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# The Berean CHRISTADELPHIAN

A Christadelphian Magazine devoted to the exposition and defence of the  
Faith once for all delivered to the Saints; and opposed to the  
dogmas of the Papal and Protestant Churches.

“The entrance of Thy Word giveth light; it giveth  
understanding to the simple”

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EDITED AND PUBLISHED BY

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

Assisted by F. G. JANNAWAY.

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F. WALKER, Printer, 41, Stokes Croft, Bristol.

## Notes.

THE BIRMINGHAM TROUBLE, 1917-1923. —This Pamphlet, which exposes the unfaithfulness of the Temperance Hall Ecclesia, in regard to the trouble, will be sent free to any brethren or sisters who will undertake to distribute it in their meetings. It is time for those who value and have the Truth at heart to speak out and spare not.

ALSO NOW BEING PRINTED:

### A REJOINDER

To the misleading and incorrect statements, and unscriptural counsel, contained in the Brixton pamphlet,

“AN UNJUST BALANCE.”

Together with an Earnest Appeal to all lovers of Truth to stand by those, who, in this grave crisis, are strenuously contending for purity of doctrine and fellowship. By W.J. White and A.T. Jannaway. Post free from H.E. Purser (Sec.), 6 Elms Road, Clapham Common, London, S.W.4.

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The Serial Story of the Life of Dr. Thomas will begin, God willing, with the New Year—the January number of the Berean Christadelphian.

Again we remind readers that all subscribers for 1924 Berean Christadelphian will receive the magazine for each month to the end of this year, free. The subscription is the same for any part of the world: 1 copy, 5/-; 2 copies, 10/-; 3 copies, 15/-; all post free. Ecclesial parcels, carriage paid, 4d. per copy. Will every reader try and obtain another subscriber for the Berean Christadelphian for 1924? It is the only source from which reliable information concerning the present crisis can be obtained.

THAT CLAUSE 7. —We have a surprise in store for readers next month, in the shape of a verbatim speech, delivered by bro. E.W. Newman (of the Temperance Hall), Nov. 18<sup>th</sup>, 1914, in the Priory Rooms, Old Square, Birmingham, when he moved an amendment to reject the Petition containing Clause 7 on the grounds that “the clause was a virtual approval of military service of a non-combatant kind.” He proposed that the London Petition be approved, and signed by the Recording Brother (J.F. Smith) on behalf of the Temperance Hall ecclesia. But the meeting was obdurate, and insisted on the Petition with Clause 7. We now see more clearly the force of bro. A. Davis’ exclamation, to his Temperance Hall critics: Remember that Clause 7! and, we see, why the Arranging brethren are so insistent on the ruling—This matter is finally closed! Bro. Newman’s speech did him credit. Our copy is word for word from his own MS. It is an eye-opener, and clearly shows where the eligibles will find themselves in the next war, if they follow the lead of brethren C.C. Walker and A. Davis.

C. C. W. —Your memory is deficient; or, you would disdain to glory in what your “own hands” did in “issuing the sheets” for the London Petition. Documentary evidence exists which shows your hands had to be forced by outside pressure; and readers of Without the Camp would have known it, had we not allowed bro. F.W. Turner to “leave out all references” concerning yourself “likely to cause friction.” We invite you to print, in full, that letter we wrote you dated 3<sup>rd</sup> September, 1914, containing these words: “All the more saddening if my best friend and fellow-pilgrim is not to the front. . . . Believe me, you still have the matter in your own hands, for I feel sure that bro. Evans would be only too pleased to see you carry the matter through. . . . I have asked him to write to you; but, he says, he has no heart to do so in view of what has been done.” Not until after much pressure did you consent, and then you only did the work, as a matter of expediency—“not willingly, but by constraint.” Can we call that a labour of love?

G.D. “Mental Reservations.” You are quite right. Catering for mental reservations in relation to First Principles, is bound to lead to declension. Think of the Editor of the Christadelphian, and the

Recording brother of the largest “Christadelphian Ecclesia warning the household to have nothing to do with a proposition that insists upon every Christadelphian whole-heartedly supporting the Basis of Faith; and yet such warning twice appears in the October Christadelphian. The reason is known to many: there are highly-placed brethren in the Temperance Hall Ecclesia who do not whole-heartedly believe it to be a sin for a brother to join the R.A.M.C. or Constabulary. Such are retained in fellowship, while those whole-heartedly insisting on the Basis are excluded.

BRIXTON “BROTHER.”—We received your unpaid postal packets enclosing order forms, etc., received from us. Are we to take it that your motive in thus making us pay 6d. was to hurt us? Was it honest?

C. A. LADSON. —In reply to your question: “Why did Dr. Thomas take the trouble and expense of copy-writing?”—Possibly for the same reason that we send a copy of each of our books to the Copyright Department of the British Museum—to comply with the laws of the country, but most certainly not with the slightest intention of “protecting vested interests” in the Lord’s Vineyard. On the works referred to, it distinctly said, “According to Act of Congress.” But you will not find it on any of his later works, nor yet on any published by bro. Roberts. Even so long ago as 1883, bro. Roberts carefully obliterated the word copyright which had been stamped on one or two works by the American printer. We have one such work now before us which bro. Roberts sent us 40 years ago; so please do not quote either Dr. Thomas or bro. Roberts in your endeavour to set up a commercial claim on what they wrote with very different intentions. As to calling what bro. Roberts wrote in Good Company, p. 192, “youthful utterances” and “immature sentiments”—Shame: it is too bad of you. When he printed and endorsed them, he was 50 years old—about your own age. Are you to be considered “youthful” and “immature”?

W. E. —No one regrets more than the Editor and his co-worker that so much sword-work fills their pages. Such was the lament of our beloved brother Roberts 40 years ago—but as he said then, so we say now—in a crisis it is inevitable in view of spiritual declension “in high places.” Nevertheless, we shall get as much “trowel-work” in as possible. Bro. Roberts and Dr. Thomas are promised a place every month.

To W.H.B., G.F.L., A.S.T., F.E.W., I.C., J.B., and other of our old yoke-fellows. —We are pained at not having your assistance at the present juncture, although we are not without hope that you will join in the work before it is too late. We have about completed the task of unearthing many of the letters you have written during the past seven years from which it is manifest you have clearly discerned the “signs of the times,” and have not only seen the terrible departure at the headquarters of the Christadelphian, but been courageous enough to commit these conclusions and fears to paper. For the good of the Household, and for the Master’s sake, we begin their re-production this month in the first of a series of monthly articles on “Declension.” Next month we propose quoting brethren W.H. Hill, T.W. Gamble, F.G. Ford, and F.W. Turner.

E. HILL. —F.G.J. is writing you direct. Although our “co-editor” endorsed all that was written in the cover note of September Berean Christadelphian with regard to the “Strickler matter” it was not his product. As regards munition-making, although you have now changed your mind, we have seen no public account of such change. What we referred to was your excuse to Judge Duff about being only a Director of the Company, when as a matter of fact you actually were the personal holder of the majority of the shares thereof. You did the brotherhood an injury then by appearing as their representative and advocate; and you are doing the brotherhood an injury now by defending the Strickler apostates. That is why we returned your article and the cheque sent therewith. It pained us to see it appear in the Christadelphian. Bro. Lake described it by the word “white-washing.”

ANONYMOUS. —Our service in the Master’s Household has been sufficiently long to have witnessed the entrance thereto of those three ex-brethren, J.W. Thirtle, R. Ashcroft, and J. Chamberlain. We have also witnessed their exit. In the case of each of them the initial step in their declension was an ever-abiding effort to put the Dr. and bro. Roberts right wherever the opportunity

offered itself; with an equal relish, if not reverence, for “recognised authorities” in apostate Christendom. And with a sadness, that makes one sick at heart, we have to confess that for several years past we have observed the same tendency manifest in the pages of the Christadelphian. Many observers have privately pleaded with the editor, but all in vain. The new generation in the brotherhood either cannot see the alteration, or like it. Even some of the older generation refuse to see the tendency, and when fears of apostasy are expressed—exclaim, Impossible! But the same was said of others who began with “improving the Doctor” and finished up with burying him. One of them—the three above referred to—began with improving the Doctor’s Hebrew and Greek—and has ended in becoming a “full-blown Rev.”—with D.D., F.A.S., L.L.D., etc., after his name, and has now accepted the chair of editor of the Christian! To those with eyes to see, the Christadelphian is fast getting quite as “respectable” in the eyes of the outsider.

E. A. PEGG. —You will be surprised to learn that the “Answer” to which you take such exception was that given by the brother you, and we, hold in such high esteem, bro. Robert Roberts—you will find it word for word in the Magazine for 1865, p. 206.

E. HILL. —In your latest attempt to justify Out of (Christadelphian) Darkness into Light, you sum up your argument with the text, “In Him is no sin.” Did you overlook that central word IS? When, for instance, the Lord said, “Lazarus is dead,” he did not mean Lazarus was dead before he died, but dead at the time the Lord was speaking. It is evident from the context of 1 John 3: 5, that John was comparing Christ that is, with Christ that was. The Bible abounds with similar uses of the word is. Look up your concordance. And too, read again the article by Dr. Thomas on the “Constitution of Sin” in Elpis Israel, which bro. Bell and company regard as blasphemy. The rising generation is forsaking the old paths, “the narrow way,” and wandering into the new paths, “the broad way.”

MARANATHA PRESS. —Yes, we agree that those editorial remarks are unjust, seeing that sis. Lasius ordered the books. The letter ordering them we have seen—written entirely with her own hand—and distinctly stating that the account should be sent to 21 Hendon Road, where she has a ledger account! We acquit our dear old sister of any unkindness, for we know her personally, but she has evidently been warned as to “rival publishers;” and her memory is failing.

“NEEDY PRINTERS”! —Another sign of declension; for such a reproach ill becomes one whose predecessors were always at the service of the “needy” (Proverbs 14: 31). We have much to thank “needy printers” for. When hundreds of pounds were obtained to print Christendom Astray at 1/6, a “needy printer” offered to do the same at 1/- without any subsidy! During our half-century experience we have come across many printing-brethren—Cox, Crosskey, Davis, Feltham, Hopper, Jackson, Walker (F.), White, etc., but we see no more reason for calling them needy printers, than for calling the editors of the Christadelphian, needy publishers; for, if it be a reproach, then verily Birmingham has been a refuge for the needy! This claim of divine rights in printing Christadelphian literature, makes one think bro. Lake was right when he wrote to one such publisher—“C.C.’s attitude in your case is trade jealousy: you are trespassing on the publishing business.” (No; that was not said in a private letter, but on an open postcard).

G.F.L.—As evidence that you refuse to tolerate the “Bell and Strickler heresies” you assure us “I am actually in conflict with T. Turner over his association with Bell.” But, charity begins at home. It is the Editor of the Christadelphian, not the Editor of the Fraternal Visitor, who is influencing those in your fellowship, as you yourself admit.

# The Berean

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### Dr. John Thomas

#### GEMS FROM HIS WRITINGS.

#### CLEAN FLESH AND SUBSTITUTION HERESIES.

On page 14 of *Elpis Israel* (Robert Roberts' edition), the following is found:

“Sin, I say is a synonym of human nature. Hence the flesh is invariably regarded as unclean. It is therefore written, ‘Who can bring a clean out of an unclean? Not one.’—Job 14: 4. ‘What is man that he should be clean? And he that is born of a woman that he should be righteous? Behold, God putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, who drinketh iniquity like water?’—Job 15: 14-16. This view of sin in the flesh is enlightening in the things concerning Jesus. The Apostle says, ‘God made him to be sin for us, who knew no sin’—2 Corinthians 5: 21; and this he explains in another place by saying that ‘He sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh’—Romans 8: 3 in the offering of his body once—Hebrews 10: 10, 12, 14. Sin could not have been condemned in the body of Jesus if it had not existed there. His body was as unclean as the bodies of those he died for; for he was born of a woman, and not one can bring a clean body out of a defiled body; for, ‘that,’ says Jesus himself, ‘which is born of the flesh is flesh’—John 3: 6.

“According to this physical law, the seed of the woman was born into the world. The nature of Mary was as unclean as that of other women, and therefore could give birth only to ‘A body’ like her own, though especially ‘prepared of God’—Hebrews 10: 10, 12, 14. Had Mary’s nature been immaculate, as her idolatrous worshippers contend, an immaculate body would have been born of her; which, therefore, would not have answered the purpose of God; which was to condemn sin in the flesh; a thing that could not have been accomplished if there were no sin there.

“Speaking of the conception and preparation of the seed, the prophet as a typical person, says, ‘Behold, I was shapen in iniquity, and in sin did my mother conceive me’—Psalm 51: 5. This is nothing more than affirming that he was born of sinful flesh, and not of the pure and incorruptible angelic nature.

“Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin; especially as he was himself ‘innocent of the great transgression,’ having been obedient in all things. Appearing in the nature of the seed of Abraham—Hebrews 2: 16-18, he was subject to all the emotions by which we are troubled; so that he was enabled to sympathise with our infirmities—Hebrews 4: 15, being made in all things like unto his brethren.”

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A newspaper critic having held this up to ridicule, the Dr. replied as follows:

“If in the days of his flesh, the Lord had not been perfectly human, what resemblance would there have been between the lifting up of the prepared body on the cross, and the lifting up of the serpent in the wilderness? If that body had not been perfectly human in all things like ours, how could God have ‘sent his Son in the likeness of sinful flesh’? Is not sinful flesh perfectly human? Is it not ‘flesh of sin’? This is all the ‘perfect humanity’ men are acquainted with. If the body crucified had not been thus perfectly human, how could sin have been condemned IN it? Or, how could ‘the Anointed’ his own self have borne our sins IN his own body upon the tree? Read Romans 8: 2; 1 Peter 2: 24; and think upon them.

“To say, then, that Jesus was not made IN all things like to this—that he had a better nature—is to say that Jesus did not come in the flesh. This is the heresy that Elpis Israel is condemned for not teaching. It is true Elpis Israel affirms that Jesus came in sinful flesh; but that notwithstanding the plague of such a nature, he was obedient in all things—‘did no sin, nor was guile found in his mouth’; in which sense there was no sin in him; ‘he was without sin’; thus ‘he knew no sin, was made sin for us, that we might become the righteousness of God in him.’

“The reverse is not a modern heresy, but an element of ‘the mystery of iniquity,’ which was festering in ‘the heritages’ (kleros) in the days of the Apostles. ‘Many deceivers,’ says John, ‘are entered into the world, who confess not that the anointed Jesus is come in the flesh. This is the deceiver and the anti-Christ’—2 John 7. In another place he styles these ‘deceivers, false prophets, or spirits,’ for they professed to have the Spirit and to speak by it, like the Gentile pietists and spiritualists of our day, who make the word of God of none effect by their foolishness. In John’s time there were those who really had divine gifts; but when did men ever possess the genuine without the world being imposed upon by the counterfeit? It was so in the ‘heritages’ of the first century; and so great and subtle did the evil become, that the authority of the Apostles themselves was imperiled. John, therefore, found it necessary to lay down a rule by which the true might be distinguished from the false. ‘Beloved,’ says he, ‘believe not every spirit,’ or prophet; ‘but try the spirits, whether they be of God; because many false prophets have gone out into the world.’ He then gives the rule by which they are to be tried. ‘Hereby,’ continues he, ‘know ye the Spirit of God. Every spirit that confesseth that the anointed Jesus came in the flesh, is of God, and every spirit that confesseth not that the anointed Jesus is come in the flesh, is not of God; and this is the spirit of the anti-Christ which ye have heard that it comes, and is now in the world already.’ Here, then, was the heresy, from which has ripened the fruit of the ‘Immaculate Conception’—the latest edition of anti-Christ’s infatuation and stupidity. Its seed was sown by false prophets or teachers, before popes and popery had raised aloft their serpent forms. In the Apostles’ day it existed as a spirit ‘opposed to the doctrine of Christ,’ which did not acknowledge the distinctiveness of the Father and the Son, but merged them, as Gentile sectaries of the nineteenth century do, into one. But ‘he that abideth in the doctrine of Christ, he hath both the Father and the Son’—2 John 9. He maintains the real humanity of Jesus, or the Father by the Spirit, manifested through sinful flesh; or as Paul states it, ‘God manifest in the flesh,’ a mystery incomprehensible to the darkness of the anti-Christian apostasy—John 1: 5.

“This heresy against the proper humanity of Christ is far more subtle than the counterpart of it, which denies his proper divinity. The orthodox have never been slack in excommunicating those who reject this; but they had better look well to themselves; for the ‘sinful flesh’ is as much an element of the divine Jesus as ‘the Spirit.’ In body Jesus only differed from other men in paternity. God was the Father of that body, not Joseph; therefore the body was Son of God, as Luke testifies of the first Adam. The logical consequences resulting from the denial of the true humanity of Jesus, are

destructive of the mystery of the Gospel; for if the Spirit did not take our nature, but, a better nature, then is that better nature not our nature, and redeemed from whatever curse it may have laid under, and been reconciled to God. But if the human nature of Christ were immaculate (excuse the phrase, O reader, for since the Fall, we know not of an immaculate human nature), then God did not send Jesus in the likeness of 'sinful flesh'; he did not 'take hold of the seed of Abraham'; he did not 'become sin for us'; 'sin was not condemned in the flesh'; 'and our sins were not borne in his body upon the tree.' These things could not have been accomplished in a nature destitute of that physical principle styled, 'sin in the flesh.' Decree the immaculateness of the body 'prepared' for the Spirit—Psalm 40; Hebrews 10: 5, and the mystery of Christ is destroyed, and the Gospel of the Kingdom ceases to be the power of God unto salvation to those that believe it. If the Son of Man did not live a life of faith, and if he did not experience all the temptations which we feel, then is his life, and his resistance of evil, no example to us. But 'he was tempted in all things after our likeness without sin.' This, however, can only be admitted on the ground of his nature and the brethren's being exactly alike: hence

He knows what sore temptations are,  
For he has felt the same.

Enticements within and persecutions without make up the sum of his 'sufferings for us,' leaving us an example, that we should follow in his steps: who did no sin 'neither was guile found in his mouth'."

(To be continued next month.)

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## The Bible wholly inspired and infallible.

### No 101. — THE POWER OF THE PAPACY FOR 1260 YEARS (REVELATION 13: 5).

The symbolism of the book of Revelation served a double purpose. In the first place it provided an immunity from molestation and destruction at the hands of the Roman rulers in that it veiled the references necessarily made to events only slightly ahead of John's time.

In the second place it revealed in acute form the Divine estimate of many great human institutions. To God they are beastly in their character and inhuman and evil in their work.

At the same time it prevented the careless mind from ever apprehending the message conveyed. "The wise shall understand." "He that hath ears to hear let him hear."

Now in Elpis Israel we read that certain things could not very well be set forth in Daniel's prophecy regarding the Roman dominion under certain aspects. Revelation 13, however, shows these things plainly.

"Under a new symbol some additional information is given respecting the Eyes and Mouth in the exercise of their power. They are inserted into an image which is said to resemble that head of the ten-horned beast which had been wounded in its power, throne, and jurisdiction over the third part of the Roman world—Revelation 8: 12 and 13: 3-14. This was the Imperial or sixth head. Hence the Eyes and Mouth were part of an Imperial image."—Elpis Israel (R.R. ed., p. 314)

It is customary with Roman Catholic and Higher critical authors to connect all these symbols with events of comparatively small importance contemporary with John. Some such attempts are ludicrous, and all are unsatisfactory.

Those outlined are events "shortly to come to pass." Here is one great feature of coming history involving the whole course of the Christian Church. "It was given unto him to make war with

the saints and to overcome them, and power was given to him over all kindreds and tongues and nations. And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

Only one satisfactory answer can be given to the necessary question—Where in human history has a power arisen whose greatest force and first weapon was its tongue speaking mighty things, which afterwards acquired the power to make war and to kill and slay, and that at the same time succeeded in influencing the whole course of human thought?

That answer is, “The Papacy,” and in that great power we have the full complement of the symbolism.

Now the 5<sup>th</sup> verse of Revelation 13 says that “Power was given unto him to continue (or as the margin has it, to “make war”) forty and two months.”

1260 days are embraced in the time given, and the ordinary prophetic usage of a day for a year gives 1260 years as the period during which the Papal power should have the ability mentioned.

A time prophecy, of all the different forms of forecast, lends itself most easily to failure. In the recent great war hundreds of time prophecies were given to the world relating to the possible duration of hostilities, but no conspicuous success was achieved in that direction.

But this great prophecy as to the duration of the Papal temporal power has been fulfilled to the very moment.

“Paul the Deacon,” a document of the middle ages, and Anastasius in his Ecclesiastical History both state concerning the year A.D. 606 that Boniface III obtained from the Emperor Phocas the decree that the Pope (styled “the Apostolical See of the Blessed Apostle Peter) should be the head of all the Churches. It is further stated that this result was achieved and the decree of Phocas made because the Bishop of Constantinople had consented in writing thereto.

Gordon and Baronius date the decree as A.D. 606.

In A.D. 608 Phocas gave the Pantheon—or House or Temple of all the gods—to the Pope. Originally that building was dedicated to Cybele (the “mother” in the great Grecian Trinity of the gods—Saturn-Cybele-Jupiter), and to all the gods with her, she being the great Mother of them all. Pantheon became its popular name.

The Pope appropriately re-dedicated it to the Virgin Mary and all the Martyrs. These Martyrs were and are the Patron Saints of Roman Catholicism.

As Dr. Flinders Petrie shows in his book, *The Religion of Egypt, the Beloved Mother and Child of Egypt—Isis and Horus—*“now ruled in Europe merely with a change of names.” The Trinity originated in Assyria. Nimrod and his wife and child, with whom the doctrine of the soul’s immortality came into human thought, were the beginning of this superstition, carried as it has been through Egypt and Greece to Rome and Christendom.

The end finally came to the Pope’s “Headship of all the Churches” and to his temporal power in A.D. 1866 to 1868. There is no disagreement about the date of this or about the facts. The present Pope in one of his first official communications deplored, the loss of his temporal power in those years, and has worked by every possible political device to get some semblance of it back again. The very shadowy success achieved by him in getting an occasional bit of recognition does not satisfy him. Catholicism generally, however, recognises today that by no possible chance can it hope to regain its old political power and consequence.

The Word of God through John was sure and certain, and we see its clear fulfilment. Our claim is (1) That the prophecy fits no other human event than that of Papal development; (2) That it fits this event perfectly; (3) That this is not possible of explanation by any theory of coincidence, but that God inspired the Word and ensured its fulfilment.

G.H.D.

(To be continued.)

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## Editorial.

### “EUROPE’S MILITARY MIND.”

A City man with exceptional opportunities of interpreting current European feelings contributed a very striking article to the Westminster Gazette on October 23<sup>rd</sup>, on the above subject. As a sub-heading he says, “M. Poincare’s part.”

His main conclusions are that as a result of French policy Europe today is involved more than ever it was in the implications of the “doctrine of force.” Says he:

“All over the Continent there is the same feeling that force, and nothing but force, is still the prevailing factor in any settlement.

“This is the situation our Government has to deal with, and the sooner people here realise that it is no longer a question of party politics the better. Whatever party may be in power tomorrow will find itself with the same problem and the same difficulties. All talk about disarmament and a reconciliation will not help them a bit as long as the Continental mind remains what it is.

Under present circumstances the League of Nations cannot do much good except in the settlement of minor disputes.....Poincare by his weekly speeches is doing his best to keep up a spirit of hatred so as to justify his policy.”

Now Revelation 16 puts in plain words what we see happening in the present development of human thought and policy:

“Unclean spirits like frogs going out to the kings of the whole earth to gather them to battle.”

By the world the lesson is unheeded. How very necessary, among those who know God’s Word and see the signs of the times, it is, to realise that Conscriptio may again come in the British Empire at any time. Such realisation should bring sober preparation so that when the next crisis comes it may not be necessary as it was in 1914 to combat foes within the household as well as those outside. Here is an extract from an article by bro. V. Hall in the December, 1914 number of the Mutual Magazine: “Here is where the evil of the Birmingham petition of August this year becomes apparent. For if as it says in Clause 7, the ‘conscientious objection of your petitioners does not extend to strictly non-combatant branches of National Service (of which service in the R.A.M.C. and other non-combatant regiments are examples) but only to those which involve the bearing of arms or resort to force;’ does not this amount to the acceptance of military service as legitimate for a brother of Christ? Clause 7 approves this principle and legitimatises the practice.”

Today, the brethren who made this infamous Clause 7, of whom the chief were brethren B. Walker, C.C. Walker and A. Davis, have cast out of their fellowship the one brother who most strenuously opposed their wrong-doing, i.e., bro. V. Hall. When the “offer of peace” which bro. Collyer and bro. F.W. Turner so loudly commend was made by Temperance Hall Ecclesia to John Bright Street Ecclesia it was an express condition that this Clause 7 and accompanying circumstances should not be discussed. John Bright Street rightly rejected such a condition.

Now the reason why Temperance Hall Ecclesia did not wish this matter again opened up was simply that the Arranging Brethren of that ecclesia have never changed their minds and have never, anywhere, or at any time, disclaimed their previous action or acknowledged their wrong-doing.

We express the hope that in the next hour of extremity those brethren will stand fast together who desire the Whole Truth, and who will have no Military or Police Service of any kind whatsoever.

There must not be one front for England and another for Canada or Australia but one front for all, and now when the British Empire Conference is being held in London we ought to present a petition to the assembled Prime Ministers setting out our case and asking for exemption throughout the whole of the British Empire. Then the difficulties and injustice that arose in Canada would without doubt be largely prevented.

#### THANKS FROM AMERICAN BRETHREN.

We have been overwhelmed with letters of thanks from brethren in Canada and the United States for the stand we have made now for four years against fellowship with those who support bro. Strickler.

One brother says: "One of the greatest joys of my life has been to find that after all there is a strong body of opinion in England with a voice, which shares our views that no fellowship can possibly exist between the Truth and those who hold the Bell and Strickler errors. We thought the Christadelphian had entirely gone over to the enemies of the Truth and that our cause had no sympathisers in the old country. Now, we thank God and take courage."

Another Recording Brother writes: "The Berean is the coming magazine. Nearly every brother in our ecclesia is ordering it. The Christadelphian has gone over to a new gospel, and we rejoice that the old spirit of the Truth is flaming up again in the Berean."

Another: "We can see that you in England have in the Davis case an almost exact parallel to our case here, and in each case the decadent Christadelphian supports that which is wrong. Do not fail to keep the flag of Truth flying in the Berean."

#### THERE ARE SOME IN SARDIS.

A leading Birmingham Temperance hall brother in ordering the Berean this month says, "I am glad that you are now proclaiming from the house-tops what many of us have realised is true but have not had the courage to say openly."

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## Questions for Christadelphians.

### Impending Wholesale Declension in the Brotherhood.

#### SECTION 1.

A few misleaders, among the Arranging Brethren of the Temperance Hall (Birmingham) Ecclesia, in order to divert attention from the spiritual tuberculosis in their midst, \* are now giving currency to reports which need careful examination.

\* So advanced was the disease at the end of 1921, that, only about 90, out of 1300 members, were healthy and strong enough to attend the Annual Gathering!

The most popular of those reports is, that, the root cause of the present troubled condition of the household, lies with brethren at Clapham—that, from Clapham alone came the suspicion and

charge, that Birmingham and the Christadelphian, have been, and are, unfaithful to the First Principles so clearly set forth in their own Basis of Faith.

In view of this Birmingham statement, which is being so freely circulated among the ecclesias, we intend, God willing, monthly, to devote a page or so to questions based upon the evidence of brethren who have not yet manifested the courage of their convictions—that is, courage sufficiently strong to cause them to stand aside from the Birmingham (Temperance Hall) Ecclesia, and the Christadelphian, until that ecclesia does the right thing, and excludes from fellowship:

- (a) Those who do not admit it to be a sin for a brother to join any of H.M. Forces, military, naval, or constabulary.
- (b) Those who fellowship ecclesias tolerating brethren who hold, what the editor of the Christadelphian has, until its declension, termed, “the clean flesh heresy” (promulgated, in one form or other, by the late Edward Turney, J. Bell, A.D. Strickler, and H. Ladson).

Our questions will be mainly based upon extracts from written communications of brethren—not at Clapham, but, at Birmingham (Temperance hall), Brixton, North London, Streatham, Ealing, Tottenham, Leicester, Manchester, Stockport, Milnsbridge, Oldham, Swindon, Newbury, Salisbury, Portsmouth, Acocks Green, Bournemouth, Coventry, Liverpool, Plymouth, Cambridge, Nottingham, Crewe, Southampton and other ecclesias.

1. —Our first item of evidence is founded upon a letter we received from the Recording Brother of the Temperance Hall (Birmingham) Ecclesia, J.F. Smith. After referring to the unsatisfactory decisions of the Tribunals, at which bro. C.C. Walker appeared on behalf of the young brethren, bro. Smith wrote:

“The Appeal Tribunals, at any rate in this district, are granting no further redress, and the prospect looms up that ere long, some of our brethren will be either in prison or the Non-combatant Corps; the latter a situation to me quite unthinkable for Christ’s brethren.”

That letter is dated “March 17<sup>th</sup>, 1916”; at which time the author of An Unjust Balance would have us believe the Temperance Hall leader had come into line with London in the matter of the Petition for Exemption from Military Service, both combatant and non-combatant; in fact, had been so ever since 1914; but, does it look like it, in view of the Birmingham Recording Brother’s lament?

2. —Our next question, is based upon a lengthy letter received from the late bro. W. Taylor, an old co-labourer of bro. Roberts. The letter is dated March 18<sup>th</sup>, 1916, which, be it noted, was the day following that on which bro. J.F. Smith wrote the desponding note, quoted in our previous question. Keep that fact in mind, and the ominous lament of the Temperance Hall Recording brother will be duly appreciated. Bro. Taylor’s letter says: —

“Bro. C.C. Walker having the cases in hand, will doubtless tell you what course he purposes to pursue. He told the brethren who went to see him last night, the Non-combatant Corps fully met their case! This was said to those brethren to whom the Appeal was refused; and, that ‘they in Birmingham would not withdraw from them if they joined the R.A.M.C.!’ He did not endorse the action of the London Committee for doing so. But how can these brethren serve two masters? What a dilemma these brethren are placed in!

It will be noted, that, that charge is neither from Clapham, nor concerning Clapham; but, of Birmingham, and from Birmingham. The Editor of the Christadelphian has long been aware of the charge, but, never until the current magazine (October 1923), has he called it in question (we refer readers also to the Berean Christadelphian for the same month, p. 321). However easy it may be to impeach a dead brother, it is difficult thus to dispose of living witnesses! Well may bro. Roland Smith

(Who has now withdrawn from Temperance Hall), exclaim—"Don't blame Clapham; blame yourselves!"

3. —Our next instalment of evidence is from the pen of bro. W.H. Boulton, who can no more be confounded with Clapham than with Scotland or Wales. To him, the trend of events in the body, the declension in "high places" in Birmingham, was as manifest as to the eyes of brethren J.F. Smith and W. Taylor. His letter, now before us, is of the "S.O.S." kind, and was written within about a fortnight of the letters already quoted. It is dated "April 2<sup>nd</sup>, 1916," (See Christadelphian, April, 1916) and reads thus:

"What is the matter with bro. Walker? I have been reading his article on "Conscience" with dismay: his references seem simply to be a suggestion to the Tribunals to send all the brethren to the Non-combatant service. It seems to me he is undermining all the good that the London Standing Committee are doing. I do not know whether you will be taking up the matter in any way: I feel something should be done."

We fully endorsed the verdict of bro. Boulton, and do so still. Whose convictions have changed—those of bro. C.C. Walker, or those of bro. W.H. Boulton? Or is the latter now silent because Conscriptio is quiescent? It will not do for him to say, as bro. Lake has said, that although he is quite "hopeless"—"the Christadelphian is not the Birmingham Ecclesia." But, for all practical purposes, they are one and the same respecting fellowship. There is a saying, "When told to turn, we must turn!"; and thus, when Rowley Regis, in 1920, at the bidding of Birmingham excommunicated the little flock at Blackheath because the latter decided to remain where the Breaking of Bread had taken place for so long, all other ecclesias were expected to fall into line, or, be excluded from the intelligence columns of the Christadelphian—although still abiding by the same first-principles, of the Truth. (See Christadelphian, 1921, p. 44). The counsel given by Temperance Hall is too horrible for words.

Reverting to the charge of bro. Boulton against the Editor of the Christadelphian, quoted above, what are we to think of the author of the Unjust Balance, when he talks about the "yeoman work" of the Editor of the Christadelphian "during the Military Crisis"? —F.G.J.

(To be continued.)

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## "Birmingham Frictions."

No. 2

Of a series of articles by J. M. EVANS, of London.

On page 13 of Birmingham Frictions the statement appears: "The whole of the Clapham indictment rests upon the basis that the two speeches were grossly unscriptural in character. We have shown that this is a mere pronouncement on the part of the Clapham brethren, entirely unsupported by evidence from the speeches themselves."

It would naturally be inferred from such a statement that no brother of authority in Birmingham had ever made any pronouncement condemnatory of the two speeches; and further that the Clapham brethren were unable to produce evidence from the speeches to justify their charge of unscripturalness. But the contrary is the fact.

Brethren C.C. Walker and F.G. Ford have uttered "pronouncements" every whit as severe as the Clapham brethren. Let us take that of bro. C.C. Walker:

“In all the thirty years of my experience I have never heard the commandments of Christ called in question in that manner before.”

Bro. F.G.Ford:

“Last week we had to meet the organized attack of some brethren who to my mind had departed from the elements of the faith.”

These are the “pronouncements” of Birmingham Arranging Brethren, and they can only mean that the speeches were grossly unscriptural.

Bro. F.W. Turner, one of Birmingham’s defenders, has read the two speeches, and in a letter written to bro. A.T. Jannaway on January 2, 1923, we have his “pronouncement.” He states that they are: —

“Dangerous and wrong;”

and that they contain:

“False views;

“False teaching;

“Erroneous teaching.”

Let the brotherhood note carefully that it is responsible Birmingham and Brixton brethren who witness to the unsoundness of the speeches.

Obviously the Birmingham and Brixton brethren find it very difficult to explain away their own damning comments on the two speeches. There is an audacious attempt in An Unjust Balance to discredit this inconvenient evidence. It will be found on page 14, of the Brixton pamphlet. Referring to bro. White’s quotations from the remarks and letters of brethren C.C. Walker, F.G. Ford, and J.F. Smith, it is stated that bro. White’s “sole authority” for these quotations is bro. Viner Hall. This is not so. Before bro. White committed this part of his speech to writing he made careful enquiries and satisfied himself that these quotations could be authenticated.

But notice how subtly it is stated that bro. White’s “sole authority” was bro. Viner Hall. The suggestion is that there is no other authority. Now no one knows better than bro. F.W. Turner that the authenticity of these quotations is beyond all dispute. He himself has had the original letters in his possession. I have before me, as I write, a letter written by him to bro. W.H. Trapp (October 31, 1921) returning the file containing the two original letters and stating that he has read the correspondence.

In regard to bro. C.C. Walker’s famous utterance, bro. F.W. Turner has heard from bro. Walker’s own lips the admission that he made the statement. Let me quote from the Joint Report of our interview with the Birmingham Arranging Brethren, prepared by bro. F.W. Turner, and signed by him and the writer of this article:

“Bro. C.C. Walker’s statement—‘In all the thirty years of my experience of the Truth I have never heard the commandments of Christ called in question in that manner before.’ Bro. C.C. Walker admitted making this statement: he entirely repudiated, however, the construction placed thereon by bro. Viner Hall.”

For the moment we are not dealing with bro. Walker’s later interpretation of his remark.

What we desire to call attention to is the endeavour to cast doubt upon the evidence. Is it honest to suggest that there is no authority for quotations from letters, the originals of which have been seen, or for remarks admitted to be genuine by the one who uttered them?

The fact remains that it was the Birmingham Arranging Brethren who publicly, and by letter, first condemned the unscriptural speeches in the strongest terms. It was those speeches that caused the division, and neither of these speeches has been withdrawn. One of the speakers maintains every word of his. The other has made a vague apology, but in view of his utterly wanton attack on Christ's solemn commandments, nothing less than a complete retraction will meet the situation.

When we read bro. Pearce's speech we understood the consternation which it caused, and the reason why, at all costs, it has been determined to hide it from the brotherhood. We also realise why it is that attempts were made at the Cosmo meeting, February, 1923, to discredit the authenticity of the copy we hold. The incident is recorded on page 27 of Birmingham Frictions. We do not accept the accuracy of this report. It is coloured in order to discount the value of the document providentially placed in our hands. The effort really recoiled on the authors. They were evidently unprepared for our offer to compare our copy line by line with theirs, and in spite of the urgent appeals they declined to do so.

Now we can understand the chagrin of the Birmingham brethren when their policy of concealment was frustrated, but this insinuation as to the bona fides of our copy is somewhat belated. When bro. J.F. Smith asked the writer to tell him the name of the brother who supplied us with the copy, on the Sunday morning after the first Cosmo meeting, it would have been an appropriate opportunity to have informed us of the worthlessness of the document. This apparently was an afterthought which found expression twelve months later. But there is good reason for accepting the copy we have as substantially accurate. The brother who handed us the document (himself a Birmingham Arranging Brother) was convinced that the interests of justice would be served by providing us with the copy of bro. Pearce's speech, and his testimony regarding its authenticity provides a suitable antidote to the doubts cast upon it by bro. Newman at the Cosmo meeting. The following is a quotation from a letter from the brother who sent us the copy of the speech:

"I received the MS. from a sister whose integrity is unimpeachable. She received it from a warm supporter of brethren A. Davis and T.S. Pearce, and who, therefore, can be relied upon not to tamper with it to their detriment. The sister did not say whether it was a copy or the original. She referred to it as 'T. Pearce's speech' which a brother had lent her to read. She lent it to me without any restriction, and I therefore made a copy of it. I have not the least doubt that it is substantially accurate, for it tallies exactly with all the verbal accounts that I have heard."

There are other means of confirming the substantial accuracy of the copy we hold, and these we will deal with later. —J.M.E.

(To be continued.)

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## Forbearance and Faithfulness.

Exhortation by Brother Roberts.

"If any man be ignorant, let him be ignorant." These words will seem harsh to many, but they are Paul's words, and like all the words of Paul, whether harsh or gentle, they bring with them a lesson for the wise which makes it worthwhile to consider them.

They were uttered by Paul in reference to a class of critics who set themselves up as judges and censors of Paul's course, without being competent to fulfil their self-imposed function; being, in fact, pious hypocrites, perhaps without knowing it. These critics considered themselves to be spiritual: wherefore he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be

ignorant" (1 Cor. 14: 37-38). This challenge was doubtless humiliating to those concerned. Paul was willing to allow the possibility of their being prophets and spiritual men, but made their recognition of his teachings a test of the point. If they recoiled from the test, saying, "We don't know," he then charged them with ignorance, and called on them to accept their place as ignorant men, and not pretend to be what they were not. The picture before us is that of men in Paul's day professing attainments in the Truth, but ventilating doubts as to Paul's authority, under a conceit of superior discernment, which was only a cloak of ignorance. By one trenchant sentence Paul was able to tear the thin gauze from their faces, and reveal the pale, ghastly, green countenances of envious hypocrites, who made a profession of subjection to the Truth, but were all the while spiritual cyphers, uncertain about the great realities of the Spirit, and only faintly appreciative of even its palpable glories, being chiefly distinguished by a care of their own precious little dignities and reputations, which suffered eclipse from the orb of Paul's vigour and faithfulness.

There is such a thing as the whole counsel of God (Acts xx. 27); a faithful work of the Lord (Titus i. 9-14); an earnest contention for the faith (Jude 3); a full, wise, uncorrupted, saving testimony of the Truth (1 Tim. iv. 15, 16). And there are those who never get further than a mere smattering of the thing; whose capacities are too contracted to expand to the greatness of the Truth—whose energies are too much bestowed on mere temporalities to leave a sufficiency for growth in the Spirit, and stop short in pious "charitable" uncertainties, which embarrass the operations of the Truth, and would spoil the work of God if they were to get their own way. They are dealt with in Paul's words: "If any man think himself a brother, let him show it by acknowledging frankly and abetting heartily the whole counsel of God; but if any man be ignorant, let him be ignorant." If he is uncertain in this or that, and disposed to temporise and compromise, let him take his place as an ignorant man, whose voice should not be heard in counsel, and least of all, lifted up against those who are where he professes to be, and who are doing the work, which, by his profession, he ought to be doing with all his heart.

We have not Paul to cut the matter short in this summary way, (though if we had, we should probably have the same fight to fight, considering how they flourished and obtained in Paul's day). We have, however, the Word of God, and good sense to apply its most glorious facts and principles; and with a little timely firmness we may cut our way through the tangle-weed that would obstruct the progress of the boat, and, by the merciful permission of God, land in the desired haven.

It is altogether a mistake to let ignorance or pusillanimity dictate the policy of the Truth at any time, but more particularly in an age when the Truth has to contend with almost insurmountable difficulties. If any man be ignorant, let him be ignorant; but let not those who are privileged to be otherwise, take direction or example from the ignorant man, nor let their cause be influenced by him, either for the sake of pleasing him, or from any other motive. His way leads to destruction and death; and all the more so, because he wears the garb and talks the language of one who knows the way of life. "He thinks himself to be a prophet or spiritual:" if he be so, let him show it by the manly, earnest, zealous carriage of such an one. But if he be but a spiritual ignoramus, let him take the consequences in being avoided.

This is the lesson of Paul's harsh words. Nor is it inconsistent with those other words with which, no doubt, the "charitable" man of ignorance would run to the rescue: "We that are strong ought to bear the infirmities of them that are weak, and not to please ourselves" (Rom. xv. i). It is a well known popular proverb that "the devil can quote Scripture." The charitable man of ignorance, quoting these words for such a purpose, is an example of it. Nothing is more grievous to sound sense than to hear cogent words misapplied. How easy it is to do so, while all the while appearing to be arguing most justly. The apparent justness of it is the measure of its mischievousness and aggravatingness. Thus the hypocritical libertine justifies his flagitious ways by quoting Paul: "All things are lawful unto me." Thus, too, the Papists extenuate the claims, practices, and pretences of the Roman priesthood, by quoting Leviticus, and the words of Christ to the apostles: "Whosoever sins ye remit, they are remitted." And thus charitable and mischief-working ignorance would plead for connivance at error and sin by quoting "We that are strong ought to bear the infirmities of the weak." The sense of words must always be taken from their connection. Paul was speaking of brethren all alike believing and

obedient to the Gospel of their salvation. Some; however, had a weakness in relation to meats and drinks, inherited from the law which had only just ended in Christ. Paul says that strong brethren were not to reject such brethren, or ridicule their weakness, but rather bear with them, and be careful to do and say nothing that would place a stumbling-block in their way. The "strong" and "weak" brethren of the passage were both "in the faith." The "bearing" Paul recommends had no reference to the doctrines and precepts of that Faith, but to certain things lying outside of it. He did not mean that brethren faithful to the doctrines and commandments of Christ were to "bear" with those who were loose and uncertain in their allegiance to these. On the contrary, you find in the same epistle, in the very next chapter (xvi. 17), that he commands them to "avoid" those who "caused divisions and offences contrary to the doctrine which they had learned." He meant that strong and faithful brethren were to bear with weak brethren in matters not affecting the faith and practice which united them in Christ.

The lesson is serviceable in our own day, in both ways of it. There are matters which do not affect the principles or precepts of the Gospel in which a magnanimous forbearance will be exercised by all right-minded brethren towards those who may not have sufficient vigour of judgment to see their way clearly. On the other hand, there are principles and practices with which there is to be no forbearance whatever. If a man should object to almsgiving, for instance, it would be a violation of Paul's words to say that because "we that are strong ought to bear the infirmities of the weak," therefore, those desiring to be obedient are to give in to this man's scruples, and suppress among themselves obedience to the second great commandment. Suppose he were to find fault with baptism as a needless preliminary to fellowship, as an obstacle keeping back many people; or suppose he were to complain of the Gospel being preached as essential to salvation; or suppose he were to find fault with prayer, or to object to praise in the assemblies of the saints, instead of being called on to bear with such, as "weak" brethren, in the sense of giving in to their ignorant whims, the faithful would rather be under an obligation to apply the principle before us in the words: "If any man thinketh himself to be a brother, let him show it by consenting to the wholesome words of the Lord Jesus Christ; but if any man be ignorant, let him be ignorant." And if any man be so ignorant as to stand in the way of the principles or practices of the house of God, which is the pillar and ground of the Truth, he brings himself within the stern injunction of John, which commands us to refuse our "God speed" to any who bring not the doctrine of Christ; and Paul's command to "reject" a man that is a heretic, after the first and second admonition.

Forbearance and faithfulness must never part company. Wisdom teaches when to forbear and when to earn the Lord's commendation of the Ephesian ecclesia: "Thou canst not bear them that are evil." And this wisdom comes from above, through its appointed medium, to those who search diligently for it, as for hid treasure in the daily reading of the Word. —R.R., 1<sup>st</sup> March, 1874.

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## “Man did eat Angels’ Food.”

(Concluded from page 325).

But how, or in what sense was the manna angels’ food?

It was certainly not angels’ food in the sense of sustaining them. Angels, as spoken of by the Psalmist, in this instance, are “Spirit beings,” and are not in any sense dependent upon the assimilation of natural food for sustenance. Still, it might be maintained that angels partook of the natural food with Abraham and Lot. It is distinctly said of them, “And they did eat,” in both instances. Also of Jesus, after his resurrection, when he appeared to his disciples, it is said, “And he took it and did eat before them,” a piece of broiled fish and honeycomb.

This is quite true, but it will be seen at once that it was not for the purpose of sustaining themselves. In the case of Jesus it was to demonstrate that he was really flesh and bone—their resurrected Lord. In the case of Abraham and Lot, it was evidently for the purpose of showing

themselves courteous, or condescending. Abraham had asked, “My Lord, if now I have found favour in thy sight, pass not away;” and the angel complied.

The manna was angels’ food in its significance.

In Psalm 103: 20-21, we read, “Bless the Lord, all ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure.” Again in the Lord’s prayer, “Thy will be done in earth, as it is done in heaven.” God’s will is done in heaven by his angels, “who do His commandments, hearkening unto the voice of His word,” the Psalmist says. And the prayer is, that it should be so on earth, that is, among men.

The manna in the wilderness was (as we learn from Moses in Deuteronomy 8: 3) not only to feed them naturally, but also to make them know that “man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.”

We have a beautiful illustration of this in what Jesus said to his disciples when they asked him to eat at the well. “I have meat to eat,” he says, “that ye know not of.” They did not understand this statement, and so he explains to them, “My meat is to do the will of Him that sent me, and to finish His work.” Again in Matthew 7: 21, we read, “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven.” To do the Father’s will, is to do what the angels do—“hearken unto the voice of His word.” In so doing, we partake of the angels’ food.

After the five thousand had been fed with the five barley loaves and two small fishes, they followed Jesus with professions of worship and godly concern. But “he needed not that any should testify of man, for he knew what was in man.” “Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.”

This was the very mistake their fathers had made; they gathered of the manna willingly, but “they remembered not His hand, nor the day when He delivered them from the enemy.” “They did flatter Him with their mouth and lied unto Him with their tongue.” “They were not estranged from their lust.” “For their heart was not right with Him, neither were they steadfast in His covenant”—Psalm 78.

On both occasions, in the wilderness, and at Capernaum, the people were so engrossed with the satisfying of themselves with the natural food, that they perceived not that it was by the power of God that food was provided. And so it is at the present time, almost everywhere, people are so concerned with “What we shall eat, and what we shall put on,” that they do not realise that by neglecting the Bible they neglect “the power of God unto salvation.”

Jesus then exhorted them, “Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of Man shall give unto you”—John 6: 27. Then further on in the chapter he explains to them, “It is the spirit that quickeneth, the flesh profiteth nothing: the words I speak unto you, they are spirit and they are life.” Peter made no mistake when he said, “Lord, to whom shall we go? Thou hast the words of eternal life.” Yea, “He was the Word made flesh.”

Hence the exhortation of Isaiah 55: 2-3, “Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”—  
T. W. WALLACE, Treorchy.

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## ONE MAGAZINE ENOUGH—IF!

We have more than once of late been told that Dr. Thomas declared that, in his opinion, the brotherhood needed only “one periodical and no more.” True; but the Doctor added something else, which gives a very different complexion to his declaration. In order to make the one periodical all-sufficient he declared it must be possessed of certain characteristics, namely:

1. It must contend for the Truth without coquetting with errorists,
  2. It must not be afraid of the clergy.
  3. It must have no sneaking kindness for those who “invent lies and love them;” however respectable and respected.
  4. It must not be tame, flat and insipid.
  5. Its writings must not be twaddling and its matter without point.
  6. It must be a teacher, and not “ever learning and never able to come to a knowledge of the Truth”—a mere, vehicle for the yea and nay opinions of parties who presume to criticise and teach before they have rightly learned “what be the First Principles of the Oracles of God”—see Herald, 1861, p. 262.
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## SOLD OUT.

No profit is made or sought for by the editors of the Berean Christadelphian. It is altogether a labour of love that they have undertaken. This in answer to several correspondents.

If any readers have copies of August, September, or October numbers to spare, we would be glad to pay full price for them. These months are quite sold out.

## READ THE BIBLE.

The reading of the Bible and the appreciation of it will re-act productively one upon the other. Read the Word and you will appreciate it; appreciate it and you will desire it, and seek the Comfort that is to be found in reading it. And thus, as in every vital process, there will be a dual action which will preserve life. —R. ROBERTS.

## NOT AS A THIEF TO SAINTS.

The day of the Lord will not come upon the Saints as a thief. As a snare it will come upon the whole earth (Luke 21: 35), but upon the called, and chosen, and faithful, it will come as a welcome deliverance which; a lifetime’s expectation and preparation will have made them ready to receive with gladness. Seeing the appointed tokens among the nations, they lift up their heads, knowing that their redemption draweth nigh. —R. ROBERTS.

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## Correspondence.

Correspondence for insertion in the current month must reach the Editor by the 25<sup>th</sup> of the month. Please write distinctly, and on one side of the paper only. Each letter must not exceed 200 words, or it will be liable to curtailment.

## DISSATISFIED WITH THE CHRISTADELPHIAN.

To the Editor of the Berean Christadelphian:

Dear Brother Denney, —Greeting in the Name of Jesus the Anointed. We are in receipt of the September Berean, and have read it and passed it on to some of the brethren and sisters, and we find that the good articles contained in it are much needed at this time, as we have not failed to notice for

some time that the Christadelphian, edited by bro. C.C. Walker, is lending its support to the erroneous teaching set forth by bro. A.D. Strickler in his pamphlet *Out of Darkness into Light*, and his followers. We, a few brethren and sisters meeting at the Mizpeh Hall, 221 Ferry Street, separated from them about twelve years ago, and with the exception of one or two ecclesias we thought we stood alone; but we thank God and take courage that there is still a large remnant left that has not bowed the knee to Baal. The brethren were a long time kept in the dark by these perverters of God's Truth by their continued statements in the pages of the Christadelphian that they met on the Amended Birmingham Statement of Faith. We find, dear brother, there were the same conditions existing in the Apostolic times; there were some that said that they were Jews, and were not; so that we cannot wonder that there are such in this our day. We deeply regret to see bro. Walker in his last days supporting the wrong side, and keeping in fellowship such men as bro. Davis; we (the above ecclesia) have come to the conclusion that under present conditions we cannot give our support to the Christadelphian, but we see in the Berean a lightstand for the Truth which we can endorse, and will manifest it by a subscription by the brethren and sisters which will follow this letter. If you can find space in the Berean magazine for the enclosed intelligence we shall be pleased; if it is too lengthy cut out what you see fit. We, the above ecclesia, remain your co-labourers for the purity of the faith once for all delivered to the saints,  
Buffalo, N.Y.

L.P. ROBINSON Rec. Bro.

#### PHARAON NECHO.

To the Editor of the Berean Christadelphian.

Dear Brother Denney, —I think there is one little flaw in your most interesting article on Pharaoh Necho (October 1923), and that is that you fail to explain why Necho marches against the king of Assyria (2 Kings 23: 29). The gist of your argument is to show that he went up to help the Assyrians.

On looking up the original word for “against,” I find it is Qara (to meet), and does not necessarily imply opposition. Even when the word is translated “against” in other places, there are instances where opposition is obviously not to be understood as its meaning. A notable example is found in 1 Samuel 9: 14, where we read that when Saul and his servant came to the city, “Samuel came out against them.” The meaning is, of course, that he came out “to meet” them; his intentions being the reverse of antagonistic. Without, therefore, doing any violence to the text, but rather giving the word its primary meaning, we may read in 2 Kings 23: 29 that “Necho went to meet the king of Assyria.”

This rendering is entirely in harmony with your elucidation of the verse, and satisfactorily rectifies the flaw referred to, the whole incident providing a wonderful example of accuracy in minute details. —W. JEACOCK. [We agree. —Ed.]

#### KINGDOMS OF MEN.

To the Editor of the Berean Christadelphian.

Dear Brother Denney, —Greetings in Jesus Anointed. Re Berean; current issue, article, “The Kingdoms of Men.” Is it not a mistake on the part of the writer to provide ten kingdoms as present at the consummation by Christ, seeing that three of them were “plucked up by the roots” before the “little horn” with the “eyes” and “mouth”—leaving seven?

Seeing Greece is left out of the enumeration, I consider the inclusion of Romania and Bulgaria a mistake. These kingdoms (or their territory rather) formed part of the Eastern Roman Dominion. —  
Yours faithfully,  
NEWBURY.

PHILIP E. DAVIES.

## DRIFT.

To the Editor of the Berean Christadelphian.

Dear Brother Denney. —Although not an old brother, but having previous to becoming a Christadelphian been a member of the “Church of Christ,” better known among the brotherhood as the Campbellites, I am taking advantage of your invitation to record a few facts concerning these people. Their main plea is that they are pleading for the union of all Christians upon the teachings of the New Testament, and that with this in view, they only believe and practise those things which are taught therein, by precept, example, or necessary inference. The Old Testament they believe to be inspired, but that its doctrines, precepts, and practices refer to the Jewish Dispensation, and whilst useful for instruction in teaching certain principles, they are not binding upon Christians as a rule of faith and practice. When I first was baptised into their faith in about the year 1900, in accordance with their plea, they insisted that baptism was necessary unto salvation (at any rate in theory), that it was not permissible to receive financial support from those, out of their own fellowship, that as there was neither precept nor yet example in support of instrumental music in the worship of the Church, its use was not in accord with Apostolic Christianity, and that it was sinful for any of those professing to be disciples of Christ to join the army or navy in any of their branches, and anyone so doing was withdrawn from.

From what I have read of their publications it is quite evident that they had begun to drift before I joined them, but since that date the drifting has been more rapid. Before I severed my connection with them in 1917, very few of them would say that an unbaptised believer would not be saved, but argued that, if they did not see the necessity of it they would no doubt be all right. They gradually began to have Sunday School Anniversaries, with the children gathered up on specially built platforms, and special singing, after the manner of other religious bodies, and this soon led to the introduction of instrumental music, first at the Anniversary only, after at the Gospel meetings, and then at every meeting. Also, they in some cases commenced to take up collections at the Anniversary for the School Treats, arguing that this was not for the work of the Church, but for the children.

The greatest unfaithfulness of all came with the war. When the war clouds began to gather their Annual Conference was being held, and they passed a unanimous resolution calling upon the Government not to declare war, but immediately the war began, a large majority turned in favour of war, and of their young men joining the army. In the particular meeting of which I was a member, they had an honour roll, and the first name on the roll was that of a member who joined the army before the war, and who was withdrawn from for doing so, and who was in the reserve when the war began, and consequently called up as a reservist.

One could multiply such instances of glaring inconsistency if necessary, but sufficient has been said, except to state that those who remained faithful had to put up with a great deal of petty persecution. How far they have drifted since 1917 I do not know, but trust that these things will prove a warning to the brethren of Christ. —Yours fraternally,  
NOTTINGHAM.

J. B. STRAWSON.

BIRMINGHAM'S FELLOWSHIP EXTENDED TO EMBRACE BRO. BELL'S FOLLOWERS.

To the Editor of the Berean Christadelphian.

Dear Brother Denney. —It is Very, Very doubtful whether bro. C.C. Walker ever met sister Minnie Adams for the first twenty years of her life. No one has said that she denies “Christ came in the flesh.” She is a whole-hearted exponent of Mr. Bell's theory of clean flesh; therefore, as I understand that theory, denies Christ came in flesh sinful in its tendency. If Christ did not come in sinful flesh, then he was not in all points tempted as we are; the heresy, then, materially detracts from his successful victory over sin; and is without doubt what you term it, —“a terrible heresy.”

Furthermore, being sound in the faith twenty years ago is not proof of present soundness, especially in view of so much evidence to the contrary everywhere.

Are the Temperance Hall going to expunge clauses 5 and 12 of their Statement of Faith, also 4, 5, and 27 of Doctrines to be Rejected? If not, they are sailing under deceitful colours. —Jas. Wm. ATKINSON, 34 Meredith Street, Crewe.

#### NEW ZEALAND AND, THE OATH.

To the Editor of the Berean Christadelphian.

Dear Brother G.H. Denney, —Greeting. Below please find information just to hand of interest and importance to the brotherhood. I trust you will publish same in the forthcoming issue of The Berean Christadelphian;

The removal of the restriction regarding the Oath of Allegiance to the King (a restriction, which had effectually prevented brethren from emigrating to or visiting New Zealand) is a cause of devout thanksgiving to God for His over-ruling Providence in the spirit of Ezra 6: 22, and 1 Timothy 2: 1-3.

I am faithfully and affectionately your brother in Christ,

VINER HALL.

[We agree. —ED.]

From Brisbane Telegraph, Sept. 7<sup>th</sup>, 1923, under heading, “Visitors to New Zealand.”

It will be interesting to intending visitors to New Zealand to know that under the operation of recent legislation there, people landing in the Dominion are no longer required to take the Oath of Allegiance to the King. No passport is required in the case of British subjects arriving in New Zealand from Australia.

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### Answers to Correspondence.

(For which in the main we are indebted to our beloved forerunners, Dr. Thomas and Bro. Roberts).

#### HATH ETERNAL LIFE.

D.C.—As to the passages which apparently affirm eternal life to be a present possession, it is only necessary to remember that it is a peculiarity of Divine utterance, as affirmed by Paul in Romans 4: 17, that God calleth things that are not (but which He purposes to be) AS THOUGH THEY WERE. In illustration of this, Paul cites the familiar instance of God saying to Abraham “I HAVE MADE thee a father of many nations, while as yet he had no child.” The Scriptures abound with instances of this kind. (See Luke 1: 51-53; Isaiah 34: 2; 60: 1; 51: 17, 22). In all these cases the perfect tense relates to an intended performance of the things declared. This grammatical peculiarity is only to be found in utterances dictated by the Spirit of God, the reason of which is to be found in the intensity of the Divine foresight, amounting in the minds of the seers to actual vision. It is a Divine peculiarity to speak of those things which are not as though they were. It is only in this way that we can understand the sayings of Christ referred to.

#### IN CHRIST SHALL ALL BE MADE ALIVE.

M.N.—“As in Adam all die, even so in Christ shall all be made alive”—1 Corinthians 15: 22. The real solution of this passage is to be found in the consideration of who the “all” refers to. Who is Paul speaking about? Exclusively of the righteous. This is evident from the chapter as a whole, but more

particularly from the statement in verse 50, "We shall all be changed . . . . .for this corruptible must put on incorruption, and this mortal must put on immortality." This cannot refer to the unrighteous, of whom he says "they shall reap corruption"—Galatians 6: 8. If, then, Paul is talking of the saints only, the passage loses all the significance claimed for it by the Universalist, since it simply amounts to a statement of the fact that though the saints die because of their physical relation to Adam, they shall rise again to incorruption on account of their spiritual connection with him who is the resurrection and the life.

#### TO HIM EVERY KNEE SHALL BOW.

M.N.—This prediction—Romans 14: 11 will find its fulfilment when Christ sits on the throne of David in the Age to Come, "All kings shall bow down before him, and all nations shall serve him. . . . .Men shall be blessed in him, and all nations shall call him blessed." There will not then exist a human tongue on the face of the earth that will not be loud and spontaneous in its praise of him who shall come down like rain upon the mown grass, as showers that water the earth. And no human knee will be found under the heavens that will not bow in ready and affectionate allegiance to the "King of kings and Lord of lords." But this will not include all the generations of Adam. It will be restricted to the generations contemporaneous with the Messiah's times. See for instance Ezekiel 38 and 39, which depict a great slaughter and burial of human bones as a preliminary to the establishment of the age in which these things will be developed.

#### MAKING VOID THE SACRIFICE OF CHRIST.

H. FRY, and others. —It is a first principle of the Truth, that Jesus at his first appearing among men was of the identical flesh of all men—the flesh of the death sentenced transgressor in Eden. His mission required that it should be so, both, that he should conquer sin morally by obedience (which he could not have done in "pure flesh," as some of you teach), and that he might nullify its hereditary condemnation by offering it up in sacrifice on Calvary as required. Those who teach otherwise unwittingly make void the sacrifice of Christ. They intend to honour Christ perhaps; but it is only as Peter honoured him in saying, "Lord, this shall not be unto thee," which evoked the Lord's prompt rebuke: "Get thee behind me, Satan."

#### CLAPHAM AND THE BIRMINGHAM TROUBLE.

Bro. Purser writes: In view of further enquiries I shall be glad if you will kindly allow me to repeat (in the next issue of the Berean Christadelphian) our statement as to the position of the Clapham Ecclesia in regard to fellowship. Our resolution of withdrawal from the Temperance Hall, Birmingham, Ecclesia excludes from our fellowship all ecclesias which have decided to remain in fellowship with that ecclesia. We realise that there are many ecclesias which have taken no action so far, but are investigating the question of the Trouble, and it is hoped that before long all will be in a position to rank themselves one side or the other.

[To help to a faithful decision we would strongly urge the reading of the two pamphlets advertised on page 2 of cover of this month's Berean Christadelphian. We understand that the "Rejoinder" advertised is in the printer's hands. —EDITOR, B.C.]

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### Ecclesial News.

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, as set forth on page 238, and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

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All Intelligence intended for insertion in the following month must be in our hands by the 25<sup>th</sup> of the previous month.

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BEXLEYHEATH. —Cooperative Hall, Broadway; Sundays, 11 a.m.; 7 p.m.; Thursdays, 8 p.m. (please note change of time). We again thank our Father for giving “the increase,” through the baptism of Mr. George White Holmes (31) into the saving name of Christ Jesus. Our bro. Kemp and sis. N. Sowerby were united in marriage on the 29<sup>th</sup> ult. May they with us continue to be alert watching for the Bridegroom who is nigh at hand. Our best wishes and love are conveyed to you, and we trust that you are still retaining that measure of health and strength to carry on the good work in the Berean Christadelphian. —GEO. L. BARBER, Rec. bro.

BIRMINGHAM JOHN BRIGHT STREET ECCLESIA. —It is with much pleasure that we are able to announce the birth of water of Alice Hannah Marshall (18), formerly Congregationalist, on the 14<sup>th</sup> July, 1923, and John Gadsden (21), formerly Salvation Army, on the 15<sup>th</sup> September, 1923. We pray that they may endure to the end. Bro. Gadsden expects to leave for Australia on November 29<sup>th</sup>, and to all faithful brethren and sisters there we commend him, “to be received in the Lord, as becometh saints.” We have gained by removal, bro. and sis. Leslie Wille, from Southend-on-Sea. —A. H. BROUGHTON, Rec. bro.

BRIGHTON. —Athenaeum Hall, 148 North Street. Breaking of Bread, 5.30; Lecture, 6.30. We are thankful to our heavenly Father for enabling us to proclaim the Truth in this town. We tender our sincere thanks to the Clapham Ecclesia for their help in this direction. We are sorry to have to report the loss of sis. Murielle, who has moved to Bournemouth. This reduces our number to six. We are always pleased to welcome around the table those in fellowship with Clapham and Ilford (Cranbrook Hall). —W. J. WEBSTER, 8 Burlington Street.

BOURNEMOUTH. —Breaking of Bread at 11 o’clock at 438 Wimborne Road, Winton. A warm welcome to all brethren and sisters who love the Truth and a pure fellowship. —J. WILKINSON.

COLCHESTER. —In faithfulness to Christ and his commands we, the undersigned, are compelled to withdraw our fellowship from the Temperance Hall Ecclesia, and those in fellowship with same. They hold in fellowship those who believe that though a brother joins the Constabulary, and thus breaks the allegiance to Christ, they would not take the responsibility of disfellowshipping him. Christ said, “He that is not with me is against me (Matthew 12: 30). We remain faithful in the love of the Truth, (Signed) E.C. Wells, L.H.W. Wells, F. Prior, E. Prior, J.T. Watsham, C. Watsham, E. English, S. Burton, G. Watsham, E. Beeson, D. Riley. —L. H. WELLS.

CREWE. —Since writing you we have been successful after much disappointment in securing a room in which to meet on Sunday mornings. It is the Lesser Cooperative Hall, Cooperative Street. Time of Meeting, 11 a.m.—JAS. WM. ATKINSON.

DERBY. —I would like to say that myself, my wife (sis. Annie Caulton), and bro. Percival Brough have left the Derby Ecclesia in favour of John Bright Street, which we believe have done no other wrong than contend for the Truth as it is written. We are only three, but in the goodness and mercy of God we hope to grow. We meet at 26 Sun Street, Woods Lane. —W. E. CAULTON.

LONDON, S., CLAPHAM. —Avondale Hall, Landor Road, S.W.; Sundays, 11 a.m. and 6.30 p.m.; M.I.C., 9.50 a.m. Raleigh Hall, Brixton, S.W., Thursdays, 8 p.m.; Tuesdays, M.I.C. (alternately with Eureka Class), 8 p.m. We have pleasure in recording the baptism on September 2<sup>nd</sup>, of Mr. John Lewis Young (formerly neutral), Mrs. Jessie Lilian Young (Congregationalist); September 16<sup>th</sup>, Mr. Arthur

Charles Nye (neutral); September 30<sup>th</sup>, Mrs. Ann Maria Sackett (Church of England), Mrs. Ada Jane Jeacock (neutral), wife of our bro. W.R. Jeacock; October 21<sup>st</sup>, Mr. Arthur Frederick Jeacock (neutral), son of our bro. A.A. Jeacock, of Worthing. We also add to our number and are pleased to welcome, bro. W.P. Lane, bro. and sis. C.F. Evans, and sis. Bernice Jenkins, from Streatham, also bro. P.E. Robinson from Upchurch. We have booked the large Essex Hall, Strand, for a Fraternal Gathering on 29<sup>th</sup> December next, at 6.30, when we hope to have a large re-union of those in fellowship. (Details next month). —F. J. BUTTON.

LONDON, CLAPTON. —Downs Park Hall, 41 Pembury Road, Clapton, E.5. Sundays: Breaking of Bread, 11.0 a.m., Lecture, 6.30 p.m.; Thursdays, Eureka Class, 8.0 p.m. We have been pleased to welcome into our fellowship sis. Hilda Powell, from the North London Ecclesia, she having been dissatisfied with the unscriptural attitude adopted by that Ecclesia in connection with the Birmingham trouble. Interest is being evinced by several strangers in the lectures delivered at the hall, and we hope that the seed sown will bear fruit to God's honour and glory. Our thanks are due to the brethren from the surrounding ecclesias who have assisted us in this work. Since our last report we have had the pleasure of the company, around the table of the Lord, of sisters Allwood and Hutley, both of the Gunnersbury Ecclesia. —C. C. REDMILL, Secretary.

LONDON, GUNNERSBURY. —Ivy Hall. There have been misunderstanding in regard to the intelligence re bro. E.H. Bath, we desire to state the facts as follows: Bro. Bath says he "repudiates our fellowship" and accuses us of "rejecting Christ" because we have not accepted his "Suggested Statement." As he has joined the Stamford Hill Meeting which is not in fellowship with us, we have been compelled to withdraw from him. —W. E. EUSTACE, Secretary.

LONDON, STAMFORD HILL. —In reply to various enquiries we have to say that the Stamford Hill ecclesia is not among those who subscribe to the heading of this column. It is composed of some brethren and sisters who left the Tottenham meeting and some who left the Ealing meeting, and who have adopted certain additions to our Statement of Faith. It has not arrived at any decision regarding the Davis, Bell, and Strickler heresies, and is therefore not in our fellowship. —EDITOR.

NOTTINGHAM. —Corn Exchange; Breaking of Bread, 10.30; Sunday School, 2.30, Lecture 6.30; Eureka Class, Tuesday evening 7.45; Bible Class, Wednesday evening 7.45 in the Huntingdon Street Schools. Since last report we have had the joy of assisting Mary Ellen Capes to put on the sin-covering name of the Lord Jesus; she was baptized in the Public Swimming-Bath on October 17<sup>th</sup>: On Boxing Day, December 26<sup>th</sup>, we purpose (D.V.) holding a Tea Meeting in connection with the Sunday School. Scholars and brethren and sisters are at present employed in making a model of the Tabernacle to scale of one inch to the cubit, which it is proposed to erect at that time. —W. J. ELSTON.

PORTSMOUTH. —Sis. H. M. Graham, of 17 Green Road, Southsea, notifies withdrawal from the "open door" ecclesia there, in faithfulness to the Truth.

#### CANADA.

GUELPH, Ont.—We are sorry to report the death of bro. W. Heartley, who for the past forty-two years has been a faithful member of our ecclesia. We laid him in the Guelph Cemetery, there to await the voice of the Son of Man, which only can awake the sleeping ones. His faith was strong and his hopes bright of a future life and an assurance of the near return of our Lord from heaven. Bro. W. Smallwood of Toronto conducted the services at the house and the grave. —JOHN HAWKINS, 9 Elizabeth Street, Guelph.

MONTREAL. —284 Charron Street, Allies' Hall, Pt. St. Charles. Breaking of Bread, Sundays 11 a.m. We are pleased to have had the following visitors with us: Sisters Hill, senr., Tolton, senr., E.M. Birch, all of Toronto (Den. Hall). Bro. W.H. Smith (Derby), who came to us last spring, has left the ecclesia and city after walking unbecoming a brother in Christ. Visitors please note my address: —J. V. RICHMOND, Rec. Bro., 701 Wellington Street.

## U.S.A.

BUFFALO, N.Y.—Mizpeh Hall Ecclesia, 221 West Ferry Street. Sundays, Breaking of Bread, 10.30 a.m.; Sunday School 12.; Wednesday Bible Class, 8.15 p.m., at the house of bro. Barlow, No. 416<sup>th</sup> Street, commencing November 4<sup>th</sup>. There will be a course of lectures given every other Sunday for six months at Mizpeh hall, at 7.30 p.m. On July 4<sup>th</sup> we held our Annual Sunday School Outing at Dellaware Park, where we spent a very enjoyable day, most of the brethren and sisters being present; also we had the pleasure of the company of sis. Ward and sis. Cope of the Hamilton Ecclesia, and bro. Alex Mackay of Albany, N.Y. Ecclesia. We have had the following visitors at the Lord's table: bro. and sis. More, New Zealand; bro. and sis. John Hawkins, of Guelph, Canada; bro. Alex Mackay, Albany N.Y.; bro. Earl Carrick, bro. and sis. Petren, bro. and sis. Percival, sis. Cope, sis. McNeal, and bro. and sis. H. Ward, all of Hamilton, Ont., Ecclesia, bro. Ward giving us encouraging words of exhortation. We have had an addition to our ecclesia by the removal of bro. and sis. McBride from Hamilton to Buffalo, so what has been a loss to the Hamilton Ecclesia has been our gain. We extend a hearty welcome to all brethren and sisters coming this way who are sound in the faith; but we want it to be made known that we are, not in fellowship with those holding the erroneous doctrine as published in the pamphlet Out of Darkness into Light, or any of its supporters. —L. P. ROBINSON, Rec. Bro., Ebenezer, N.Y., Box 153.

## INDIA.

CHAKARDHAPUR. —I notify that I withdraw from the Temperance Hall, Birmingham Ecclesial fellowship, due to bro. A. Davis upholding the brethren who joined the Special constabulary. I join the brethren who are, faithful to the whole Truth. —L. W. GRIFFIN.