verse 22. Nowhere in the chapter is Paul concerned with the unrighteous; the only ones he has in mind are those who will be able to exclaim in the Great Day of

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Account: "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55). They are those who, once "in Adam", are at the Judgment Seat pronounced "in Christ", and shall "put on immortality" (1 Cor. xv. 53).

The unrighteous, although baptised, are not counted as "in Christ" if they "abide not in" him (John xv. 6). Only those will be counted by the Judge as "in him" who endure to the end (Luke xiii. 25-27).

Read "*Anastasis*", by Dr. J. Thomas.

F. G. J.

Predestination.

THE Predestination revealed in the Bible is a very different doctrine from that associated with the name of Calvin. With the latter it was a case of, no matter what you do, if you are doomed to be damned, you will be damned; and if you are to be saved, you will be saved, no matter how bad you are. That is contrary to Bible teaching. The predestination taught in the Bible is based on God's fore-knowledge, and is inseparably bound up with the doctrine of Election.

God never elects, or predestines, a good man for condemnation; and He never predestines a bad man for salvation. There are many references which illustrate these propositions (Jer. i. 5; 1 Pet. i. 20; Rom. viii. 29; ix. 17).

See also James ii. 20-23 and 2 Pet. i. 10.

Compiled.

The Responsibility Question.

THIS question, which so disturbed the Brotherhood about the year 1900, will be understood from the following notes written at the time:

"We want more resolution, and less resolutions." This was a brother's comment on the way in which the

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brethren are dealing with the Judgment question. There is just ground in some quarters for the complaint. Month after month, and year after year, this dreadful controversy drags on, to the grief of many, and more or less to the hurt of all. It is time to speak plainly, and without reservation. There is a lie festering in our midst, and firmness and determination are required to stamp it out.

What is the lie? That the unbaptised, however much they may be enlightened in Gospel truth, are not responsible to the Judgment Seat of Christ. Are we, or are we not, as a body, to nurse this lie? Are we, or are we not, as a body, to settle down to an everlasting contention among ourselves in regard to it? There is an element in the brotherhood which says: "No, we will not". Brethren have talked long enough; it is now time to act.

Unity of mind in relation to revealed truth is enjoined upon us, and this can only be attained by holding aloft the truth, and, without fear or favour, separating from those who oppose it. It is not a question of the wording of a resolution; it is simply a question of whether we will fellowship a heresy—a perfectly understood notion, that only the baptised can and will rise.

See also further remarks, "*The Christadelphian*", 1901, pp. 45-47.

A. T. Jannaway

SECTION IX.

Answers concerning the Devil, Satan, Demons, Evil Spirits and Hell.

Devil Defined.

THE terms Satan and Devil are simply expressive of "sin in the flesh" in individual, social, and political manifestations.

No such being as an immortal Agent of Evil, wielding the powers of omnipotence and omniscience, exists in the whole creation of God, and is an absolute impossibility, since, according to the Scriptures, whosoever attains to eternal life does so through well-doing, and is vitalised by the spirit substance of the Divine Nature (which is essential life, goodness, and truth); and such an one can therefore neither sin, nor suffer, nor die, because born of God, and consubstantial with the Father Spirit, and like the Lord Jesus the Christ himself in his perfect exaltation, a Son of God in power by spirit of holiness through a resurrection from the dead.

Dr. John Thomas.

Read "*Satan's Biography*", by F. G. Jannaway.

Devil cast out into the Earth.

"THE great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. xii. 9).

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Those who in good faith quote this text in support of the Miltonic version of the devil's fall from heaven are evidently blissfully ignorant of what the Lord said to John: "I will show thee things which must be hereafter" (Rev. iv. 1). That was not written till 4,000 years after the time of the supposed hurling from heaven!

F. G. J.

Devil cast some into Prison.

"FEAR none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried" (Rev. ii. 10).

Those who quote this text in support of the doctrine of an immortal and superhuman devil, overlook the fact that the Book of Revelation is a symbolical prophecy (Rev. iv. 1). If we have to take the book literally, the prospect for those who get into the devil's clutches is not so terrible, after all—"have tribulation ten days". That doesn't sound like endless torture.

F. G. J.

Devil a Murderer.

"YE are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning" (John viii. 44).

What there is in this text to support the doctrine of an immortal or superhuman devil, we fail to see. Lusts are always associated with mortal human nature in the Bible, which contains no less than fifty references thereto (James i. 15; Romans vii. 18, etc).

F. G. J.

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“Neither Give Place to the Devil”.

“NEITHER give place to the devil” (Ephes. iv. 27).

The best commentary on this text is by the same writer, Paul. “Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Rom. xiii. 14). These words exclude any suggestion of an immortal supernatural devil. Unrestrained human nature, alias the flesh, is the Bible devil, and to such Paul attributes every evil work (Gal. v. 19); and so does the Lord Jesus (Matt. xv. 19).

F. G. J.

“Pinnacle of the Temple”.

“THE devil taketh him up into the Holy City, and setteth him on a pinnacle of the Temple” (Matt. iv. 5).

Upon the face of this statement it would seem that some supernatural power, such as the popular devil is alleged to possess, was required to perform this feat; but, as a matter of fact, the Greek word rendered “pinnacle” simply means “a wing”, or “battlement”.

Josephus informs us the pinnacle of the Temple was “an elevated court overlooking the Valley of Jehoshaphat, 200 feet below”.

F. G. J.

“Oppressed of the Devil”.

“GOD anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil” (Acts x. 38).

By this text being quoted in support of the doctrine that the Devil is some *being* outside of the oppressed person, one would think the critic had never experienced an “oppressive headache”; or, an “oppressive atmosphere”.

F. G. J.

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“Devil Sinneth from the Beginning”.

“HE that committeth sin is of the devil; for the devil sinneth from the beginning” (1 John iii. 8).

Yes; but what beginning? In verse 11, John says that those to whom he wrote had heard the message “from the beginning”. So the word “beginning” must be interpreted in the light of the context.

F. G. J.

“Devil as a Roaring Lion”.

“BE sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet. v. 8).

If the devil be the kind of being the clergy represent him to be, then what a silly thing this is for him to have been doing—walking, when he had wings and might have got over the ground so much quicker. And, then again, to go about “roaring as a lion” instead of gliding silently like the serpent, or meekly as a lamb. When we were little we were taught to expect the devil in quite a different form from a roaring lion.

Let us realise what the Bible says about our own unrestrained human nature being the devil, and we shall fully understand Peter’s meaning, especially our minds go back to Apostolic days, when Paul compared human nature as exemplified in the Roman Rulers to a Lion (2 Tim. iv. 17).

F. G. J.

Devil and the Body of Moses.

“YET Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee” (Jude 9).

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Those who believe in the Devil of Christendom are very inconsistent in adducing this text as proof of such a being, for from their printed literature *his* whole and sole object is to seduce immortal souls and not to fight over a body, be it Moses' or any other.

As to what Jude refers to, we would direct enquirers to the work advertised at the end of this book entitled "*Satan's Biography*", for the space at our disposal forbids a digest of the various "solutions". F. G. J.

"Wiles of the Devil".

"PUT on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephes. vi. 11).

The wiles of the *diabolos*—the flesh and the thinking of the flesh, the carnal mind, or in the words of the Scripture—"The heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9). The orthodox Christian can only accept that statement with reservation, for he believes that the popular devil with hoofs and horn is deceitful above all things.

To understand, and appreciate, the failings and faults of human nature, will enable us to see how true Paul was in saying what he did about the necessity of the whole armour of God if we would overcome in the good fight of faith.

F. G. J.

Read "*The Evil One*", by R. Roberts.

"Resist the Devil".

"RESIST the devil, and he will flee from you" (James iv. 7).

The best commentary and explanation of this command is that of Paul, who deals with it personally, and says: "I keep under my body, and bring it into subjection" (1 Cor. ix. 27).

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As regards the statement: "and he will flee from you": it is not necessary that to flee from anything, the thing spoken of must have a personal existence; for we read: "Sorrow and sighing shall flee away" (Isa. xxxv. 10).

All who are endeavouring to do what is right and unselfish must have experienced how fleshly impulses come and go.

F. G. J.

"Devil and His Angels".

"DEPART from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41).

In dealing with these words of the Lord Jesus, we cannot do better than read his commentary upon this very subject, some seventy years later, when he tells us that the fire into which the devil will be cast (Rev. xx. 10) will terminate in the "second death" (Rev. xx. 14).

F. G. J.

Rebuked the Devils.

"AND Jesus rebuked the unclean spirit" (Luke ix. 42).

This and similar statements of the Apostle are supposed to indicate that "the devil" was something that individually and separately existed, overlooking that the same language is used in relation to diseases; for instance, we read that Jesus "rebuked the fever" of Peter's mother-in-law (Luke iv. 39). So also our Lord "rebuked the winds and the sea" (Matt. viii. 26).

In the text first quoted, we are distinctly told that Jesus "healed the child" (Luke ix. 42). So there is no mistaking what Jesus did.

F. G. J.

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Devils Departed.

“ AND Jesus rebuked the devil ; and he departed out of him : and the child was cured from that very hour ” (Matt. xvii. 18).

The expression “ rebuke ” we have dealt with elsewhere ; here we will examine the word “ departed ”, which is taken to denote that some conscious and independent entity called a devil, or demon, existed, and that it departed from the child to continue its devilish work elsewhere.

We do not think that more is necessary than to quote a text or two of Holy Writ, showing that precisely the same language is used of disease or ailments : “ And as soon as he (Jesus) had spoken, immediately the leprosy departed from him ” (Mark i. 42) ; “ So that from his (Paul’s) body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them ” (Acts xix. 12).

F. G. J.

Demons in the New Testament.

CICERO, Josephus, Plutarch, Plato, Balbus the Stoic, Diodorus Siculus, as well as Bible Commentators, have afforded ample evidence that Pagan nations held the idea that certain persons, after death, became “ daimons ”, or devils, which possessed the power of infesting human beings ; and were also capable of producing disorders of various kinds.

In Egypt, Syria, and Persia, all manner of diseases were attributed to these alleged “ daimons ”, and to-day, as one writer states, “ it is quite common in the East ” for people to say a man “ has a daimon ” ; or, as stated in the New Testament, “ a devil ” ; meaning

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thereby that he has a complaint. The idea of his being possessed by the soul of another is not in all their thoughts. Similarly, we in Britain refer to "lunatics", not for a moment believing they are moonstruck. So with St. Vitus' dance.

F. G. J.

Read "*Satan's Biography*", by F. G. Jannaway.

Devils who Believe.

WHEN James said (ii. 19): "The devils also believe, and tremble", we are reminded of the incident recorded in Mark iii. 11, and Luke iv. 41; where it is recorded that the devils cried out to Jesus, saying: "Thou art Christ the Son of God".

That these devil-possessed people were but mentally afflicted, is evident from the fact that when released from the "devils" they resumed their "right mind" (Luke viii. 35; Mark v. 15).

When it said: "the devils believed and trembled", it is simply an accommodation of language, well understood in ordinary parlance, and known as metonymy. Thus we say: "Boil the kettle"; "Light the fire"; "The sun came in at the window". The name of one thing is put for that of another related to it; the effect for the cause, etc.

F. G. J.

"Casting Out Devils".

WHERE Christ is said to have cast out devils, the word translated "devils" is altogether different from the word invariably rendered "devil". Whereas the latter (*diabolos*) referred to unrestrained human nature, the former (*daimon*) had to do with ailments, especially those of a mental character.

All manner of diseases were attributed to supposed demons, and it was quite common in the East for

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people to say a man " has a demon ", or, as it is usually translated in the New Testament, has " a devil ".

Therefore, to speak of " casting out devils " (Luke ix. 49), or to say the devil " departed " (Luke iv. 13); or, that Christ " rebuked the devil ", no more teaches the *personality* of demons than does " cast out their sorrows " (Job xxxix. 3); " The leprosy departed " (Mark i. 42); and " He rebuked the wind " (Matt. viii. 26) teach the personality of " sorrows ", " leprosy ", and " winds ".

F. G. J.

"Bruise Satan under your Feet".

" THE God of peace shall bruise Satan under your feet shortly " (Rom. xvi. 20).

It is strange that this text should be quoted in support of the popular devil, for, seeing that what Paul refers to, he said would happen " shortly ", there ought to be evidence of the devil having been bruised. When, or where, or how, the clergy cannot say; or, if they can, they have been too shy to inform us.

The context suggests that the adversary to which Paul referred were those who caused divisions in the church at Rome (Rom. xvi. 17).

F. G. J.

"Satan Hath Bound".

" A DAUGHTER of Abraham, whom Satan hath bound, lo, these eighteen years " (Luke xiii. 16).

Surely no one contend that it requires an immortal devil to bind a woman with an infirmity. The word " bound " is a well-known figure of speech, even with Bible writers; to wit, " The iniquity of Ephraim is bound up; his sin is hid " (Hos. xiii. 12); and " My transgression is sealed up in a bag " (Job xiv. 17).

F. G. J.

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“Satan Hindered Us”.

“ WE would have come unto you, even I Paul, once and again; but Satan hindered us ” (1 Thess. ii. 18).

Remembering that the word “Satan” is merely an untranslated Hebrew word signifying “adversary”, it remains for us to find out what adversary it was that prevented Paul paying the desired visit.

A reference to Acts xvii. 5-9 inclines one to the conclusion that the “Satan”, or adversary, was the Jewish element at Thessalonica.

F. G. J.

Satan Sift You as Wheat.

“ AND the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat ” (Luke xxii. 31).

There is no difficulty in understanding this text when we discover that the two words “to have” are not in the original, for, seeing that “Satan” simply means adversary, there is not the slightest excuse for applying the text to an immortal or superhuman devil.

F. G. J.

Satan Falling from Heaven.

SATAN, as an untranslated Hebrew word, simply means “adversary”, and as such, in reference to things godly, takes many forms. Sometimes it means an individual’s unlawful and wicked thoughts (Acts v. 3; Luke xxii. 3; Acts xxvi. 18); sometimes it refers to an individual himself (Matt. xvi. 23; John vi. 70); and sometimes it refers to the world generally (Rev. xx. 2, 7).

Therefore we have not much difficulty in arriving at what Christ meant when he said to the seventy dis-

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ciples, who had returned with such good news concerning their work, " I beheld Satan as lightning fall from heaven " (Luke x. 18).

With the eye of faith and hope Jesus could foresee a happy world when the work would be completed, and there would be " Glory to God in the highest, and on earth peace, goodwill among men " (Luke ii. 14). No wonder Luke goes on to say : " Jesus rejoiced in spirit " (Luke x. 21), and when " he said unto them, I beheld Satan as lightning fall from heaven " (Luke x. 18), we are reminded of an expression in Cicero's well-known speech to Mark Antony : " You have hurled your colleagues down from heaven ".

F. G. J

Satan "An Angel of Light".

WHEN Paul wrote : " Satan himself is transformed into an angel of light " (2 Cor. xi. 14), it would appear from the context that he was referring to the Satan mentioned in 1 Thess. ii. 18, where we read : " Wherefore we would have come unto you, even I Paul, once and again ; but Satan hindered us ".

This Satan is elsewhere spoken of " as a roaring lion, walketh about, seeking whom he may devour " (1 Pet. v. 8) ; and, beyond doubt, has reference to Pagan officialdom, referred to by Paul when he says : " I was delivered out of the mouth of the lion " (2 Tim. iv. 17).

Gibbon throws much light upon the subject in what he says concerning the Pontifex Maximus, the head of Roman Paganism.

Apparently the contention is that this statement of Paul countenances the idea that the Satan, or devil, is an angel ; but it must be remembered that the Greek word used by Paul is frequently rendered " messenger " elsewhere, having reference to merely mortal beings (Matt. xi. 10 ; Mark i. 2 ; Luke vii. 24, 27 ; 2 Cor. xii. 7 ; James ii. 25).

F. G. J.

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“Delivered Unto Satan”.

WHEN Paul counselled the Ecclesia at Corinth (1 Cor. v. 5) to “deliver” an unrepentant brother “unto Satan”, he made plain by the context what he meant.

The brethren at Corinth were not dealing rightly with the case. They were disposed to shield the guilty member, for which, of course, Paul reprimanded them (verse 2), and commanded them to hand the offender over to the adversary; or, in other words, “put away from among yourselves that wicked person” (verse 13). This was Paul’s practice; for, in another letter he says: “I, Paul, have delivered unto Satan Hymenaeus and Alexander” (1 Tim. i. 20). And in the same verse he gives his reason: “That they might thereby learn not to blaspheme”.

Such, too, is our experience. It is a case of kill or cure; good in any event, for “a little leaven leaveneth the whole lump” (1 Cor. v. 6). “Evil communications corrupt good manners” (1 Cor. xv. 33). F. G. J.

“Satan filled thine Heart”.

“PETER said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit?” (Acts v. 3).

Remembering that the word “Satan” simply means adversary, to introduce an immortal devil into the text is not only gratuitous, but wrong. In fact, it does not even require a person to fill one’s heart. Such can be done even by an event; for instance, we read of Jesus saying to his Apostles: “Sorrow hath filled your heart” (John xvi. 6). F. G. J.

Satan entered into Judas.

“AND supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him” (John xiii. 2).

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It would be as well if those who quote this as evidence that the *diabolos* was something distinct and separate from Judas, were to devote a little attention to what is known as metonymy. They might just as well argue that I am not myself, because of the oft used expression, "I said to myself".

F. G. J.

Satan bound for 1,000 Years.

"AND he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him for a thousand years" (Rev. xx. 2).

In this symbolic prophecy, Bible students foresee the happy time when Christ will rule the world in righteousness (Acts xvii. 31), and when his Father's will shall be done on earth as it is in heaven (Luke xi. 2; Matt. vi. 10). To the popular Christian, however, the text is perplexing. They cannot imagine what will happen to the Devil's fellow angels while he is bound.

Oh, what nonsense is caused by a belief in an immortal superhuman monster! But what a contrast is afforded when we recognise that, during the 1,000 years' reign of Christ, human nature will be restrained by divine rules and rulers, and that at the end thereof, after a final outbreak, "sinful flesh" will be destroyed and replaced by men and women with "divine nature", as Peter terms it (2 Pet. i. 4).

F. G. J.

Read "*Christendom Astray*", by R. Roberts.

Fallen Angels.

As the angels referred to by Jude (verse 6) and Peter (2 Epis. ii. 4) are said to have been sinful, and dying, it is beyond doubt they were not ordinary angels, for such can neither sin nor die (Luke xx. 36; Psalm ciii. 20). They are also "spirit" (Heb. i. 6); and dwell in the presence of God (Matt. xviii. 10; Luke i. 19); and are bright and glorious (Matt. xxviii. 3; Judges xiii. 6).

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It would be a sorry outlook if, in the angelic condition for which we long, fall were possible; but, it isn't. In some cases the word rendered "angels" simply means "messengers"; it is so translated in James ii. 25; Matt. xi. 10; Luke vii. 24; ix. 52.

There is nothing, in either Jude or Peter, to suggest that the "Angels" referred to were supernatural beings; but, rather, that they were members of the human family.

F. G. J.

"Sorrrows of Hell".

"THE sorrows of hell compassed me about" (Psalm xviii. 5).

The support supposed to be obtained from this text, for the doctrine of hell torment, is only imaginary. Even the *Revised Version* makes that evident, for that version reads: "The cords of *Sheol* were round about me". Concerning *Sheol*, the *Revised Version* says: "There is no work, nor device, nor knowledge, nor wisdom in *sheol*, whither thou goest" (Eccles. ix. 10).

The word rendered "sorrrows" is the same word translated "lot" in Deut. xxxii. 9; "cord" in Josh. ii. 15; "lines" in 2 Sam. viii. 2; "ropes" in 2 Sam. xvii. 18; "bands" in Psalm cxix. 61; and "tacklings" in Isa. xxxiii. 23. The "sorrrows" to which the Psalmist referred simply meant what was in Jacob's mind when he said: "I will go down into the grave (*sheol*) unto my son mourning" (Gen. xxxvii. 85).

F. G. J.

"Set on Fire of Hell".

THE word "hell" in this place is "*Gehenna*", the Valley of the Son of Hinnom, where the garbage of the city was burnt outside Jerusalem. The phrase "set on fire of hell" in relation to the tongue, is a pic-

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turesque description of the misuse of speech. Evil-speaking may be as destructive of peace and love as the flames of Gehenna were of the refuse cast into them. "The course of nature" (the emotions) lit by the love of righteousness may be said to be set on fire by Heaven; so the emotions being fired by evil passions, hatred or envy, may fittingly be described in the vivid words of James, as "set on fire of hell". A saint, if faithful to his high calling, is a child of heaven (Rev. xxi. 7); an incorrigible sinner, a "child of hell", as Christ did not hesitate to say (Matt. xxiii. 15).

C. A. Ladson.

Purgatory.

PURGATORY is defined by the Roman Catholic Church as "the state after death in which the souls of the faithful departed are purified from venial sins by suffering". The texts which are quoted in support of the doctrine are wrenched from their context. Not only are we told by God that "the dead know not anything" (Eccles. ix. 10); but Bible teaching concerning forgiveness excludes all idea of purification from sins after death (see 1 John i. 7; Heb. x. 14; Acts iii. 19; Heb. ix. 26; viii. 12; Mic. vii. 19; Rom. viii. 1).

F. G. J.

"Their Worm Dieth Not".

"WHERE their worm dieth not, and the fire is not quenched" (Mark ix. 44).

This text is no help to those who believe in the eternal torment of immortal souls, for not souls, but bodies, are here referred to. Worms, too, don't feed on immortal souls! The Old Testament parallel proves this (Isa. lxvi. 24).

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The Greek word rendered "hell" in the text is "*Gehenna*", the name of a place south-east of Jerusalem, where all the city's refuse was consumed by worms and fire. From the type it is evident that the latter, being unquenchable, whatever was cast therein was absolutely destroyed. That was what Christ and all other Bible worthies taught (Matt. iii. 12; xiii. 30; Job xx. 5; Mal. iv. 1; Isa. xli. 12).

F. G. J.

"For Ever and For Ever".

"SHALL be tormented day and night for ever and ever" (Rev. xx. 10).

The Greek word for "ever", *aion*, never means absolute endlessness when associated with terminable matter; it only means endlessness in relation to the thing, or matter, or period, that may be spoken of. *Aion* is indefinite in its significance as an abstract term, and its scope is determinable by the subject with which it is associated. A good example is that of Sodom and Gomorrah, "Suffering the vengeance of eternal fire" (Jude 7). Christ makes this quite plain in the very book from which the text is taken, "Utterly burned with fire" (Rev. xviii. 8), and "Shall be found no more at all" (Rev. xviii. 21).

F. G. J.

"Spirit of Divination".

THE "spirit of divination" (Acts xvi. 16) is in the original "a spirit of python" (see *R.V.* margin).

Python is derived from *Putho*, the name of the region where Delphi, the seat of a famous oracle of Apollo, was situated. Consequently, if the "spirit" was a real being which had taken possession of the girl in question, it would imply the reality of Apollo, the Sun god of

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Greece. This, of course, would not be admitted for a moment, and therefore the whole incident is strongly against popular beliefs on the subject. The fact is, the girl was mad, and in her madness proved herself of value to her masters, who used her for the purpose of soothsaying.

W. H. Boulton.

Satan's Power over Job.

JEHOVAH'S protection was removed from everything but Job's person, and his adversary was allowed to prevail against him. The Sabeans, fire from heaven, the Chaldeans, and the whirlwind, were the means by which Job was reduced to the greatest extremity. These were the "hand", and power of the adversary, or satan, of Job, who is said to have done the evil *because he moved Jehovah to do it*. "Thou movest me against him without cause".

Jehovah did it all, but it is attributed to Job's adversary, because he instigated Jehovah to do it; and Jehovah did it, not to torment Job, but to vindicate his integrity against the assertion of his enemy.

Dr. John Thomas.

"Evil Spirit from the Lord".

ALTHOUGH God sometimes uses a bad man to perform a good deed, He never causes a good man to perform a bad deed. Hence, where there is a Judas deed to be done, a Judas man has to do it, and the Lord bids him do it (John xiii. 27). When a Pharaoh-deed has to be done, a self-heart-hardened Pharaoh (Exod. vii. 23) is completely hardened for the work (Exod. xiv. 4). Herein is found the explanation of what is otherwise a difficulty; such as "an evil spirit

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from the Lord "troubling Saul (1 Sam. xvi. 14). Similar incidents are recorded elsewhere in the Word of God.

There may be, and doubtless are, some things in which we cannot trace the hand of God; but, surely, were it not so, God would not be God; so, let us trust Him as His creatures, not to say His children, should do.

How can the finite possibly understand the infinite?

Compiled.

SECTION X.

Answers concerning Historical Events, Places and Persons.

Animals Before the Fall.

THE Bible record is that prior to the introduction of sin into the world by our first parents, everything " was very good "; and peace and goodwill were the order of the day, even with the animals; and the same condition of things will doubtless obtain in the Millennium.

We thus conclude, because, when there again obtains on earth Glory to God in the highest, and peace and goodwill among men, then, and not before, God has promised through one of His prophets that the wolf and the lamb, the leopard and the kid, the calf and the lion, the cow and the bear, will all be the docile playmates of the little child and the suckling (Isa. xi. 6-8). This we gather is what is spoken of as God making " a covenant for them with the beasts of the field " (Hos. ii. 18).

There is no reason for thinking that the " beasts " in the texts refer to nations; such an idea is as untenable as it is unnecessary.

Compiled.

Adam and the Tree of Life.

THE question as to whether a single partaking of the fruit of " The Tree of Life ", in the Garden of Eden, would have given eternal life; or whether it would have

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to be eaten continually, is scarcely worth considering; although, apparently, the former conclusion appears the correct one, seeing what is recorded concerning "the way of the tree" being barred (Gen. iii. 24) by "a flaming sword".

There would have been no need to have forbidden its eating, as the ultimate removal would have answered the purpose, if constant partaking of the fruit were essential.

Compiled.

Read "*Elpis Israel*", by Dr. John Thomas.

Was Adam Without Hope?

WHAT matters? At the very best the question is but interesting; it is not in any way a profitable question, having not the slightest bearing upon either our faith or practice.

But we must protest against the assumption that Adam died without hope, in view of the fact that after "the offence" came the institution of sacrifice, combined with promise and command. An assumption on the matter is but presumption.

Again, what matters?

Compiled.

Cain's Rejected Offering.

If it were not for what we read in the New Testament, we should be at a loss to account for the rejection of Cain's offering, as given in Genesis (ch. iv. 5).

In Hebrews xi. 4, we read: "By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous". So it is evident Cain's offering was rejected because it was not offered with faith.

In view of the fact that, even under the Law, the fruits of the earth were offered unto the Lord (Deut.

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xxvi. 2, 10), it seems reasonable to conclude Cain's offering would have been accepted had it been offered with faith, without which it is impossible to please God (Heb. xi. 6).

Compiled.

Read "*The Law of Moses*", by R. Roberts.

Job's Disease.

JOB'S disease consisted of "sore boils from the sole of his foot unto his crown" (Job ii. 7). The result was that his friends "saw him afar off and knew him not" (Job ii. 12).

Some commentators conclude that Job's disease was what is known as elephantiasis, one of the worst forms of leprosy, in which the whole body is covered with loathsome scales, similar to the hide of an elephant, and painful in the extreme. But the fact that Job "took a potsherd to scrape himself withal" (Job ii. 8), seems to point to a less painful, although very irritable complaint.

From all that is recorded, we are inclined to conclude that it was what is known to us as smallpox (Job xix. 18-20).

F. G. J.

Melchisedek.

WHAT matters who Melchisedek was, seeing we are not told in the Scriptures?

The suggestion that he was Shem is a mere guess, not warranted by "what is written". The chief reason urged for concluding that he was Melchisedek is, that his death is not recorded; but that is a mere assumption, seeing that of him it is written; "Shem lived after he begat Arphaxad five hundred years" (Gen. xi. 11), which in the light of verse 10, and what is recorded in the context, implies he then died.

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There are many reasons for concluding Shem was not Melchisedek; but what matters? Sufficient for us it is to know what is written; that Melchisedek was Melchisedek, and that he was a type of the Lord Jesus Christ (Psalm cx. 4; Heb. v. 6; vii. 15, 17, 21; Gen. xiv. 18).

F. G. J.

Jacob's Wrestle with the Angel.

AN interesting incident, Jacob's wrestle with the Angel (Gen. xxxii. 24-29), inasmuch as it gives us an insight into the possibilities and the impossibilities of angelic nature.

The record is that they "excel in strength" (Psalm ciii. 20); but this incident makes manifest the fact that their strength lies not in mere muscular force, or Jacob would not have been able to retain his hold of the angel as he did, but in the control of the spirit. A Leyden Jar is in itself a very fragile thing, yet, pent up therein, is a force almost incalculable. A small bomb can be sat upon by an infant, although containing "power" which, if let loose, will remove fortresses. Compiled.

The Farewell to Pharaoh.

IN the light even of how we speak nowadays, we can easily see what Moses meant when he told Pharaoh he would see his face "no more" (Exod. x. 29). Moses, at the command of God, had given Pharaoh many opportunities to ward off impending trouble, but the limit of patience and forbearance had been reached; hence, the next time they met, it was not for a tete-a-tete, but for a final message of divine indignation (Exod. xi. 4-8). Compiled.

Read "Visible Hand of God", by R. Roberts.

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Rahab.

RAHAB was untruthful, yet the Scriptures praise her.

True, but the Scriptures do not praise her for her untruthfulness, but for her great faith (Heb. xi. 31; Jas. ii. 25). May we then tell stories to show our faith? Certainly not. Lying is an abomination to the Lord, and is strictly forbidden (Lev. xix. 11; Ephes. iv. 25; Prov. xii. 22).

Then why was Rahab's lying sanctioned? It was not sanctioned—it was over-looked. Her failing (caused through weakness, or perhaps through ignorance of the divine law) was not particularly noted, owing to her much larger virtue. Rahab, although non-Israelitish, was a God-fearing woman, and ready to risk her life to befriend God's people. With God such conduct counts for much (Num. xxiv. 9). In the great day of scrutiny, may no shortcomings of ours exceed in gravity the untruthfulness of Rahab. A. T. Jannaway.

Walls of Jericho.

“THE House of Rahab was upon the town wall” (Josh. ii. 15). The record states that the “wall” of Jericho fell down flat, not walls (plural), nor the house upon the wall; and that after the wall had fallen the young men went into the house, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had, and they brought out all her kindred, and they left them at the camp of Israel before they “burnt the city with fire”. The record, therefore, does not say that the whole of the walls of Jericho fell down flat, presumably because that part of it—the rampart upon which the house of Rahab stood—did not fall.

There is absolute harmony between the German archæologists' investigations and the facts recorded in *Joshua*.

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Speaking on the subject of *sound*, one reputed scientist says: The record of destruction of the walls of Jericho by vibration from blowing of trumpets "is not out of harmony with science".

Henry Sulley.

Sun Standing Still.

To give an explanation of how the Sun and Moon stood still at the bidding of Joshua in the Valley of Ajalon (Joshua x. 12, 13); or, how the shadow went backwards on the dial of Ahaz (Isa. xxxviii. 8), we do not profess to be able.

There have been quite enough guesses without having yet another added. We believe, however, it is easy for the Sustainer to do what is recorded by Joshua and Isaiah as it was to perform the countless other miracles of the Holy Scriptures which the Lord Jesus accepted as absolutely true. The miracles of Moses, and Elijah, and Elisha are not less wonderful. The Bible distinctly refers to "Signs in the sun, and in the moon, and in the stars" (Luke xxi. 25). It behoves all true Christadelphians to humbly confess with Job that God "doeth great things past finding out; yea, and wonders without number" (Job ix. 10).

"Vain man would be wise" (Job xi. 12); but, the believing child of God, when asked, "How did God make the Sun stand still?" will humbly acknowledge, "I do not know, because God hasn't said".

Compiled.
Read "*Visible Hand of God*", by R. Roberts.

Ensigns of Israel's Camp.

TRADITION tells us that when the Twelve Tribes were encamped in the Wilderness, and ranged north, south, east and west, around the Tabernacle of the Congre-

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gation, they were placed under four ensigns or standards—Judah, Issachar, and Zebulon, by a Lion; Reuben, Simeon and Gad, by a Man; Ephraim, Manasseh and Benjamin, by an Ox; and Dan, Asher and Naphtali, by an Eagle.

Further details are to be found in “*Smith’s Bible Dictionary*”, in an article by Canon Bevan. Except allusions in Gen. xlix. 9, and Hosea x. 11, which lend support to the statement that two of the ensigns were a lion and ox, for Judah and Ephraim, the Bible is silent on the matter. Details, however, of the divisions in the Camp of Israel are found in Numbers ii. 3, 9, 10, 16, 18, 24, 25 and 31.

Compiled.

Jephthah’s Vow.

WHETHER Jephthah really put his daughter to death, or not, does not alter the fact that human sacrifices were expressly forbidden by God. (Deut. xii. 30, 31; Psalm cvi. 37, 38; Isa. lxvi. 3).

Even if Jephthah had made such a vow, the law provided for its redemption on certain payment (Lev. xxvii. 1, 8), the Hebrew for “vow” in Jephthah’s case (Judges xi. 30) being *nadar*. The Hebrew for “devoted” things which could not be redeemed was *cherem*, as in Levit. xxvii. 29.

It is claimed by many that, seeing Jephthah was a righteous and God-fearing man (Heb. xi. 32, 33, and 39), he would not have dared to do what was abhorrent to God (Isa. lxvi. 3).

It is pointed out, too, that the real difficulty is removed when we remember that “and”, in Judges xi. 31, is elsewhere rendered “or” (compare Exod. xxi. 17 with Matt. xv. 4).

Perpetual virginity is the suggestion.

F. G. J.

CHRISTADELPHIAN ANSWERS

Samson a Man of Faith.

TRUE, we cannot see in Samson the personal qualities that we can in many of the other worthies whose names are recorded in Hebrews xi., such as, for instance, Abraham, Joseph, Moses, David, and Samuel; but, the fact that the divine historian includes his name (Heb. xi. 32) is sufficient evidence to make us see in him a man of faith, and make us regard Judges xiii. 1 and xv. 20 in a different light from what, perhaps, we otherwise would.

Compiled.

David and the Shewbread.

THE record bears out David's contention that the Shewbread, which he begged of the Priests, was "in a manner common" (1 Sam. xxi. 5), for the marginal rendering is, "especially when this day there is other sanctified in the vessel" (1 Sam. xxi. 6 marg.); that is, that the bread David asked for had served its purpose, and was therefore available for food.

Moreover, we dare not, and as Christadelphians we will have no desire, to go behind the Lord's implication on the matter, that whether lawful or unlawful in his act, David was "blameless" (Matt. xii. 5). Further, we have to remember that from the time of his being anointed, "the spirit of the Lord rested upon David" (1 Sam. xvi. 13).

Compiled.

David's Sin in Numbering Israel.

WHEN David gave orders to number Israel, he did what the ungodly nations were in the habit of doing (Psalm xx. 7).

The God of Israel had expressly forbidden trusting in numbers (1 Sam. xiv. 7; xvii. 47). God will not

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countenance His children putting their trust in an arm of flesh (Jer. xvii. 5). Even Joab knew it was wrong (2 Sam. xxiv. 3).

In view of the fact that, in itself, numbering of Israel was not contrary to God's wishes (Num. i. 3, etc.), David's sin must have been in his motive, and David knew it, in view of his admission that he had "sinned greatly" in the matter (2 Sam. xxiv. 10). Compiled.

David Guilty of Murder.

THE Bible says so. God's judgment to David was, "Thou hast killed Uriah the Hittite with the sword" (2 Sam. xii. 9). But that didn't make David a hopeless murderer (1 John iii. 15), any more than being guilty of telling a lie makes a man a hopeless liar (Rev. xxi. 8).

David's repentance was genuine in the extreme, and accepted by God, who said: "The Lord hath put away thy sin" (2 Sam. xii. 13); and, therefore, not a cursed man, but a blessed one (Psalm xxxii. 2).

A lover of God and of good men will have no parley with the Pharisaical infidels who dare to refer to David as a wicked king. In spite of his sin he was a man after God's own heart (1 Sam. xiii. 14; Acts xiii. 22).

Compiled.

David's Punishment.

APPARENTLY there is a glaring contradiction between 2 Samuel xxiv. 13, and 1 Chronicles xxi. 12; for, whereas the former says the alternative punishment offered David was "seven years' famine", in the latter we are told it was "three years". The explanation is seen in the *Septuagint Version*, which reads "three" in each case.

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We can easily see it was a mere error by a copyist, for the Hebrew characters for three and seven are very similar; simply a dot makes the difference. The explanation is borne out by the uniformity; "three days", "three months", "three years". Compiled.

Absalom's Death.

It is almost incredible, but quite true, that not one of a hundred Bible students can tell how Absalom met with his death. The answer invariably given is that while he was fleeing from the enemy on his mule he was caught by the *hair of his head*, and thus, hanging to a tree, came to his end. The picture books spread this fable, just as hymn books spread clerical fables.

The Bible says nothing about being caught by the *hair*, but that "his *head* caught hold of the oak" (2 Sam. xviii. 9).

While cautioning our neighbours against being misled by hymn books and prayer books, let us see that we are not misled by picture books, for such it is that depict Absalom as being caught by his hair. F. G. J.

Cities of Refuge.

THERE were six cities of Refuge (Joshua xxi. 13), Three were situated on the west of the Jordan—Hebron in Judah, Shechem in Ephraim, and Kadesh in Naph-tali; and three on the east of the Jordan—Bezer in Reuben, Golan in Manasseh, and Ramoth in Gad.

They were ordained for the protection of man-slayers, until their guilt or innocence of murder had been established (Joshua xx. 6; Num. xxxv. 6-24). The cities were equally accessible to all the Tribes; the

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roads thereto were open and kept in good order. The manslayer adjudged guilty was handed over to the Avenger (Exod. xxi. 13, 14). The innocent, or accidental, manslayer was protected, but detained until the death of the High Priest (Num. xxxv. 6).

The antitypical meaning is apparent. The manslayer typified the sinner; the Avenger of blood, sentence of death; the City of Refuge, Jesus Christ; and the road thereto, the way of salvation. The most noteworthy and comforting fact is that God draws a distinction between wilful sins, and those committed in weakness.

F. G. J.

Read "*The Law of Moses*", by R. Roberts.

Leading Egyptian Dates.

CHRISTADELPHIANS are in no way concerned with the mythological History or Chronology of Egypt. They are satisfied with the verities of the Bible and Monumental facts, which may be epitomised as follows:—

Patriarch Abraham visits Egypt *about* B.C. —*; Joseph sold into Egypt and made Ruler, B.C. 1720; Rameses III. (Sesostris) reigns, B.C. 1600; Exodus of the Israelites, B.C. 1626; Egypt subject to Babylon, B.C. 580; Egypt subject to Persia, B.C. 520; Egypt subject to Greece, B.C. 332; Egypt subject to Rome, A.D. 80; Egypt invaded by Saracens, A.D. 638; Egypt invaded by the Turks, A.D. 1163; Egypt occupied by British, A.D. 1882.

W. J. Young.

* In reference to this and other Egyptian dates, Brother Young picturesquely speaks of such as "thorny". In fact, all who have *dogmatised* on dates prior to the 18th century B.C. have had their dates recoil on them. I heartily agree with Brother C. C. Walker in emphasising the qualification of "about", as found in Acts xiii. 20.

F. G. J.

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Judah's Chronology.

THE Kings who ruled over Judah, after the death of Solomon, the rebellion of Jeroboam, and secession of the Ten Tribes, are as follows:—

Rehoboam (17 years): 1 Kings xiv. 21; 2 Chron. xii. 18. Abijah (3 years): 1 Kings xv. 2; 2 Chron. xiii. 2. Asa (41 years): 1 Kings xv. 10; 2 Chron. xvi. 13. Jehoshaphat (25 years): 1 Kings xxii. 42; 2 Chron. xx. 81. Jehoram (8 years): 2 Kings viii. 17; 2 Chron. xxi. 5. Ahaziah (1 year): 2 Kings viii. 26; 2 Chron. xxii. 2. Athaliah (6 years): 2 Kings xi. 3; 2 Chron. xxii. 12. Joash (40 years): 2 Kings xii. 1; 2 Chron. xxiv. 1. Amaziah (29 years): 2 Kings xiv. 2; 2 Chron. xxv. 1. Uzziah (52 years): 2 Kings xv. 2; 2 Chron. xxvi. 8. Jotham (16 years): 2 Kings xv. 33; 2 Chron. xxvii. 1. Ahaz (16 years): 2 Kings xvi. 2; 2 Chron. xxviii. 1. Hezekiah (29 years): 2 Kings xviii. 2; 2 Chron. xxix. 1. Manasseh (55 years): 2 Kings xxi. 1; 2 Chron. xxxiii. 1. Amon (2 years): 2 Kings xxi. 19; 2 Chron. xxxiii. 21. Josiah (31 years): 2 Kings xxii. 1; 2 Chron. xxxiv. 1. Jehoahaz (3 months): 2 Kings xxiii. 31; 2 Chron. xxxvi. 2. Jehoiakim (11 years): 2 Kings xxiii. 36; 2 Chron. xxxvi. 5. Jehoiachin (3 months): 2 Kings xxiv. 8; 2 Chron. xxxvi. 9. Zedekiah (11 years): 2 Kings xxiv. 18; 2 Chron. xxxvi. 11. Then followed the Fall of Jerusalem and the Kingdom overthrown (2 Kings xxv. and 2 Chron. xxxvi). F. G. J.

Israel's Chronology.

THE Kings who ruled over the Ten Tribes after their secession from Judah at the rebellion of Jeroboam are as follows:—

Jeroboam (22 years): 1 Kings xiv. 20. Nadab (2 years): 1 Kings xv. 25. Baasha (24 years): 1 Kings xv. 33. Elah (2 years): 1 Kings xvi. 8. Zimri-Tibni

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(7 days): 1 Kings xvi. 15. Omri (12 years): 1 Kings xvi. 23. Ahab (22 years): 1 Kings xvi. 29. Ahaziah (2 years): 1 Kings xxii. 51. Jehoram (12 years): 2 Kings iii. 1. Jehu (28 years): 2 Kings x. 36. Jehoahaz (17 years): 2 Kings xiii. 1. Jeroboam (41 years): 2 Kings xiv. 23. Zachariah (6 months): 2 Kings xv. 8. Shallum (1 month): 2 Kings xv. 13. Menahem (10 years): 2 Kings xv. 17. Pekahiah (2 years): 2 Kings xv. 23. Pekah (20 years): 2 Kings xv. 27. Hoshea (9 years): 2 Kings xv. 30. Then followed the Fall of Samaria, when the Ten Tribes were carried into captivity by Shalmaneser IV. and Sargon, King of Assyria (2 Kings xvii., xviii.; and Isa. xx. 1). F. G. J.

Leading Assyrian Dates.

ASSYRIAN history is best gleaned from the Bible, although much can be obtained from profane sources, especially from the monuments unearthed at Nineveh, many of which are now to be seen in the British Museum.

The leading dates are the following:—

Nineveh builded by Asshur (Gen. x. 11), about B.C. 2250; Assyria became independent of Babylon and obtained supremacy, about B.C. 1700; Babylonia invaded and conquered by Assyria, about B.C. 1300; after the death of Tiglath-Pileser I. Assyria declined in power (in the prosperous days of Israel, under David and Solomon), about B.C. 1100; Assyria again invades and conquers Babylon, about B.C. 890; uprising of the mighty Assyrian Kings and Builders: Asshur Nasirpal, about B.C. 885; Shalmaneser II., about B.C. 800; Tiglath-Pileser III., about B.C. 745; Shalmaneser IV., about B.C. 727; Sargon, about B.C. 722; Sennacherib, about B.C. 705; Esarhaddon, about B.C. 681.

See Nahum's prophecy of Assyria's downfall.

F. G. J.

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Babylon's Titles.

BABYLON, the great city of the Empire bearing that name, was built on both sides of the Euphrates.

The excavations at Borsippa, and adjacent places on the site of the city, reveal its great antiquity and greatness. It was of considerable size, and was manifestly unsurpassed for its magnificence (Dan. iv. 30). The Bible speaks of it as "The hammer of the whole earth" (Jer. l. 23); "The glory of Kingdoms" (Isa. xiii. 19); "The beauty of the Chaldees' excellency" (ibid); "The golden city" (Isa. xiv. 4); "The lady of Kingdoms" (Isa. xlvi. 5); "The praise of the whole earth" (Jer. li. 41); "Great Babylon" (Dan. iv. 30).

The excavations of Sir Henry Layard, and others, in the middle of last century, confirm the reports of its greatness, as visits to the British Museum, London, and the Louvre, at Paris, amply illustrate.

See Gen. x. 10; 2 Kings xvii. 30; xx. 12; 2 Chron. xxxvi. ; Isa. xiii. 2; xxi. 9; xlvii. ; xlviii. ; Jer. xxv. 12; l. ; li. ; **Ezra** i.

F. G. J.

Leading Babylonian Dates.

BABYLONISH history dates back to the building of the Tower of Babel (Gen. x. 10; xi. 9), which is variously put at from B.C. 2500 to B.C. 2200. Since then the outstanding incidents concerning Babylon and of interest to Bible students are the following:—

1. Embassy from the King of Babylon to Hezekiah, King of Judah, about B.C. 712.
2. Fall of Nineveh to the revolting Babylonians under Nabopollassar, B.C. 625.
3. Defeat of Necho, of Egypt, by Nebuchadnezzar, of Babylon, B.C. 605.
4. Capture of Jerusalem by Nebuchadnezzar, B.C. 586.
5. Fall of Babylon during the kingship of Belshazzar to Medo-Persians under Cyrus, B.C. 538.

W. J. Young.

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Leading Persian Dates.

USEFUL facts and dates of Persian History may be summarised as follows:—

1. Capture of *Babylon* by Medo-Persians under Cyrus (Is. xlv. 1), establishing Persian Empire, B.C. 538. 2. First year of Cyrus, decree to rebuild the Temple, B.C. 535. 3. Second year of Darius, Temple building recommenced after interruption under Artaxerxes, B.C. 520. 4. The Athenians having invaded Persian territory and burned Sardis, Darius, in revenge, sends an army into Attica, which suffers total rout at *Marathon*, B.C. 490. 5. Xerxes “stirs up his whole realm against Greece”, which he invades and is completely defeated, B.C. 480. 6. The internal weakness of the Persian Empire rendered evident by the Expedition of the 10,000 Greeks, B.C. 400. 7. Persian Empire overthrown by Alexander, “the mighty king”, B.C. 331.

W. J. Young.

Cyrus the Persian.

CYRUS befriended the Jews, and admitted that God had instructed him to do this. He recognised Jehovah as the God of Israel—not as his God, necessarily; and though we read of him as God’s “anointed”, and though we read of his brave hosts as God’s “sanctified ones”, it does not follow from that that they were employed more than for just the work they had to do; it does not by any means necessarily imply that they were ordained to eternal life, but that they were set apart or selected by God for that work only; and Cyrus recognised that all he did was not of his own purpose, but the God of Israel had commanded him to do it—to let the Jews go to Jerusalem, and to build the house of the Lord which was in Jerusalem.

S. A. Garside.

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Leading Grecian Dates.

INSEPARABLY bound up with the Grecian History is the name of Alexander the Great, son of Philip, king of Macedonia. Philip reduced the Greeks to subjection and was appointed General of all Greece. On his assassination, Alexander succeeded to his throne and office, and in the short space of 13 years conquered the known world, and died of fever at Babylon when only 33 years old. The following dates are worth being impressed on the mind of the Bible student :—

1. Total defeat of Persian invaders under Xerxes in sea fight of Salamis, B.C. 480; and on land at Plataea, B.C. 479. 2. Athens rebuilt; period of splendour in Art and Literature; jealousy of Athens by other Greek States leads to Peloponnesian War, B.C. 431. 3. Fall of Athens; death of Socrates, B.C. 400. 4. Internecine warfare almost constant; invasion by Philip of Macedon; battle of Chæronea; Philip becomes supreme, B.C. 338. 5. Death of Philip; Alexander succeeds, and immediately destroys revolted Thebes, B.C. 336. 6. “ Does according to his will ” by invading Persian Empire, which he destroys in three battles—Granicus, B.C. 334; Issus, B.C. 333; Arbela, B.C. 331. 7. Overruns Palestine and visits Jerusalem, B.C. 332. 8. Dies at Babylon after penetrating into India, B.C. 323. 9. Internecine wars of Alexander’s successors lead to Roman intervention, terminating in Roman conquest, B.C. 68.

W. J. Young.

Leading Roman Dates.

THE following are the most noteworthy, and worthy of a place in one’s memory :—

1. Alleged date of Founding of Rome (Roman dates calculated from this are marked A.U.C.), B.C. 752. 2. First War with Carthage, Rome mistress of Italy, B.C.

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264. 8. Conquest of Macedonian Kingdom, B.C. 168. 4. Carthage destroyed; Corinth sacked, B.C. 146. 5. Judas Maccabæus obtains alliance with Rome, B.C. 161. Roman general Pompey seizes Jerusalem, B.C. 63. 7. Julius Cæsar becomes master of the Roman World by defeating Pompey at Pharsalus, B.C. 48. 8. Cæsar assassinated, B.C. 44. 9. Augustus (nephew) sole Emperor of Roman Empire, after defeating rivals at Actium; inauguration of the Pax Romana (during which Christ was born), B.C. 31. 10. Death of Augustus, A.D. 14. 11. Decree of Claudius, banishing Jews from Rome, A.D. 52. 12. First persecution of Christians at Rome, under Nero, A.D. 64. 13. Destruction of Jewish nation and of Jerusalem by Titus, A.D. 70. 14. Constantine sole Emperor, A.D. 323. 15. Fall of Rome, Romulus Augustulus last Emperor; end of Western Roman Empire, and of Ancient History, A.D. 476. 16. Fall of Constantinople; end of Middle History, May, 1453. 17. Fall of Papal Temporal Power, Sept., 1870.

W. J. Young.

The Hittites.

THE Hittites, or Hethites, descended from Heth the son of Canaan (Gen. x. 15). In their extreme southern distribution they inhabited the hill country of Judea, as well as a larger area to the north of Palestine, Hamath and Kadesh, on the Orontes, being their most southerly points there. Bible mention of them is frequent, but slight, and from other sources very little was known of this tribe till recently. The Higher Critics did not hesitate to speak of the "unhistorical tone" of such passages as 2 Kings vii. 6, and point blank denied that the Hittites could ever have "compared in power with the Kings of Judah".

Recent discoveries have put the critics to shame, for it is now known that the Hittites were strong enough

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to contend on equal terms with the great Powers of Egypt and Assyria. They are known on Egyptian monuments as Kheta, or Khata, and are prominent in the Tel-el-Amarna tablets. Assyrian inscriptions also mention the Hittites, against whom it is evident that Tiglath-Pileser and Shalmaneser, great as they were, did not always prosper in battle. Carchemish, on the Euphrates, was the Hittite capital and fortress in the south, while Kadesh, on the Orontes, was the northern capital (Josh. i. 4).

C. A. Ladson.

The Samaritans.

THE Samaritans were a mixed race, the outcome of marriages between Israelites and colonists imported into Samaria by the King of Assyria, when he invaded the latter's land and took the ten tribes into captivity. As a result of plagues sent by God, the King of Assyria, out of fear, employed an Israelitish priest to teach the imported Assyrians the Hebrew religion. Inter-marriages became the order of the day, and a bitter feud arose between the Samaritans and the Jews (Ezra iv. 1-6; John iv. 9).

The Samaritans now number less than one hundred persons, who live at Shechem (Nablus), where they have two, if not three, very ancient copies of the Pentateuch. They keep up an annual sacrifice of the Passover on Mount Gerizim, and, with some variations, keep up an observance of the Law of Moses. F. G. J.

The Maccabees.

THE Maccabees were a Jewish family, descendants of Mattathias, though the more accurate term is Asmoneans, derived from Hashmon, the name of the great-grandfather of Mattathias. The latter came to

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the front during the persecution of the Jews by Antiochus Epiphanes, 167 B.C.

The other prominent members of the family were his sons, Judas and Jonathan Maccabæus; his brother Simon, and the latter's son, John Hyrcanus. The son of the last-named is known in history as Aristobulus.

The history of the Maccabees is contained in five books bearing that name, two of the books being included in the *Apocrypha*. The Romish Church deem four of the books to be canonical, but the Protestant Church regard none as such.

Compiled.

The Scribes.

THE Scribes were not a religious sect, such as the Pharisees or Sadducees; they were "scholars", or "men of letters" (John vii. 15). Their business was to make copies of the Law, and expound it. Therefore, they were called lawyers (Matt. xxii. 35, compare with Mark xii. 28); and doctors of the law (Luke v. 17, 21).

As religionists, they seemed to favour the Pharisees; for which reason they were sometimes linked with them (Matt. v. 20; xii. 38; xv. 1; xx. 18; xxiii. 2; xxvi. 3, 57; xxvii. 41; John viii. 3). Apparently there were some among the disciples of Christ (Matt. viii. 19; Mark xii. 32). In Acts xix. 35, the same Greek word for scribe is translated "Town Clerk". Scribes were also included in the Sanhedrin (Matt. ii. 4; Mark xiv. 1; Luke xxii. 66; Acts xxiii. 9).

F. G. J.

Read "*Nazareth Revisited*", by R. Roberts.

The Pharisees.

PHARISEES (*Perushim*—Separatists—originally a nickname, like Puritan—from all impurity in persons or things). They were, in Christ's day, what the Clergy of the Established Church are to-day.

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Of course, there were some worthy exceptions, such as Paul (Phil. iii. 5; Acts xxiii. 6; xxvi. 5); and Gamaliel (Acts v. 34; xxii. 3); but, as a body, they were self-righteous hypocrites, as can be gathered from the Lord's scathing denunciation of them (Matt. xxiii. 18-33). Like the Clergy of to-day, they thought far more of the traditions of men than of the Word of God (Mark vii. 7).

Jesus warned his followers to beware of the Pharisees and their doctrines (Matt. xvi. 6, 12). As an institution, they seem to date back to about 150 B.C.

F. G. J.

The Sadducees.

ALTHOUGH the Sadducees, as a sect, existed before the Pharisees, they never flourished till the latter became popular. They claimed descent from Zadok (Ezek. xl. 46). They were a caste rather than a sect. They discouraged dogmatic teaching as to a future life (Luke xx. 27), and were sceptical towards current belief as to spirits and angels (Acts xxiii. 8).

All that any Christadelphian need know, or trouble about the Sadducees is contained in Matt. iii. 7; xvi. 1, 6, 11, 12; xxii. 23, 34; Acts iv. 1; v. 17; xxiii. 6-8.

F. G. J.

Who were the Magi?

THE word "Magi" is in the Greek *Magoi*; hence, magic, magician, etc. Those thus described were originally a caste of priests among the Medes and Persians; holy men of the East. The first mention in history is said to be in Jeremiah xxxix. 3, 13, where the name Rabmag means the Chief of the Magicians. Eventually the Magians degenerated into mere jugglers and

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wonder-workers, of whom probably Simon (Magus) (Acts viii. 9) was one.

The word does not occur in the New Testament record of the visit of the "Wise men of the East", but in other literature the name is used to describe these men. Where they came from is not certainly known. The East is a vague term. What revelation had been made to them none can say; but they had seen and understood the significance of the moving star, and followed it till it stayed "over where the young child was". If their journey was long, the revelation must have been made to them before the birth of the child. The tradition that the Wise Men were kings arose in the Second Century, and was no doubt founded upon passages such as Psalm lxxii. 10 and Isaiah xlix. 7. Later, names were given to these "Kings", and they figured in picture, story and religious play as Melchior, Kaspar, and Balthasar. The Scripture gives no warrant for limiting their number to three. The "Church" still honours them at the Feast of Epiphany as the first of the Pagans to whom the birth of Christ was announced.

C. A. Ladson.

Cornelius.

FROM what Luke tells us about Cornelius, it is evident he was not simply a Gentile in the flesh, having no hope and without God in the world. The character the Bible gives him is that he was "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts x. 2). And, he was assured by no less than Christ himself, "Thy prayers and thine alms are come up for a memorial before God" (Acts x. 4). His reputation among his neighbours was that of "a just man, and one that feareth God, and of good report among all the nation of the Jews" (Acts x. 22).

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Hence, we conclude that Cornelius was a proselyte; that is, one such as is referred to in Exodus xii. 48; Num. ix. 14, 15; xv. 14-16. The words of God will apply to such, "Neither let the son of a stranger, that hath joined himself to the Lord, speak, saying, 'The Lord hath utterly separated me from His people'" (Isa. lvi. 3).
F. G. J.

Circumcising Timothy.

PROBABLY the reason why Paul circumcised Timothy was because he could not otherwise take him into the Temple (Num. i. 51). Timothy, too, was the son of a Jewess (Acts xvi. 1). It wasn't, as some have suggested, simply to gain favour with the Jews, but to show that he was a good Jew, and that he had been slandered in being charged with having said that Jews ought not to circumcise their children (Acts xxi. 21).

Paul never discountenanced circumcision as a national token; for he knew that it was such long before the Mosaic Law was given (Gen. xvii. 10; Acts vii. 8). Therefore, even when the Mosaic Law was abrogated, that, in itself, did not relieve the nation of the covenant token.

But, be it remembered, Paul reprobated any suggestion that Gentile believers should be trammelled with any such rite or token (Gal. v. 2-12; vi. 12).

Compiled.

Mahomet and Christ.

THE more we compare the religion of Christ with that of Mahomet, the more manifest becomes the fact that the one was of God, and the other of mere man. And so with their founders.

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In Mahomet we behold a man of rank, influence, and fortune; a man of unbridled passion and lust; a man of violent and sanguinary disposition; whereas, in Jesus, we behold one born in a stable, a carpenter, with nowhere to lay his head; meek and lowly; a man of whom his judge had to say, " I find no fault in him ".

In Mahomet, we behold a leader pandering to human weaknesses, holding out to his followers sensual rewards, and making converts by means of the sword; whereas in Jesus, we have one inculcating keeping the body under, and crucifying the flesh and its affections (Read Matt. v. and vi.). Christ held out rewards that appeal only to the higher faculties, and absolutely forbade force, in the proclamation of his Gospel.

In short, the difference between Mahomet and Christ was as great as that between a wolf and a lamb. One has but to read the "*Koran*" and then read the "*Gospels*" to realise that such is so. F. G. J.

Moslemism.

MOSLEMISM, Mohammedanism, Islamism, are all names for the religion founded by Mahomet (Mohammed) at the beginning of the seventh century. Mahomet's battle-cry, first heralded from the cave at Hira, was: " There is no Deity but God, and Mohammed is the Messenger of God ". He was opposed by the chiefs of Mecca, and had to flee to Medina; from which time success attended all his efforts, and when he died, in 632 A.D., all Arabia acknowledged his spiritual and temporal supremacy.

Mahomet himself was no writer; the book called the "*Koran*", which contains the creed of the Moslems, was compiled after his death. The uprising and downfall of Moslemism is vividly foretold in symbolism by the Lord Jesus, in the Book of Revelation, chapter ix.

The Moslems at the present time number about 170,000,000. F. G. J.

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Nazarites and Nazarenes.

A NAZARENE is not necessarily a Nazarite. The former is simply the description of a native, or inhabitant, of Nazareth. Therefore, Jesus was called a Nazarene (Matt. ii. 23).

A Nazarite was one who was under a particular vow, and for a certain time (Num. vi. 2, 12). While under such vow he had to abstain from everything connected with the vine, whether husk or wine, and was not to cut his hair, or touch a dead body (Num. vi. 3, 7).

The antitypical meaning is that those who have vowed themselves to the Lord are to abstain from the intoxicating pleasures of the world, to be separate therefrom, and to put off the old man and touch not the unclean (2 Cor. vi. 17; Col. iii. 2; 2 Tim. iii. 4; 1 Pet. ii. 11; iv. 3; 1 John ii. 15).

Dr. Thomas wrote: "Some foolish commentators have sought for the solution of Matt. ii. 23 in something connected with the Nazarites; with which, however, it has not the remotest connection. It was, in fact, a term of reproach and contempt".

F. G. J.

The Sanhedrin.

THE Sanhedrin was the great Council of the Jewish Church and people, which held chief authority in all causes, ecclesiastical and civil, and came into existence about the 4th century B.C. It seems to have been suggested by the seventy elders appointed by Moses (Exod. xviii. 24; Num. xi. 16), to assist him in the administration of justice. The word literally means "a sitting together".

The Sanhedrin consisted of priests, scribes, and elders, 24 in all, each of whom had to be above 30 years of age, married, of good report, and well instructed in the Law. Originally they had the power of life and

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death, but this was taken away from them by the Romans (John xviii. 31). The assembly sat in the form of a semi-circle, in the Temple precincts, the president occupying the centre seat.

F. G. J.

John the Baptist's Doubts.

WHEN John the Baptist sent to Jesus, asking: "Art thou he that should come, or do we look for another?" (Matt. xi. 3), not a word of complaint fell from the lips of Jesus at any want of faith on the part of John, and it is not, therefore, for any of his brethren to mention such.

Rather let us think of poor John languishing in prison at a wicked woman's request, and we shall sympathise with his desire for assurance, and comfort, and hope; all of which are found in the answer Jesus sent back (Matt. xi. 4-6).

Let us imagine ourselves in John's environment, and see if we would have done differently. The one who thinks he would have acted otherwise would be suitable company for the one who is sure he wouldn't have done what Adam did!

Compiled.

How Judas Died.

THERE is no contradiction between Matthew (xxvii. 5) and Acts (i. 18) concerning the death of Judas. The former says "he went and hanged himself"; and the latter says that, "falling headlong, he burst asunder in the midst, and all his bowels gushed out".

We are not informed how long elapsed before the body was discovered; but, anyone except a willing unbeliever would conclude that it was long enough to allow of sufficient corruption for the self-hanged man to drop with the result stated in Acts.

F. G. J.

CHRISTADELPHIAN ANSWERS

“Thou Whited Wall”.

IN reading the account of Paul's appearance before the “higher powers”, we must keep in mind the commands and promise of Christ to his Apostles on such occasions (Luke xxi. 14, 15), that when brought before kings and rulers for his name's sake, they were “not to meditate before what ye shall answer; For I will give you a mouth and wisdom”. Of Paul, Jesus expressly stated: “he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel” (Acts ix. 15).

Clearly, therefore, the authority of Jesus was as manifest through the “mouth” of Paul in calling this unrighteous “High Priest” a “whited wall” (Acts xxiii. 3) as when He himself denounced the Scribes and Pharisees as “whited sepulchres” (Matt. xxiii. 27). Evidence also shows that Ananias was not the legitimate High Priest, which explains Paul's words in Acts xxiii. 5.

It is interesting to note that Josephus says that Ananias met with a violent death, showing that Paul's prophecy: “God shall smite thee” (Acts xxiii. 3), was duly fulfilled (“Wars” ii. xviii. 9). Compiled.

Paul's Wish to be Accursed.

IN Romans ix. 3, Paul says: “I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh, who are Israelites”. This is one of the most difficult passages in the New Testament, as it now stands in the *English Version*.

An Israelite who admits the claims of Jesus to the Messiahship has proposed the following solution of the difficulty: Read the second and third verses, omitting the words, “I could wish that myself were accursed from Christ”; then, afterwards replace them where

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they belong, and read them as in a parenthesis, with “ I *did* wish ” instead of “ I *could* wish ”.

Euchomen, the original word, translated “ *could wish* ” in the *Common Version*, is the imperfect middle, and is rendered by “ I was wishing ”, “ I wished ”, or “ I did wish ”. This accords with what we have said above. Paul imprecated a wish upon himself—a past action—while he was in an unconverted state—another thing in the past; but when enlightened, neither all Israelites, “ nor any other created thing ”, could induce him to wish himself accursed again.

Dr. John Thomas.

Apostles all Martyrs.

FROM all we read, it was no mere possibility, but a stern and terrible reality, which the Lord Jesus referred to, when he said to his Apostles: “ I send you forth as sheep in the midst of wolves ” (Matt. x. 16). Wherever the New Testament refers to the lot of the Apostles, it is to speak of the “ wolves ” devouring the “ sheep ”; and as to those whose deaths are not recorded in the Word, tradition supplies the omission. Here is the collective testimony:—

Matthew : Slain with the sword in Ethiopia.

James (Zebedee) : Beheaded at Jerusalem.

James (the Lord’s brother) : Thrown from a pinnacle of the Temple, and beaten to death with clubs.

Philip : Hanged against a pillar at Heliopolis, a city of Phrygia.

Bartholomew : Flayed alive in Albanopolis, in Armenia.

Andrew : Crucified at Patrae, in Armenia.

Thomas : Pierced with a lance at Coromandel, in East India.

Simon Zelotes : Crucified in Persia.

Thaddeus : Shot with arrows.

Peter : Crucified head downwards by Nero.

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Matthias : Stoned, and then beheaded.

Paul : Beheaded at Rome by Nero.

John : Banished to Patmos.

F. G. J.

The Lost Ten Tribes.

THE Ten Tribes are often spoken of as The Lost Tribes of Israel. We do not, however, regard this as appropriate. We believe that the multitudes of Israelites in Russia, Poland, etc., are the descendants of a migration from Assyria, whose communities have grown up to maturity with the growth of the Muscovite nation.

The greater part of the Ten Tribes are evidently regarded by the Prophets as being in the country north from the Holy Land; for they make the exodus of Israel from the North, in their redemption by Messiah, as greatly transcending in celebrity the Exodus of the whole nation from Egypt under Moses. "Go and proclaim these words *toward the north*", said the prophet, "and say, Return thou backsliding Israel, saith Jehovah" (Jer. iii. 12, 13). "In those days the house of Judah shall walk with the house of Israel, and they shall come together *out of the land of the north* to the land that I have given them for an inheritance unto your fathers" (Jer. iii. 18).

See also Isa. xlix. 11; Jer. xxxiii. 7, 8; Zech. ii. 6; ix. 13; x. 10. But we need not adduce more proof to show that the country north of the Promised Land is the great sepulchre in which the tribes are entombed—it is the amplest of the political graves in which the Children of Israel are buried.

Dr. John Thomas.

Four Hundred or 430 Years.

THERE is no discrepancy between what is recorded in Exodus xii. 40 and Acts vii. 6. The former, which speaks of 430 years, includes the time right up to the giving of the Law from Sinai, as is made quite plain

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in the *Septuagint Version*, which reads: "Now the sojourning of the children of Israel in the Land of Egypt, and the Land of Canaan, was 430 years". The *Samaritan Pentateuch* has the same reading.

Stephen, in Acts vii., simply says how long the children of Israel were in bondage and evilly entreated by the Egyptians. All this is borne out by Paul, in Galatians iii. 17, where the giving of the Law from Sinai is expressly associated with the 430 years.

Compiled.

Read "*Hebraikon Chronikon*", by Dr. Thomas.

The Dead Sea.

THE Dead Sea is never so called in the Bible; and was not so termed until the 2nd century A.D. It is called in the Old Testament "The Salt Sea" (Gen. xiv. 3), "The Sea of the Plain" (Deut. iii. 17), "The East Sea" (Ezek. xlvii. 18), and "The Sea" (Ezek. xlvii. 8).

It lies 16 miles east of Jerusalem, is 47 miles long, 10 miles wide, and is about 1,300 feet below the level of the Mediterranean. It is deepest at the north end, about 1,300 feet, and shallowest at the south end, about 10 feet.

It has no outlet, and although the Jordan continually flows into it, its level is maintained by evaporation. The water contains about 26 per cent. of salt.

Nothing can exist in it.

F. G. J.

Jewish Feasts.

THE three principal Jewish Feasts are:—

1. The Feast of Passover, instituted on the night previous to the Israelites departing from Egypt. At this feast the Paschal lamb was slain and eaten. It was on the 14th day of the month Abib, which coincides with our March-April (Easter). This is the time the Jews annually celebrate the Feast. The details are found in Exod. xii.

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2. The Feast of Pentecost, held fifty days after Passover, and corresponding to our Whitsun. It was originally called the Feast of Weeks. It was instituted to thank God for the first fruits of the Land. The details are given in Leviticus xxiii. 15-22.

3. The Feast of Tabernacles, which is held at the ingathering of all the fruits of Autumn, about the middle of our October, and lasted eight days. It was to commemorate the sojourn of the Israelites in the Wilderness. Originally, during the keeping of this Feast, the Jews dwelt in booths, or tabernacles; hence its name. Details are found in Leviticus xxiii. 33-44.

Compiled.

Women of the Bible.

FOREMOST of the many women spoken of in the Bible, as worthy of consideration, are the following:—Sarah, Abraham's wife, for her faith in God (Heb. xi. 11); Deborah, for her divine patriotism (Judges iv. v.); Naomi, for her maternal wisdom (Ruth i.-iv.); Ruth, for her filial love, and obedience (Ruth i.-iv.); Hannah, for her divine vow, and her scrupulous fulfilling thereof (1 Sam. i. 28; ii. 1-10); Abigail, for her discretion, and tact (1 Sam. xxv. 14-35); Esther, for her quiet but determined stand on behalf of her people (Esther iv. 16); Mary, for buying up her opportunities of learning from Jesus (Luke x. 39, 42); Martha, for her desire to minister to the Lord's temporal wants (Luke x. 40), in whom she had unbounded confidence (John xi. 21).

We must not forget, too, those good women who were first at the Sepulchre (John xx. 1), even as they had been last at the Cross (Luke xxiii. 49); those women who were steadfast under the persecution of Saul of Tarsus (Acts viii. 3). And, especially must be mentioned, that grand character who, the Lord said, did "What she could"! (Mark xiv. 8).

F. G. J.

Read "*Nazareth Revisited*", by R. Roberts.

SECTION XI.

Answers Concerning Prophecies and things future.

What is Prophecy?

PROPHECY is a revelation of God's will and designs in relation to man, and the government of the world.

Prophecy may include doctrine, instruction, warning, entreaty, expostulation, or whatever Jehovah has been pleased to reveal to man. But specially and principally, Prophecy is the foretelling of future events. It is a delineation of the fate of cities, nations, kingdoms, and empires; sometimes with all the minuteness of historic record.

To reveal future events is solely the prerogative of Him who "sees the end from the beginning"; with whom all things are present—nothing past, nothing future.

Man is the medium through whom God has been pleased to reveal the purposes of His will; and those through whom He thus communicates are called *Prophets*.

Dr. John Thomas.

Read "*The Book Unsealed*", by Dr. J. Thomas.

Shiloh.

"THE Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix. 10).

As it thus reads, the meaning is not very clear. Dr. Thomas renders it thus: "The Sceptre shall not depart

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from Judah, nor a lawgiver from between his feet, for that Shiloh shall come, and unto him shall the gathering of the people be ". " Between his feet ", reads in the " *Peshito* " " among his posterity "; and " gathering of " is rendered in the *R.V.*, " obedience of the peoples ", all of which makes evident how full of prophecy the verse is.

" Shiloh " means, " He who shall be sent ".

F. G. J.

Read " *Elpis Israel* ", by Dr. John Thomas.

Job's Redeemer.

WE know it is the view of some commentators that where it is written: " I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth " (Job xix. 25), it should read " my avenger ", from which it would appear that what Job referred to was the justification in the present life which is detailed in Job xlii. 11.

But, although the word translated " redeemer ", *ga-al*, is sometimes rendered avenger, such meaning is generally apparent from the context, as in 2 Sam. xiv. 11. Job associates his *ga-al* with the latter day, and manifestly connects such with the Resurrection (Job xix. 26).

In the following texts the word *ga-al* is applied to God (Isa. xliii. 14; xlvii. 4; xlix. 26).

F. G. J.

Judah—God's Battle Axe.

WHEN God, through His Son, the returned Messiah, manifests Himself as a Man of War, He will do so with Judah as His Army. That is very clear from the following testimonies, where the Jews are referred to as: " Thou art my battle axe " (Jer. li. 20); " A sharp threshing instrument " (Isa. xli. 15); " A Lion among beasts " (Mic. v. 8); His " goodly horse in the battle "

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(Zech. x. 8); "The sword of a mighty man" (Zech. ix. 13); "A strong nation" (Mic. iv. 7; Isaiah lx. 22). And, in Mic. iv. 13, God says: "I will make thine horn iron, and I will make thy hoofs brass".

At that time it will be unmistakably apparent of Israel that, "No weapon that is formed against thee shall prosper" (Isa. liv. 17).

F. G. J.

Evening Morning Period.

BEYOND all question, the correct reading of Dan. viii. 14, is, "And he said unto me, Unto two thousand, three hundred days; then shall the sanctuary be cleansed".

There is not a tittle of evidence in favour of either two thousand two hundred, or two thousand four hundred.

At one time it was thought the *Vatican MS* read the latter, but it has been proved that such was a mistake caused through the printed copy of the *Septuagint*. The original in the Vatican Library at Rome reads 2,300.

Not a single *MS* known to be extant, whether Hebrew or Greek, sanctions the reading of 2,400.

What was seen, in Persia, by the Missionary Traveller, Dr. Wolff, to the contrary, had so little weight with that converted Jew that he rejected it as unworthy of use in argument, and himself kept to the 2,300.

The Revisers of the Bible, too, who had all the evidence before them, had no hesitation in accepting the 2,300 as the correct figures.

F. G. J.

Read "*How Long?*" by F. G. Jannaway.

Daniel's Seventy Weeks.

THE date of the decree of the Persian King Artaxerxes, as found in Nehemiah ii. 1, was 455 B.C.,

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and not 445, as stated in the margin. This was "That from the going forth of the commandment to restore and to build Jerusalem" referred to by Daniel (ix. 25).

The details are thus:—

The 2nd year of Darius (see Zech. i. 1) ...	520 B.C.
He reigned 38 years	38

487 B.C.

Xerxes, his successor, reigned 12 years ...	12
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475 B.C.

Succeeded by Artaxerxes	20
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Date of the Decree	455 B.C.
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From which date the "Seventy Weeks" of Daniel ix. 24 should be calculated.

F. G. J.

Read "*Exposition of Daniel*", by Dr. Thomas.

Toes of the Image.

"His legs of iron, his feet part of iron and part of clay" (Dan. ii. 33). Daniel says nothing about the toes, and therefore it seems to us to be pushing the symbolism beyond "what is written" to insist upon finding five toe-kingdoms in the West, and five in the East.

True, in the vision of the "Fourth Beast" (Dan. vii. 7), we have ten horn-kingdoms, but they were all connected with one head, and no indication given as to their occupying eastern and western positions.

As Brother Roberts remarked: "It is a beautiful idea, but if we push it too far it will only be to our own confusion". Therefore, let us not waste time and provoke needless discussion in endeavouring to locate the exact whereabouts of the ten horn-kingdoms.

Compiled.

Read "*Elpis Israel*", by Dr. Thomas.

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Michael the Great Prince.

“ At that time shall Michael stand up, the great Prince which standeth for the children of my people ” (Dan. xii. 1).

Dr. Thomas, in writing upon this verse, says : “ The smiting of the Image, the breaking of the Goat’s Little Horn, and the binding of the Dragon, are synchronous and synonymous catastrophes ; and ‘ the Stone ’, ‘ the Prince of Princes ’, ‘ Messiah the Prince ’, and ‘ Michael the Great Prince who stands up for Israel ’, are but different titles by which the Lord Jesus is designated, who is to descend from heaven and fight the battle of God Almighty against them ”.

Dr. John Thomas.

Gog.

A NAME found in two notable prophecies of “ the latter days ”, both pre-Millennial and post-Millennial (Ezek. xxxviii., xxxix. ; Rev. xx.). In “ *Elpis Israel* ”, Dr. Thomas, following Michaelis, makes the mistake of saying : “ Gog is a Gentile, and not a Hebrew name ”. Gog is a Hebrew name, being the name of a son (descendant) of Reuben (1 Chron. v. 4, 1). The word is said to mean high, mountain (related to *Rosh*, head), and is thus a fitting designation for the leading Anti-Christian Power of “ the time of the end ” (Russia). It connects with the ancient *Northern* invaders of Palestine of the times of the Prophets. These were the prototypes of the invading hosts of “ the latter days ”. In the *Septuagint* (Num. xxiv. 7-9), Gog is put for Agag, which was the proper name of the Amalekite Kings (1 Sam. xv. 8, 9, 20, 32). Haman, “ the Jews’ enemy ”, was an Agagite (Esther iii. 1-10 ; viii. 3-5).

Gog is related to Magog (*Gog eretz Hammagog*, Gog of the land of *the* Magog, Ezek. xxxviii. 2, compare *R.V.*), somewhat as an Emperor to the countries and peoples of his empire. Magog is more or less particu-

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larly identified with the Scythians or Northern Barbarians in general. The brief and mystical Apocalyptic allusion to Gog and Magog rests upon the Ezekiel prophecy, and warns us against futile endeavours to identify Gog and Magog in modern geography.

See the excellent Section: "Gogue and Magogue" in "*Elpis Israel*", Part iii. ch. v. C. C. Walker.

King of the North.

DR. THOMAS's reason for concluding that the Russian Power is the latter-day King of the North is overwhelming, and cannot be improved upon, namely, that the King of the North is identical with Gogue of Ezekiel xxxviii. 2, which unquestionably is the Russian Power. His reasons for so believing are these:—

1. Geographical position the same, for Gogue's country is the north parts in relation to the Holy Land (Dan. xi. 40; Ezek. xxxviii. 15). 2. Both are adversaries of Israel and invaders of the Holy Land (Dan. xi. 41; Ezek. xxxviii. 11-16). 3. The time of invasion is the same—"The end", "The latter days" (Dan. xi. 40; Ezek. xxxviii. 8). 4. Their armies comprise the same component parts (Dan. xi. 43; Ezek. xxxviii. 5). 5. Terrifying news from N. and E. frighten both of them (Dan. xi. 44; Ezek. xxxviii. 13). 6. Both meet with the same fate, at the same time, and by the same power (Dan. xi. 45; xii. 1; Ezek. xxxviii. 21). Compiled.

"The Little Horn of the Goat".

THE "Little Horn of the Goat", in Daniel viii. 9, is neither racial nor personal, but potential. It is the symbol of human power consolidated against Israel in the East, and which magnified itself against Jesus, the Prince of the Host; took away the Daily Sacrifice; cast

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down Jerusalem, the place of its Sanctuary; levelled "the form of knowledge and of the truth in the Law" (Rom. ii. 20); and cast down of the host and the stars of Judah to the ground and stamped upon them; destroyed the people of the holy ones, and is yet to stand up against the Prince of Princes at the epoch of its fall, to rise no more for a thousand years.

Dr. John Thomas.

Read "*Elpis Israel*", by Dr. John Thomas.

Antiochus Epiphanes.

No one who is acquainted with the history of Antiochus Epiphanes would say he was the "Little Horn of the Goat" (Dan. viii. 9).

The Roman Power, and the Roman only, answers to all the requirements of the prophecy. He was truly of "fierce countenance" (Dan. viii. 23); "waxed very great towards the South" (verse 9), for he annexed Egypt 30 B.C.; "toward the East" (verse 9), for Syria became a Roman Province, 63 B.C.; "Toward the pleasant land" (verse 9), for such (Ps. cvi. 24) fell to the Romans 65 B.C. Rome "cast down the place of the sanctuary", A.D. 70, when Titus, according to Josephus, gave orders to his army to "demolish the whole city and the Temple". In neither of these exploits did Antiochus succeed, but completely failed.

Dr. Thomas has dealt with the "Little Horn of the Goat" most exhaustively in "*Eureka*" and "*Elpis Israel*", a comprehensive digest of which is found in "*How Long?*"

F. G. J.

Tarshish.

TARSHISH seems to have been a name of somewhat general import in ancient days.

There were certainly two places bearing the name—one in the east, reached by ships which sailed from Ezion-gaber, on the Red Sea, and the other in the west,

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to which ships sailed from Joppa, the modern Jaffa. Several suggestions have been made as to the identity of the latter. Cyprus, Tartessus (in Spain, adjoining and including Gibraltar), the Scilly Islands, and Britain itself, have been looked upon as the Tarshish of the west.

With regard to the eastern Tarshish, its products, gold, silver, ivory, apes and peacocks (2 Chron. ix. 21) are all Indian merchandise, the very names for them being allied to the Sanscrit—the language of India.

W. H. Boulton.

More about Tarshish.

BEYOND question, Britain is modern Tarshish.

There is not a single Bible reference but what is confirmatory of that conclusion. Bible students have discerned such is so from a consideration of the various texts where Tarshish is spoken of (1 Kings x. 22; 2 Chron. ix. 21; xx. 36, 37; Psalm xlvi. 7; lxxii. 10; Isa. ii. 16; xxiii. 1, 6, 10; lx. 9; lxvi. 19; Jer. x. 9; Ezek. xxvii. 12, 25; xxxviii. 13; Jonah i. 3; iv. 2). In such texts, they all agree that one or other of the following are referred to: England, India, Cyprus, and Tartessus (Gibraltar); all of which appertain to Great Britain.

The fact that Tarshish is spoken of as a merchant power—"the merchants of Tarshish" (Ezek. xxxviii. 13)—and that to it belong "all the young lions thereof", places the interpretation beyond cavil or doubt.

F. G. J.

Read "*Destiny of the British Empire*", by R. Roberts.

Weapons of War as Fuel.

THE apparent difficulty here is that in view of the composition of modern weapons of war, it seems impossible that the debris of the Gogian munitions of war would suffice for seven years' fuel (Ezek. xxxix. 9). But,

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as stated, the difficulty is only apparent, for we must remember that "weapons" of war include wagons, motor lorries, trains, etc.

As we pen this answer, there are passing under our very gaze motor after motor, all more or less debris, returning "from the front". This work has been going on for more than a year, and still continues; all excellent fuel. Realise this is only one district of many, in one country out of many, and we shall see the picture in Ezek. xxxix. is no exaggeration.

F. G. J.

Temple of Ezekiel's Prophecy.

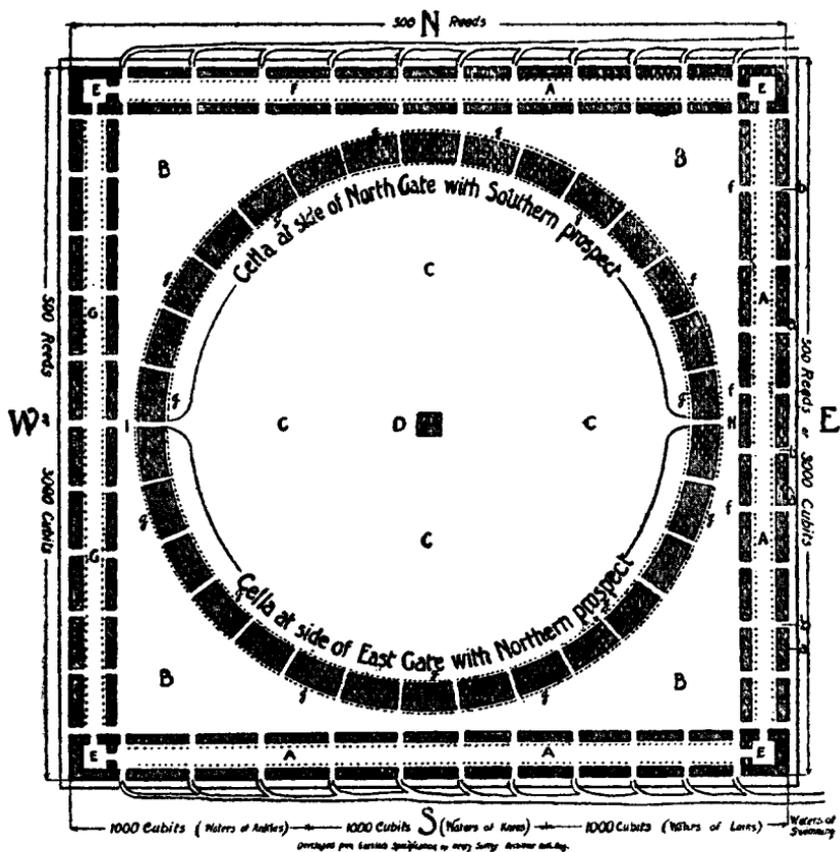
UNTIL the Nineteenth Century, all the principal expositors of Ezekiel had pictured the Temple foretold in chapters xl.-xliii. as a building 500 cubits square (about 875 feet), enclosed within a wall of 3,000 cubits (500 reeds, or about 5,250 feet); but, in the year 1885, Brother H. Sulley, of Nottingham, after about seven years of close and critical study, in which his training as an architect greatly helped him, discovered reasons for concluding that the Temple comprised a huge inner circular building, surrounded by vast four square outer courts, covering a space not less than one mile square. These outer courts alone comprised, according to his calculations, 1,776 large rooms, suitable for the reception of millions of worshippers, deftly contrived for a House of Prayer for all people, who, according to the prophecy of Zechariah (chap. xiv. 16), must assemble at Jerusalem for worship in the Age to Come.

The result of Brother Sulley's labours was the book, "*The Temple of Ezekiel's Prophecy*", now out of print, but a third edition is in hand, and may be obtained by communicating with the Editor of "*The Christadelphian*", at subscription price (before publication), or at published price afterwards.

With the Author's permission, a block plan according to the measurements given in Ezekiel's prophecy is here reproduced.

F. G. J.

CHRISTADELPHIAN ANSWERS



PLAN OF THE SANCTUARY

(From "The Temple of Ezekiel's Prophecy").

A,A,A,A.—Outer Court.

B,B,B,B.— גִּדְרָא (gidzá) or "cut off" part.

C,C,C,C.—The Most Holy.

D.—Altar.

E,E,E,E.—The Corner Courts.

N,N,N,N.—The Temple or Inner Sanctuary.

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Shape of Ezekiel's Temple.

PRIOR to the work entitled "*The Temple of Ezekiel's Prophecy*", by H. Sulley (see "*Christadelphian Answers*", p. 156), the generally accepted form of the predicted Temple was that of a square building measuring 500 cubits each way. This building, or rather series of buildings, being surrounded by a huge wall 3,000 cubits square (Ezek. xlii. 20; xlv. 2). The vast intervening space between the Temple proper and the wall being available for the thousands of annual worshippers (Zech. xiv. 16), while the Temple proper and the "Inner Court", as in Israel's day, will be only open to the Priestly officials.

The annexed plan (which is simply typical of many others) will give some idea of the Temple delineated; the wall surrounding it must be imagined some 1,250 cubits away on every side; the grounds between the Temple and the wall affording a magnificent rendezvous for the happy visitors. This space, it is believed, is referred to in Isa. lx. 13: "The glory of Lebanon shall come unto thee, the fir tree and the pine tree, and the box together, to beautify *the place of My Sanctuary*, and I will make the place of My feet glorious". See also Psalm xlviii. 2; Is. li. 3.

Brethren who have critically gone into the details assure us that they have fitted in every measurement given by Ezekiel.

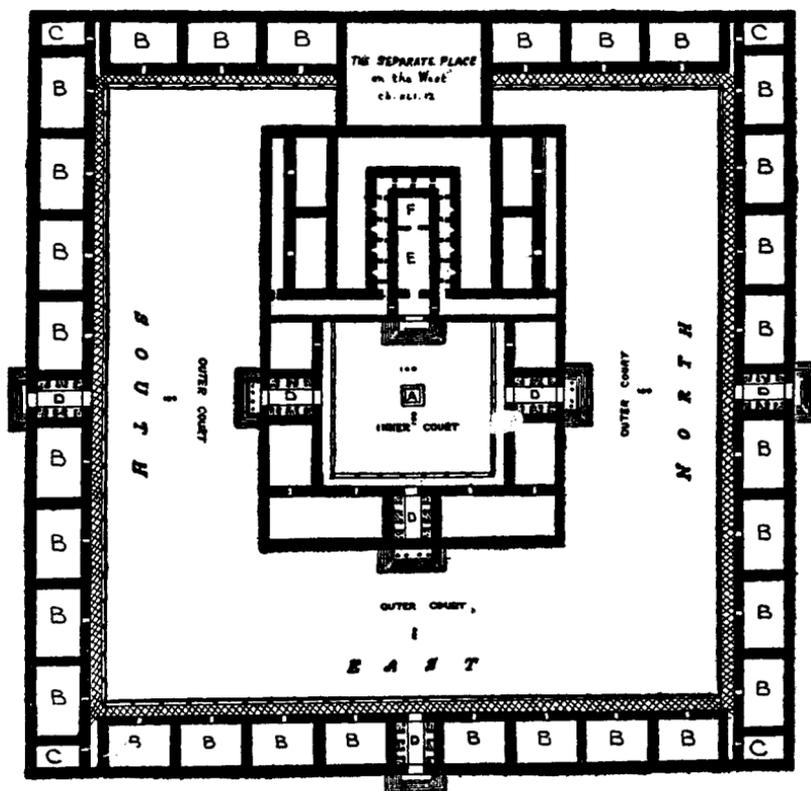
F. G. J.

(An esteemed correspondent says this paragraph makes the Temple far too small for a "House of Prayer for all Nations", but that is not so. The space covered is the same as that of the circular suggestion. True, the buildings are smaller, but the "place of the Sanctuary" is correspondingly greater. The imagined need for multiplying Ezekiel's Gates, etc., is based on

CHRISTADELPHIAN ANSWERS

a wrong interpretation of Zech. xiv. 16, which Dr. Thomas so effectively deals with in our next "Answer".

—F. G. J.)



EZEKIEL'S TEMPLE
(Alternative Plan)

- A.—Altar of Burnt Offering.
- B.—Thirty Outer Court Chambers.
- C.—Four Corner Courts.
- D.—Six Outer and Inner Gates.
- E.—The Holy Place.
- F.—The Most Holy Place.

CHRISTADELPHIAN ANSWERS

Annual Pilgrimage to Jerusalem.

It is not to be supposed that literally *all* the world will go up to Jerusalem at one time. The prophecies of Scripture are always to be interpreted according to the rules of right reason; for before God sent us His word He endowed us with rational faculties to prepare us to understand it

The prophecy of Zechariah (xiv. 16) is, therefore, to be interpreted with the usual allowance which right reason, ordinarily styled "common sense", would suggest. It is not to be imagined that every individual will go up to Jerusalem at all; or that more than a very few will go up above once or twice, or that any individual will go up year after year, or that all mankind will go up at the same time.

Dr. John Thomas.

King of the South.

If it be a true principle, as laid down by Dr. Thomas, that "In speaking of the events of these days, the prophets refer not to races of men, but to powers on territories designated by the names of the people who anciently inhabited them", then, whatever power possesses Egypt, such power is, for the time being, King of the South (of the Holy Land).

That is why Dr. Thomas spoke of Mehemet Ali, when in possession of Egypt, as "King of the South". Thus Britain has since become King of the South for the same reason; and thus also the Lord Jesus Christ will become King of the South when He takes possession of Egypt.

F. G. J.

Read "*Elpis Israel*", by Dr. Thomas.

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Messiah the Prince.

A CAREFUL consideration of the other portions of Scripture, in which *the* Prince is referred to, convince us that "The Prince" spoken of in Ezekiel xlv. 3, and Daniel xii. is none other than the Lord Jesus; to wit, "The Prince of the kings of the earth" (Rev. i. 5); "The Prince of Peace" (Isa. ix. 6); "From the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince" (Daniel ix. 25); "And (ye) killed the Prince of life, whom God hath raised from the dead" (Acts iii. 15); "Him hath God exalted with His right hand to be a Prince and a Saviour" (Acts v. 31); "He shall also stand up against the Prince of princes" (Dan. viii. 25). F. G. J.

Micah's Forty Years.

BECAUSE God said: "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things" (Mic. vii. 15), it is no warrant for reading into the statement a period of forty years. It is all a question of what God will do, and not how long He will be doing it. In fact, "the times and the seasons" have disproved the suggestion of forty years, by removing the "chronological need" (as it was termed) for the forty years' interval. The very context shows that Micah is dealing with actions and not periods, "The nations shall see and be confounded at all their might" (Mic. vii. 16). F. G. J.

"Wounded in the House of My Friends".

THE only reason for thinking that these words (Zech. xiii. 6) have reference to Christ is that he was wounded in the house of his professed friends. But they have

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no such application. They apply to the attitude and protests of the clerical shepherds at the Appearing of the Lord Jesus, when the people, with enlightened eyes, will exclaim: "Surely our Fathers have inherited lies and vanity, and things wherein there is no profit" (Jer. xvi. 19); and when they will cast down their idols "to the moles and to the bats" (Isa. ii. 20).

The question: "What are these wounds in thine hands?" is addressed to the false prophets who wished to repudiate their profession. The whole paragraph, verse 2 to verse 6, is complete in itself, and has nothing at all to do with verse 7, which begins a new paragraph.

The "wounds" were characteristic of the false prophets, and are typical of clerical identification marks of the present day clergy, whom the Lord will make short work of on his Return.

As to wounds, see Isa. xlv. 5; Jer. xvi. 6, 7; Jer. xlviii. 37; 1 Kings xviii. 28.

F. G. J.

Elijah Before Christ.

THERE is nothing in the Bible that leads us to expect that Elijah will be on the earth before Christ. All that appears evident is that Elijah will have a preliminary work in connection with Israel. In a similar way, John the Baptist, although the forerunner of Christ, was contemporary with him.

The probability is that, although Elijah will be doing work in relation to Israel while they are totally ignorant of their Messiah being in the earth, yet the latter will be an absolute fact.

Compiled.

Riches of Egypt.

DANIEL, in chapter xi. 43, has declared that in the latter days "treasures of gold and silver" should exist in Egypt. For many years that country was in a deplor-

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able condition. Lack of a stable and honest government prevented the accumulation of wealth there. But that has all been changed.

Under the strong hand of British administrators the finances of the country have been vastly improved, and prosperity is returning to the land of the Pharaohs. . . . This change in circumstances will, in due time, attract the cupidity of Russia, the King of the North, who, in connection with his designs upon Palestine, will occupy the land of Egypt; but the Russian Power, the oppressor of both Israel and Egypt, will be broken by the Saviour in the very hour of apparent success (Ezek. xxxviii. and Zech. xiv.).

J. M. Evans.

One of a City, Two of a Family.

THE text in which these words occur reads thus: "I will take you one of a city, and two of a family, and I will bring you to Zion" (Jer. iii. 14).

The context shows the message was addressed, not to the Two Tribes, but to the Ten (6-11), and has reference to their restoration. This work of restoration will mean a purging out of the rebels (Ezek. xx. 38), and those who survived will be, as it were, individually gathered in.

Another prophet's commentary on the work is: "Ye shall be gathered one by one, O ye children of Israel" (Isa. xxvii. 12).

Compiled.

"Called My Son Out of Egypt".

"WHEN Israel was a child, then I loved him, and called My Son out of Egypt" (Hos. xi. 1). The latter portion of this verse is applied in Matthew ii. 15 to the journey of the infant Jesus into Egypt. Hosea clearly has the nation of Israel in mind.

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On what principle, then, is the verse applied to Jesus? A consideration of a series of chapters in Isaiah, where reference is made to the servant of Jehovah, will lead to an answer. When the prophet says: "Behold my servant whom I uphold, mine elect in whom my soul delighteth" (Isa. xlii. 1), he is evidently referring to a personal Messiah who was to be given "for a covenant of the people" (verse 6). Yet in the following chapter it is said: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen" (Isa. xliii. 10). And in chapter xlv. we read: "O Jacob, my servant".

By this double line of thought we can only conclude, as we gather from many other passages, that Israel was a typical nation. Of them God had said: "Israel is my son, my first born" (Exod. iv. 22); hence they were, in some respects, representative of the first and only begotten Son of God, and on this principle prophecies which apparently would otherwise apply solely to Israel have an application to the personal Servant of Jehovah—Jesus Anointed.

On this view no violence is done to the language of the prophet in the application of the words of Hosea xi. 1 to the journey of Jesus of Nazareth into Egypt.

W. H. Boulton.

That it might be Fulfilled.

"THEN was fulfilled that which was spoken by Jeremy the Prophet" (Matt. ii. 17).

In commenting on this verse, Dr. Thomas says: "Matthew does not say that this event fulfilled Jeremiah's *prophecy*, but the saying (*to reethen*). The saying was fulfilled in an appropriate sense".

Dr. John Thomas.

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Mount Olivet Prophecy.

“ THE coming of the Son of Man ”, referred to in verses 27 and 28 of Matthew xxiv., is not the same Coming as that in verse 30. Verses 27 and 28 speak of the Little Horn of the Goat standing upon the political carcass of Judah, taking away the Daily Sacrifice, and casting down the Temple and the truth to the ground in their peculiar style. Verse 29, the stars fall from the heaven, because “ the Little Horn casts off the stars to the ground ”, and in consequence the Jewish State is abolished.

But between verses 29 and 30 there is a long interval of time. Between these two verses come in “ the times of the Gentiles ”, during which the Jewish State has no existence, and therefore nothing is said about it. But in “ the Time of the End ” of this long interval the Sign of the Son of Man appears in the heavens. . . .

The Sign may now be seen by those who know how to read the Signs of God. After the Sign is fully manifested, the Son appears with His clouds, and those in Jerusalem will see him, and receive him with acclamations, saying: “ Blessed be he that comes in the name of Jehovah ”, and the tribes will mourn, and so forth; so that the event of verse 30 is identical with that of Matt. xxiii. 39.

Dr. John Thomas.

“The Number of the Beast”.

“ His number is six hundred threescore and six ” (Rev. xiii. 18).

This remarkable passage of sacred Scripture has suggested a great variety of speculations. Commentators have long since agreed that the “ Fourth Beast ” of which Daniel wrote represented the Roman Empire; and thither we look for the interpretation of our passage, bearing in mind that the political affairs of

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that Kingdom have been wedded to the spiritual, and that the Pontiff sways the sceptre over both Church and State. It is certainly remarkable how many names are suggested (some referring to the Church, some to the State, some to the Pope, and some to all), and which suit the conditions of Rev. xiii. 18. A few will be adduced, with the numerical computations annexed to each.

$$1. \quad \begin{array}{cccccccc} \lambda & \alpha & \tau & \epsilon & \iota & \nu & \omicron & \varsigma \\ 30 & \times 1 & \times 300 & \times 5 & \times 10 & \times 50 & \times 70 & \times 200 \\ \end{array} = 666$$

This Greek adjective signifies "*The Latin*".

$$2. \quad \begin{array}{cccccccc} \pi & \lambda & \alpha & \tau & \iota & \nu & \eta & \\ 8 & \times 30 & \times 1 & \times 300 & \times 10 & \times 50 & \times 8 & \times \\ \beta & \alpha & \sigma & \epsilon & \lambda & \epsilon & \iota & \alpha \\ 2 & \times 1 & \times 200 & \times 10 & \times 30 & \times 5 & \times 10 & \times 1 \\ \end{array} = 666$$

This signifies "*The Latin Kingdom*".

$$3. \quad \begin{array}{cccccccc} \text{I} & \tau & \alpha & \lambda & \iota & \kappa & \alpha & \\ 10 & \times 300 & \times 1 & \times 30 & \times 10 & \times 20 & \times 1 & \times \\ \text{E} & \kappa & \kappa & \lambda & \eta & \sigma & \iota & \alpha \\ 5 & \times 20 & \times 20 & \times 30 & \times 8 & \times 200 & \times 10 & \times 1 \\ \end{array} = 666$$

This signifies "*The Italian Church*".

$$4. \quad \begin{array}{cccccccc} \text{A} & \pi & \omicron & \sigma\tau & \alpha & \tau & \eta & \varsigma \\ 1 & \times 80 & \times 70 & \times 6 & \times 1 & \times 300 & \times 8 & \times 200 \\ \end{array} = 666$$

This signifies "*The Apostate*".

5. In Hebrew there are two words, both of which are translated by the English *Roman* or the Latin *Romanus*. It is a very remarkable fact that each of these words, although varying from the other in orthograph, exactly answers the conditions of our text. We give the names of the Hebrew letters and their numerical value :—

Resh	200	Resh	200
Vav	6	Mem	40
Mem	40	Ayn	70
Yodh	10	Nun	50
Yodh	10	Vav	6
Tav	400	Shin	300
			<u>666</u>				<u>666</u>

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6. One more solution. The Pope styles himself "Vicarius Filii Dei" (*Vicegerent of the Son of God*) which is engraven on his mitre. The numerical letters which occur in this name read as follows :—

In <i>Vicarius</i>		In <i>Filii</i>		In <i>Dei</i>	
V	... 5	I	... 1	D	... 500
I	... 1	L	... 50	I	... 1
C	... 100	I	... 1		—
I	... 1	I	... 1		501
U	... 5		—		53
	—		<u>53</u>		112
	<u>112</u>			Total	<u>666</u>

Dr. John Thomas.

Read "*Chronikon Hebraikon*", by Dr. Thomas.

"The Sign of the Son of Man".

WHEN Jesus, in speaking of the Time of the End, said: "Then shall appear the Sign of the Son of Man in Heaven" (Matt. xxiv. 30), it is evident, from the context, he did not refer to any particular or isolated sign. For instance, while Matthew speaks of it as a "sign", Luke writes of "signs", in the same speech (Luke xxi. 11, 25); and Mark (xiii. 24-27) gives a further variation.

The sign, or signs, include all that the Lord referred to, and which are detailed not only by Matthew, Mark, and Luke, but by Paul and Peter; and also, and especially, by Jesus himself in his last message (Rev. xvi. 12-15).

Compiled.

Sacrifices in the Millennium.

THERE are many portions of Holy Writ which clearly affirm that annual sacrifices will be reinstated in the Age to Come. Here are a few of such.

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In Isa. lvi. 7, after speaking of the seekers after truth, God says: " Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted on my altar; for mine house shall be called a house of prayer for all people ". The latter statement shows clearly that the Millennium is the time referred to. The Psalmist, too, in referring to Zion's Glad Morning, says: " Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar " (Psalm li. 19).

Special tables for such sacrifices, in the Age to Come, are detailed in Ezekiel xl. 41, 42. Details of the Millennial Sacrifices will also be found in Ezek. xlvi. 3, 4.

F. G. J.

Transport to the Judgment Seat.

THOSE who are really working out their salvation with " fear and trembling " (Phil. ii. 12), will not worry themselves over the unimportant question as to how they will get to the Judgment Seat when the call comes. The Angels of the Lord will manage that, and see to all the details right enough (Matt. xxiv. 31). A good many motors, trains, aeroplanes and boats would be missed if it depended upon the " called " to provide the means of travel. The " foolish virgins " would doubtless hang back; but, the decree is, " all " must go to meet him there (2 Cor. v. 10).

The question *then* will be, not " How shall we get there? " but " How shall we meet him? " Compiled.

Identity in the Resurrection.

BEYOND all doubt, in the Age to Come, we shall possess our former identity, although not made up of precisely the same atoms.

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And why not?

Not a particle of what there was of us seven years ago remains to-day, and yet there are the scars we had seven years ago; and the same thoughts.

So, in the sweet by and bye, we shall feel we are the same individuals, plus incorruptibility and immortality; young as when called by death, but with an ever spiritual mind; or, may be, old, but minus all infirmities. If not identical, how could they be said to "have come out of great tribulation"? (Rev. vii. 14). And how could they say: "Thou hast washed us from our sins"? (Rev. i. 5), and "Redeemed us from our sins"? (Rev. v. 10).

The saved ones will be the identical men and women of bygone days, but saved; that is, perfected in mind and body.

Compiled.

Sheep and Goats at the Judgment.

THE word-picture of the Lord Jesus Christ as given by Matthew (xxv. 32) is undoubtedly that of the judgment of the responsible—quick and dead—in the day when the secrets will be revealed. The whole of the account precludes the idea of any political application of the parable. Verses 34 and 37 seem to rule out of account the idea of "nations", which some have read into the narrative.

The Judge will not call any nation righteous, much less invite them to inherit the Kingdom, and give them eternal life (verse 46).

Compiled.

Christ's Appearing: Public or Private?

THE answer is: Christ's Coming will be both private and public. This is evident from what Paul told the Thessalonians: "The Lord himself shall descend from heaven with a shout, with the voice of an archangel,

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and with the trump of God; and the dead in Christ shall rise first " (1 Thess. iv. 16). See also Psalm ii. 4, 5; 1. 3, 4; 2 Thess. ii. 1; 2 Tim. iv. 1.

The gathering together and judgment of the responsible being over, the Lord Jesus, and all his faithful and immortalised followers, proceed to God's Land, for the purpose of delivering it from the heels of the invaders (Zech. xiv. 2; Ezek. xxxviii. 16, 19; Isa. lxiii. 1-6; Isa. xxxi. 4, 5; Zech. xii. 4-7, 9; Joel iii. 2, 11; Psalm xxiv. 7-10). That, apparently, will be the first public intimation of the presence on earth of our crucified Jesus (Zech. xii. 10).

To the world generally he will appear as a " thief in the night ", but certainly not to the faithful watchmen of Israel (Rev. xvi. 15; 1 Thess. v. 2; Mark xiii. 34, 37).

Compiled.

Clothing at the Resurrection.

It is strange, but nevertheless true, that some should ask questions on such a detail. Whatever is necessary will doubtless be provided by those who " gather together the elect " (Mark xiii. 27), namely, " the Angels ". Jesus, although buried in linen clothes (Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53; John xix. 40), appeared on the first day of the week, after resurrection, in ordinary clothes (John xx. 15; Luke xxiv. 16).

In relation to the Coming of the Lord, the only clothing we need trouble about is that referred to by Jesus in his letter to the Laodiceans (Rev. iii. 18). Compiled.

Children at Christ's Coming.

REASONING by analogy, it seems there cannot be any doubt that the children of Christadelphians, who are showing a teachable disposition, will not be abandoned by Christ when he gathers the Elect at his appearing;

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but, that due provision will be made for their care and continued upbuilding, for we cannot forget the cases of the families of Noah, Lot, Rahab, etc.

In Zech. viii. 5, we read of the streets of Jerusalem, in the day of her future glory, being “ full of boys and girls playing ”. Surely they won’t exclusively be the children of natural Israel, and the children of spiritual Israel abandoned. Even Ezekiel xlvii. 22 is suggestive of a place where our children will be able to continue their studies and prepare for eternal life.

There is no need for worry. Christ is not less thoughtful than his brethren in such matters (see Matt. xix. 13; Mark x. 13; Luke xviii. 15).
Compiled.

Sex in the Kingdom of God.

IN view of “ what is written ” concerning marriage in the Age to Come, many questions arise in one’s mind, but which questions we can find no reply to in the Word of God.

The Bible tells us that marrying and giving in marriage will form no part of the occupation of the redeemed; that those who are accounted worthy of a part in the resurrection will “ neither marry nor be given in marriage ” (Luke xx. 35). We do not think that that means the beautiful “ helpmeet ” relationship that now exists between the ideal man and wife will cease, but that the end God had in view when He instituted marriage—namely, the populating of the earth—will have been accomplished, when the promise to Abraham will have been fulfilled (Gen. xii. 3).

It is not wise to speculate.

Compiled.

Long Life during the Millennium.

It is quite in the fitness of things, and what every Bible student would expect, that, in the Age to Come, long life will be the order of the day. It is sin that

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brought disease and death into the world (Gen. ii. 17 ; Rom. v. 12). More sin—more disease ; more disease—more death ; hence less sin—less disease and death.

That is what will obtain under the righteous and beneficent rule of Christ in the Kingdom of God ; with the result that “ There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die a hundred years old ” (Isa. lxxv. 20).

Compiled.

America in the Prophets.

THE question has been repeatedly asked, and that, too, with surprise, How is it that such a vast country as the United States of America finds no place in the Prophetic Word ?

The answer generally given has been that it is because she has no part in the divine programme until the time arrives for all nations to bow before the Lord.

We think, however, that Americans are included in the “ Young Lions ” of Ezek. xxxviii. 18, and so we said long before she entered the arena of the “ Great War ” in the year 1917. In the first edition of “ *Palestine and the Powers* ” (1914), we wrote : “ We have not the slightest doubt that in due course the United States will take her place among the young lions. What more becoming than to see the English-speaking races of the world one great, united family ? ” And so it came to pass.

F. G. J.

The Stone of Israel.

JACOB’S prophecy of “ The shepherd, the stone of Israel ” (Gen. xlix. 24), beyond the shadow of a doubt refers to the Lord Jesus Christ, as is evidenced by all the passages of Scripture which mention the Stone.

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Jesus himself claimed to be "The Stone which the builders rejected" (Matt. xxi. 42), and which is to be "The head of the corner", or "Chief corner stone" (Eph. ii. 20; 1 Pet. ii. 6). He is the "stone cut out without hands" (Dan. ii. 34); "A tried stone" (Isa. xxviii. 16); "A precious corner stone" (ibid); "A chief corner stone, elect" (1 Pet. ii. 6); "A living stone" (1 Pet. ii. 4); "A stone, a tried stone, a precious corner stone" (Isa. xxviii. 16).

Hence it is his brethren are referred to as "Jewels" (Mal. iii. 17); and "Precious stones" (1 Cor. iii. 12).

F. G. J.

Churches and Chapels by and bye.

THE question as to what will become of all the beautiful Cathedrals, and Mosques, and Churches, and Chapels when Christ comes back to earth again is an interesting one. Many have thought they will be at once demolished; and, as evidence, they cite the destruction of "the places wherein the nations which ye shall possess served their gods" (Deut. xii. 2), when the Israelites invaded the land of Canaan.

But, on the other hand, we must bear in mind it would take a long time to erect other suitable buildings, and while such work is being done it is possible the doomed temples may be used for public purposes by the enlightened survivors of God's judgments. Compiled.

"Wheresoever the Carcase is".

THIS (Matt. xxiv. 28) is an expression used to designate the Jewish State, or nation. It is so used in Deut. xxviii. 26, where Moses says, speaking to Israel: "Thy *carcase* shall be meat unto all fowls of the air"; that is, thy nation shall be a prey to all other nations; and

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in the same chapter, verse 49, a particular nation is designated which should come against them from far (Italy) "as the Eagle flieth", the Eagle being the symbol of the Roman Power, as is well known. The figure used by Jesus and Moses is the same; the latter says: "Thy carcasses shall be meat for the fowls of the air", and Jesus declares that "Wheresoever the carcass is, there will the eagles be gathered together".

Dr. John Thomas.

Antichrist.

MUCH confusion exists in most minds upon Antichrist by reason of the nonsense written by the blind prophet Baxter, of "*Christian Herald*" fame, and similar false teachers.

All the misunderstandings are cleared up by a careful reading of all the texts in which the word is found. They are as follows: "Now are there many antichrists" (1 John ii. 18); "He is antichrist, that denieth the Father and the Son" (1 John ii. 22); "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard" (1 John iv. 3); "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is that deceiver and an antichrist" (2 John 7). F. G. J.

"The Coming of the Lord Draweth Nigh".

JAMES says: "The Coming of the Lord draweth nigh" (James v. 8). He did not say: "The Appearing of the Lord", but only that the Coming of the Son of Man, the sign of which and the end of the age was the gathering of the Eagles (Deut. xxviii. 49) to prey upon Israel's carcass (Deut. xxviii. 26).

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Jesus told the Apostles that they should not have gone over the cities of Israel till the Son of Man be come (Matt. x. 23); not with power and great glory, but with the Roman Eagles (Matt. xxii. 7), to baptise their adversaries and his "with fire"—even with the fire of Gehenna, or of Hinnom's Vale.

The Apostles did not know when the "Appearing" would be, its "times and seasons" being hid in God; but of the coming to destroy Jerusalem and her house, they could tell of its near approach. Dr. John Thomas.

Armageddon.

THE word Armageddon really means "City of Megiddo", which all evidence, especially Scripture, locates in the district Esdraelon (Joshua xvii. 11; 2 Chron. xxxv. 22; 1 Kings iv. 12; Zech. xii. 11; Judges v. 19). Megiddo, in Esdraelon, answers to all those texts. Dr. Thomas agrees; he says: "The Armageddon of the Apocalypse is the plain of Esdraelon, or Jezreel, also called the Great Plain. It extends from Mount Carmel and the Mediterranean to the place where the Jordan issues from the Sea of Tiberius, through the centre of Palestine. . . . This plain is enclosed on all sides by mountains".

In that view, Dr. Thomas is supported by Sir C. Wilson, D. A. Barnes, Dr. Howson, Dean Stanley, Dr. Ellicott, Dr. Hastings, Dr. Kitto, D. C. Geikie, Dr. Cheyne, Major Conder, and Gen. Kitchener. The latter expresses the opinion that at Armageddon (Megiddo) will be fought the world's great last battle (Rev. xvi. 16).

F. G. J.

Read "*Armageddon*", by C. C. Walker.

SECTION XII.

Answers concerning Ecclesial work, obligations and responsibilities.

How to Form an Ecclesia.

OF course, it is understood that the word *Ecclesia* is here used in its conventional sense: "Known and read of all men", as the saying is, and the following advice is given accordingly.

1. Let all those in the district who have the desire arrange a preliminary meeting to discuss the matter, time and place being arranged to meet the general convenience.

2. Appoint a president who, having previously obtained a "Statement of Faith" issued by some well-known Ecclesia, will carefully read same to those assembled to see that all are of one mind thereon, and having done so, adopt such as the proposed Ecclesia's "*Statement of Faith*".

3. Ascertain the time and place most convenient to the majority of the members for the Sunday Breaking of Bread, and a mid-week Bible Class; agree on such until more suitable arrangements are found.

4. The appointment of speakers will depend upon the material available, but be content with small beginnings, and rather have one of the addresses from "Seasons of Comfort" than mere platitudes, or something worse from a "novice", however self-confident he may be.

5. For the Bible Class, under similar conditions we would recommend half the time be devoted to reading systematically, and conversation thereon for the other

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half, of such works as “ *Elpis Israel* ”, “ *Ministry of the Prophets* ”, “ *Law of Moses* ”, “ *Visible Hand of God* ”, or “ *Ways of Providence* ”.

6. Don't forget 1 Cor. xvi. 2 and Rev. xxii. 17. Thus (as was the case, as we know, with two sisters in isolation) funds will be accumulated for public efforts, which, however, should not be attempted by “ novices ” without the advice and help of experienced brethren from the nearest Ecclesias.

7. To those thinking about starting a new Ecclesia, we would say, read “ *Guide to the Formation and Conduct of Christadelphian Ecclesias* ”, by R. Roberts.

F. G. J.

Christadelphian Halls.

EVERY Ecclesia must have a meeting place. Generally a room, or hall, has to be rented from the “ stranger ”, in which case it is best that two or more brethren should be elected annually, with other officers of the Ecclesia, to be nominal tenants. Business transactions must be made through individuals, but ecclesial well-being may at times require the removal from office of its representatives. Happy is that Ecclesia where it is possible for the hall to be rented from a brother, and where, though the transaction between landlord and tenant must be on a strictly business basis, the guiding principle is that of fellow-workers.

Often a vigorous Ecclesia desires to possess its own meeting place, but there are objections to such possession. The Ecclesia may become too large, or it may be advisable to move to another district. But the chief disadvantage lies in the legal entanglements, from which a body ruled only by the law of Christ does well to be free. Also, divisions may come (Acts xx. 30), and then how the material edifice will mock the shattered fabric of the “ Church ”! If possession be an absolute necessity, much forethought must be exercised in the appointment of trustees.

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However held, let an Ecclesia keep its house beautiful in its associations, in the conduct of its users, and in its general appearance.

W. H. Barker.

Advertising the Truth.

ADVERTISING is the art of making known to as many people as possible in the shortest time anything that may be of advantage to them. Much money and ingenuity are expended in commercial advertising. The Truth is the greatest of all treasures, and the duty of making it known is incumbent upon all of us.

It is our duty to speak the word as opportunity offers, but if any other means is available, it should also be employed. The Apostle Paul wrote letters to Ecclesias and individuals. His aim was that "by all means" he might save men. Had he possessed a typewriter he would have multiplied his epistles. If the gospel could have been printed in large type and placarded on the walls, who dare say that he would not have gladly seized the opportunity of a wider-spread knowledge of the truth?

In the providence of God, the inventiveness of man has been stimulated to produce machines and methods by which the knowledge of salvation can be made known almost indefinitely. To neglect these facilities cannot be defended either on the ground of Scripture or logic.

Woe to those who fail to use these Divinely provided means, or who discourage those whose only desire is to make known or advertise the most precious thing in the world—

“Ye who have the truth received,
By God's grace to you revealed,
Should you dare to keep it back,
You the rich reward may lack”.

J. M. Evans.

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Lecture Titles and Syllabuses.

WELL-WORDED cards (generously distributed) are of great value in advertising our lectures. The titles should be bold and striking, neither vulgarly sensational nor painfully common-place. The hackneyed wording displayed outside mission halls and "little Bethels" will neither allure the church or chapel-goer from his own place of worship, nor capture the man of no religion. In a syllabus, the sentences should be few, terse, and enlightening. Pains should be taken to secure correct grammar. Seeming disrespect and irreverence should, if possible, be avoided. The sober-minded should be sought rather than the scoffing crowd. The name "Christadelphian" should be well kept to the front. When a series of lectures appears on the same card, the subjects should be arranged in sequence, so that the card will form an intelligent witness for the Truth. The whole counsel of God should, in due course, be covered, and not a continual harping upon one or two pet subjects. Those deputed to the task of arranging lectures should not be above utilising the work of others. Earnest men are not likely to demur to the copying of any successful subjects which they may have framed.

A. T. Jannaway.

Sensational Lectures.

YES, we certainly agree with your suggestion that sensational titles for lectures should be avoided. There is no legitimate use for such in the public work of the Truth. We can be enterprising without descending to the sensational. An audience attracted by a merely sensational title will dwindle away when the sobering truths of the Bible are expounded. The use of highly sensational titles merely to attract a large audience, with the intention of setting forth the serious things of the Truth, is scarcely honest, and should be avoided.

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“ Can the Devil hold up his right hand and swear I live for ever? ”—“ The Great Whore ”—and “ Filthy Garments ”, are certainly inadmissible as titles for lectures. All that be said under such can be as well said under the headings: “ Is there an immortal Devil? ”—“ The Apostasy ”, and “ Human Nature ”.

Better have an audience of ten genuine truth-seekers than one of a hundred sensationists, in whom the “ good seed of the Kingdom ” will find no depth.

Ecclesial Secretaries should have the power to decline unsuitable titles offered by lecturers. A good plan is to appoint a small committee of experienced brethren to arrange the subjects for lectures. W. J. White.

Who Should Baptise?

THE unimportance of the detail as to who should perform the ordinance of baptism is evident by the fact that Paul said Jesus “ sent me not to baptise ” (1 Cor. i. 17); in fact, it was a matter of so much indifference to Paul that he could only recall having baptised one or two (1 Cor. i. 16). Even Jesus left the mechanical duty to his companions (John iv. 2).

Of course, it is to be preferred that the baptiser shall himself be a believer; but, if such is not available, then recourse must be had to some obliging friend. All the latter need be requested to do is to immerse the believer, at the same time speaking the words: “ Upon a confession of your faith in the things concerning the Kingdom of God, and the name of Jesus Christ, I baptise you in the name of the Father, and of the Son, and Holy Spirit ”.

Compiled.

Right Hand of Fellowship.

WHEN a new member is received into a family by marriage, or otherwise, it is usual, and in the fitness of

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things, for the family to welcome such new member. Similarly, what more becoming than for the Household of Christ to extend the right hand of fellowship to a new brother or sister? In small Ecclesias it is possible for each member to do so; but it is not practicable where Ecclesia numbers scores, not to say hundreds.

As to when and where the collective right hand of fellowship should be given, surely his or her first appearance at the Table of the Lord is the most suitable time, and that, too, by the Presiding Brother, in the name of the Household.

“ Let all things be done decently and in order ” (1 Cor. xiv. 40).

Compiled.

Resignations or Withdrawals.

A BROTHER is not at liberty to separate himself from the Truth and its obligations. To break off from the divine sect of the Nazarenes is, as Dr. Thomas has said, “ a crime ”. What, then, is the duty of an Ecclesia towards one of its members who is guilty of this crime? To accept his resignation? Or to make his resignation a reason for applying the divinely-imposed law of withdrawal? If a brother has no right to attempt to separate himself from the Body of Christ, an Ecclesia has no authority to entertain such an attempt.

“ But why ”, it may be asked, “ go through the farce of separating from a brother who has already separated himself? ” To disfellowship an offender (be his offence the one in question, or any other kind of wrong-doing) is no farce. It is only a faithful carrying out of Christ’s command. The object of Christ’s law is not met by leaving the business of separation to the sinner. The aims of the divine arrangement are manifold—upholding the standard of the Church, the shaming of the offender, and a warning to others.

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A renegade Christadelphian, who has not been openly and Scripturally withdrawn from, is a danger and a snare to the Brotherhood. Ecclesial action does not usurp Christ's judgment. It merely leaves the sinner in Christ's hands for final treatment. In applying the divinely-imposed law of withdrawal, the Ecclesia simply discharges its duty, as laid down in the New Testament Scriptures.

A. T. Jannaway.

Ecclesial Offices.

ECCLESIAS have to do with God's business. This should be borne in mind in the election of officers. God requires for His work men of "sound mind"—men who know what is right and are prepared faithfully and energetically to pursue it. Erratic, superficial, lazy, self-pleasing workers are not wanted.

Men should not be placed in office simply to please them, or as a means of keeping them in the truth. If any prove unsuitable, or incompetent for the positions they hold, then others should be appointed. Brethren should not be timid in these matters. Care and discrimination were enjoined upon the First-century brethren (1 Tim. iii. ; Tit. i.).

Let us remember that a meeting takes on the spirit of its leaders—wrangling, crotchety, worldly, agnostic leaders, make a like meeting. If the truth is to prosper, we must have proper leaders—men well grounded in the truth, men of experience, of good character, kind, sympathetic, meek but courageous. The appointment of such rests upon the brotherhood generally, hence its responsibilities.

A. T. Jannaway.

Read "*Guide to the Formation of Ecclesias*", by Robert Roberts.

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Qualifications of a Presiding Brother.

THE qualifications of an Elder or a bishop in the Apostles' days, or what is called a Presiding Brother, are definitely and clearly laid down in the New Testament.

Here are the principal: "Blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught" (Titus i. 6-10). "Vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the house of God? Not a novice. . . . Moreover, he must have a good report of them which are without" (1 Tim. iii. 2-7).

These weighty words of Paul should be read carefully at the meeting of the Ecclesia when the appointments are about to be made.

F. G. J.

Paid Hirelings.

If any can publicly "preach the Word", let him go forth without stipulation and trust to the appreciation of his labours by his brethren for his expenses and support. We start on a journey of a thousand or more miles at our own risk, and trust to the spontaneous liberality of the brethren for results. Why cannot others go and do likewise? This has been our course for nearly thirty years.

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We went to Britain upon this principle and laboured there. . . . If a man be really devoted to the Truth he will not wait for money to be raised to send him out. When by his earnest and self-denying labours he makes his influence felt, means will come in with the labour to extend its field.

An "evangelist" who waits to be sent out by subscription is just the man who should stay at home and take care of his own household.

Dr. John Thomas.

Leading Brethren.

"ONE is your master, even Christ, and all ye are brethren" (Matt. xxiii. 8). That proposition of the Master absolutely excludes lordship over God's heritage by any one, or more, in the Church (Ecclesia); but it does not mean the Brotherhood is to be without "leaders".

An Ecclesia without leaders is like what an army would be which had a Commander-in-Chief but no officers. Note those who object to leaders or rulers in the Truth; failures and rejects! Or novices, with an inexperienced zeal for "liberty, fraternity, and equality". We know one such, who ultimately became a presiding brother. In a circular he referred to himself and colleagues as "your leading brethren"!

A shepherd who can't lead, or doesn't lead, should be given less responsible work.

"Apt to teach" (1 Tim. iii. 2; 2 Tim. ii. 24), means one who can lead in acquiring knowledge.

To those who object to all rule in the Ecclesia, we say, See 1 Tim. iii. 5; v. 17; Heb. xiii. 7, 17. F. G. J.

Elders who are Unfit.

THE Church in the New Testament is the expansion of the family. The difficulties and problems of each are akin.

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It follows, therefore, that if a man—a brother—a husband, is incompetent in the management of the home, he is thereby unsuited for the task of sharing in the government of the Ecclesia (1 Tim. iii. 5).

Consider the demand placed upon the husband as the head of the home (Ephes. v. 23), the example of godliness, the ability to help young life, the capacity to teach, the tact to deal with disobedience and the courage to handle faithfully any manifestation of wilfulness.

In a word, he must be able to create such an atmosphere that at once makes holy living a possibility and an attraction.

Of what use as a spiritual counsellor and overseer in the Church is a brother who fails in these matters in the home? (1 Tim. iii. 4).

More and more it becomes imperative, in view of dark and dangerous days ahead, that we call to leadership only those men who by virtue of faithfulness in the home are qualified to advise, warn, instruct, and rebuke the members of the great family of God. W. Jackson.

“Ruleth Well His Own House”.

THIS passage (1 Tim. iii. 4) clearly enunciates the Divine requirements necessary in those who would take responsibility in Ecclesial Life.

What more fitting than the man who is the head of the woman, and consequently head of the house, should give the lead necessary for Spiritual success. “As for me and my house, we will serve the Lord” must be the foundation upon which the house is built. In Patriarchal days the head of the house was not only the Father, but the priest. With what zeal he would attend to the things that matter most.

In our day, the need is greater to rule one's own house well because of the increasing wickedness which has been prophesied should come, and even now is rampant

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in the earth. A man is placed or set over his own house to guide it by his example, and if he realises his duties and responsibilities in Ecclesial life he will take even more care of the Spiritual house.

The man who has failed to rule his own house will fail to be careful of the Church of God. Fred. E. Williams.

Presiding Brethren's Failings.

AN Ecclesia does wrong in appointing as Presiding brother (or "overseer"; 1 Tim. iii. 1, *R.V.* margin) one whose only qualifications are age, appearance, eloquence, or social position. Only those should be appointed who possess the qualifications named in the Scriptures (see *Index* at end hereof). The reasons for such are many.

How can a brother exhort to separation from the world if he himself is a member of some worldly society—Political, Municipal, Friendly, or otherwise?

How can a brother exhort on Malachi iii. 16, or Hebrews x. 25, who seldom attends the week-night meetings, and rarely on Sunday evenings, unless he is down to lecture?

How can a brother exhort on Eph. vi. 4, or 1 Tim. iii. 4, 5, who tolerates unruly children, or does not rule his own household?

How can a brother exhort on Eph. v. 25, or 1 Pet. iii. 7, who treats his own wife simply as a convenience or a housekeeper, and is forgetful of the latter part of Malachi ii. 14?

How can a brother exhort on 1 John ii. 15, or Romans xii. 2, who is a habitu  of "picture theatres" and similar "entertainments"?

How can a brother exhort on Phil. iv. 8, who is to be seen during the week-end making a smoke-hole of his mouth, or leaning over a public-house bar?

How can a brother exhort on Prov. xxiii. 4 who,

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although comfortably situated, neglects the week-day meetings in order to make money?

Yes, he can exhort, and he may be allowed to—but only by an unfaithful Ecclesia, which will soon become a second Laodicea unless it repent.

F. G. J.

Conferences and Evangelists.

WE have never known an effort in modern times to bring men back to the “simplicity which is in Christ” in faith and practice which has not either been embarrassed or defeated by parties superficially instructed in the principles sought to be Scripturally developed, introducing under the speciosity of “doing good” and saving precious souls, a paraphernalia of expediencies in the form of “conferences”, “evangelists”, “periodicals”, and other divers sorts of printings.

Let every Ecclesia manage its own affairs; let its members exert themselves in their own spheres for the diffusion of the Truth.

Dr. John Thomas.

Unmarried Elders.

THE command through Paul, that a bishop, elder, or deacon must be “the husband of one wife” (1 Tim. iii. 2, 12) cannot possibly mean that no brother can be appointed an elder (or presiding brother, as known to us) who is not a married man, for Paul himself, who had “the care of all the Churches”, was unmarried (2 Cor. xi. 28; 1 Cor. vii. 8).

Then, too, we know that Timothy, although only a young brother, even had the appointment of Elders (1 Tim. iv. 14; v. 22). What Paul teaches is, that the abominable practice of polygamy was not to be countenanced.

Compiled.

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Posture in Prayer.

No hard and fast rule has been laid down by God as to what posture must be adopted when we approach Him in prayer. He has distinctly laid it down as absolutely essential, that those who worship Him must worship Him in " Spirit and in truth " (John iv. 23).

But as to whether we do so standing or kneeling, matters not. Various examples are recorded in the Word : Kneeling (2 Chron. vi. 13 ; Psalm xcv. 6 ; Dan. vi. 10 ; Luke xxii. 41). Standing (1 Kings viii. 22 ; Luke xviii. 13). Prostration (Deut. ix. 18 ; Matt. xxvi. 39).

In the Ecclesial Meetings, standing certainly seems the most convenient, and kneeling in our private devotions.

F. G. J.

Prayers for Rulers.

THE reason given by Paul for " prayers, intercessions, and giving of thanks " " for kings and for all that are in authority " (1 Tim. ii. 1, 2) is, that " we may lead a quiet and peaceable life in all godliness and honesty " (verse 2). Evidently, because the Brotherhood invariably enjoyed the latter, it was, and has been received as a right, and not a privilege ; and so, supplications were deemed unnecessary.

When the Great War broke out, however, and conscription came in its wake, along with the merciless " *Defence of the Realm Act* ", then was realised, and appreciated, the counsel of Paul, and every Sunday, in every Ecclesia, Paul's counsel was heeded, and its comfort felt. Thus we can better sympathise with our first century brethren who were citizens of the Roman Empire, symbolised by God to Daniel as the great and terrible Fourth Beast.

F. G. J.

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Exhortations.

It is, alas, only too true that some Sunday morning exhortations are not what they profess to be. In many such there is no real exhortation in the Apostolic sense.

Real exhortation is that referred to by Paul when he says : “ Suffer the word of exhortation ” (Heb. xiii. 22). Some exhortations, so far from needing any suffering, are positively delightful—sedative and narcotic ! The hearers leave the Table with the conviction of the Pharisee (Luke xviii. 11, 12) instead of in the frame of mind inculcated by the Apostle (2 Pet. iii. 11).

Read the “ *Sermon on the Mount* ” (Matt. v.-vii.) or the epistles of Paul, with their incessant “ Awake to righteousness, and sin not ” (1 Cor. xv. 34). We would then recommend every brother appointed to exhort to carefully read Brother Roberts’ “ *Seasons of Comfort* ”. There we have true comfort and true exhortation, inasmuch as they beget trust in God and mistrust of man.

The Table of the Lord is not the place or time to discuss first principles, or harmonise the Gospel records ; neither is it the place to argue debateable questions, or ventilate personal grievances.

The Exhorting Brother’s sole aim should be to bring Christ to remembrance and induce an examination of one’s self ; in short, “ Let a man *examine* himself, and so let him eat ” of the bread and drink of the wine (1 Cor. xi. 28).

F. G. J.

A Growing Evil.

It is only too true, and we sadly need one of the old prophets to break in upon the Household to cry aloud and spare not—to warn one and all of our failings, and to point out, as one of the prophets did to Israel of old, that in the day of their fast they sought and found pleasures where their God was not, and, furthermore, did things which grieved their brethren.

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We have no visible Master with us ; we have no Isaiah or Jeremiah, no Peter, James, John, or Paul. We accept their Scriptures as the basis of our Faith and practice, and accept them as authoritative.

Let us, therefore, heed their counsel : “ Cry aloud, spare not, lift up the voice like a trumpet, and show My people their transgression, and the house of Jacob their sins ” (Isa. lviii. 1).

F. G. J.

Laodicean Ecclesias.

YOU ask : Who is to blame ?

Personal observation tells us the senior brethren are, those we call “ Presiding Brethren ”. They have allowed the meetings to be spent mainly in the consideration of expository matter, to the exclusion of those topics that have to do with our everyday life and conduct.

The reason for such is that many of them deem Sunday morning not the time to say things which will upset the hearers’ peace of mind, and possibly divert their attention from the Bread and the Wine by touching upon some individual habit or failing.

Oh, what a mistaken kindness. “ Let a man examine himself, and so let him eat ”, and it behoves the Master’s representative at the Table to inculcate this self-examination at all costs.

F. G. J.

Eureka Classes.

WHERE “ *Eureka* ”, that grand legacy of Dr. Thomas, is studied, there the Bible is best revered, known, and understood. On the other hand, it is our experience that those Ecclesias presided over by brethren who have not made a special study of the writings of Dr. Thomas are of a Laodicean type, and have very poorly attended audiences at all their meetings.

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No Bible lover who has thoroughly read "*Eureka*" could speak lightly of that work. Throughout, with the Author, it has been God first—the Bible, the whole Bible, and nothing but the Bible. There is no human production to come anywhere near it, in the exposition of the Apocalypse, and matter allied thereto, and that covers everything connected with God's purpose with the earth and man.

F. G. J.

Read "*Eureka*", by Dr. John Thomas; "*Thirteen Lectures on the Apocalypse*", by Robert Roberts; and "*Notes on the Apocalypse*", by C. C. Walker.

Sunday Schools.

THE work of a Sunday School is to carry on the training and influence of a good home. There is no better work to engage in. Even where there is no public assembly, where numbers and strength are too limited for the public proclamation of the Truth, this work can be done; and no work calls for greater patience, wisdom, and care. If any will do it, let them examine themselves.

The minds of children are sensitive, apprehensive, and impressionable. Character is more effective than ability in dealing with them. The influence of good and devout women in such work cannot be over praised, and few men are equal to it.

Teach the children doctrine and sound precept. An understanding of the Covenants of Promise and an appreciation of the life and work of the Lord Jesus will bear better fruit than the memory-taxing exercises so often put upon them.

The writer would repeat his appreciation of the work which sisters can and may do in this matter, and it is good to reflect on them who fell on sleep having wrought a good work in the Sunday School. Among the names

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which are written in Heaven are—one may be permitted to believe—those of Mary Brabyn and Mary Turney.

G. F. Lake.

Hear, hear! We remember them at the work in Birmingham, 45 years ago.—Compiler.

Prizes at our Sunday Schools.

THERE is no reason, let alone justification, for giving questionable books as prizes to the scholars at Christadelphian Sunday Schools. It has pained us more than once to hear the titles of books given away at the Annual Prize distribution. Upon one occasion we had to withhold one such, and promise the scholar another book in its place and worthy of a Christadelphian home.

If the scholars were to do work deserving of prizes, and the School Committee selected the prizes discreetly and prayerfully, and with a view to the scholar's present and eternal well-being, by the time the little one joined the Ecclesia the young Christadelphian would have quite a library of Christadelphian books. Whereas, through the thoughtlessness, or incompetency, or something worse, on the part of the Selector of the Prizes, such books as "*Masterman Ready*", "*Swiss Family Robinson*", "*Gulliver's Travels*", and "*Jane Eyre*" have taken the form of prizes!

This, too, within easy distance of 21, Hendon Road, Sparkhill, Birmingham, where the following Christadelphian Books could have been obtained at about the same cost!

Bible,
" Hymn Book ",
" Ways of Providence ",
" Visible Hand of God ",
" Palestine and the Powers ",
" Life of Robert Roberts ",
" Nazareth Revisited ",
" Law of Moses ".

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And now, last but not least, “*Christadelphian Answers*”, which the publisher will supply at a reduced price when required for prize purposes at a Christadelphian Sunday School.

F. G. J.

Weekly Breaking of Bread.

ALTHOUGH there is no express command that we should observe the feast of Breaking of Bread every week, all the information in the Scriptures at least suggests such periodical observance thereof.

Paul, in writing to the Corinthians, says: “I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread”, etc. (1 Cor. xi. 23).

In Acts xx. 7, we read of Paul and the Disciples at Troas coming “together to break bread upon the first day of the week”. And, in Paul’s letter to the Corinthians, he again refers to the “first day of the week” as one for meeting together (1 Cor. xvi. 2). Compiled.

How to Arrange a Debate.

FIRST, make certain that the prospective opponent is worth debating with; that is, that he is a well-known and representative man—not simply some self-seeking propagandist who only speaks for himself. Secondly, let the Arranging Brethren of the Ecclesia select the brother who shall represent the Truth. Thirdly, let the subject to be debated be an elementary one, with a clear and unmistakable issue. Fourthly, let a Committee of two arrange all details with a Committee of two from “the other side”. The essential details can be best gathered from a reading of the many published debates (see cover of “*The Christadelphian*”); an ounce of practical experience is worth a ton of theory.

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Let all the agreed details be committed to writing and signed by the Committee. Fifthly, a good independent Chairman is very important.

After all, unless the debate is to be printed, which presupposes it will be, a good lecture will do more good than half-a-dozen debates. That is the experience of the writer, who has been a disputant in more than a score of public debates in different parts of the country.

F. G. J.

Unprofitable Questions.

“ SHUN profane and vain questions ”, especially at Bible Classes or Ecclesial meetings, for, as the Apostle said, they “ gender strifes ” (2 Tim. ii. 23). We have known in the early history of the truth such a question brought up week after week, with no other result than to arouse the combative element of the meeting, and the waste of time that might have been better utilised. This would not happen did the speakers heed the Scriptural injunction not to be wise above “ what is written ”.

Why spend hours discussing “ Who was the wife of Cain ? ” or “ Were Melchisedek and Shem one and the same person ? ”; or, “ What has become of the Ark of the Covenant ? ”; or, “ Why is the tribe of Dan left out of Rev. vii. ? ” If a brother knows them, let him briefly answer the question, which could be done in five minutes. If a brother does not know, let him say so, or keep silence, not kill time in vain speculations.

In the South London Ecclesia we do not allow the consideration of any question to be prolonged or adjourned simply to please the questioner; the vote of the meeting is taken, generally with the result that useless questions are avoided.

F. G. J.

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Unfermented Bread and Wine.

If the Lord had desired the Memorial Feast was to be kept with unleavened bread and unfermented wine he would have said so ; but he didn't.

In fact, it is very doubtful if there is such a thing as unfermented " wine ". The only wine we read of in the Bible is that which when reasonably used " maketh glad the heart of man " (Psalm civ. 15); and which, when taken to excess, " is a mocker " (Prov. xx. 1). Evidently that is what the early believers used, for Paul uses the word " drunken " in connection therewith (1 Cor. xi. 21).

As to whether the bread be leavened or unleavened, it matters not either way. The leaven we have to avoid is that referred to by Paul : " The leaven of malice and wickedness " (1 Cor. v. 8).

Compiled.

Unsuitable Bible Reading.

Just as some things may be lawful but not expedient (1 Cor. vi. 12 ; x. 23), so there are portions of the Scripture which, although inspired, and divine, and profitable, yet are not suitable for indiscriminate reading.

A " lady " once attacked the writer at a public meeting for recommending the Bible, when just previously we had stated there were some things therein we could not read in public ! She beat a hasty retreat when we called her attention to many medical and hygienic books which could not be read around the family circle, and yet were, in their place, most valuable.

Although " All Scripture " is " profitable " (2 Tim. iii. 15), and " Whatsoever things were written aforetime were written for our learning " (Rom. xv. 4), nevertheless there is " a season and a time to every purpose " (Eccles. iii. 1); and when we meet around the Lord's Table to remember Him, a wise Presiding Brother will select the most suitable chapters for public reading,

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and leave for individual private reading such chapters as Genesis xix.; xxx.; xxxiv.; xxxviii.; xxxix.; and such like. Wisdom is profitable to direct. The Presiding Brother who does not look at the chapter before going to the Meeting is not a fit president. The writer has his "*Bible Companion*" marked with a black dot against all chapters unsuitable for public reading, so that he may see at a glance which to select.

F. G. J.

Open Sin—The Ecclesia's Duty.

OPEN sin—known and read of all men—on the part of any Christadelphian, must be openly condemned and repudiated by the Ecclesia of which the sinner is a member. It is clearly included in the ruling of the Apostle: "Them that sin rebuke before all, that others may fear" (1 Tim. v. 20).

Such is also necessary in order that the outsiders may see that the body will not even condone an "appearance of evil" (1 Thess. v. 22).

If the defaulter is truly repentant he must be forgiven and allowed to resume or retain our fellowship, although at the same time it must be openly known that we will not condone wrong-doing.

If the wrong doer is not repentant, he should be openly withdrawn from (2 Thess. iii. 6).

Compiled.

Fellowshipping Judas.

JUDAS, doubtless, while in the company of Jesus and the other Apostles, conformed to the ways of his companions so far as outward works were concerned; and thus, was in a similar position to the bad fish caught in the Gospel net to-day. We have to fellowship such until they make manifest their wickedness; we cannot, we dare not, act on our unprovable conclusions.

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So the Lord, although he inwardly knew Judas was a thief, or worse, in the absence of proof tolerated his company. The case affords us a very comforting object lesson in the matter of righteous toleration.

Not until a brother manifests his wickedness can we deal with him ecclesially.

Compiled.

Patriotism.

WHEN the King comes we will be patriotic for the land covenanted to the fathers. The Holy Land is ours, and for that we shall fight; and in the conflict "tread down the wicked"; as "ashes under the soles of your feet" (Mal. iv. 3). Until then, we shall give Cæsar, or the devil, his due; but not our patriotism and loyalty, which are God's, to defend his perishable goods, and chattels, and effects.

But then, says one, they will call us cowards? Who? The blind subjects of Satan's Kingdom? What enlightened and independent Christian would care a straw what such poor miserables say? Any dog of a Gentile, whether a street or a Congressional rowdy, has brutality enough to bark and bite for the gratification of his malignity; but few, very few, have the moral courage to face authority, and refuse to fight because God for a time forbids it, either for the purpose of avenging ourselves, or the defence of property against the public enemy.

There is neither glory nor profit in dying for Satan; therefore, our sentence is, *refuse all soldiering* in the devil's ranks, and leave the consequences to God.

Dr. John Thomas.

Loyalty to the State.

OUR conviction is that Christians should leave the devil to fight his own battles; and that if he sought to compel them to serve in his ranks, they ought to refuse

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to do so. He may fine them or put them in prison : but in these times, and in a Protestant and a " free country ", will hardly venture to put them to death. The devil cast some of the Smyrneans into prison for disobeying him, which was allowed of God that they might be tried (Rev. ii. 10); and the like may be permitted again. But it is better to pay his fines or to be imprisoned by him than to serve him in his wars.

Let the potsherd of the earth strive together and Christians stand aloof. Shall the devil draw me into his United States Armies, and Brother Lithgow into his British force, and we, brethren in Christ, meet in deadly conflict to slay one another in the devil's interest? Perish the thought!

Episcopalians, Presbyterians, Methodists, Baptists, Campbellites, Papists, and such like, can slaughter one another for their country's good; but Christians? No, never!

Dr. John Thomas.

"The London Standing Committee".

THIS body came into existence in December, 1915, during the course of the Great War. With the threat of enforced Military Service impending, the Clapham Ecclesia deemed it prudent to form a Committee composed of London Brethren to watch the situation, and to take any necessary action should conscription be imposed.

The need was obvious. Although conscription had been anticipated, yet when it actually came, opinion was very much divided as to the precise attitude to be taken and the means to be adopted to secure exemption. The petition to Parliament had helped to mould the minds of the brethren in the right direction, and had practically established Total Exemption as the only possible position to fight for, but some responsible body was needed to lead and act for the Brotherhood. This

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want was met in the "London Standing Committee", who voluntarily undertook to advise the brethren on the various difficulties arising out of conscription.

The Committee also became the intermediary between the Brotherhood and the War Office.

It ought to be stated that in carrying out this work the Committee acted purely in an advisory capacity to those brethren and ecclesias who needed and sought their assistance.

J. M. Evans.

Read "*Without the Camp*", by F. G. Jannaway, and "*Christadelphians and Military Service*", published by the "London Standing Committee".

Military Service.

ALL we can say is, that if after the divine guidance and protection from every form of military service (as represented by the King's uniform) and the absolute freedom granted the Christadelphians during the Great European War (1914-1918), any brother or sister suggests a compromise in the way of any non-combatant, or medical corps, the place for such brother or sister is outside the Brotherhood, and no faithful Ecclesia would give them any place, no, not for an hour. No faithful and discerning brother will accept employment (voluntary or compulsory) which needs him to don uniform, labelling him a defender of any human king and country.

F. G. J.

Read "*Christ and War*", by C. C. Walker.

Munition Making.

THE one unsatisfactory feature in connection with our attitude towards military service has been the engaging in the manufacture of munitions by some of the brethren and sisters. To claim total exemption, even from non-combatant service, and at the same time to help to produce high explosives, has puzzled our friends and caused our enemies to blaspheme.

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It is no answer to say that the brother-munitioner possesses a good conscience in so doing. It is quite clear from the apostolic testimony that the conscience of "the other" should be respected; that we do not enjoy unrestricted liberty of conscience, must "give no offence either to Jew or Gentile", and should give no occasion to the adversary to speak "reproachfully". This testimony has an important bearing upon the question under consideration.

Any action of ours which prejudices the Truth in the eyes of the world, or which is the cause of stumbling, should be avoided. There can be no manner of doubt that our case for total exemption has been materially weakened by our refusal as a body to voluntarily exempt ourselves from the production of arms.

J. M. Evans.

"I am quite sure the munition makers have weakened our position in the eyes of the Tribunals".

T. W. Gamble.

The foregoing "Answers" represent the conclusion of every Brother who was elected to represent the Ecclesias, and who did so with such excellent results; while the one or two who championed such work had a bad time of it. Canada suffered severely through the representative brother being himself engaged in the making of munitions.—F. G. J.

"Red Cross" Work.

THIS is generally held to be a satisfactory compromise for those objecting to warfare, but who desire to help their country during the stress of war. None can deny the beneficent work of the "Red Cross" in helping the sick and wounded. At the same time, it must never be forgotten that all such work is essentially the *duty* of the Army Authorities. The Army Medical Service exists for this purpose (amongst others).

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Red Cross Work is directly under the control of the Army Authorities; the Red Cross badge is “ the emblem and distinctive sign of the Medical Services of the Army ”, and can *only* be worn by those “ authorised by the State ”, and “ employed with medical units and establishments of Armies ” (see “ *R.A.M.C. Manual* ”, Sect. 365).

Anyone, therefore, joining the Red Cross Society (or kindred organization) places himself or herself directly under the Military Authorities.

For the genuine follower of Christ there are surely many other ways of helping the country in times of stress without resorting to such compromises as Red Cross work.

F. W. Turner.

Sunday Observance.

THE teaching of Scripture is that “ those who are in Christ are not under the Law, but under grace ” (Rom. vi. 14, 15), and consequently enjoy “ liberty ” in this matter.

Paul says: “ One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind ” (Rom. xiv. 5).

But whilst being “ fully persuaded ” in our own minds, let us not exercise our “ liberty ” in a manner damaging to the interests of the Truth. Remember “ that all things (being lawful) are not expedient ” (1 Cor. x. 23). Likewise “ abstain from all appearance of evil ” (1 Thess. v. 22).

The Apostolic counsel will safeguard us against allowing our “ liberty ” to be made the occasion for speaking evil against the Truth. As far as possible we should put aside secular duties and pleasures, and “ regard the day unto the Lord ”; gratefully recognising God’s overruling providence in the matter, whereby we are able to come together for exhortation, etc.

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Let us consider the feelings of brethren and also of the devout stranger. Football, fishing, cycling, etc., although "lawful" on Sundays (if meetings be not thereby neglected) may be a legitimate cause of stumbling and of reproach. Brethren in love with the Truth will avoid such "occasion to the adversary".

W. J. White.

Burial and Mourning Customs.

PROFESSIONAL mourners are still a feature of Palestine life; just as they were in the Lord's day (2 Sam. i. 17-27; Joel ii. 12, 13; Luke viii. 52). But we cannot imagine Christ approving of such; rather can we hear him exclaiming: "Why make ye this ado and weep?" when he seeth "the tumult and them that wept and wailed greatly" (Mark v. 38, 39).

If we follow Christ we shall shun all the empty paraphernalia and outward show associated with "costermonger" funerals. Brethren and sisters of Christ will dispense with "pall bearers", "minister walking in front", "chief mourners", "mutes", "velvet palls", "ostrich feathers", "burial feasts", and expensive black clothes.

On our part, it has been an invariable experience that the money, and time, and mourning expended on the funeral has been in the inverse ratio of the appreciation of the deceased during life.

Compiled.

Christadelphian Funerals.

CHRISTADELPHIAN Funerals are invariably distinguished for their simplicity and brevity. The writer (who perhaps has conducted as many as any other one Christadelphian) usually adopts the following plan: In the summer months, or even in the spring and autumn if the weather be fine and the followers be too numerous

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to be accommodated in the " Dissenters' chapel ", requests the Undertaker to proceed direct to the grave. After the reading of an appropriate chapter, such as John xi., or 1 Cor. xv., or 1 Thess. iv., he delivers a short address on the reason for the gathering, and then closes the service with prayer. A hymn or anthem has occasionally been included ; but only when specially requested, as the immediate mourners are seldom in the mind for singing.

When the weather is inclement, then the service is conducted in the Chapel, and a prayer only is offered up at the graveside. On good authority, we know that many deaths occur through colds caught at the graveside, especially of the bereaved ones. On no account have we allowed the chaplain to assist. A Christadelphian does all or nothing.

F. G. J.

Christadelphians and Colonisation Schemes.

MANY injunctions are given us, but none in regard to aiding the restoration of the Jews. . . . We are perfectly justified in affording them help if we can do so without hindering our other work. . . . Association with Mr. —, who is an alien and an adversary of the truth, is a great mistake, in my opinion, and one that the Brotherhood should speak against. We have no right to be working hand in glove with such a one. . . .

Any movement in attempting to establish businesses in Palestine is, I believe, a still greater mistake. First of all : It must divert those who are engaged in it from their great work of working out their salvation and proclaiming the truth. Second : It is introducing under cloak of working in the truth, a financial and trading element which is entirely in opposition to New Testament principles. Third : We are Servants of God, with

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certain commandments to obey, and work to perform, and this is travelling outside of it, though to the flesh (always a dangerous thing) it may appear good.

F. W. Porter.

Socialism and Christadelphians.

CHRISTADELPHIANS cannot associate with Socialists because Socialism as a movement excludes God altogether, or gives Him a second place, whereas Christ always gave God the first place.

Christianity and Socialism are mutually subversive. Belford Bax, who, with William Morris, started the "Socialist League", and was the pioneer Editor of "*Justice*", says: "Christianity in all its forms . . . belongs not to the world of the future, which signifies our emancipation", and "Socialism has no sympathy with the morbid . . . morality of the Gospel".

Robert Blatchford, "*The Clarion*" Editor, declares: "There is no heavenly Father". And: "If there be a God, He is both deaf and dumb and blind". He further says: "I cannot believe in the existence of Jesus Christ", and that "Herbert Spencer and Co. are worth more to us than all the prophets"; "The loss of the first fourteen books of the Bible would be a gain to the world". His latest pronouncement is: "We will have none of your laws of God".

F. G. J.

Socialists Self-Condemed.

THIS is apparent from the fact that the Socialist leaders who want to rule are not able to rule themselves, let alone other people. Their congresses are the witness. Graysonites call the Hardieites "limpets". Hardieites call Graysonites "catpaws of evil men". Quelchites call the Shawites "tom-fools". "*The*

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Labour Leader ” says “ *The Clarion* ” “ does not understand Socialism ”, while “ *The Clarion* ” considers “ *The Labour Leader* ” “ an old woman ”. Philip Snowden calls Victor Grayson “ a frothy demagogue ”. R. J. Campbell detects in Socialism “ an anti-Christian motive and an expression of cruelty and greed, not of love and brotherhood ”. H. G. Wells, an arch-idol of Socialism, sums up his comrades, including Blatchford and Hyndman, as a compound of “ soapsuds and soda-water ”. The Independent Labour Party Editor, who Mr. Noel represents, surrounded by Socialists, said : “ I don’t know whether I am standing in the dock or on the battlefield ”. Bernard Shaw says : “ Socialism would be better without Socialists ”. And the Continental leaders call each other “ liars ”, “ thieves ”, “ sneaks ”, “ talebearers ”, and “ blackguards ”. Robert Blatchford and Egerton Swann, of the “ Church Socialist League ”, call these “ storms in tea-cups ” and “ Brotherly little quarrels ” !

F. G. J.

Read Debate on “ *Ought Christians to be Socialists?* ”

Marriage with Aliens—Ecclesial Action.

THE question as to how an Ecclesia should deal with a brother or sister who marries an alien has ever been a difficult one, although of one part of such action there can be no doubt, and that is, the offender must be withdrawn from, and not re-fellowshipped so long as he, or she, maintains that he, or she, did no wrong in marrying an alien. The Scriptures are too plain and emphatic on the matter to admit of any doubt (1 Cor. vii. 39; Gen. xxiv. 3; xxviii. 1; Deut. vii. 3; Joshua xxiii. 12; Ezra ix. 12; Neh. xiii. 27; Judges iii. 6; 1 Kings xi. 1-4).

The difficulty is how to deal with one who sees it was unscriptural, admits such, and asks for reinstatement in the Ecclesia. Almost all (if not all) are agreed that we dare not withhold fellowship in such cases, leaving

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the genuineness and sincerity of the offender for the Lord himself to decide.

There are bound to be good and bad fish in the Gospel net (Matt. xiii. 47, 48). By the aforesaid attitude, the Ecclesia will have "cleared" itself of the offence (2 Cor. vii. 11).

F. G. J.

Read "*Marriage*", by Sundry Christadelphians.

Brethren out of Fellowship.

Is a brother who is out of fellowship a son of perdition?

This is a question that must be left to Christ to settle. No one can say with certainty that all who are away from us have been withdrawn from on Scriptural grounds; nor can anyone say what allowance Christ will make in the case of those who are severed from us through unwittingly opposing what we see to be the requirements of divine revelation. . . .

It may be asked: "Should not the uncertainty concerning the doom of conscientious sinners debar us from applying to them the law of disfellowship?" We would reply, No! The Scriptures do not tell us to make any such exceptions. Besides, the harbouring of conscientious sinners in our midst would negative the purifying and salutary intentions of Christ's arrangements.

A. T. Jannaway.

"Laying on of Hands".

THE "Laying on of hands" was a rite, or ceremony, whereby the Holy Spirit was bestowed by the Apostles (Acts viii. 18; xix. 6), and sanction given for special missionary work (Acts vi. 6; xiii. 3).

The "laying on of hands" ceased with the Apostolic Age; the "Gift of the Holy Spirit" having been withdrawn when its necessary work of confirming the word

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spoken had been completed (1 Cor. xiii. 8), and signs and wonders were no longer necessary (Mark xvi. 17, 20; Acts ii. 43; v. 12; Heb. ii. 4).

Timothy possessed this power of "laying on of hands"; and Paul exhorted his younger disciple to be careful how he exercised the power (1 Tim. v. 22).

Compiled.

Football, Cricket, Swimming, etc.

YOUNG brethren (and sisters) should not be discouraged from indulging in games, temperately both in thoughts and actions, because they are profitable in developing physique and the habits of mind resulting in self-control, patience, unselfishness, etc. (1 Cor. ix. 24-27; Heb. xii. 1-4). This is recognised by Education Authorities who have compulsory games.

The fact that clubs are formed by the world for the proper conduct of games is no reason why clubs should not be formed in the brotherhood for similar purposes. If it were a reason, all the truth's activities would stop, e.g., preaching, etc. As games are not compulsory, they should be played among brethren only, as we would withdraw from the world whenever possible.

Systematic recreation among brethren would remove the temptation to play in the world. Games must, however, give way to the more important duties of a brother's life in Christ.

H. W. Browne.

Sisters as Teachers.

ALTHOUGH the Scriptures expressly prohibit women from speaking "in the Churches" (1 Cor. xiv. 34); or, from usurping "authority over the man" (1 Tim. ii. 12); and commands respect and subjection to man; yet there is nothing in the whole of Holy Writ to suggest that they shall not act as teachers to their fellow sisters.

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The Apostle Paul expressly lays it down that the elder sisters should be "teachers" (Titus ii. 3, 4). Surely, therefore, they can teach boys and girls. Evidently, the only restrictions are preaching in the Churches and dictating to men; otherwise it would not be permissible for them even to teach their own children. Paul recognises the help of sisters in the work of the Gospel (Phil. iv. 3).

Compiled.

Sisters' Classes.

ARE Sisters' Classes a blessing?

Yes, when they are properly managed and enthusiastically supported. The objections which are sometimes raised against those classes are founded on misconception. Women, it is said, ought not to speak in the Church. True, but a Sisters' Class is not the Church. It is a private gathering of sisters. Can this be wrong, particularly when the object of the gathering is spiritual upbuilding and comfort? The little incident respecting Martha and Mary suggests what the Master would reply.

As one who has watched with interest and pleasure the twenty-six years' growth and influence for good of the class held in South London, the writer can say that the fear of the classes creating in sisters the unscriptural spirit of the age as touching public speaking is groundless. . . .

Those who have faithfully plodded away at this work have been first and foremost in every good work—in supporting the meetings, in distributing lecture cards and leaflets, in visiting the absent and sick. Let us not throw cold water on these classes.

A. T. Jannaway.

SECTION XIII.

Answers concerning Individual matters at Home and Elsewhere.

Saints.

ALL saints have made a covenant with God; but all who have made, or attempted to make, a covenant with Him are not saints. In Psalm cxlix. we read of the judgments meted out on the nations at Christ's second appearing, and we find the words: "This honour have *all His saints*" (verse 9). It is therefore evident that the word saint, although used in a general sense, in the mind of God applies only to those who will finally attain to immortality. The fiftieth Psalm is therefore referring only to the important part of those who will be gathered together, and like 1 Corinthians xv., does not take the unjust into account.

Islip Collyer.

Celibacy.

FROM a misunderstanding of Christ's words (Matt. xix. 12), there arose early the mistaken idea that special merit and sanctity attached to the unmarried state. That this has no sanction from Scripture is evident by Christ's general attitude towards marriage, his attendance at the wedding feast at Cana, his blessing of the children, and his frequent parabolic use of the joy of marriage, and the rejoicing of bride and bride-

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groom. Fruitful marriage was God's blessing upon Joseph, as its reverse was His curse upon sinners (Gen. xlix. 25; Hosea ix. 14).

Paul's recommendation against marriage (1 Cor. vii. 26) was for a special time of distress, and does not invalidate the honourable mention it receives in this and other epistles (Heb. xiii. 4; 1 Tim. v. 14).

"Forbidding to marry" is one of the marks of the Apostasy condemned by Paul, while the joy and glory of the Kingdom of God is symbolised by a marriage supper (1 Tim. iv. 8; Rev. xix. 7).

C. A. Ladson.

See the pamphlet "*Marriage*", also article, "*Marriage as a Divine Symbol*", in "*The Christadelphian*", 1919, p. 62.

Engaged to be Married.

BEING "Engaged", or "Betrothed", in Bible times and countries was very different from what it is among Gentiles to-day. Very frequently it dated back to earliest childhood. Paul, when writing to the Corinthians in a time of peculiar "distress" (1 Cor. vii. 26), advised that it was better to prolong even a long courtship than be bound by marriage.

On the other hand, if the man knew of reasons why marriage would (all things considered) be better, then, by all means, let the marriage take place, no commandment would be broken (1 Cor. vii. 35, 36), notwithstanding his otherwise advice.

The idea that Paul ever countenanced improprieties during the engagement period, none but a wicked and lustful person would suggest. Paul's teaching, like that of all the holy men, is utterly opposed to such an odious suggestion.

Compiled.

Courting an Alien.

IF it be unscriptural, and therefore displeasing to God, for his children to contract marriages with the alien, which beyond the shadow of a doubt it is (1 Cor.

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vii. 39; 2 Cor. vi. 14; Deut. vii. 3; Josh. xxiii. 12; Ezra ix. 12; Neh. xiii. 27; 1 Kings xi. 1-4), then it is equally wrong for a son or daughter of God to court, or make love to, an alien.

The plausible excuse about bringing such an one into the truth is downright casuistry, and is evidence of a very low type of spiritual discernment. Common sense and experience has taught us that to try and do the two things at the same time is not possible; they can't be done, and as a consequence the flesh, which is always present, gains the victory. The offenders should be warned quietly, but firmly, before the thing has time to grow.

F. G. J.

Alien Marriages.

BEYOND all question, for a Christadelphian to marry one who is not, is to commit a sin which no faithful ecclesia will condone in the absence of acknowledgment of the offence, and expressed repentance thereof. But, beyond that, the ecclesia dare not go. A repudiation of the marriage contract, and separation of the parties, must not be demanded.

As to such marriages being unscriptural, we have but to read, and meditate on, 1 Cor. vii. 39; 2 Cor. vi. 14; Gen. xxiv. 3; xxviii. 1; Deut. vii. 3; Joshua xxiii. 12; Ezra ix. 12; Neh. xiii. 27. Also for warning, Gen. vi. 2; xxvi. 34, 35; Judges iii. 6; 1 Kings xi. 1-3; xvi. 81.

In some ecclesias there exists a rule by which the sinning brother or sister is automatically "cut off" by such marriage, and has to apply for re-fellowship if such be desired.

F. G. J.

Read "*Marriage*", by sundry Christadelphians.

"Unbelieving Husband is Sanctified".

IN endeavouring to understand what Paul meant when he said: "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by

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the husband ” (1 Cor. vii. 14), we have to remember what Peter says : “ Likewise ye wives, be in subjection to your own husbands ; that, if any obey not the word, they also may without the word, be won by the conversation of the wives ; while they behold your chaste conversation coupled with fear ” (1 Pet. iii. 1). Apart from such, no sanctification would result from such a marriage.

Compiled.

Blaspheming Husbands.

No doubt it must be almost intolerable for a God-fearing woman to be linked with a blaspheming husband ; but the Scriptures most plainly declare that she must endure the affliction unless he be willing to “ separate ”. Paul says : “ If he be pleased to dwell with her, let her not leave him ” (1 Cor. vii. 13).

And Peter exhorts such a sister in similar terms, and that, too, because of the possibility of converting her unbelieving husband (1 Pet. iii. 1). Such a sister, too, ought to see much cause for hope in God’s promise that “ when a man’s (or woman’s) way please the Lord, He maketh even his enemies to be at peace with him ” (Prov. xvi. 7). Why was that written ? See Rom. xv. 4 (last line especially).

Compiled.

Reasons for Divorce.

For one reason, and only one reason, does the Lord permit divorce, and that reason he gives as adultery (Matt. v. 32). In certain circumstances the parties are permitted to separate ; but they must not form any other alliance (1 Cor. vii. 11).

“ The Lord God hateth putting away ” (Mal. ii. 16). “ The wife is bound by the law as long as her husband liveth ; but if her husband be dead she is at liberty to be married to whom she will ; only in the Lord ” (1 Cor. vii. 39). Of course, this also applies to the husband.

F. G. J.

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Wife First.

ACCORDING to the Scriptures, a wife has to come first (after God) in a man's affections. Her needs, physical and spiritual, claim the primary place in all his arrangements (Ephes. v. 25 ; Col. iii. 19 ; 1 Pet. iii. 7). . . . It is not weak for a man thus to love his wife.

Where a husband is faithful to God's will, the wife is not treated as a servant. She is not unnecessarily stinted in money or food. Her authority is not lowered in the presence of her children, nor her position in the eyes of strangers. The husband will not be found here and there on pleasure, while the wife is solitary and miserable at home. He will not be careful concerning his own salvation and indifferent concerning hers.

God's mind respecting a husband's obligation is interestingly shown in Deut. xxiv. 5 ; Lev. xviii. 18 ; Prov. v. 18, 19 ; Eccles. ix. 9 ; Mal. ii. 14. A. T. Jannaway.

Polygamy.

ONE man, one wife. One woman, one husband. That is Christian doctrine.

Polygamy is un-Christian. So says Paul (Titus i. 6 ; 1 Cor. vii. 2, 12-27 ; Ephes. v. 31, 33). Whatever may have been the reasons for the Patriarchs adopting the practice, polygamy certainly did not result in Peace and Good-will in the household. That we can see from the divine records. Paul (1 Tim. iii. 2) endorses the Edenic rule (Gen. ii. 24).

Certain it is that nowadays only bad men contend for a plurality of wives. Besides, the practice is forbidden by the laws of our country, which is quite sufficient reason, even if there were no higher grounds, which there are, as we see from the Scripture quoted.

Read "*A Godless Socialism*", by F. G. Jannaway.

Compiled.

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“ Be Fruitful and Multiply ”.

No doubt when Adam and Eve were told to “ Be fruitful and multiply ” (Gen. i. 28), it was a positive command ; but nowhere in the Scriptures has it been laid down as compulsory that every human being must marry ; or, that if married, children must be brought into the world.

If it were so meant, what shall we say about Jesus himself ? And how could Paul say : “ He that giveth her not in marriage doeth better ” ? (1 Cor. vii. 38). And how could they be commended who remained unmarried ? (1 Cor. vii. 37).

Compiled.

Bible Counsel to Parents.

Nor only does the Bible say : “ Train up a child in the way he should go : and when he is old, he will not depart from it ” (Prov. xxii. 6), but it also gives some very explicit counsel concerning the training, which if followed would result in less heartaches and headaches, both for parents and children ; for instance, “ Fathers, provoke not your children to wrath ” (Ephes. vi. 4). Remember, that what may be comedy to you may be, and very often is, tragedy to your little ones.

As to instruction in the “ Things of the Kingdom ”, and “ The statutes of the Lord ”, don’t leave that work to teachers at the Sunday School, but remember what the Heavenly Father bids you do : “ Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up ” (Deut. vi. 7).

And, don’t forget, when necessary, that there are such commands as those found in Prov. xix. 18, and xxii. 15.

Onlookers see most !

F. G. J.

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Children's Friends.

A MAN is known by the company he keeps. This, sooner or later, will apply to your children. Will they be found in the company of those who fear God? Much depends upon your influence and example. In school and business they mingle, perhaps wholly, with those who carry on the traditions and practices of the world—a world which “lieth in wickedness”. Consider the situation, and act wisely. Incipient friendships formed at school need not be cemented by an interchange of visits. Fellow workers in the office, college, or warehouse need not be brought home and converted into bosom friends. Train your children to act circum-spectly, and to choose companions with whom they can read the Scriptures, attend the meetings, and converse reverently on the Truth. Do not think that you can be slack when they are of tender years and can pull them up when they are older. Keep them well in hand all the time. Above all, let them feel that you are their confidant and best friend. Exalt Bible principles, seek God's help, and in the Great Day you will not fear to give an account of your stewardship. C. H. J.

Concerning Children.

BE tolerant towards the young. Try to guide their playfulness or their romantic hopes, not to suppress them; and be sure, at least, that you put away those faults of childhood which so often cling even to age.

In contemplating the Kingdom of God I cannot imagine men wrangling to get the best of a bargain . . . but I can readily imagine Jerusalem reglorified and “boys and girls playing in the streets thereof” (Zech. viii. 5). I can remember a sister expressing her thankfulness for that picture, which showed that it was not wrong for the children to play and be happy.

Islip Collyer.

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Children's Amusements.

“ THERE shall yet be boys and girls playing in the streets of Jerusalem ” (Zech. viii. 5). The play will be innocent, harmless, and healthful, because it will be under the régime of Christ and the Saints. There will be no lining up to gain admission to demoralizing cinema shows, and other amusements, which exalt folly and the baser passions, to the negation of a sober, spiritual mind. But the Kingdom is not yet. What of the present? Guide your children so that they will not be out of joint with the holiness that is to come with the perfect day. The task is difficult, and calls for discrimination and patience; but it is the duty of parents to grapple with it. Be tactful, and do not expect or exact the wisdom or soberness of years from your little ones. Steer childish recreation in edifying channels. Study the children and not your own gratification. Remember that innocent pastimes may be rendered hurtful by vicious environment. Expand the young understanding by a visit to the Zoo, and not to the theatre. When they are able to swim, row, cycle, or go away on a holiday, let it be in your company or that of your selection or approval.

C. H. J.

Train up a Child.

PROVERBS xxii. 6. This gem of practical Divine command, and its faithful observance, brings joy. The child's mind is like wax to receive impressions, and like marble to retain them.

The idea of training the child is to dedicate it—to give instruction to it. What nobler work can we be engaged in than this. If the fruit of the womb is God's reward (Psalm cxxvii. 3), our children should be dedicated and trained from conception. The unfeigned faith possessed

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by Timothy's grandmother was a spiritual asset of great value to Timothy, and later on, when his faculties began to develop, he was taught on Divine lines. "From a child thou hast known the sacred writings".

Parents bear an enormous responsibility to their children. Their Divine tuition is mainly their duty—it is too frequently left to the Sunday School to shoulder, and in many cases with disastrous results. If we train up a child in the way he should go, even when he is old (*R.V.*) he will not depart from it.

If there is failure, our method has been wrong. The Divine injunction remains vindicated. Fred E. Williams.

Bible Counsel to Children.

It doesn't matter what your ages : if you are children, you are children ; and to you God says : " Children, obey your parents in the Lord ; for this is right. Honour thy father and thy mother ; which is the first commandment with promise " (Ephes. vi. 1, 2).

God does not change, and His mind is : " Cursed be he that setteth light by his father or his mother " (Deut. xxvii. 16). " The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it " (Prov. xxx. 17). You are to " Show piety at home " (1 Tim. v. 4). " Thou shalt rise up before the hoary head, and honour the face of the old man " (Lev. xix. 32).

And, above and beyond all, give God the first place, for He says : " I love them that love me ; and those that seek me early shall find me " (Prov. viii. 17). F. G. J.

Marriage of Cousins.

THERE is nothing in the Bible to the effect that cousins should not marry. Certainly, there is nothing in the

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Law of Moses concerning the problem; for problem it is, in view of the disastrous results accruing from such unions.

Those who have studied the physiological bearings of the matter will certainly not advise cousins to marry cousins, for however suitable the individual parties may be to each other, the probable offspring must not, and will not, be lost sight of, for the possibility of mentally deficient children is not a happy thing to look forward to.

Compiled.

Kissing.

KISSING, in New Testament times and countries, was the usual mode of salutation between friends, as it is in some parts of the world to-day; and Paul's counsel was to antidote a tendency to abuse the custom, hence his advice: "Greet ye one another with a *holy kiss*" (1 Cor. xvi. 20). It was no more a command to kiss one another than the implied exhortation about a man being "diligent in his business" (Prov. xxii. 29) was a command to engage in business.

Kissing, however, is not now customary except between relatives or very intimate friends. Moreover, the text in question does not confine the "holy kiss" to sisters, which is what those want to do who advocate kissing. The latter fact is a strong argument for resisting the desires of such brethren.

Until the advocates of kissing are impartial and show such by kissing the old brethren and sisters, others will give them short shrift. For a like reason, we would suggest to such brethren a little feet-washing, if they think Eastern customs still apply (John xiii. 14).

Those who give and ask kisses on the strength of Paul's command of holiness are not to be trusted.

Compiled.

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Bible Counsel to Masters.

“ If I did despise the cause of my manservant or of my maidservant, when they contended with me, what then shall I do when God riseth up? And when He visiteth, what shall I answer Him? ” (Job xxxi. 13-15).

While it would scarcely be wise for a master or mistress to place that text on the office desk, or hang it over the kitchen shelf, it would be good to allow it to hang mentally before one's own eyes. There is abundant other, and similar, counsel in the Scriptures, which should be impressed on every master's mind: “ Knowing ye also have a Master in heaven, therefore give unto your servants that which is just and equal ” (Col. iv. 1); “ Thou shalt not rule over him (your servant) with rigour ” (Lev. xxv. 48); and not the least important is the injunction as to “ Forbearing threatening ” (Ephes. vi. 9).

F. G. J.

Bible Counsel to Servants.

To answer a master when he tells you to do a certain thing, or to refuse to acknowledge he is your master on the ground that Christ has said: “ One is your Master, even Christ ” (Matt. xxiii. 8), is naughty, for in view of the fact that the Scriptures contain counsel to servants and masters, there can be no doubt as to one's duty in the matter.

Listen: “ Art thou called being a servant? ” (1 Cor. vii. 21). The duty of all such is to “ Count their own masters worthy of all honour ” (1 Tim. vi. 1).

“ Servants, obey in all things your masters ” (Col. iii. 22); “ Exhort servants to be obedient unto their own masters ” (Titus ii. 9); “ Servants, be subject to your masters with all fear ” (1 Pet. ii. 18); and that, too,

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“ Not only to the good and gentle, but also to the froward ” (ibid).

The text first quoted, clearly has to do with things ecclesial, and our relationship as children of God.

F. G. J.

Saving Money.

It is not wrong to save money, if done for a right purpose; and there are many such purposes, of which the following are samples: “ To lay up for the children ” (2 Cor. xii. 14); to be in a position “ to minister ” to the needs of others (Luke viii. 3); and to “ give relief ” where needed (Acts xi. 29). In such cases we remember Joseph, the “ rich man of Arimathæa ” (Matt. xxvii. 57); Zacchæus “ was rich ” (Luke xix. 2, 8); and the Corinthians, who were recommended to “ lay by in store ” (1 Cor. xvi. 2); to say nothing about the well-to-do believers of Old Testament times, who met with the divine approval.

What is forbidden is the labouring to be rich (Prov. xxiii. 4), and “ laying up treasures ” and hoarding money (John vi. 27), to the exclusion of the Truth’s requirements.

To use an expression of Brother Roberts: “ there is no more beautiful sight than a rich man devoting himself wholeheartedly to the service of the Truth ”. It cannot be wrong to buy an umbrella for an expected rainy day.

Compiled.

Rich Christadelphians.

WHAT Christ said concerning riches is best represented by the *Revised Version*: “ It is hard for a rich man to enter the Kingdom of Heaven ” (Matt. xix. 23). Nowhere does the Bible say: “ It is impossible ”. If

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so, many Bible worthies would have to be excluded; for instance: Abram (Gen. xiii. 2); Lot (Gen. xiii. 5); Isaac (Gen. xxvi. 13, 14); Jacob (Gen. xxxii. 10); Joseph (Gen. xlv. 8); Boaz (Ruth ii. 1); David (1 Chron. xxix. 28); Joseph of Arimathæa (Matt. xxvii. 57); Zachæus (Luke xix. 2), and many others.

Riches come from God (Eccl. v. 19; 1 Tim. vi. 17). They can be rightly used and thus merit God's blessing (Luke xvi. 9); or, they can be misused, and result in God's displeasure (James v. 1).

F. G. J.

Interest for Money Lent.

USURY, or Interest, is not *per se*, condemned in the Bible. The fact that it could be exacted from a stranger shows that (Deut. xxiii. 20). Where it was wrong was when the money was lent to aid in distress.

Interest for money lent for business, and similar purposes, is quite foreign to the cases cited under the Mosaic Law. As Brother Roberts well expressed it, "The case of modern interest is an affair of voluntary contract, in which there is an exchange of values" ("The Christadelphian", 1892, p. 424). Of course, literally, it is usury (or money paid for use); but it is not usury in the Scriptural sense.

To pay, or accept, interest for money lent is no more wrong than it is to pay, or accept, rent for a house or apartments.

Compiled.

Saving up for Old Age.

WE should prefer to call it "Making provision", which at once gives us a clue as to the correct answer to the question whether it is lawful, inasmuch as we at once think about the word "providential", which is inseparably associated with the name of God; and, therefore, Godly.

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The words: "Take, therefore, no thought for the morrow" (Matt. vi. 34), do not correctly represent the original; it should read as in the *Revised Version*: "Be not therefore anxious"; and that we can best obey by heeding such advice as "Go to the ant, thou sluggard, consider her ways, and be wise" (Prov. vi. 6). One of the ant's way is said to be that she "prepares her meat in the summer" (Prov. xxx. 25).

We have invariably noticed that those who denounce "making provision" for a rainy day are not above carrying an umbrella! They do not discern the vast difference between "labour not to be rich" (Prov. xxiii. 4), and providing for one's own (1 Tim. v. 8).

Compiled.

"Owe no man anything".

WHEN Paul exhorted the believers in Rome to "Owe no man anything" (Rom. xiii. 8), it is evident from the context (especially what is contained in the previous verse) that he assumed that what was owing had become due.

"Render to all their dues" (Rom. xiii. 7) means that when accounts become due we should forthwith pay them. Although we are indebted to our landlord for last week's, or last month's, rent, we do not really owe such until the time arrives when we contracted to pay it. So with goods; we do not morally, or legally, owe for such until the day comes on which we agreed to pay for the goods.

It is for Christadelphians not to "run up an account" unless we know we can meet our obligations on the very day, and to the very penny.

A true Christadelphian is one whose word can be implicitly relied upon.

Compiled.

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Fire Insurance.

THIS is a detail of business, to be governed entirely by the principle of the thing. Now, the Scriptures, while distinctly forbidding us to be "anxious for the morrow" (Matt. vi. 34, *R.V.*), have emphatically inculcated what is called providence, and which certainly goes beyond to-day (1 Tim. v. 8; 1 Cor. xvi. 2; Prov. vi. 6).

Insuring against possible contingencies, which includes fire, is a lawful provision, by which we certainly are helped not to be "anxious about the morrow". Let each one decide for himself, and not judge others in such matters.

Compiled.

The Tricks of Trade.

THEY are wrong; absolutely wrong, by whatever name we call the Tricks; in fact, a more correct term would be "Frauds". What else can we call selling Foreign produce as English; or, common, trashy, new goods as genuine second-hand; or margarine as butter; or flannelette for wool? No need to extend the list, for every tradesman, every salesman, knows all about it.

It is no new thing. It was the same in Old Testament times; hence much that was written by holy men (Prov. xi. 1; Deut. xvi. 20; Levit. xix. 35, 36; Jer. vi. 18-15).

To one and all: Read Psalm l. 16-18.

F. G. J.

Bible Counsel to the Rich.

NOWHERE does the Bible say that rich people will be shut out of the Kingdom of God; what it does say is: "How hardly shall they that have riches enter into the Kingdom of God!" (Mark x. 23).

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Many of God's approved ones have been rich : Abram (Gen. xiii. 2); Job (Job i.); Nehemiah (Neh. v. 14); Zacchæus (Luke xix. 2); Joseph of Arimathæa (Matt. xxvii. 57). Riches are sometimes " a gift from God " (Eccles. v. 19; ii. 24). Paul also said likewise (1 Tim. vi. 17).

But, the possessor of riches must take great care and not " set his heart " upon them (Psalm lxii. 10); He must " be not highminded, nor trust in uncertain riches, but in the living God " (1 Tim. vi. 17). He should rather make to himself " friends " thereof in the Scriptural sense (Luke xvi. 9). No more worthy example can be cited than Job (Job xxix.). F. G. J.

Bearing One Another's Burdens.

If you want to be of service to a man in trouble, put yourself in his place and speak sensibly and sympathetically. A man in this position doesn't want to listen to a flood of unfeeling, unpractical utterances; he needs wise counsel and comfort. Take pains, therefore, to enquire into the ins and outs—the drawbacks and trials—that surround his case, and then advise the brother.

A. T. Jannaway.

Bible Counsel to Poor.

THERE is no virtue, or merit, in being poor. We have yet to meet the person who chooses poverty for poverty's sake. There are, however, some advantages in being poor; one of which is the longing it brings for the Good Time Coming and the fervency with which the prayer is uttered: " Thy Kingdom Come ". So, too, as with the rich, so with the poor; there are many commands to be kept in mind: " Thou shalt not covet " (Rom. vii. 7); and " Be content with such things as ye have " (Heb. xiii. 5).

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There is not a single command concerning "This world's goods" which the poor cannot obey; to wit, to give "As God hath prospered" (1 Cor. xvi. 2); to give "As a matter of bounty" . . . "Not grudgingly" (2 Cor. ix. 5, 7); not "to be seen" of men (Matt. vi. 1); but "with simplicity" (Rom. xii. 8).

All the Master wants of us—poor or rich—is so to act, that He may be able to say, as He did of the woman at Bethany, "She hath done what she could" (Mark xiv. 8).

F. G. J.

A Servant's Responsibility.

A CLERK is not responsible for letters he is told to write by his employer, or principal, and which are signed by the latter.

It would be otherwise were he to write such letters in the first person singular, and sign such letters in his own name. In that event he dare not write what he knew to be untrue. So, also, a salesman is not responsible for the price, or quality, of the goods he sells. That is the employers' concern.

All the individual is responsible for, is his own part of a transaction, and to be upright, honest, and truthful in everything he undertakes.

Compiled.

Theatres and Concerts.

To say a Christadelphian should have nothing to do with theatres, concerts, and such like, is all right if rightly understood, but we need to use common sense in the application.

There is nothing wrong in a believing builder erecting a theatre in the ordinary course of his business; but, to patronise theatres and the like, is decidedly contrary to Apostolic injunctions (James iv. 4; 1 Pet. ii. 4; 1 Pet. iv. 8; 1 John ii. 16).

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As Sister Robert Roberts once remarked to the writer on seeing the word " Pit " written over a theatre entrance at which a queue of people was waiting : " The Pit ! Yes, that is where those places lead to " .

Concerts, too, as a rule, are to be shunned ; but we must be careful to avoid extremes by cutting off from our children every form of amusement or recreation, for there are certainly some musical and other entertainments that we can legitimately avail ourselves of. Wisdom is profitable to direct. The writer once attended a London theatre with about a dozen other Christadelphians ! (How terrible ! But wait until it be told that it was to hear an illustrated lecture on Solomon's Temple !)

F. G. J.

Picture Theatres.

EVERY thought, and desire, of the true Christadelphian must be brought into subjection to the commandments of Christ. That is clearly taught by the " Sermon on the Mount " (Matt. v.). And in any doubt what a brother of Christ should or should not do, the question is—Is it in harmony with the spirit of the teaching of Christ ?

Of Picture Theatres, the Reporter of a Social Agency says (" *Daily News* ", 1st May, 1917) : " Three films were shown, and I summarised the incidents thus :— Seven attempted murders, two actual murders, one suicide, one forgery, one attempted robbery, two cases of blackmail, three of ' holding up ' with revolvers ; drinking, gambling and brawling made up a sort of running chorus all through ". These are the " works of the flesh ", the doers of which " shall not inherit the Kingdom of God " (Gal. v. 19-21). Can the seeker after righteousness see anything to laugh at in such things ? Are the imbecilities of the drunkard and the adventures

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of thieves and murderers fit subjects for the amusement of saints?

Brethren, these things are *sin*. “ *Fools* make a mock of sin ” (Prov. xiv. 9). Be not deceived. God is not mocked. There will be no fools in the Kingdom of God.

C. F. Ford.

Church Bazaars.

THERE are two very serious objections to a Christadelphian having anything to do with Social Bazaars, Dorcas Meetings, and the like; namely, their associations and their practices. More often than not, they are inseparably connected with “ the lust of the flesh, the lust of the eyes, and the vainglory of life ” (1 John ii. 16), as borne witness to by those who once took part therein, and as evidenced by the issuing of subscription lists with names of subscribers, etc.

There is plenty of good work to be done without concerting with those who are not at one with us in the Belief and Obedience of the Truth. Joining with unbelievers’ Dorcas Meetings, Bazaars, and the like, frequently leads to friendships regretted but hard to sever.

Compiled.

Smoking.

ALTHOUGH smoking, in itself, is hardly a reason for which an Ecclesia could withhold fellowship, yet such would have to be done if the smoking brother openly, and in the Ecclesia, advocated such a habit, for, as one of the Truth’s stalwarts has rightly said, “ It is a practice which cannot be defended as lovely, or of good report. It is a practice offensive to natural health and cleanliness. It is a practice of proved deleterious effects to the mind and nerves of those who practise it. It is a thing we can never imagine the Lord Jesus doing.

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“ For these, and other reasons, which might be set out at great length, though not forbidden by an express ‘ shall not ’, it is a practice to be eschewed by saints, as part of the ‘ ungodliness and worldly lusts ’, which they are called upon to ‘ deny ’, in preparation for the exalted station in which we may be quite sure there will be no provision for the favourite weed ”.

Compiled.

Visiting Hotels.

“ JUDGE not, that ye be not judged ” (Matt. vii. 1), “ for with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again ” (verse 2).

Besides, it is so easy to make mistakes in our conclusions. To some, it may “ look awful ” to be seen coming out of a “ licensed house ”, or partaking of something at a public refreshment bar ; but we personally know of cases where the visitor has been transacting legitimate business, or satisfying lawful needs, with which we are confident the Lord would not find fault.

At the same time, we have need to walk circumspectly (Ephes. v. 15), and to avoid even the appearance of evil (1 Thess. v. 22) ; or doing anything which might cause the enemy to speak reproachfully (1 Tim. v. 14).

To visit hotels or licensed houses merely for the pleasure of drinking, would certainly come under such condemnation.

F. G. J.

Dances.

THE Scriptures enable us to discriminate between dances and dances. Only those desirous of taking part in the devil’s pleasures will cite the one as a reason for indulging in the other.

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We are told that when the Ark of God was brought to Zion, David "danced before the Lord" (2 Sam. vi. 14). Again, when Jerusalem is rebuilt, the people "shall go forth in the dances" (Jer. xxxi. 4). And, in the day of Zion's rejoicing, the order will be, "Let them praise His name in the dance" (Psalm cxlix. 3).

No Bible enlightened person would associate "the name of the Lord" with modern dancing. They will rather associate such dancing with the one that ended in the murder of John the Baptist (Matt. xiv. 6-12).

F. G. J.

Novel Reading.

NOVEL reading—from the standpoint of the man or woman in earnest about spiritual growth—what of it? An altogether unsuitable diet. It cannot be justified on any ground. The view of life set forth is a distorted one. God is absent; and holiness, faithfulness and simplicity are openly derided and scorned.

Christadelphians certainly should not keep company with people guilty of these things. Then why read their writings?

It is urged that we ought to read them for their portrayal of human nature. To the individual who really knows himself, or herself, in all his, or her, weakness it is superfluous, as the task has been infinitely better done in the inspired records of the lives of good men and women of days past, in which their sad lapses are seen in true repentance and forgiveness, and their victories as triumphs of holiness. Of such writings, Paul said to Timothy, "Give attendance to reading" (1 Tim. iv. 13). But of the trashy, sentimental, and suggestive novel of the day, we can only speak in terms of disgust and condemnation.

Shun the novel!

W. Jackson.

Read "*Seasons of Comfort*", by R. Roberts, and the other works advertised on cover of "*The Christadelphian*".

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Singing Secular Songs.

THE singing of secular songs, on the part of Christadelphians, has been very aptly designated "a weakness of spiritual childhood". In relation thereto, we want to emulate the great Apostle Paul, who said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Cor. xiii. 11).

It is difficult to imagine one aspiring to "a perfect man, unto the measure of the stature of the fulness of Christ" (Ephes. iv. 13), standing up to sing a secular song, or joining with others in singing songs, in which the composer has found no room for God. Certainly, no Christadelphian who realises his or her high calling will join a Choral Society, or a Choir of non-Christadelphians.

The Apostolic injunction is, "Is any merry? let him sing psalms" (James v. 13).

Compiled.

Buy the "*Christadelphian Hymn Book*", and give one to each of your children.

"Lead Us Not into Temptation".

THE petition in what is called the Lord's Prayer, "Lead us not into temptation" (Matt. vi. 13), seems in conflict with the declaration of His apostle, "God cannot be tempted with evil, neither tempteth He any man" (James i. 13).

A careful comparison of the two statements enables one to see the difference between tempting an individual with evil, and allowing him to get into a position in which he would be put to the test; and concerning which God has distinctly promised us we shall not be tempted above our resisting powers, and will in all cases provide a way of escape (1 Cor. x. 13).

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We have seen the first-named petition rendered, "Abandon us not to temptation", to which every child of God can fervently say, Amen. "*The Emphatic Diaglott*" reads: "And abandon us not to trial, but preserve us from evil".

F. G. J.

Alien Funerals.

THERE is nothing wrong, or un-Christlike, in attending the Funeral of a friend or relative because the burial service is carried out by a Clergyman or Dissenting Minister; and, in no sense, would such be lending countenance to the unscriptural sentiments uttered by the "Rev." official.

No reasonable person could draw wrong conclusions by seeing a Christadelphian at such a funeral. All he would see in such attendance was a desire to pay our respects to the memory of a dead friend. Possibly this may give offence to some; but to stay away would give offence to others.

One cannot please everybody. Each one must judge and decide for himself. (See Rom. xii. 18; xiv. 19, and Gal. vi. 10.)

Compiled.

Extremes and Extremists.

AVOID them; they do the truth harm, and by openly opposing them you only add fuel to the flame. It seems to us that Solomon had them in mind when he warned his readers against the "righteous overmuch" and the "wicked overmuch" (Eccles. vii. 16). And, moreover, they are the most unreasonable creatures to have to deal with. To-day they are vegetarians and to-morrow advocating raw minced beef! To-day want every crack and crevice pasted over, and to-morrow they are preaching sleeping in the garden!

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And when the gospel-net catches them, they find a new field for their extreme proclivities. If they have the "donkey bump" and the "Egotist's bump" largely developed, they insist on the Ecclesia following them. They demand for themselves what they won't grant to others. They frown at brethren playing football among themselves, or sisters uniting in a service of song—but they will go arm-in-arm with a friend to see a football match or hear an oratorio.

They will frown at any propaganda to spread the Gospel in furtherance of our Father's business, but they adopt every means of advertising their own business in the highways and byways in order to sell their wares.

F. G. J.

Bad Christadelphians.

VERY few things are more distressing to a new Christadelphian (who has naturally expected well-nigh perfection of the possessors of the Truth) than to discover that there are some black sheep in the fold. But, the fact remains, and has to be realised and faced with patience. It is a lesson the Master Himself sought to teach His followers in the parable of the Gospel net. He said, "The Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind" (Matt. xiii. 47); and the Lord went on to say it would be so until the end, when He will gather "the good into vessels, but cast the bad away" (verse 48).

Even when the Lord was on earth, He tolerated Judas for a while (John vi. 70). And Paul, too, found himself a victim of "false brethren" (2 Cor. xi. 26). F. G. J.

Gossips and Backbiters.

THERE are few who seek to hide the faults of others. The universal propensity is to make them the subject of conversation. It is a mischief-working propensity. We

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are all faulty enough to make getting-on a matter of delicate management, but the difficulty is immensely exaggerated by the tale-bearer. He (or she) acts upon your imagination and makes you see evil where there is none. Your manner is unconsciously chilled towards the victim of the gossip, and the chill reacts upon the gossip, and from the gossip to you, and those otherwise friends are separated.

The only plan is to refuse to listen, and in your practice be silent concerning faults, remembering that all are more or less faulty, and that the only way to get at the little good there is in an evil state is by exercising the charity that covers a multitude of sins.

Robert Roberts.

Slanderers: How to Deal with them.

THE most effective way to stop the mouths of slanderers is to at once inform the slanderer that you will see the victim and inform him of what you have just been told, and who told you.

You should believe no report to anyone's detriment without giving him or her an opportunity (by private enquiry of himself or herself) of contradicting it if it happens to be untrue. We always esteem such an application a kindness.

Robert Roberts.

Sinning Wilfully.

By "sinning wilfully" after we have received the knowledge of the Truth as referred to by Paul in Hebrews x. 26 is, to our mind, described in verse 29 as "trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace".

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This cannot possibly have any reference to ordinary transgressions, which are all more or less "wilful" in the ordinary use of the word; and concerning which, there can be no doubt, forgiveness is available if sought after in the way appointed by God.

(See Ezek. xviii. 21; xxxiii. 16; Matt. xii. 31; 1 John i. 9.)

Compiled.

"Cannot Sin".

JOHN's statement that, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John iii. 9), is easily understood when we look at the Greek word used by John translated "commit". In James iv. 13 the same word (*poieo*) is rendered "continue"; and in Acts xx. 8 "abode"; hence, John rightly says, a true child of God, although weak and erring, will not "continue in sin".

As to the latter part of the verse, which says, he "cannot sin"; evidently, such must be understood in the same way as the awakened householder said, "I cannot rise and give thee" (Luke xi. 7), and as the Apostles said, "We cannot but speak the things which we have seen and heard" (Acts iv. 20). They could, but they dare not. (See also Gal. v. 17.)

F. G. J.

Family Prayers.

THE whole tenor of Scripture is on the side of a believing father giving thanks at the meal table. What else can we gather from that picturesque and exemplary scene on the Syrian shores of the Mediterranean, concerning which Luke says, "When we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed" (Acts xxi. 5).

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Later on, we find Paul doing the same publicly; for in Acts xxvii. 35 we read, "He took bread, and gave thanks to God in presence of them all" (centurion, soldiers, sailors—see verses 31, 32). How much more should this be the attitude of a father, whose children are being taught what is necessary to order to become God's children and heirs of eternal life. Compiled.

Giving Thanks—How often?

CHRIST should be our example; and, apparently, He never partook of a meal without giving thanks. He did so before distributing the food to the four thousand (John vi. 11). Also, with the two disciples at Emmaus, He did the same (Luke xxiv. 30). Paul, also, set a similar example; he gave thanks on board the ship (Acts xxvii. 35).

We cannot be too thankful. The man after God's heart tells us he gave thanks "seven times a day" (Psalm cxix. 164). Paul is very definite in his injunction, "In everything give thanks" (1 Thess. v. 18); again, "Giving thanks always for all things unto God" (Ephes. v. 20). Compiled.

Breaking Bread Alone.

THE principal object in "Breaking Bread and Drinking Wine" on the first day of the week is to bring to remembrance what God has done for us through His Son Jesus; and thus give Them pleasure. Surely, therefore, nothing turns upon how many, or how few, are present; and there cannot be the least doubt of the fact that, to do so alone, when a company of believers is out of the question, will give the Deity pleasure, and that our service will be acceptable. Those who have not done so, on account of being in isolation, have no idea how truly strengthening to our faith is this, humanly speaking, solitary meeting. F. G. J.

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Water at the Breaking of Bread.

FREQUENTLY this question is raised: Will water not be equally acceptable to God and Christ at the Lord's Supper as wine, where such cannot be obtained?

We cannot but reply: We have no warrant for such a substitution. The records say "Fruit of the vine" (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18). The impossible is not asked; and, where wine cannot be obtained, we must get on without it, and not gratuitously provide substitutes.

Compiled.

Making Clerical Garments.

QUESTIONS such as, "Should Christadelphians who are tailors make clerical vestments?" or "Help build Churches and Chapels?" or "Sell goods to a drunkard?" or "Print, or sell, prayer books or novels?" Why not? For if we begin to act on those lines, and continue thereon, we shall have to "go out of the world", which is expressly what Christ does not wish (John xvii. 15).

The case would be different were we to receive special fees by reason of the purpose to which the goods were to be put; but it is assumed that the Christadelphian is merely being paid the marketable value of his services; and, in such cases, it is no business of ours, either the character of our employer, or customer, or the use to which he intends to put the things made.

Compiled.

Looking on the Bright Side.

THERE is no doubt of the wisdom of looking on the bright side; it promotes thankfulness. The Scriptures enjoin a spirit of thankfulness, and it is impossible for a thankful person to be a pessimist.

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“ Rejoice in the Lord alway ” is Apostolic counsel (Phil. iv. 4). That injunction, coming as it does from the one whose life was one of constant sacrifice (2 Cor. xi. 24-28), is especially weighty. Paul also said, “ All things work together for good to them that love God, to them who are the called according to His purpose ” (Rom. viii. 28).

There is no “ disaster ” but what it might have been worse. Besides, every cloud has a silver lining; so cheer up! “ Count your many blessings ”.

How foolish is the Pessimist,
Despondent and forlorn;
Who always, when he gets a rose,
Goes hunting for the thorn.
The Optimist has better sense,
The charm of life he knows;
He doesn't mind a scratch or two,
If he can get the rose.

Compiled.

Read “ *Ways of Providence* ”, by R. Roberts.

Domestic Trouble.

NOTHING tests a man's position so much as the domestic foundations giving way; because, if a man have any leaning posture apart from, or in addition to, his leaning on the logical supports of truth, it is on his kith and kin that he naturally leans. If this support give way, he pulls himself together, and looks round, to realise for himself where he is standing. If he finds himself *alone* with God, he accepts the situation as the only one of which reason truly admits.

Robert Roberts.

Read “ *Ways of Providence* ”, by R. Roberts.

Comforting Prayers.

THE following answered prayers cannot fail to inspire confidence and bring hope to the Children of God when downhearted. Do not be content with simply reading

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the list, but turn up the references and meditate thereon :—

Abraham's prayer for Abimelech (Gen. xx. 7); Solomon for wisdom (1 Kings iii. 5, 9); Manoah to guide his child aright (Judges xiii. 8, 9); Hezekiah when ill (2 Kings xx. 2); Jeremiah for comfort (Jer. xv. 15-18); Isaac for a wife (Gen. xxiv. 12); Moses for a successor (Num. xxviii. 6); Jesus for divine help (John xii. 27); and for unity among His disciples (John xvii. 11, 21, 22).

Are you ill? Is business bad? Have you naughty children? Do you lack wisdom? Do you need more faith? Do you fear a Laodicean condition? Do you feel the weight of a besetting sin? Have you enemies?

Then, ask yourself—Have I prayed to God about my trouble?

And then go one better, and ask, Have I prayed about the other one's trouble?

F. G. J.

Suffering Reproach.

IF we are reproached for Christ, let us be sure it is for Christ: "Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters". There is no comfort for those who suffer in this way. "If any man suffer as a Christian, let him not be ashamed". And, of course, that does not mean a Christian as that word does to-day, but according to the meaning it conveyed in the days of Peter, that is, a Christ-one, one of Christ's, one of the Nazarene Sect. "Be not ashamed, but glorify God on this behalf, for the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

S. A. Garside.

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For Conscience Sake.

“ If any of them that believe not bid you to a feast, and ye be disposed to go ; whatsoever is set before you, eat, asking no questions for conscience sake ” (1 Cor. x. 27).

This is one of those texts which are cited as excuses for doing things which are pleasant to oneself, and asking no questions about them, lest we may find they are forbidden. But that is not what Paul meant. He did not say, ask no questions for *our own* conscience sake, but for the *conscience of the other man* (verse 29).

Paul’s teaching on the subject is that if we ourselves have the slightest doubt we should refrain, otherwise we are condemned, if we eat with a doubting mind (Rom. xiv. 28).

F. G. J.

Chastening.

Most certainly it is a mistake to regard trouble as a sign of God’s displeasure, or the result of one’s own misdeeds, as the case of Job so clearly shows. Other things being equal, the child of God will remember, at such times, the comforting counsel, “ My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him ” (Heb. xii. 5). Trouble is one of those things we would rather be without, but man’s ways are not God’s ways (Isa. lv. 8).

The Bible clearly shows that when God chastens us, it is for our good (1 Cor. xi. 32 ; Acts xiv. 22 ; 2 Cor. iv. 17). Children require both restraint and medicine, at times ! We are not to think our Father is angry, but rather to regard His chastening hand as an evidence of His love for us (Psa. xciv. 12 ; Prov. iii. 12 ; Heb. v. 8).

The Bible affords us many examples : Job (Job i. 21 ; v. 17) ; Paul (2 Cor. xi. 23 ; Rom. viii. 18) ; the Lord Himself (Heb. v. 8 ; Matt. xxvi. 39).

F. G. J.

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Charity.

PAUL'S definition of true Christian charity as found in 1 Cor. xiii. is beautifully rendered thus by Dr. Weymouth in his "*New Testament in Modern Speech*":—

" Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandise herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent; she is full of trust, full of hope, full of patient endurance. Love never fails " (1 Cor. xiii. 4-8).

Compiled.

Forgiving Our Brethren.

OUR elder Brother's command is very wide and far-reaching concerning forgiveness of brethren: " Until seventy times seven " thou shalt forgive him (Matt. xviii. 22).

Forgiveness means forgiveness, which cannot be if we subject the " forgiven " brother to pains and penalties, such as abstaining from the " breaking of bread ", and " sitting behind " for a certain number of Sundays before being re-fellowshipped. Such a practice is absolutely without Scripture warrant, and no Ecclesia should countenance such penalties for a moment.

If it be urged that the Scriptures say, " Them that sin rebuke before all " (1 Tim. v. 20), we reply that such is not prescribed as a restorative process, but " that others may fear ". " Rebuke before all " is for the non-repentant.

The only other justification for " Open Rebuke " would be where a sin had been committed known and read of all men, and which therefore needed open repudiation.

F. G. J.

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“Resist not Evil”.

“RESIST not evil” (Matt. v. 39). Is it possible to state in a few words the meaning of Christ’s command? The principle is—what?

Why, that of passive, willing submission in face of injury, sustained injury relating to our property, person, reputation, feelings, etc. It is an attitude just the opposite to that required (in some cases) or suffered (in some cases) under the Mosaic Law. Let us see to it, brethren, that we endorse the principle, and having endorsed it, let us be honest and painstaking in the application of it. Where, however, others differ from us in the application of the principle, let us be considerate.

What has been regarded (by many of the most worthy among us) as consistent at one time, has, as the result of more education and experience (a growth of spiritual discernment), been deemed later, inconsistent.

Christ, in his Sermon on the Mount, not only said, “Resist not evil”, but “Judge not, that ye be not judged”.

A. T. Jannaway.

A Good Name.

THE Scripture statement that “A good name is rather to be chosen than great riches” (Prov. xxii. 1) warrants us in endeavouring so to live as to be help in reputation among our neighbours. The whole tenor of Holy Writ lies in that direction.

Christ says, “Let your light so shine before men” (Matt. v. 16). He also adds, “That they may see your good works, and glorify your Father” (ibid). Paul supplies a further reason, when he says, “Your zeal hath provoked very many” (2 Cor. ix. 2). The reason, however, must be the right one, namely, “that man may glorify our Father who is in heaven”; and not simply that we may have praise of men (Matt. v. 16).

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It is not an idle, or empty, question to now and again ask ourselves, " Shall I be missed from home ? " or " From the Ecclesia ? " or " Could I leave my immediate circle without the regrets of those among whom I move ? "

F. G. J.

" Be Not Righteous Overmuch ".

READ verses 16 to 20. The passage " Be not righteous overmuch " (Eccles. vii. 16), if isolated from its connection, might well cause difficulty. It is one of the " dark sayings " of the wise, and it is intended for the instruction of those who at least possess the rudiments of wisdom.

In the absolute sense, no man can possibly be righteous overmuch. The preacher recognises this, and goes on to state that there is not a just man upon the earth who doeth good and sinneth not.

There is a sense, however, in which a man may be righteous overmuch, and may make himself too wise. He may deny himself some of the necessities of life in the pursuit of a narrow and lopsided self-discipline. He may give his mind to study until the organs of his body refuse to discharge their functions. The inevitable result is destructive, morally as well as physically. His excessive but pitifully partial self-discipline breeds a destructive self-righteousness; while his physical collapse, besides being a tragedy in itself, may easily produce an equally destructive self-pity.

The words, " Be not wicked overmuch, neither be thou foolish. Why should'st thou die before thy time ? " come as a rather ironical corollary, to reprove the man who does not attempt to discipline himself at all. He is doomed to death, but why die before he need ?

Immediately following this ironical question we have the positive instruction which can bring all classes of

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men forth from the pitfalls that beset them. It is the foundation principle of living in the fear of God. The man who holds fast to this will come forth of all the evil extremes and find safety.

Let the wicked forsake his wickedness, and let the narrow, ascetic student escape from his self-righteousness. There is none that sinneth not; all stand in need of divine forgiveness. The man who proceeds along a single narrow line of self-satisfied self-discipline destroys his character as well as his body.

Negatives lead to nothing. Therefore, work in the fear of the Lord. Play in the fear of the Lord. Be humble and self-sacrificing, but also be happy and healthy as circumstances permit, all in the fear of the Lord. This is the gist of the wise man's message.

Islip Collyer.

Lawyer Christadelphians.

THE lawyers mentioned in the Bible (Matt. xxii. 85; Luke vii. 30; x. 25; xi. 46; xiv. 3; Titus iii. 13) must not be confounded with the lawyers of to-day. A careful comparison of the beforementioned, and parallel texts, shows that they were of the Pharisee and Scribe class; men versed in the law.

As to whether a Christadelphian can consistently be a lawyer, the answer is "Yes, with great difficulty". There is much law work a Christadelphian could carry out; but (as the writer knows) there is much, very much, that a brother would have to decline in order not to displease Christ. Not many clients would tolerate a Christadelphian lawyer; and as a lawyer's employee he would not find much chance of promotion.

As Brother Roberts once said—and he knew from experience—"a lawyer's is a dangerous occupation for a brother of Christ".

Compiled.

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Sisters' Dress.

BOTH Peter and Paul pointedly deal with the subject of dress in relation to God-fearing women. The former says there is something more important than "plaiting the hair, and of wearing of gold, or of putting on of apparel" (1 Pet. iii. 3); Paul says their dress should consist of "modest apparel", not of "broidered hair, or gold, or pearls, or costly array" (1 Tim. ii. 9).

Such words of warning were necessary in Old Testament times, for God complained of the daughters of Zion being "haughty", and walking "with stretched forth necks and wanton eyes, walking and mincing as they go"; and the prophet goes on to refer to "their changeable suits of apparel, and the mantles, and the wimples, and the crisping pins" (Isa. iii. 16, 22).

There is all the difference between a workhouse garb and a Parisian Model. A true Christadelphian will listen to Peter, and Paul, and Isaiah.

Compiled.

Christadelphians and Costly Array.

NOTHING looks so indicative of a vulgar mind and grovelling instincts as a load of flash jewellery dangling upon a woman's exterior. It argues the wearer's consciousness of the utter worthlessness of the hidden man of the heart, and of the necessity of putting the symbols of worth upon the outside.

The lower we descend in the scale of civilisation, the more pleased do we find the natural man with exterior ornamentation. *The more empty his head, the more childish his delights.* The savage paints his face, sticks feathers in his hair, and is in ecstasies with coloured cut glass in the form of beads or sparkling in brass, or copper washed in gold. All this becomes him well, because he is an uncultivated barbarian, and a mere creature of fleshly instincts.

But for men and women professing godliness, we expect indications of a superior order of things within.

Dr. John Thomas.

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Reading "The Christadelphian".

" I NEVER read ' *The Christadelphian* ', I read the Bible ". When a brother speaks in this way, there is something wrong. The boast is wicked; it manifests either disobedience or ignorance concerning God's will. God has not told men only to read the Bible. He has enjoined the listening to the admonitions of the Bible-loving. . . . Consequently, God-fearers do not despise but appreciate the efforts of their brethren to upbuild. . .

" But I don't like things that appear in ' *The Christadelphian* ' ". This is another position altogether. Let not such an objector vaunt his supreme love for the Bible. . . . Are the parts to which he objects so bad as to mar his appreciation of those that are good? Let our brother learn to forbear. Let him cultivate the ability to perceive good. Let him not forget that God may be speaking to him through the utterances which he now so foolishly contemns.

A. T. Jannaway.

Subscribe for and read " *The Christadelphian* ", edited by C. C. Walker, and published monthly.

Counting the Cost.

It is altogether wrong to apply the parable of the Lord in which He spoke about " counting the cost " (Luke xiv. 28), as many have done, to the question of resurrectional responsibility. They have done so for the purpose of supporting the unscriptural idea that God asks us to count the cost before deciding to render Him the obedience He requires, and they assert that if we consider the cost too great, and refrain from the initiatory obedience, we shall not be amenable to the Judgment Seat of Christ, and therefore will not be raised from the dead. Nothing is farther from the Truth.

When God commands, man will disobey to his cost, apart from any mutual covenant. Adam and others

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found this was so, to their cost (Gen. ii. 17, compare with iii. 17).

The cost Christ referred to was a present cost (Luke xiv. 33), and had no reference to the resurrection or judgment.

F. G. J.

Christadelphian Jurymen.

THE writer has had the duty and privilege of sitting as a jurymen on both civil and criminal cases, and can certify, without any reservation, that such function involves nothing that a brother of Christ could reasonably object to. All that he has been called upon to do is to give his opinion as to the rights and wrongs of a case in the light of the evidence adduced at the trial. In fact, he has been at liberty to return an open verdict where the evidence has not been conclusive. With the results of the verdict, he need have no concern.

Even the taking of the oath is not now required of jurymen, as the law now permits a simple affirmation on the part of persons having a religious objection to the taking of oaths.

Compiled.

Oath Taking.

IN the early days of the Truth, this was a heart-searching question with most Christadelphians. The Lord seemed to have so explicitly forbidden the taking of oaths (Matt. v. 34; James v. 12); and yet there were such specious arguments adduced by Christadelphians of repute for obeying the Powers that be (Rom. xiii. 1; Tit. iii. 1; 1 Pet. ii. 13); and a certain amount of getting round the Lord's command seemed to result.

But God, in His goodness, rendered any further perplexity on the subject unnecessary, by causing the Powers that be to dispense with the taking of oaths, and

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in their place permit of a simple and solemn affirmation. In view of that, no Christadelphian ought any longer to take an oath, not even a judicial one. Compiled.

Ought Christadelphians to Vote?

PAUL answers the above question when he says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. ii. 4). The Bible enjoins a separateness from all worldly politics. Our duty is to patiently await the reappearing of the Lord to overthrow all existing governments; and to keep aloof from the miserable and godless aims and schemes of modern politicians.

Here are a few Scriptural statements which overwhelmingly bear out our contention:—John xv. 19; xvii. 6, 16; 2 Cor. vi. 14; Rom. xii. 2; James i. 27; 1 John ii. 15; Phil. iii. 20 (*R.V.*); Heb. xiii. 14; Luke xvi. 13; Matt. viii. 22; John xviii. 36; Acts v. 29.

Read Debate, "*Ought Christians to be Socialists?*"

F. G. J.

Christadelphians and Politics.

No true soldier of Christ will allow himself to be mixed up with this world's politics, parliamentary or otherwise, in view of what Paul wrote to Timothy: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. ii. 4). Peter, too, says we are to be "as strangers and pilgrims" (1 Pet. ii. 11). Paul again, "Be ye not unequally yoked together with unbelievers" (2 Cor. vi. 14).

The brother who is "always abounding in the work of the Lord" (1 Cor. xv. 58) will have no spare time

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for dabbling in politics. What was done by holy men in Old Testament times does not apply in view of Christ's words, "It was said to them of old time . . . but I say unto you" (Matt. v. 21, 22, margin). Hence the difference between then and now.

Read "*England's Ruin*", by R. Roberts.

Compiled.

Friendly Societies.

THE only Friendly Society a true Christadelphian ought to be happy at being a member of, is a Society of Christians; in other words, a Christadelphian ought to be very chary in allying himself with any except Christadelphian Societies.

To belong to a Benefit Society, with the object of providing against certain contingencies, such as unemployment, sickness, accident, fire, is quite another thing, and one to which no reasonable brother could take exception; but no enlightened Bible student, who desires to please God, would for a moment entertain the suggestion of joining a worldly Society for the sake of companionship or friendship (James i. 27; iv. 4; Matt. vi. 24; 1 John ii. 15; Psalm i. 1).

Compiled.

Good Templars.

No matter how good, or estimable, the aims of our neighbours may be, we have no right to ally ourselves with them, in fellowship, for the purpose of attaining their object. There is plenty of room and scope in the Master's Vineyard to occupy all our spare time, without "yoking" ourselves with unbelievers, which the Scriptures clearly forbid (2 Cor. vi. 14).

The aim of "Good Templars" is not to fit men and women for the Kingdom of God, but to make decent citizens of them; an excellent thing in itself, but not

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only taking up time of a Christadelphian that could be better employed, but calculated to seduce him from *the* Brotherhood to a social circle opposed to the things of the Truth.

We know of a little ecclesia whose Lightstand was removed by reason of its upholders taking up with the public work of Teetotalism, and finally being *wholly* taken up therewith. Compiled.

Co-operative Societies.

JUDGING by the object in view, there does not appear to be any reason why a Christadelphian should not be a member of a Co-operative Society. The object is, to co-operate for the purpose of being able to buy as cheaply as possible, on a large scale, and let the members have the benefit of the transactions.

While it is always desirable to steer clear of the ways of the world, and worldly associations, it does not seem that any such actions are involved in passive membership of the ordinary Co-operative Societies as we know them. Compiled.

Trade Unionism.

THE question as to whether it is compatible with true discipleship to Christ to join a Trade Union has always been a vexed one; for while it is not wrong for a brother to combine with non-believers to obtain a fair price for labour or goods, or to obtain reasonable conditions, yet it is wrong to combine to use un-Christlike methods.

In so far as we can pay tribute without displeasing our elder brother, or violating our Heavenly Father's commands, we can do so, especially if thereby we are able to live more peaceably (Matt. xvii. 27; Rom. xii. 18). Compiled.

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More About Trade Unionism.

To say the very least, it is a risky thing for a brother of Christ to be allied with Trade Unionism ; and, in some cases, absolutely un-Christlike ; for while some of the aims of the Trades' Unions are perfectly lawful—such, for instance, as preventing unscrupulous and oppressive employers acting as “ taskmasters ”—yet many of their ways are unthinkable to any real Christadelphian. For example, the refusal to work with a brother whose conscience will not permit him to join the Union.

If a brother is required to belong to a Union before he can obtain employment, and he is allowed to be a passive member, and if his tribute money is all that is wanted, a portion of the objection is removed ; but there still remains a “ yoking ” which must prove pricking to one's conscience.

Compiled.

Freemasonry.

THE following facts are sufficient to make all real Christadelphians shun Freemasonry :—

(1) That at the opening of any Lodge, Christ is ignored, the Lodge being declared open in “ the name of God and the holy saint John ” ;

(2) That Freemasonry ignores the fact that man is, by nature, without God and without hope in the world, teaching that the whole human species are bound in brotherly love as one family, with one Almighty parent, to cultivate friendship, without regard to sect or opinion, in opposition to the Apostles of Christ, who teach us that we are not to love the world, and that the friendship of the world is enmity with God ; and

(3) The fact of Freemasonry representing, and setting forth, a false and anti-Christian hope, as shown in the following extract from the “ *Mason's Monitor* ” in connection with the Burial Service : “ This evergreen, that

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once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us, which will survive the grave, and which shall never, never, never die ”.

A brother might just as reasonably go the whole hog and re-fellowship the churches as to become a Freemason and unite himself with a “ Lodge ”. Compiled.

Once a Freemason !

To those who have any leaning towards this fraternity, the following extracts, from a letter written by a Christadelphian who was formerly a Freemason, will be helpful :—

“ The power of the Word was sufficient to convince me, at the first, that Freemasonry and the Brethren of Christ were not metals that could be fused and united. I was a zealous Freemason when the Truth found me, and immediately upon accepting Christ as my ‘ Worshipful Master ’, and the Deity as the ‘ Grand Architect of the Universe and Builder of the living Temple ’, I gave it up. One verse of James, in my opinion, almost suffices to annihilate Freemasonry from the duties of a Brother of Christ. I allude to ‘ keeping oneself unspotted from the world ’.

“ The body I allude to, I can attest, is of the world to a T; and I do not hesitate in saying that were it not for banquets, suppers, etc., where speechifying, smoking, drinking, and song-singing are continually going on, Freemasonry would soon be *non est*.

“ How can a man be a ‘ good brother-mason ’ without joining the *life* of the affair, it is hard to conceive; and, can he do this in the face of the following references? 1 Pet. iv. 3; Ephes v. 19; Col. iii. 16; James iv. 4; v. 18; 2 Cor. vi. 17; 1 John ii. 15 ”. Compiled.

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Bearing Arms.

THE shedding of man's blood can only be justified by orders from the Maker of man. In our case, not only have we received no instruction to fight; we have received most explicit instructions from the Commander-in-Chief not to fight yet. What would be thought of soldiers who, having received written instructions from their commander to wait in a certain position until they were ordered to advance, should promptly disobey at the bidding of one who was not even wearing the right uniform, and who, from his words, obviously knew nothing of the Commander's plans?

Islip Collyer.

Read "*Christ and War*", by C. C. Walker.

Put Up Thy Sword.

YES; the weapon referred to by Jesus, when he said: "Put up thy sword into his place" (Matt. xxvi. 52), was literal enough, for it was the one held by Peter, and with which he cut off the soldier's ear (verse 51). Besides, how else could we interpret than literal the Lord's statement that "all they that take the sword shall perish with the sword" (Matt. xxvi. 52).

Apparently the Apostles misinterpreted the Lord's advice in Luke xxii. 25, where we read of his endeavour to make them realise what would be their comparatively helpless position when he should leave them (Luke xxii. 36-38).

Compiled.

Police Constables.

To ascertain whether a Christadelphian can become a Police Constable, we have but to consider what such an officer undertakes, and that, too, voluntarily.

He undertakes, if so required, to break a man's leg, or arm, with his truncheon, and, if needs be, to smash

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a violent prisoner's skull. That is no exaggerated picture of a constable's duty. No brother should be allowed to remain in fellowship who accepts, and continues to hold, such employment. The excuse that we are to "obey magistrates" (Titus iii. 1) has to give way before an Apostolic decree that we are to "obey God rather than man" (Acts iv. 19).

A police constable accepting the Truth, would be in a different position to a brother becoming a police constable, and provided the constable-believer made plain to his superiors that on no account would he carry out such orders as those before mentioned, we could not withhold fellowship. We feel sure the Lord would, in such a case, provide a way of escape (1 Cor. x. 13).

Compiled.

Vaccination.

NOTHING is found in the teaching of the Holy Men of old concerning vaccination, and it appears to be one of those controversial topics upon which each one must be fully persuaded in his own mind.

Unless it can be shown that to submit to vaccination is morally wrong, it would be a sin to run counter to the laws of the Powers that be; for the Scripture commands to "Submit yourselves to every ordinance of man for the Lord's sake" (1 Pet. ii. 13). To "be subject unto the higher powers" (Rom. xiii. 1), and to "Obey magistrates" (Titus iii. 1).

Evidence is overwhelmingly on the side of vaccination, both theoretically and practically; whereas the arguments of anti-vaccinationists are most inconclusive.

Compiled.

Vegetarianism.

IF any one thinks it right to be, or wishes to be, a vegetarian or fruitarian, by all means let such be so; but he or she must not tack such views on to the first

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principles of the truth, nor expect others to fall into line, and abstain from meats which the Word tells us God has given to be received with thanksgiving (1 Tim. iv. 3). You think a non-meat diet better; I think a "little bit of each" better, and I am convinced God meant such. He told Noah so (Gen. ix. 3). The patriarchs partook thereof (Gen. xxvii. 3, 4). Even Angels enjoyed meat (Gen. xviii. 8). Paul enjoined toleration in such matters (Rom. xiv. 2, 3). And even the Lord partook of such (Luke xxiv. 42).

So we flesh eaters are in good company! Compiled.

Late at the Meetings.

WHY is it that so many who are punctual in their attendance to their business duties cannot be equally punctual in their attendance at the meetings?

To be late at business or in keeping any engagement is recognised as an offence by everyone. The esteem and confidence of masters is won by those servants who are always punctual.

Shall we offer to God less respect than to man? (Mal. i. 8). Let us not forget that we meet our Master at our meetings; though unseen He is always there (Matt. xviii. 20). Surely if we keep this thought in our minds, that we are going to meet Him whose name we bear, that He will be present at the meeting, nothing but absolute impossibility will prevent us from being punctual. We may be certain that He who walks in the midst of the Ecclesias (Rev. ii. 1) is not late. As He contemplates the late comers, what must He think of those who with a little effort might be punctual. A human master would consider it a sign of slackness, or lukewarmness, certainly not as evidence of love for their master and zeal for his service. Can Christ regard it otherwise?

C. F. Ford.

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Worn-out Welcomes.

It is only too true that some who at one time were welcome visitors have worn out their welcome. We are prone to think, because "they were so pleased when we popped in to see them" that we are always welcome; we are so full of our own affairs that we altogether fail to notice what is the fact, that they have their own duties to attend to, and are really "waiting for us to go".

We were exchanging confidences some time ago with a sister at whose house we were "entertained" on a lecturing visit. She said she wished we had brought our wife with us. We told her our wife's mind was—that she had a fellow feeling for those sisters who had to "put up" lecturing brethren. Mine hostess at once "unbent", and confided to me: "The 'entertaining' sisters in our Ecclesia dread having a certain brother to lecture, because one sister having once invited his wife, the latter seemed to look for an invitation every time; and the worst of it is, they come early on Saturday, and are in no hurry to depart on Monday".

Most brethren have work to attend to, both on Saturdays and Mondays, and most sisters need Saturday for marketing and getting ready for Sunday. Monday, too, with many, is "washing day". The Ecclesias invite us because they want us to minister to their spiritual needs, and not that we might have a holiday week-end.

F. G. J.

"Blood and Things Strangled".

THE forbidding of blood, as an article of food, was long before the Mosaic Law. In Noah's day (Gen. ix. 4), the Patriarch was told: "But flesh with the life thereof, which is the blood thereof, shall ye not eat". To "eat things strangled", is to eat the blood thereof, and that is just what the Apostles in Council (Acts xv. 29), and, later on, Paul himself (Acts xxi. 25), forbade.

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It is quite true that Paul said (1 Tim. iv. 3) the forbidding of certain meats would be a sign of the Apostacy; but he did not hereby give licence contrary to the command already referred to, as to eating blood, which is in keeping with medical facts. Besides, there is no great deprivation in the enactment; and we shall have clear consciences by keeping on the safe side (Rom. xiv. 23).

Compiled.

Rules for Bible Studies.

FIRST: In any doctrine taught by types or shadows, the anti-type must always correspond with the type, and the shadow with the substance.

Second: In studying the Scriptures, consider that the *New Testament* is a commentary on the *Old*.

Third: Never be afraid of results to which you may be driven by your investigations, as this will inevitably bias your mind and disqualify you to arrive at ultimate truth.

Fourth: Investigate everything you believe—if it is the truth it cannot be injured thereby; if error, the sooner it is corrected the better.

Fifth: Pursue this course with as much independence as if you were the only one concerned.

Sixth: Rely on no *authority* less than *divine* in so momentous an undertaking.

PROVE ALL THINGS : HOLD FAST THAT WHICH IS GOOD.

Dr. John Thomas.

How to Prepare a Lecture.

WHILE there is no “royal road” which can be followed by all in preparing a lecture, there are certain broad considerations and principles by which all

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lecturers should abide. They may be summed up as follows :—

1. Above all, there is the spirit in which the preparation takes place. Remember there are two purposes in view : (a) the glory of God in the vindication of His truth, (b) the convincing of the hearers that what is said is the truth. The recognition of the former will prevent reliance on self, and lead to prayerful preparation ; the latter should lead to simplicity of style, directness of language, and a sufficient use of the Scriptures to establish the doctrine propounded as to the teaching of the Bible.

2. The method of preparation must necessarily vary with the speaker and the subject, but the following hints may be useful : (a) Think over the subject well from every possible point of view—not when you are making your notes, but as long before as possible. (b) Decide what points you intend to establish, arrange them logically so that each shall lead naturally from the one preceding it, and the hearer will not need a course of mental gymnastics to follow your reasoning. (c) See that your Scriptural evidence is to the point, and the best that can be adduced. (d) Consider how much time should be given for each point, and see that you do not exceed it. Never talk for talking's sake.

3. As to Notes : Each must decide for himself what he requires. Some need voluminous notes, most can get along with a medium quantity, some with very brief notes, and some (but they are *very* few) with none at all. Ascertain which section you are in, and act accordingly. It is a great mistake to do without notes unless you are perfectly sure of your subject and your memory.

George J. Holyoake's rules for debate are excellent guides for lecturers :—

1. State your case.
2. Clear your case.
3. Prove your case.
4. Sit down.

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One would only add between 3 and 4: See that you make your subject appeal personally to the hearers; sometimes it will require that you make the appeal, sometimes the subject will do so of itself.

W. H. Boulton.

A Christadelphian Library.

It is really astonishing how completely we are equipped for our study of the Bible in the supply of Christadelphian literature which now exists.

Practically every part of the Bible is covered, and nearly every aspect touched upon. Doctrine, Prophecy, Miracle, The Law of Moses, Ministry of the Prophets, Life of Christ, Modern Problems—such as War, Socialism, Scepticism; Debates which give us “both sides” of the position—indeed, it seems impossible to touch on any aspect which has not been brought into survey.

Wider reading than that provided in the works of the Truth may be possible, and in some cases even desirable, but let us assure ourselves that we have got all that the *brethren* can say on a topic before we go outside; “We may go further and fare worse”.

F. W. Turner.

Read “*Books in Supply*” found on cover of “*The Christadelphian*”, monthly.

How to Read in Public.

DISTINCT success may be obtained by observing three points:—

1. Lift the head sufficiently to allow the voice to reach the listeners, instead of striking the book. Aim at reading each phrase or sentence with the eyes on the audience.

2. Read in word pictures; do not be guided by the punctuation. Stops have to do with grammatical con-

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struction only. Pause where the sense requires it, and let the spirit of the passage find expression in the voice.

8. Practice aloud and *alone* the difficult names. (Why not occasionally *aloud* and *alone* such chapters as Genesis x. ?)

W. H. Barker.

Impromptu Speaking.

It is doubtful whether impromptu addresses have any place in the " Mutual Improvement Class ". Without wide experience, impromptu speaking is valueless, and with that experience it is unnecessary; in short, impromptu speaking is no training. Thought is unavoidably hurried and incomplete, faults are accentuated, no scope is offered for improvement, and five, fifteen, or fifty minutes' *mere talk* is unprofitable, both to speakers and listeners.

Occasions do arise when we have to speak on the spur of the moment, but then training and experience supply lack of preparation.

W. H. Barker.

Authorship and Copyright.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are lovely, or of good report; think on these things. They are for all—therefore speak of them, and if need arises, write of them.

The milk and wine of the Spirit are without money and without price.

The Truth is a gift from God, and no one should use it for obtaining a profit or other personal advantage. There can, therefore, be no Author's or Publisher's interests to be protected in any matter which concerns the expression or dissemination of the Truth.

G. F. Lake.

SECTION XIV.

Answers concerning various matters of Christadelphian Interest.

Orthodox Expositors.

ORTHODOX expositors are dangerous men. Their high-sounding pretensions, their great learning, and above all, their great ignorance of God's great purpose, makes them so. They are not the media of saving truth, but of the "strong delusion". . . . How often has an Ecclesia been plunged into hurtful controversy through the pushing of a wrong notion culled from these questionable sources?

Popular expositors are the truth's opponents. Where is there one that does not pervert and obscure the doctrines of the Bible by upholding mythological nonsense—to wit, a Pagan deity, a Pagan devil, Pagan immaterial and immortal ghosts, Pagan realms of eternal woe and bliss? Could not a Christadelphian Sunday School scholar enlighten the greatest among them in the way of salvation?

Dr. Thomas was not extravagant in language when he counselled the brethren to search the Scriptures, and eschew the divinity of the Schools—eschew it as they would "the poison of asps mingled in golden goblets of sparkling wine".

A. T. Jannaway.

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The Clergy The Truth's Enemies.

PREACHERS, to the simple eyes of their congregations, have a direct mission from heaven, and therefore their words sink deep into the hearts of their hearers.

These pestiferous, political parsons are directly responsible for the bad feeling between the North and the South. They are false prophets, and lead the people astray. They have betrayed the truth and sold its Author for a few pieces of silver. Instead of preaching the Gospel of Christ, as laid down in the Sermon on the Mount, they dabble in the dirty pool of politics, and befoul the vestments they call sacred in the mire thereof. They are traitors to the cause of true Christianity—traitors to the misguided people, who receive their fanatical ravings as Gospel.

Woe unto them when the day of reckoning comes round. "The mills of God grind slowly, but they grind surely".

Dr. John Thomas.

Read "*My New Bible*", by F. G. Jannaway.

"Rev." Curates.

A BOY, licensed by his patrons to "cure souls", dare not, as he values his living and standing in the sect, preach the truth. He cannot do it, for the art of trimming is not the art of preaching the truth; and the former is the only art he was apprenticed to.

But under the supposition that he knows the truth, we repeat, that he dare not preach it; for the "vested interests" and policy of sects are opposed to it. . . .

But the grand imposition in the case is that the licensed boys issue forth from their doleful places pretending to cure diseased souls! Now this is sheer pretence, arrant, unmingled imposition; for they cannot tell *what a soul is*, nor can they give a Scriptural answer to the question: "*What must a soul do to be saved?*"

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Is not, then, this clerical profession a bald imposture by which a singularly gullible generation is befooled?

Dr. John Thomas.

Indulgences for Sale.

THERE is no doubt as to the Papacy making "merchandise" of "Indulgences". Here is the text of the offer of one Tetzell, known to history as the "Begging Friar", and who was opposed by Martin Luther:—

"Now is grace and salvation offered. . . . Christ, acting no more as God, has resigned all His power to the Pope. Hence the present dispensation of mercy. Happy are your eyes that see the things ye see. By virtue of the letters, bearing the Papal Seal, that I offer you, not only is the guilt of past sins remitted, but that of sins you may wish to commit in the future. And not for the sins of the living only, but of the dead in purgatory. As soon as the money sounds in the receiving box, the soul of the purchaser's relative flies from purgatory to Heaven. Now is the accepted time, now is the day of salvation. Who so insensate, who so hardened as not to profit by it? Soon I shall remove the Cross, Shut the Gate of Heaven, Extinguish the bright sunbeams of grace that shine before you. How shall they escape that neglect so great salvation?"

F. G. J.

Protestantism.

PROTESTANTISM, though it protests against some Catholic abominations of the grosser sort, still clings tenaciously to the beatified existence of the daemionials in the aerial. It holds to all the absurdities which flow from the dogma of hereditary immortality, and the disembodied existence of the immortal essence after

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death. It erects statues in honour of its departed great, and dedicates them with clerical prayers and other ceremonies, and proclaims the dead to be alive in heaven, from whence they look down with pleasure and grateful satisfaction upon the demonstrations of their admirers. Protestant daemonolatry is no more agreeable to heaven than the daemon-worship of the Catholic world.

Dr. John Thomas.

Doctors of Divinity.

MINISTERS of the Gospel, indeed !

They are as far removed from the ONE BODY as the east is from the west.

How can men minister that of which they are profoundly ignorant in letter and spirit? If ministers of anything, it is of "the wisdom from beneath; which is earthly, soulish, and demoniac". By their fruits they are known to the One Body which alone has spiritual intelligence to discern their true character. . . . Their way is the way of death—the wide gate and the broad way leading to destruction. .

These Harlot-Churches of the Court of the Gentiles are the leading novelties of modern times. They had no place in the Court four hundred years ago. Then the Court was wholly occupied by Greek and Latin Catholic idolatry; the Latin section of which they ignorantly acknowledge as the true Church, and the common "Mother of All Churches". This is true. The State Churches are all her bastard progeny, begotten of her adulteries with the kings of the earth (Rev. xviii. 8). Hence her Apocalyptic name: "MOTHER OF HARLOTS".

Dr. John Thomas.

The World's Great Ones.

THE intellectual plausibilities that rise in revolt against Christ are not made any stronger in themselves by any amount of multiplication in the forms of great

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names. The so-called great names are only so many imitators of one another. Their particular theories cannot stand on their own merits.

This, at all events, is my judgment after a life-time's acquaintance, not only with the facts and features of Bible contents, but with the varying and nebulous claims of different schools of human thought, since the day the war against the Bible commenced in dead earnest, with the essays and reviews, and Darwin's "Descent of Man", over forty years ago.

Robert Roberts.

Qualifications of an Apostle.

THE claim on the part of the clergy, Papal or Protestant, to be the successors of the Apostles, is a false claim, even were they Christians, which they are not, as all Bible students know.

The qualifications essential to the fulfilment of the office of an Apostle are clearly set out in the Scriptures, and they were as follows: They were ear and eye witnesses (John xv. 27; Acts i. 22), of which Paul was no exception (1 Cor. xv. 8; ix. 1; Acts xxii. 14, 15). They were individually chosen by Christ (Luke vi. 13; Gal. i. 1), to which Matthias was no exception (Acts i. 24). They were infallibly inspired (John xiv. 16, 26; xvi. 13; 1 Cor. ii. 10; 1 Thess. ii. 13). They were able to work miracles (Mark xvi. 20; Acts ii. 43; Heb. ii. 4). Especially weighty is the declaration of Paul: "Truly the signs of an Apostle were wrought among you" (2 Cor. xii. 12).

F. G. J.

The Early Fathers.

THE Church of Rome, the Greek Church, and some of the Protestant Churches, place a high value on the writings of the "Early Fathers". This writer has read

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them considerably. They are largely composed of wordy puerilities; they are contradictory and contain many Pagan ideas. Whatever in them is of any value can be found in the Scriptures. Except a few isolated allusions to the Reign of Christ, and the saints on earth, they do not proclaim any means of releasing mankind from the power of sin and death. They contain some incredible and unprofitable tales, and many superstitions.

G. F. Lake.

What is a Sect?

A SECT is a body of men following some particular master, or united in some settled tenets. The word is derived from the Latin *secta*, which comes from *sequor*, to follow; hence a *following*. For this reason the Apostles and brethren were a *sect*, because they followed Jesus as their master. All who follow Jesus are members of this sect, which is everywhere spoken against to this day.

But while the disciples of Jesus are a sect, the founders of it would tolerate no minor sects within it. It recognises but one following—"The Truth as it is in Jesus".

Dr. John Thomas.

Read "*Who are the Christadelphians?*", by Dr. John Thomas.

"The Queen of Heaven".

"THE Queen of Heaven" to whom the heathen burnt incense" (Jer. vii. 18; xlv. 17-19), is supposed to have been the moon in one of its phases, and cakes were made in the form thereof and offered in sacrifice to the goddess. These cakes had the emblem of the goddess stamped upon them, and it is not unlikely that, with the blending of Paganism with "Christianity", the making and stamping of hot cross buns originated.

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Among Roman Catholics the Virgin Mary is regarded as the Queen of Heaven.

In the margin of the text in Jeremiah, the alternative reading is given as the "frame, or workmanship of heaven".

F. G. J.

Who were the Sun-Worshippers?

THE Sun-Worshippers were not one people, but many; and the honouring of the Sun as a Deity, one of the most common idolatrous forms. There is reference to it in Job xxxi. 26, 27, where the Patriarch repudiates such worship. Moses, in Deuteronomy iv. 19, and xvii. 3, warns Israel against it. Ezekiel saw it in Jerusalem itself (Ezek. viii. 16).

It was practised by the Egyptians, Persians, Phœnicians, Ammonites, Moabites, Hindus, Scythians, Massagetæ, and even by the North American Indians. The Egyptian Sun-god, Ra, or Phra, was worshipped at On, the Heliopolis of the Greeks. Osiris was also a Sun-god. The Phœnicians worshipped the Sun as Baal; the Ammonites as Moloch; the Moabites as Chemosh.

While less revolting than the deification of animals, reptiles, and insects, Sun-worship has the essence of idolatry, which lies in allowing anything, be it glorious Sun, or contemptible Covetousness (Col. iii. 5) to fill God's place in our hearts.

C. A. Ladson.

Teraphim.

THE Hebrew word rendered "Teraphim" occurs 15 times in the Bible. Three times in Genesis xxxi. (verses 19, 34 and 35), where it is translated images; five times in Judges, where it is left untranslated (chaps. xvii. 5; xviii. 14, 17, 18 and 20); once in 1 Sam. xv. 23, rendered idolatry; twice in 1 Sam. xix. (13 and 16), rendered image; once in 2 Kings xxiii. 24, rendered

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images; once in Ezekiel xxi. 21, rendered images; once in Hosea iii. 4, untranslated; and once in Zech. x. 2, rendered idols.

As to what the teraphim actually were, nobody can know, and we can only roughly surmise from a consideration of the context. Some commentator says it was a tile; others a charm; and some others, an astrological keepsake. Evidently it was an idol of some sort.

F. G. J.

“Things offered to Idols”.

PAUL's command that “things offered to idols” must not be eaten by believers (Acts xv. 29) was clearly a matter of expediency, in view of their environment (Acts xv. 21). Otherwise he would never have written what he did to the Corinthians (1 Cor. x. 17, 28). When Paul introduces conscience into the matter, and says it is better not to ask questions about the food set before one (1 Cor. x. 28), it must be noted that the reason is not one's own conscience, but the conscience of the weak onlooker (1 Cor. x. 29).

This text has been much abused, having been used as an excuse for wilfully remaining ignorant on doubtful or questionable actions; whereas, there is no excuse for a wilfully blind man.

Compiled.

Witchcraft.

WITCHCRAFT is defined in the dictionary as “Supernatural or magical powers”. True, the profession nowadays is regarded as a thing of the past; but, nevertheless, it is practised under other names, and regarded from a “scientific” standpoint.

It matters not, however, what it is called; the practice, or attempted practice, of such powers is denounced in the Word of God, and no true Christadelphian will be found meddling in such matters. The Bible says God's

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mind is, "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul" (Levit. xx. 6).

Witchcraft is included by Paul among the sins which will exclude from the Kingdom of God (Gal. v. 20). A Christadelphian, worthy of the name, will avoid even the appearance of such a sin.

Compiled.

Table Rapping.

NOT for a moment will we doubt the veracity of a person who tells us that people sitting round a table with hands or fingers in contact have caused the said table to move; but we do deny that such movement is caused by "departed spirits", or by friends who have died.

We believe, without any reservation, the Bible statement that "the dead know not anything" (Eccles. ix. 5), and the further Bible statement that "there is no work, nor device, nor knowledge, nor wisdom, in the grave (sheol, *R.V.*) whither thou goest" (Eccles. ix. 10).

To attribute rapping of tables, skipping of fiddles, throwing of tambourines, and pinching of legs to departed spirits is too funny for words.

A little knowledge of the wonders of nature enables us to find a reasonable explanation for all the so-called phenomena of spiritualism. Its practice is ungodly, and to be ranked with witchcraft of the Bible (Deut. xviii. 9-14). Christadelphians will not go behind Isaiah viii. 21.

F. G. J.

Read "*Odology*", by Dr. John Thomas.

Shape of the Earth.

THIS is not exactly a Christadelphian question, though it may occasionally become a matter of controversy among them. Many hundreds of years of observation

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and measurement, of ever-increasing refinement and accuracy, have established the fact that the figure of the Earth is an oblate spheroid, whose polar diameter is about 7,899 miles, and the equatorial 7,926 miles, the slight equatorial bulge being caused by the spin. The present writer attempted to compress a rough argument for the spherical shape of the Earth into the following paragraph :—

“ There is a line upon Earth, the Equator, on which light and heat are at a maximum, and on which (disregarding for a moment the seasons) the Sun passes nearly vertically overhead at noon. As you recede from this line northward, the Sun, rising on your left hand and setting on your right, bears south at noon, and light and heat diminish till you reach a point, the North Pole (in ‘ the land of the Midnight Sun ’), where there is a minimum of light and heat, and ‘ day ’ and ‘ night ’ are each of about six months’ duration. As you recede from the Equator southward, the Sun, rising on your right hand and setting on your left, bears north at noon, and light and heat diminish till you reach a point, the South Pole, where the phenomena of the North Pole are reproduced, save for the reversal of the apparent motion. These facts are only consistent with the spherical figure of the Earth ”. (*“ The Christadelphian ”*, 1916, pp. 406-7.)

C. C. Walker.

Age of the Earth.

A SCOTCH paper has the following pleasant satire on the speech made by Lord Kelvin :—

“ It seems that Lord Kelvin, a former President of the British Association, opined that the earth might be about 20 millions of years old—that is to say, it was 20 millions of years since the surface of the globe consolidated. At any rate, if it was more than 20 millions, it could not have been more than 400 millions, adds Lord

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Kelvin, who evidently thinks that if they *will* press him, he must take some margin. In that case, 102 million years might be made to embrace the whole geological history of the globe. That is comforting. It shows us that the old red sandstone and the ichthyosaurus did have a beginning. Further reflection induced Lord Kelvin to take 80 millions off his computation and bring the geological history within 20,000,000 of years. There was a large fall in computations, and even then Professor Tait (in one of his speeches before the Association) thought Lord Kelvin too generous. And who, we should like to know, would contradict him? "

Robert Roberts.

Are Negroes Adamic?

THIS question reminds us of one we put to a medical man in our juvenile days: "What medicine do you give black men?" To which he replied: "Why? Do you think I give them horse mixture?"

The only really ancient and reliable ethnological authority is the Bible, and from such there is no doubt that the whole human family descended from Adam and Eve. It is but a white man's conceit that niggers are not their brothers; but they are. The hot sun, and brutal modes of living, are bound, sooner or later, to have the effect seen on the sons of Adam.

The idea of the black people being a separate creation is purely a speculation. Paul says, God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts xvii. 26).

Analysts tell us that "in all cases the blood is microscopically and chemically alike".

Compiled.

"World" in the New Testament.

THERE are four words in the Greek which have been rendered "world" in the New Testament, and thereby been the cause of confusion and misapprehension, as in

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the original they have distinct and separate meanings. They are as follows :—

1.—*Ge*, which Liddell and Scott define as “ Earth or Land ”, and which Parkhurst defines as “ Earth, Land or Ground ”.

2.—*Oikoumene*, which Liddell and Scott define as “ The Civilised World ”; also “ the Inhabited or Habitable World ”, “ the Roman Empire ”.

3.—*Aion*, which Liddell and Scott define as “ A Space or Period of Time ”; also “ It denotes duration or continuance of time, but with great variety ” (so says Parkhurst).

4.—*Kosmos*, which means “ Order, Arrangement ” (Liddell and Scott); “ An Adorning, Ornament ” (Parkhurst). In the majority of texts the word rendered “ world ” in the New Testament is *Kosmos*.

The Bible student will be greatly helped in his studies by marking his Bible with the original words. F. G. J.

The Age of the World.

AN ambiguity attaches to this phrase, which may mean the Age of the Earth itself, or the age of the World Adamic. As to the former, it is certainly immense—many millions of years. Most Christadelphians admit this (as Dr. Thomas in “ *Elpis Israel* ”, Part 1, ch. ii.); but a few deny it. As to the age of the World Adamic, the only reliable source of information is the Bible; but there are difficulties in text and interpretation that prevent a finally exact conclusion. Usher’s chronology incorporated in the *A.V.* makes the date of Creation B.C. 4004. Dr. Thomas calculates it B.C. 4089 (“ *Chronikon Hebraikon* ”), and there are other variants. The Times of the Judges are specially difficult of determination. Even an Apostle uses the words, “ about 450 years ” (Acts xiii. 20). The *Septuagint* chronology of the Antediluvian and Patriarchal ages,

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which differs greatly from the Hebrew, is evidently wrong, having been intentionally and systematically lengthened. The general conclusion is that the World Adamic is now about 6,000 years old, and that the Millennium Sabbath is at hand.

C. C. Walker.

The Third Heaven.

1.—THE First Heavens and Earth; the Commonwealth of Israel as constituted by the Law of Moses.—Joel ii. 30; Luke xxi. 25, 33; Heb. xii. 26; 2 Pet. iii. 7.

2.—The Second Heavens and Earth; the Commonwealth of Israel as constituted by the Law of Christ, and yet to be promulgated from Zion. This is the Dispensation of the Future Age, or Economy of the Fulness of Times, styled “the World to Come”.—Isa. li. 16; lxxv. 17-25; 2 Pet. iii. 13; Ephes. i. 10.

3.—The Third Heavens and Earth; that social organisation of mankind in which evil shall no longer exist, but everything shall be very good, and all the inhabitants of the earth equal to the angels of the now invisible world.—2 Cor. xii. 2; Rev. xxi. 1, 3-7.

Dr. John Thomas.

Killing the Babies.

THE command of God, in certain cases, that all babies were to be killed (1 Sam. xv. 3; xxii. 19) is a stock objection of the atheist to the God of the Bible. But how unreasonable.

If the objector caught a big rat in his trap, and the big rat was suckling her little rats, would he, while killing the mother, let the little rats free, because they were individually innocent? Would he not kill them all, knowing that like begets like?

And shall we say God was unjust in doing the same with the progeny of degenerates, whose deeds it makes

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one shudder to contemplate? (Lev. xviii. 28; Deut. xii. 31; Psalm cvi. 38).

If we are justified in killing sucklings of rats, because of what we believe they will grow up and will do, how much more is the great God right in acting upon what He knows? If the atheist asks for evidence, then we refer him to the same Book that he produces as evidence that the babies were killed (1 Sam. xv. 3; 1 Chron. xxviii. 9; Job xxxiv. 22; Psalm xi. 4; xxxiii. 14; Jer. xxiii. 24; Heb. iv. 13).

F. G. J.

Punishment of Human Monsters.

THERE is no Scriptural ground to expect the resurrection of modern Czars and ancient Gentile "monsters of iniquity", to be judged according to their works.

The Song which Judah sings at her restoration to national glory and independence settles this matter, at least to my satisfaction: "O Jehovah, our God", says she, "Lords beside Thee have had dominion over us; but by Thee only will we make mention of Thy name. Dead, they shall not live; deceased, they shall not rise; therefore Thou hast visited and destroyed them, and made all their memory to perish" (Isa. xxvi. 14). And elsewhere it is said, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. xxi. 16).

Dr. John Thomas.

Papal Cruelties Ended.

THANKS be to God, the time during which "the Little Horn" of Daniel's great and terrible Fourth Beast was to "wear out the saints of the Most High" (Dan. vii. 25) has come to an end, for the period is clearly given as "a time, times, and dividing of times", which every well-informed student of prophecy knows were the 1260 years which began 606-610 and ended 1866-70.

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The persecutions of the Saints in our day are of a different character altogether—social disabilities rather than bodily pains and penalties (Matt. x. 22; Luke vi. 22; John xvi. 2). But—and again we say, thanks be to God—for whatever tribulation or trial there may be for the Household between now and the Coming of the Lord, we know God will not allow anyone to be tempted above what he is able to bear (1 Cor. x. 13; 2 Pet. ii. 9).

Compiled.

War a Divine Institution.

PEACE Societies make a great mistake in regarding war, in itself, a wicked or ungodly institution. The Bible, on the contrary, makes plain that war is a necessary evil, and that, too, of God.

What else can the following Scripture mean? “ There fell down many slain because the war was of God ” (1 Chron. v. 22); “ I will scatter you among the heathen, and I will draw out a sword after you ” (Lev. xxvi. 33); “ I will set the Egyptians against the Egyptians; and they shall fight every man against his brother, and everyone against his neighbour ” (Isa. xix. 2); “ Shall there be evil in a city, and the Lord hath not done it? ” (Amos iii. 6); “ Neither was there any peace . . . for I set all men every one against his neighbour ” (Zech. viii. 10). And Jesus, too, said, “ Think not that I am come to send peace on earth; I came not to send peace, but a sword ” (Matt. x. 34).

F. G. J.

Read Eccles. iii. 1, 8 and 8; then read Isa. xxvi. 9, and all will be plain.

Inheriting the Promises.

ON the face of it, what is said in Hebrews vi. 12 does seem contrary to what is said in Hebrews xi. 13. In the former it says, “ Them who through faith and

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patience inherit the promises ”; whereas the latter says, They “ received not the promises ”. The context, however, of the former shows that the writer was referring not to the inheritance of the promised land, but that of “ blessing ” and “ multiplying ” (verses 13, 15).

We must keep in mind the fact that when Abraham was promised a son, Sarah was passed the age for bearing children, and, therefore, there was no human probability of the promise being fulfilled. It was, however, brought about, and thus they inherited the promise. But so far as receiving the land of promise for ever is concerned, that is still unfulfilled, as says Hebrews xi. 13, 39.

F. G. J.

Extent of the Promised Land.

THE Territory of the Kingdom : “ The Land from the River Euphrates ” (Gen. xv. 18). The contents of the land between these two rivers promised to Abraham and Christ (Gal. iii. 16), for the Kingdom, are indicated by the names of the Tribes inhabiting it at the time the promise was made. Its frontiers are given in Ezekiel xlvii. 13-21 ; Deut. i. 7, 8 ; xi. 24, and Joshua i. 4. “ The Land is Mine, saith the Lord ”, Lev. xxv. 23.

Dr. John Thomas.

Read “ *Elpis Israel* ”, by Dr. Thomas.

Not Room enough in Palestine.

ALL the Redeemed are not to be gathered together in the Holy Land, and it is not so stated in the Word. They are not all to dwell there at once. The Redeemed have all a common right to that land which gives them a right in common to the Kingdom to exist there, and to the dominion of that Kingdom over all nations. The Redeemed will dwell in all parts of the earth where there are men to be governed and enlightened. They are the leaves of the Tree of Life—for the healing of the nations.

Dr. John Thomas.

Read “ *Palestine and the Powers* ”, by F. G. Jannaway.

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Zionism.

ZIONISM as a word was born in 1894, and as a modern movement in 1896, but is itself as old as the Jewish Dispersion, and the idea may be traced back to Abram (Gen. xii. 1). In 1895 the Dreyfus persecution stirred Dr. Theodore Herzl (1860-1904), an Austrian Jew, to write "*The Jewish State*" (published 1896), which led to the Basle Congress (1897). Eleven have since been held, the last in Vienna (1918). From these rose the "Jewish Colonial Trust" (1899), "The Jewish National Fund" (1901), "The Anglo-Palestine Co." (1903), "The Bezalel Institute" (1905), and many other activities. At the early death of Herzl, David Wolffsohn (1856-1914) took the leadership, and after him Nahum Sokolow and Dr. Chaim Weizmann.

The Basle Programme (1897) aimed "to create for the Jewish people a publicly legally secured home in Palestine". The war (1914-18) has brought this in sight by Britain's occupation of Palestine and declared sympathy with Zionism (1918), since ratified by the San Remo Mandate (1920), and the appointment of Sir Herbert Samuel as British High Commissioner to Palestine.

C. A. Ladson.

Read Ezekiel xxxviii., "*Elpis Israel*", by Dr. John Thomas; and "*History of Zionism*", by Nahum Sokolow.

Friends at the Resurrection.

OF course we shall be able to recognise our relatives and friends at the Resurrection and in the Kingdom; otherwise what could be made of the words of Jesus? "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God" (Luke xiii. 28).

If Abraham, and Isaac, and Jacob will be known, surely other people will too! It is one of the joys to look forward to; to see the worthies of past ages, and be introduced to them. Think of them all; including

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Adam and Eve (for we hope they put themselves right with God); and the Fathers, and David, and the Prophets, including Daniel, and Jonah, and Peter, and Paul.

The picture is enrapturing.

Compiled.

What Became of the Ark of the Covenant?

No one knows. All trace of it is lost from the time of Josiah, when it was last heard of (2 Chron. xxxv. 8). Jeremiah tells us that prior to the Babylonian captivity, and Nebuchadnezzar's destruction of the Temple, the holy things had been removed for safety (Jer. lii. 19).

In Ezra (ch. i. 9-11), we read of the return of a portion at the end of the seventy years.

On the Arch of Titus at Rome, the Ark is not depicted in the bas relief depicting the Romans carrying away the Temple utensils. But the question is little worth.

F. G. J.

Urim and Thummim.

LITERALLY *lights* and *fulness*, or *perfections*. The termination "*im*" is the Hebrew plural, and sufficiently disposes of Philo's absurd statement that Urim and Thummim were the names of two little images in the High Priests' breastplate.

For the specification of the breastplate and the precious stones, see Ex. xxviii. 30; Lev. viii. 8; and note that the *urim* (lights) were not the stones in their substance, but were inseparable from them when the light fell upon their cut and polished surfaces, upon which were engraved the names of the Tribes.

So also the *Thummim* were not the stones themselves, but the fulnesses of their proper number and order in

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their glory. The substance of the matter is Christ, " the Light of the World ", " for it pleased the Father that in Him should all fulness dwell " (Col. i. 19). See *Eureka*, vol. ii. pp. 313-321. Moses' prophecy (Deut. xxxiii. 8) points to Christ.

The *method* of " the judgment of Urim before the Lord " (Num. xxvii. 21) is unknown. Josephus could not explain it. In 1 Sam. xxviii. 6 it is distinguished from " dreams " and " prophets ". It may have been by the flashing of coloured lights, or the divine voice accompanying this. We do not know. Dr. Thomas draws attention to the presence of the Hebrew article in Neh. vii. 65, " *the* Priest with Urim and Thummim ", that is Christ.

C. C. Walker.

The Prince of Persia and Gabriel.

THE prophet Daniel was honoured with the ministrations of one of the angels named Gabriel (Dan. viii. 16 ; ix. 21). On the first of these occasions the angel's voice sounded on the river Ulai. In Daniel's last vision (x.-xii), an angel's voice sounds upon the river Hiddekel (x. 4 ; xii. 7). And as the revelations of all these scriptures concern Messiah and the Holy Land, it is justly concluded that Gabriel is the angel of chs. x.-xii.

The name Gabriel (Mighty one of God) is very appropriate to the Angel-Prince, who thus revealed the destinies of *El-Gibbor*, " the Mighty God " (Messiah), to whom " the remnant of Jacob shall return " (Isa. ix. 6 ; x. 21). And it is a wondrous glimpse of angelic life and ministry when we see Gabriel nearly 500 years afterwards ministering to Zacharias and Mary (Luke i. 19, 26). In the third year of Cyrus, Daniel fasted " three full weeks " (21 days) (x. 2, 3). At the end of that time the angel appears to have come, and to have explained the three weeks' divine silence by the reference to his " one and twenty days' " encounter with

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“ the Prince of Persia ” (verses 12, 18, 20), which was even then not concluded, but which he would immediately resume when he had told the prophet “ that which was noted in the scriptures of truth ”. What the details of the angelic manipulation of the Prince of Persia’s affairs may have been we are not informed.

It is only a passing glimpse of the work of “ ministering spirits sent forth to minister for them who shall be heirs of salvation ” (Heb. i. 14). C. C. Walker.

Bible Visions.

THE word “ vision ” applied to any Bible incident makes it quite uncertain as to whether it was a reality or a representation. The audibility of voices settles nothing one way or another, because in a vision, as in a dream, voices may be heard that have no existence except in the aural nerves of the dreamer. . . . In vision, it is the result of the will and energy of the Deity acting upon the hearing organisation of the trance-wrapt seer (see Acts x. 13; also the song of the Apocalyptic “ Living Creatures ” and the voice of the “ Souls under the Altar ”). The same remarks have application to the appearance of men seen.

A vision may be a sight of things which do not really exist, with reference to something that is to exist, or some signification intended to be expressed. Yet the things seen appear as real as that which is optically beheld in normal life. Compiled.

Nineveh Excavations.

UNTIL the middle of last century Nineveh was not known to exist. Until the end of last century the cities of Shinar were not known to exist. Now, clearly, it has been by divine arrangement that as time progressed towards the end of the ages this knowledge should gradually arise from the dust.

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You can trace the same development in connection with the prophecies if you think it out; and in both these points we have an illustration of the providence of God. Men become more intelligent, they raise new questions and new issues concerning the Bible and Bible authorship; and God brings from the dust, time after time, the very facts which are required to establish the Book and to carry out the desire of the prophets and apostles that we might be kept by the power of God unto salvation ready to be revealed at the last time.

G. F. Lake.

The Moabite Stone.

THIS important historical monument was discovered at Dibon, in the land of Moab, 19th August, 1868. It is now in the Louvre Museum at Paris, and a cast of it is on view in the British Museum. It measures 3 ft. 10 in. by 2 ft. by 1 ft. 2½ in., and contains 34 lines of inscription, in Phœnician character. From it we learn that Mesha, King of Moab, was subject to the King of Israel; and from the Bible we learn that he had undertaken to pay him 100,000 lambs and 100,000 rams (2 Kings iii. 4). When a later king (Mesha) refused to pay the tribute, Moab was invaded by Israel, and the Moabites were routed with great slaughter (2 Kings iii. 25). The Moabite king later on rebuilt the wasted cities, repaired the Bridge of Arnon, and set up this stone in honour of the god Chemosh.

The finding of the stone was another addition to the many monumental witnesses to the truthfulness of the Bible.

F. G. J.

The Black Obelisk.

THE monument known as "The Black Obelisk" is of especial interest on account of its mentioning the names of two well known Bible characters, Jehu and Hazael,

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each of whom Elijah was commanded to anoint, and whom Elisha was told to inform that they would reign over Israel and Syria (1 Kings xix. 15-17; 2 Kings viii. 7-15; ix. 1-6).

“ The Black Obelisk ” was discovered by Sir Henry Layard in the Central Palace, at Nimroud, in 1845. It is inscribed, on the four sides, with an account of the expeditions of Shalmaneser, and also has twenty small reliefs, picturing events of his reign. It records that among those who brought tribute to the Assyrian King was Jehu, King of Israel. It forms a striking witness to the accuracy of the Bible.

F. G. J.

Babylonian Tablets.

GOD did not inspire them (the Babylonian Tablet writers) to write these things, but He took care that they should be written and preserved in such a manner that we have them to-day. Those brethren who know anything of the matter can see the care with which the clay of which the tablets have been made has been selected. It has been carefully cleaned and carefully tempered.

I have examined hundreds of those tablets, and there is not in any one of them a single trace of impurity. Had there been any trace of chalk or lime or shells they would have been destroyed. Further, after the care with which these things had been made, the providence of God caused them to be buried in the only material which could preserve them perfectly, and thus they are preserved.

G. F. Lake.

Egyptian Hieroglyphics.

THE word “ hieroglyphics ” comes from two Greek words: *hieros*—sacred, and *glyphein*, to carve. It is the name given to the characters of the Egyptian language.

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For generations the hieroglyphic inscriptions, which abounded on the monuments of Egypt, were enigmas to one and all, until, in the year 1799, there was found, at the mouth of the Nile, what is now known as the "Rosetta Stone". It contains three sets of writing, one of which is Greek, and another hieroglyphic. The Greek writing stated it was a decree of the priests of Memphis in honour of Ptolemy Epiphanes, ordered to be inscribed in two languages. Thus, scholars were enabled to interpret the hieroglyphic portion and use it as a key to the decipherment of the Egyptian monuments, so long enigmatical.

Most of the credit is due to the labours of a Dr. Thomas Young and the French scholar Champollion.

F. G. J.

Cuneiform Inscriptions.

THE word "cuneiform" is derived from the Latin *cuneus*—a wedge; and the old Babylonian, Assyrian, and Persian writings are so-called because the letters thereof are all of a wedge shape form. For years after their being brought to light they were undeciphered, and although some fairly good guesses were made, it was not until the year 1837 that by means of certain inscriptions at Behistun, in Persia, the key was found whereby the writings on the countless monuments and tablets are now read with perfect ease and absolute certainty.

The credit is mainly due to one Grotefend, of Germany, and Sir Henry Rawlinson, of Britain. F. G. J.

Are Englishmen Israelites?

HOWEVER absurd the question may seem, it has been quite seriously propounded by a number of ill-informed mystics during the last two centuries and more.

Manasseh ben Israel, about the time of the resettle-

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ment of the Jews in England (1655-1657), was exercised as to the fate of "the Lost Ten Tribes", and on the testimony of a Jewish traveller, traced some to America. He rightly believed in the restoration of Israel, and wrote a book called "*Israel's Hope*".

In the nineteenth century other speculators identified these lost ten tribes with the English speaking peoples of Britain, the United States, etc. Among the advocates of the "Anglo-Israelite Theory" was the late Edward Hine, with whom the late Robert Roberts, editor of "*The Christadelphian*", debated the question at the head of this "Answer" in London in 1879. The report of the three nights debate is still current, and is a thorough canvass.

A lecture on "*The True Position of Britain in Prophecy*" is added to the report of the debate, and together with it gives a forcible negative answer to the question proposed, and at the same time a lucid illustration of the true position of Britain in relation to the coming Restoration of Israel and the establishment of the Kingdom of God upon earth.

C. C. Walker.

Read the Debate, "*Are Englishmen Israelites?*"

The Coronation Stone.

ANGLO-ISRAELITES affirm that the Coronation Stone in Westminster Abbey is the veritable stone set up by Jacob for his pillow at Bethel (Gen. xxviii.), and that its possession by the British constitutes another "proof" that Englishmen are Israelites. But the writer has seen the Coronation Stone in Westminster Abbey and he knows that it is red sandstone. And he has camped at Bethel, and knows that "the stones of that place" (Gen. xxviii. 11) are limestone, as is the whole central Syrian range. Besides, no man in his senses would make a pillow of such a stone as the Coronation Stone.

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As to the legends concerning the Coronation Stone and its migration, see “*Ency. Brit.*”, parts *Inisfail* and *Westminster*. The stone has been in the Abbey about 800 years. Mr. Hine’s allegation, that “British history declares positively that the Tribe of Dan settled in the north of Ireland 720 years B.C.”, is utterly false and opposed to Bible history.

The Anglo-Israelite theory is a myth. C. C. Walker.
Read “*Are Englishmen Israelites?*” by R. Roberts.

Bible Temperance.

THE word in the Greek for “Temperance” (2 Pet. i. 6) is a very expressive one. The proper rendering of it is *self-control*. It comes from a word which means to be master of a thing, or of oneself, and has its application to individual character. That is to say, those who have it are masters of themselves, and being so, have vanquished the greatest enemy they have in the ways of righteousness.

Without self-control we shall attain to nothing but shipwreck in the end. What should we think of the possibilities of a ship being saved whose master or captain has lost all control of himself? So with regard to the moral aspect. We have to live our lives in the world, and the brother or sister who has not mastered self is in a dangerous condition. W. H. Boulton.

What is Wine?

No subject has been more beclouded by extremists than that of wine in the Bible.

Giving such the go-by we present the following facts: The word generally translated “wine” in the Old Testament (*Yahyin*) was intoxicating (Gen. ix. 21); sometimes forbidden (Lev. x. 9); allowed to be con-

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sumed even by the Nazarites (Num. vi. 20); sometimes recommended (Gen. xiv. 18); offered to God (Num. xv. 5); said to be good (Psalm civ. 15); and, above all, was a symbol of the Gospel (Isaiah lv. 1).

In the New Testament the word generally translated "wine" (*oinos*) has precisely the same meaning, and the same facts will apply. It was this kind of wine (*oinos*) Jesus provided at the wedding feast (John ii. 9); it was this wine (*oinos*) that Paul cautioned the Ephesians (ch. v. 18) against using to "excess". And Peter gives the same caution (1 Epis. iv. 3).

None of these Scriptures could be said to apply to the "grape juice" of faddists. "Wisdom is profitable to direct" (Eccl. x. 10).

F. G. J.

Winebibbers and Christ.

THE writer of these "Answers" agrees with Brother Roberts in believing that Jesus "partook of wine occasionally; doubtless on proper occasions, and with righteous moderation". It was this fact, no doubt, which the wicked adversaries and critics of our Lord laid hold of, for the purpose of bolstering up their charge that he was "a wine bibber and a friend of publicans and sinners" (Matt. xi. 19).

But they were liars all.

They could not, or would not, discriminate between turning water into wine, which cheereth the heart of man (Psalm civ. 15), at the Cana wedding feast (John ii. 10), and the tipping of winebibbers, of which there is so much in modern times.

There is all the difference between taking a little wine for our "stomach's sake" (1 Tim. v. 23) and indulging in it to such an extent that it becomes a mocker (Prov. xx. 1). How Paul has been criticised for recommending wine for a bodily ailment.

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Being on Paul's side, we can afford to smile at Paul's sickly cynics, one of whom went so far as to omit from his concordance those texts which are quoted above, as they did not accord with his teetotal views!

Read "*Nazareth Revisited*", by R. Roberts.

F. G. J.

Anointing the Sick.

THE injunction of the Apostle James (chap. v. 14) for the Elders to "anoint" a sick brother "with oil", and "pray over him", with a view to his recovery, is not applicable to-day, for the all-sufficient reason that there are no Elders to carry out such injunction.

We may call the older brethren among us by the name of elders, but that does not constitute them such in the Apostolic sense. Beyond question, the elders then were divinely appointed, and divinely endowed overseers of the Ecclesia (Acts xx. 17, 18). In those days, the Spirit was, generally speaking, the common gift of the saints (Acts xix. 2, 6). Its absence to-day makes all the difference.

Actions appropriate in the days of Spirit manifestation are now out of place.

Compiled.

Faith-Healing.

THE "cures" said to be effected by the Faith-healers are no more comparable with the cures effected by Christ and the Apostles than is the light of a taper to be compared with the light of the sun.

The Lord and real Apostles were able to raise the dead (Matt. ix. 25), make the blind to see (Matt. ix. 30), cleanse the lepers (Matt. viii. 3), feed thousands of people with a few loaves and fishes (Mark vi. 44), and walk upon the sea (Matt. xiv. 29); whereas the twentieth-century "Faith-healers" can do nothing of the kind.

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It will be quite time enough to listen to their "gospel" when, like the leader they falsely claim, they are able to do "works which none other man did" (John xv. 24).

And there is another test: "If they *speak* not according to this word, it is because there is no light in them" (Isa. viii. 20).

Compiled.

Salvation is of the Jews.

No foreigner or "alien" from the Commonwealth of New York can inherit official honour and emoluments unless he first become an American citizen by adoption; so also no Gentile, who is by birth of necessity an "alien from the Commonwealth of Israel (Ephes. ii. 12) and a stranger from the covenants of promise", can inherit the Kingdom, when restored again to Israel, in its glory, honour, incorruptibility, and life, unless he first become a Jew, or "*Israelite indeed*", by adoption, through Jesus of Nazareth, as King of the Jews.

Let this principle be well considered and it will not be difficult to discern the force of the King's words: "Salvation is of the Jews".

Dr. John Thomas.

A Faulty Covenant.

THE phrase: "For if the first covenant had been faultless" (Heb. viii. 7), implies that the Mosaic Covenant was faulty; and so it was, in the sense that "the Law made nothing perfect" (Heb. vii. 19). The inspired writer, however, distinctly states why it was not faultless. It was not because it was not divine, for Paul tells us: "the Law is holy, and the commandments holy, just and good" (Rom. vii. 12). The Apostle, however, went on to say it "was weak (or, not faultless) through the flesh" (Rom. viii. 3); that is,

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those to whom it was given were absolutely unable to keep it in every particular, and therefore, although it was ordained to life, it simply made manifest man's sinfulness and helplessness (Rom. vii. 13). Compiled.

The Sabbath Question.

WHILE it is quite true that the seventh day was ordained a day of rest (Gen. ii. 3), long before such was embodied in the Mosaic Law (Exod. xx. 10), it is equally true that the Apostles of Christ, who were Christ's mouthpiece (Luke x. 16), not only said the Mosaic Law was no longer binding (Col. ii. 16) but, that even the observance of days was something of which Christ's followers were free (Rom. xiv. 6); and that on such matters no one is to judge his brother (Rom. xiv. 13).

There is no evidence that Adam, or any of the Patriarchs, were ordered to keep the seventh day "holy", in the Mosaic Law sense.

Read the "*Law of Moses*", by R. Roberts.

Compiled.

"Saved; Yet so as by Fire".

PAUL's statement: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. iii. 15), is only to be understood by keeping in mind the context.

Paul had been comparing himself to a builder, and the Corinthian Ecclesia to a house. He says the foundation upon which he had built was the Lord Jesus Christ (verse 11); and, other brethren had followed him in the work. Some had utilised good material, silver, gold and precious stones; and, others had incorporated shoddy material, wood, and hay and stubble (verse 12). Now, says Paul, the shoddy work won't stand at the

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Judgment, yet the worker himself will come through the ordeal, if he be of the right material; just as by fire.

By no stretch of imagination can the verse be made to teach that a man will be saved no matter how bad his work may be (See Galatians vi. 7). Compiled.

Baptised with Fire.

WHAT John the Baptist meant when he said: "I indeed baptise you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptise you with the Holy Spirit and with fire" (Luke iii. 16), is partly explained, especially the latter part, by the next verse: "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn up with fire unquenchable". This seems to connect it with Luke xxi. 22, "the days of vengeance", which were controlled by the One to whom "all power" had been given (Matt. xxviii. 18). The Romans (the King's armies, Matt. xxii. 7) were used for the purpose.

As to Baptism "with the Holy Spirit", the incident narrated in Acts ii. 1-4 is the only one that seems to furnish a fulfilment.

We must keep in mind that those addressed by John the Baptist comprised both natural and spiritual Jews. Compiled.

"Baptised for the Dead".

THIS expression needs to be read in the light of its context, and, when so read, enables us to arrive at its meaning without troubling about any "various renderings" of the original. Paul's whole argument and

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reasoning in 1 Cor. xv. has to do with the reality of Christ's resurrection, and that of those who are in Him; and, lest there should be any in the Corinthian Ecclesia with a leaning to those who either denied such, or who thought it was already past, he asks them to consider their baptism into Christ, and points out how vain their hope is (verse 29), "if the dead rise not"; and how foolish to have been baptised for (or into) a dead Christ, for such was so "if Christ be not raised" (verse 17), or "if the dead rise not" (verse 32).

See also Rom. vi. 3.

Compiled.

Good Men's Sins.

THAT we bring much trouble upon ourselves through our own stupidity and waywardness is beyond dispute; but to argue from this that God forsakes us in many of our affairs is a dreadful mistake. The failings or blunders of a righteous man, resulting from either ignorance or folly, are controlled or utilised by God in such a manner that they will either prove harmless or a means of beneficial correction. Unfortunate indeed would it be for us were it otherwise.

The weakness of man fills his life with wrong steps. God could prevent us entering upon them, but such is not His way. He permits His children to err, and at times to experience as the result very painful consequences. But God never relinquishes the reins in regard to those that love and fear Him. "Thus far and no farther" is the silent and providential mandate to the evil resulting from the ever-recurring errors of His people.

A. T. Jannaway.

"Else Were Your Children Unclean".

THIS phrase is found in a chapter in which Paul is dealing with the question of a believer having an unbelieving partner. Should a husband or wife leave the

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unbeliever? No, says Paul, for two reasons: First, because of the possibility of the believer being able by force of example to win over the unbeliever (1 Cor. vii. 15, 16); and second, because of the children, who would be legally reckoned illegitimate by their parents' separation (1 Cor. vii. 14).

It is manifest, therefore, that Paul, in saying that, under such circumstances, the children of such a marriage were "holy" and not "unclean," was referring to their social and not their spiritual relations.

Compiled.

Children Dying.

It is only sentiment which prompts the idea of the resurrection of children. The Scriptures speak most plainly on the matter, for in speaking of the condition in the death-state, he alludes to "infants" (Job iii. 16) as being where "the wicked cease from troubling" and "the weary are at rest" (verse 17). Later on he distinctly says that if he "had given up the ghost" he would "have been as though I had not been" (Job x. 18, 19).

Even "*man* that is in honour, and understandeth not" (Psalm xlix. 12, 20), dies without hope (verses 12, 19, 20). Surely a *child* is in no different category. The moral relations are the same.

Compiled.

Dying Before Baptism.

WE have known at least one, who was on the point of rendering obedience to the Truth by Baptism, dying without having been baptised. But surely there is no reason for distress at such a case. God does all things well, and we may rest assured that, had such person been of the right kind, God would not have allowed such to die without hope (Psalm xxxiv. 15-17; xli. 2; l. 15; xci. 9-14).

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The Gospel is "the power of God unto salvation" (Rom. i. 16), and a belief thereof is absolutely essential to please Him (Mark xvi. 16), as is also baptism in water (John iii. 5; xv. 14). So there is no room for speculation. There is nothing hard in such a case as that above referred to. Surely, even apart from any future life, the individual would rather have been born, and allowed to live for a time, than not have lived at all.

F. G. J.

"Saved in Child-Bearing".

THE text from which the above words are taken reads somewhat differently when literally translated. Thus, "Notwithstanding she shall be saved through *the* child-bearing, if they continue in faith and charity and holiness with sobriety" (1 Tim. ii. 15; compare *R.V.*).

This reference to a particular (the) child-bearing is regarded by many as pointing to woman's seed and the work of deliverance to be wrought by such (Gen. iii. 15); and that, notwithstanding the fact that woman was the first in the Edenic transgression (1 Tim. ii. 14; Gen. iii. 6), yet she would be included in the salvation to be accomplished.

Compiled.

What Constitutes a Lie?

THE dictionaries define a "lie" as "Anything meant to deceive"; but it would be monstrous to label as a liar every person who said or did something to deceive. For instance, a convalescent who, when in the company of a garrulous and thoughtless friend, could hardly be termed a liar because he affected to be asleep, and thus get his required rest. Neither would it be Scriptural to label Peter as a liar because in a moment of temptation and weakness he untruly exclaimed, "I do not know the man" (Matt. xxvi. 72).

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The liars who are to have their part in the Second Death (Rev. xxi. 8) are those who habitually and designedly tell lies to deceive, with the set object of serving their own ends; Ananias and Sapphira to wit (Acts v. 5).

Compiled.

The Locusts Eaten by John.

SOME have tried to identify the locusts which formed the food of John the Baptist with the pods and beans of the locust tree or "carob". This is an error arising from ignorance of local conditions. See article "Locust" in "*Smith's Bible Dictionary*". In Wood's "*Bible Animals*" the Author says, "In Palestine locusts are eaten either roasted or boiled in salt and water, but when preserved for future use, they are dried in the sun, their heads, wings, and legs picked off, and the bodies ground into dust. This has rather a bitter flavour, which is corrected by mixing it with camel's milk, or honey, the latter being the favourite substance". John's food, then, was just the ordinary diet of one of that country living apart from towns, and a part of it was the destructive, vegetation-devouring locust.

C. A. Ladson.

"Before the Cock Crow".

MATTHEW (xxvi. 34) reads, "Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice". MARK (xiv. 30) reads, "Jesus saith unto him, Verily I say unto thee, even in this night, before the cock crow twice, thou shalt deny Me thrice". LUKE (xxii. 34) reads similarly, and so does JOHN (xiii. 38).

A supposed contradiction is pointed out in Mark saying the cock would crow twice, whereas Matthew only says once. But Matthew doesn't say *only* once; he

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doesn't even say *once*; he simply says the cock would crow, which is indefinite.

It is an evidence of how hard up the infidel must be to urge such as a "contradiction".

Compiled.

"Gospel Preached in all the World".

THE statement of Christ (Matt. xxiv. 14) that "the Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come", is misunderstood because it has erroneously been thought that "the end" referred to the end of the Gentile world or age; whereas it refers to the end of the Mosaic age, which coincided with the Apostolic age. That "end" is spoken about in Heb. ix. 26: "Now once in the end of the world (age) hath He (Christ) appeared to put away sin". Before that world, or age, passed away, the Gospel was preached in all the world to which Paul referred, because the context reads that the "all" should be limited to what Paul was writing about.

The following texts are useful hereon: Luke ii. 1; Acts i. 8; xi. 28; Rom. x. 18. Especially Col. i. 5, 6, where we read, "The Word of the truth of the Gospel; which is come unto you, as in all the world".

Compiled.

"Whither I Go Ye Cannot Come".

WHEN Jesus said to the Jews, "Whither I go, ye cannot come" (John viii. 22), He referred to His ascension to heaven, as is seen in the previous chapter, "I go unto Him that sent Me" (John vii. 33).

Upon another, and later, occasion, He used similar language with a different meaning, when He said to Peter, "Whither I go, thou canst not follow Me now;

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but thou shalt follow Me afterwards" (John xiii. 36). That Peter rightly interpreted the Lord's meaning is evident from the context (John xiii. 37). After His resurrection, Jesus again referred to the subject, and John says, "This spake He, signifying by what death he (Peter) should glorify God" (John xxi. 19).

Recognising that two occasions are referred to by John, the apparent contradiction or conflict disappears. In one record Christ's ascension to heaven is treated of; and in the other, the kind of death He would suffer.

Compiled.

Dr. John Thomas.

No one can read the life of Dr. John Thomas without coming to the conclusion that he was a man of men, and that from the hour that he took up the study of the Bible seriously, his life was absolutely devoted to a disinterested exposition thereof.

Dr. Thomas was born in Hoxton Square, London, 12th of April, 1805, his father being employed in the East Indian Civil Service. He "walked" St. Thomas's Hospital, taking his diploma, and ultimately starting a practice as physician at Hackney. In 1832 he sailed for America, and during a terrible storm *en route* he vowed that, should he reach *terra firma*, he would give himself no rest till he found out divine truth; with what result his subsequent writings reveal, especially the three volumes of "Eureka", "Elpis Israel", and the periodicals known as the "Heralds". He died at Worcester, Mass., U.S.A., on 5th March, 1871, after about eight days' illness, and was laid to rest in Brooklyn Cemetery, 30th of April, 1871, by Brother Robert Roberts, Editor of "The Christadelphian".

Read "Life of Dr. Thomas", by R. Roberts.

F. G. J.

CHRISTADELPHIAN ANSWERS

Brother Roberts on Dr. Thomas.

THOUGH not a genius, Dr. Thomas, as the work required, was gifted as few men are. There was a full development, and rare blending of the powers of exact observation, clear thought, correct reasoning, strong memory, forcible diction, fluent speech, and uncompromising fidelity and conviction.

Born of an intellectual family, educated scientifically, forced into emigration at 27, bent in a religious direction by the terrors of a storm at sea, brought into contact with the leaders of the American Reformation, inoculated with their feeling of disregard for human authority, and reverence for the Bible as their supreme standard in religion; brought out by Mr. Alexander Campbell as a speaker; by circumstances put into the position of an Editor at 30, compelled thus to give large attention to Bible study; launched into controversy with his superiors; impelled by their opposition to deeper study and larger discovery, and finally led into a wider field of public activity, as the single-handed advocate, by mouth and pen, of a system of faith and practice condemnatory and disowned of all, though demonstrable from the Book acknowledged as the standard of all.

Robert Roberts.

Honour to Whom Honour.

THE following extract from a letter is to the point:—
“Your earnest appreciation of the Truth is very gratifying. It is the only reward that labour for the truth at present affords, but it is a very sweet one. I have only been instrumental in bringing the light within your reach. I got the truth myself from the reading of Dr. Thomas’s works fifteen or sixteen years ago. That event put me in the track of Bible study, which I have

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ever since followed. I discovered nothing myself. Dr. Thomas, I found, left nothing to discover. Having fallen in with the truth, I early felt impressed with the duty of disseminating it, and my efforts in that direction have succeeded to an extent I never dreamt of; your own case among others being illustrative. But the first cause, so far as human agency is concerned, was Dr. Thomas, whom I hope to see before many hours are gone". (From a letter written to my Father and Mother by Brother Roberts in 1869.)

J. M. EVANS.

Robert Roberts.

WHAT Dr. Thomas accomplished in breaking down the stronghold of the Apostasy, and unearthing the verities of Bible Truth in their simplicity, Brother Robert Roberts accomplished in the establishing and building up of ecclesias throughout the English-speaking world, and the preparation of a people for the Coming of the Lord.

Brother Roberts was born in the city of Aberdeen, Scotland, on the 8th May, 1839. Naturally of a religious turn of mind, he eagerly read and followed the marvellous Biblical expositions of Dr. Thomas. He was baptised in 1853, when only fourteen years of age. After many vicissitudes he started in 1864 the magazine first entitled "*The Ambassador*", but subsequently called "*The Christadelphian*", and which he continued to edit to the date of his death in San Francisco, 23rd September, 1898. He was laid to rest by his co-editor, C. C. Walker, in the same grave at Brooklyn as Dr. Thomas, to whom he owed so much.

F. G. J.

Read "*Autobiography of Robert Roberts*", with "*Appendix*" by C. C. Walker.

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