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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 and reservations of the Papal and Protestant Churches

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

Edited by GEO. H. DENNEY and FRANK G. JANNAWAY.

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Notes.

1924—*The Berean Christadelphian*. Possibly this copy reaches you without your ordering it. If so, you may rest assured it is being sent to you by a brother or sister with an extra-ordinary interest in your eternal well-being, with which in mind, they desire that you should hear both sides of the controversy which is dividing life-long friends. By posting the enclosed order form, duly filled up, you will (God willing) receive a copy each month in the year, containing not only facts which you will not discover in the Birmingham magazine, but likewise upbuilding and anti-clerical matter from the pens of our beloved deceased pioneers, Dr. Thomas and bro. Roberts, matter often frowned upon, and therefore excluded by present-day Balaamites.

NOW READY. —*The Rejoinder* to the misleading and incorrect statements, and unscriptural counsel, contained in the Brixton pamphlet, truly entitled *An Unjust Balance*. *The Rejoinder* includes an earnest appeal to all lovers of the Truth to stand by those, who in this grave crisis are strenuously contending for purity of doctrine. The writers are brethren W. J. White and A. T. Jannaway, and copies can be obtained post free on application to H. E. Purser, 6 Elms Road, Clapham, S.W.4.

TO OUR READERS. —With our February edition, will be presented a portrait of Dr. Thomas taken in the year 1847, and approved of by himself. It is an excellent woodcut, and will now see daylight for the first time in a Christadelphian magazine. He was then forty-two years of age, when after many years of floundering he arrived at “a full knowledge of the things concerning the Kingdom of God, and the things concerning the name of the Lord Jesus Christ.” To secure this memento, which will be worth framing, the order form, issued with this month’s *Berean Christadelphian*, should be filled in and posted without delay. We only have printed each month a score or so more copies than are actually subscribed for with the result that since August every copy has been sold.

B.W.G.—Before “following the counsel of bro. Lake”, you will do well to read the next few months’ *Berean Christadelphian*. You will be startled and staggered, and have to decide whether our brother has for years and years been a faithful and fearless watchman (which we believe), and is temporarily demoralized with peace-mania, or whether for years and years he has been wickedly, and continuously slandering Birmingham generally and the *Christadelphian* in particular, both on the platform and by letters and postcards. Other well known brethren are in the same boat, as we shall show unless they quit it, for our duty is clear—Isaiah 58: 1.

ALL SOLD. —Please do not send for any back numbers of the *Berean Christadelphian*, as we have not so much as a single spare copy.

THE BEREAN CHRISTADELPHIAN. —The 5/- yearly subscription will mean twelve monthly copies from the month the order form and 5/- are sent. Why not send it now, and thus make sure of the whole of 1924, including the interesting life of Dr. Thomas from the beginning, and the portrait of the Doctor with his facsimile autograph. Only by taking the *Berean Christadelphian* will you know what is represented by dots and dashes everywhere.

CROWDED OUT. —We are more than sorry to have to hold over much excellent matter, including “Perilous Times” by bro. C. F. Ford.

B.J.—Yes, we had noticed, and so had scores of other old-time Christadelphians, that ungodly sentiment on toleration on page 572 of December *Christadelphian* (2nd col., 3rd paragraph). What a *Sunday School Lesson*. We have dealt with it in our Editorial this month.

D.J.—Yes, we know that bro. Davis, after his unworthy speech had his name removed from Temperance Hall’s List of Examining Brethren; but later on, quite unknown to some of the members, it was reinstated, although he declared he would not withdraw a single word. When in Birmingham, we called an old brother’s attention to the reelection of bro. Davis: “Impossible!” he exclaimed, “our

Arranging Brethren could not be so unfaithful". The current (1923) *Temperance Hall Register* was fetched—and there was seen "A. Davis" under the heading of Examining Brethren. When you tell us it is not there *now*, we accept your word, and conclude—another instance of what can be accomplished by what bro. W. H. Hill calls *outside pressure* (see *Lest We Forget*, p. 19): but what an ecclesia to follow! Who are the Arranging Brethren behind bro. A. Davis?

E.F.—We hope it is not only *for the third* but last time you will trouble us about proprietary and publishing rights. Even were we not aware of what we are aware, what you *consider*, would have no weight with us, in view of what "he" has written on "copyright" a sample of which you will find on page 1 of this *Berean Christadelphian*. You did wrong to return our package unopened (Proverbs 18: 13), and you did wrong to withhold it from your husband (a brother), seeing it was also addressed to him. Where the Divine mind (Genesis 11: 24; 1 Timothy 2: 12) is not heeded, marriage will prove a failure.

"REMEMBER ME IN YOUR PRAYERS". —To and from many. Yes; we cannot and will not forget your supplication while acting so nobly—so Daniel-like in choosing as you do to "dare to stand alone" rather than follow "a multitude to do evil". May we suggest that any who think they are quite alone, should drop us a line. We have already been able to put such in communication with others quite near, who thought they were utterly isolated.

C.C.W. —In view of the fact that bro. Roberts has so clearly and emphatically, left, in black and white, his mind concerning vested interests in the expression of Truth (see *Christadelphian Facts*, pp 37-41), can you not see how unfair it is to your dead predecessor to print what C.A.L., says his father *told* him thirty years ago, as to his *memory* as to what bro. Roberts *told* his father, and his father *told* him! We much prefer documentary evidence to the memory of an interested party.

ONE AT BRIXTON. —You say, "We are as we were before the division, and we feel that by meeting at Brixton we can do so, and thus leave the matter to the unerring judgment of the Lord. Of course, *if other developments should arise it might become necessary to reconsider things*". The italicised sentence makes us hopeful of our loved one, for developments are fast taking place.

W.B.—Thanks for pointing out that the *Law of Moses* and *Further Seasons of Comfort* have been reprinted, and that *Phanerosis* is on the way. Another correspondent is also pleased that outside pressure is bringing other out-of-print publications to light. It is to be regretted that *Elpis Israel* has been allowed to run out of print, but we are informed by the Maranatha Press, they have in preparation a reprint of the Robert Roberts edition (word for word as written by Dr. Thomas). It will not be more than 3/6, but probably less, 2/6 or 3/6. Same size as the *Key to the Prophecies*.

AMERICAN REMITTANCES—Will American subscribers please note when remitting that enquiry should be made as to the equivalent values of American and English currencies and all money orders should be made out for English money as well as dollars and cents. We received many remittances that through the rate of exchange are of more value than the required sums.

SUBSCRIPTIONS. —These are heavier than ever and our circulation is increasing by great leaps every month. We send out January number to all old individual subscribers whether renewals have been sent in or not. If no renewal of order comes, we do not send in February. Ecclesial parcels do not need renewal. We continue to send until we are notified of any change.

J.A.—*Smoking*. Yes: we noted with regret for some years how many brethren were going back to the world's ways and defiling themselves with tobacco, forgetting that their bodies are the Lord's. We resent the implication from Ealing that we so indulge: *not once* since we were immersed, is our record.

We were on Paddington Station the other night, and saw one of the leading brethren of the Ealing Ecclesia smoking a pipe as big as Mr. Baldwin's. This brother does not, he once told us, ever vote for withdrawal, and has led many young brethren and sisters astray. Naturally he would side with any

apostasy that came along. We agree with you that doctrinal carelessness leads to moral looseness. Put it this way: "Evil communications (or connections) corrupt good manners."

As we go to Press, the following letter has been sent for publication:

Ropley, Hants,
Jan. 5th, 1924.

Dear -----,

Thank you very much.

You must not think that because I have not replied, the matter which is troubling the brotherhood has been forgotten or allowed to drop, the affairs connected with the ecclesias and our own position thereto have been constantly in our minds.

Phyllis and I have come to a decision for some little time now. Bro. And sis. Marchant are also now decided in the matter. We are convinced that the attitude of your ecclesia, and of the *Berean Christadelphian* is Scripturally right and the proper one to take with regard to the errors held by some and upheld by the rest of the Temperance Hall Ecclesia (to fellowship a doctrine right or wrong is to uphold it)—and we shall take our stand with you.

I should have written to you earlier, had it not been for the following reason.

Portsmouth Ecclesia is, as you know, the one with which we are most intimately connected, and until recently they hadn't moved in the matter. The Strickler heresy and C.C.W.'s kindly view of the same, however, seem to have forced them to make a move. So they had a special meeting to strengthen their Basis respecting service, in the police, voting, responsibility question, and the clean-flesh heresy. They got out their amended Basis and sent it round with the intimation that those only would be fellowshipped who subscribed thereto. Now after we four had considered this pamphlet we came to the conclusion that, although it was quite Scriptural, the whole thing seemed to be an attempt to pass the responsibility of taking the stand on to others, in fact, it "cut no ice", as the Americans say.

The very thing against which we are contending is the *dishonest* position "accepting the Basis but not agreeing with all of it"—which is not *really* possible, so that just a verbal acceptance of an amended basis, we felt, was not sufficient in the circumstances. It was, however, the wish of bro. Marchant that we should question bro. J. B. Handley (*Rec. bro.*) on their attitude, and see if he had any further information to impart. Well, they came out last Monday, and we put our position forward and had a long talk, and the upshot of it was that they informed us that it would end in about half the ecclesia following Clapham and half the other way.

Anyway, all this could not be allowed to affect our action in the matter and we have finally decided as above.

As we feel we should like others to know of our decision I should be glad of a suggestion from you as to the better quarter to notify the editors of the *Berean Christadelphian*.

I won't tell you (in this) what I thought of the December *Christadelphian*, though the two minutes' silence account nearly stunned me.

I remain, Sincerely your brother in earnest contention for the Faith,

CECIL LINDARS.

The Berean

CHRISTADELPHIAN

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Dr. John Thomas

(Christadelphian)

His Life and Work.

INTRODUCTORY

It is now more than half a century since the *Life and Work of Dr. Thomas* was published by Robert Roberts, the founder and first editor of the *Christadelphian*. Many years previously the story was begun in the pages of the monthly magazine called the *Ambassador*, the forerunner of the *Christadelphian*. The biography in book form has been out of print for several years, and the improbability of it being republished was manifest from a letter from bro. C. C. Walker in which he wrote: “*Sorry the Doctor’s Life is out of print; but, according to G. F. Lake, it is everybody’s property. Will he reprint it? If he does, to judge by my experience, I can promise him some lean experience.*” *

* Bro. Walker is equally despondent concerning *The Trial*, and other of bro. Roberts’ work, including the *Bradlaugh Debate*, stating that when he “put it to the brethren” whether he should do the latter “there was not a single request for it.”

The demand, however, warrants us in re-telling the story month by month. In freely using the material at hand from the pen of Robert Roberts, we are carrying out his wishes. To quote his own words, when informed that someone was *infringing his copyright*—“Whether or no, it makes very little difference to the author of *The Trial*, who would be only too glad to see any man make a fortune out of *The Trial*, because of the circulation of momentous truth it would mean.” This was quite in keeping with what the same author told the Christadelphians in Glasgow, when he gave them *permission to do anything they may desire in the way of printing and publishing works written by himself*. Evidently he had so learnt from Dr. Thomas, for upon another occasion, when someone raised the copyright bogey, bro Roberts exclaimed, *he could not suppose that the Doctor would only rejoice at anything that would extend the knowledge of the Truth.*

One other matter before we begin the story of Dr. Thomas and his mission. Although the record will be that of bro. Roberts, we do not intend to slavishly follow it word for word, as we shall exclude matter simply having a local interest, as to times, places and persons, and having no interest to the reader of today. In every such omission, however, the fact will be made plain to the readers as we wish to avoid giving carping critics the excuse for making us a sinner for a word.

With these preliminary remarks we proceed to—

CHAPTER 1.

This story has to do with an important religious problem which is daily becoming more widely agitated. The people known as the Christadelphians contend that the popular theologies of the day are destitute of the principles revealed in the Bible, on which they profess to be based; and further, that the things the Christadelphians believe are the elements of the Christian faith, as originally delivered by the Apostles. This contention they are able to maintain with a force of argument that opponents find it difficult to meet; and the latter generally fall back on the abstract improbability of a claim which implies ignorance of Bible teaching on the part of men and systems specially consecrated to the work of Bible study. "How is it", say they in effect, "that this has not been found out before? How is it that Dr. Thomas should find it out and nobody else?"

The present work indirectly proposes an answer to this question, at all events, to the second part of it. It proposes to show how the truth has been found out, without dealing with the question of why so many have not found it. It proposes to do this by a narrative, which cannot fail to be especially interesting to those who have endorsed Christadelphian conclusions; and which may not be an uninteresting one to those who are still content with an inherited but unexamined faith.

The history is altogether a remarkable one. It is not that of a man starting out with a crotchet, or a theory, or an enterprise, to which he successfully applies the energies of a life-time. It is that of a mind circumstantially driven into a path of research which he was not seeking, and impelled forward in it by a series of unwelcome incidents and experiences, which impose on him the acquisition of knowledge not, in the first instance, sought for, and conclusions as unexpected as they were startling and disastrous to popularity. The narrative shows a clear intellect, and an inflexible conscience arriving at convictions unpalatable to coadjutors, and advocating them with a recklessness of consequences which unsuited him for sectarian schemes.

This was a slow and unpremeditated result. It came about as the effect of a providential concatenation of circumstances, without plan or anticipation on the part of the Doctor. Prominent among these was the Doctor's contact with the American Reformation, known among non-reformationists as "Campbellism", on account of the leading part taken in the movement by Mr. Alexander Campbell (who died in the year 1865). Not regarding it in the light of true reformation, the writer of this biography will speak of it under its current designation; not out of disrespect, but merely as a distinctive and appropriate appellation. Disrespect will not be the sentiment entertained by a believer of the truth towards a system of things which, though not the Truth itself, led up to the development of the Truth. Though not a true reformation, it was a large step toward it. This generation is undoubtedly indebted to it for the reformation since developed by the instrumentality of Dr. Thomas. But for Alexander Campbell, the human probability is there would have been no John Thomas; and, so far as we can see, but for John Thomas, those who now rejoice in the Truth, would still have been sitting, like the rest of the world, in "*darkness and the shadow of death.*"

The inseparable connection between Campbellism and the career that led Dr. Thomas to the discovery of the Truth, accounts for the prominence of the former throughout the succeeding narrative. The prominence will not be regretted by those who desire to see unbarred the various links in the chain of circumstances that led the Doctor, step by step, to the grand result for which Campbellism paved the way. The interesting and instructive story of the Truth's revival in the nineteenth century, cannot

be told without a recital of this history of Campbellism, in so far as it bore upon the career of that man by whom that revival was effected—a man at first welcomed by the leaders of Campbellism as a “chosen vessel”, but soon bitterly discarded and maligned as he was vastly misunderstood.

Dr. Thomas was fitted by natural qualification for the great work achieved by his hand. His intellect was a fine balance between perception and reflection, adapting him for full and accurate observation and correct reasoning, while a scientific education brought out those powers to the fullest advantage. On the other hand, his independence and fidelity to conviction, fitted him to advocate the results of study without compromise. Yet, left to himself, those natural qualifications must have taken a totally different direction from what they did. It required the circumstances to which he was subjected to bring him into the path of Biblical discovery. This discovery was not a result upon which he had set his mind. He had no idea that “discovery” in this department was possible. He supposed “theology” was as much a settled branch of knowledge as any other. It was a branch of knowledge in which, as a young man, he took no special interest. “Our pursuits”, he says, “were purely medico-chirurgical. We went to meeting or to ‘church’ as regularly as the day of worship came, and, for two years, we attended at the French Protestant Church, near the Bank of England; not, however, for the theology, but for improvement in the French tongue. Our mind was preoccupied with the world and our profession. ‘Divinity speculations’, as we would have termed them then, we turned over to those whose ‘call’ was more ‘divine’ than our own; we attended to the matters of fact of the passing day. In those years, our literary contributions were solely to the London *Lancet*; such as reports of cases, and articles on medical reform.” The pressure of circumstances alone forced him into a religious path. His theological career was emphatically a providential development. He had neither designed nor inclined it. It was the result of special circumstances, operating upon his peculiarly constituted mind. It is this fact that gives the narrative its highest interest, and imparts to the conclusions he arrived at, a greater value than, even upon the same evidence they could have commanded, had they been espoused at second hand.

The following narrative is of equal authenticity with an autobiography. It is founded on information imparted orally to the writer by the Doctor himself, and largely drawn from the periodicals published by him over a period of thirty years; all of which the writer has been fortunate enough to procure, with the single exception of the *Investigator*, * published about the year 1844. In most of these periodicals, the Doctor was compelled by the polemical exigencies of the situation, to recur at intervals to personal explanations, which place at our disposal many valuable autobiographical sketches, of which we have thought it well to give the reader benefit in the Doctor’s own words.

* If the statement in the *Herald of the Kingdom and Age to Come*, Vol. 1, No. 1, p.1, that six volumes of the *Apostolic Advocate* were published, then we have not seen the sixth volume of that periodical, but we think this is a mistake. Internal evidence seems to show there were but five volumes of the *Advocate*. In that case, there may have been two volumes of the *Investigator*, though the evidence points to one only. —R.R.

(To be continued).

The Bible wholly inspired and infallible.

No 103. —“Visiting the Iniquity.”

Last month, commenting upon Exodus 34: 6-7, we found agreement with an authoritative Jewish explanation of that passage as far as the words “clear the guilty.”

As Dr. Polack observes, “will by no means blot out at once the guilty” is the correct translation.

“Here surely is a true climax. God is merciful, patient, long-suffering. When a nation or a generation has fallen into sin—such as the worship of the Golden Calf or the rebellion at the Wilderness of Paran—He does not vent His wrath by inflicting upon them sudden, overwhelming punishment. He gives them time to recover, to turn from their evil ways and live. In the hope of their casting off the fetters of sin, He grants a respite. He waits for three or even four generations before the corruption, if it is persisted in, exacts its full penalty. The verse has always been cherished as one of the noble and magnificent texts of the Old Testament, containing the loftiest teaching of Judaism, but its brilliance has always appeared to be dimmed by the abrupt passing from the thought of the inexhaustible mercy of God to His stern insistence upon exacting punishment from the guilty. Yet there is no modifying word to indicate such an acute transition. The rendering here suggested meets and disposes of these difficulties. The thought is consistent and continuous, and the truths proclaimed are carried to their rational conclusion.”

“We have just learnt that God ‘forgiveth iniquity, transgression and sin.’ We are now told the *working* of His mercy. When a people has fallen into iniquity, He does not straightway make a clean sweep of the guilty: He suspends for a period the execution of stern justice. Perchance, it seems to be implied, the infliction of the penalty may be altogether averted. One need only appeal to the teaching of history to find convincing support for this exegesis.”

We now pass on to the final words, “Visiting the iniquity of the fathers upon the children, and upon the children’s children, upon the third and fourth generation.”

This seems to teach that punishment for the parents’ misdeeds do continue to fall upon their children for generations.

Now it is clear that often the consequences of parents’ sin fall upon their children. “The fathers have eaten sour grapes and the children’s teeth are set on edge.” But it does not seem quite in accord with the description of the Divine mercy given in the same connection that this apparently vindictive statement should be made. Examination of the Hebrew words “visiting the iniquity” reveals that they often are used to denote punishment, but also they are often used to mean “to keep in mind,” and to “pay regard to.” Sometimes the verb is used as a synonym to “remember.” Jeremiah 14: 10 is one such instance, “He will remember their iniquity and *visit* their sin.” Taking all the instances together the fact clearly emerges that the idea of punishment is a derived one and not at all the primary one. Ibn Ezra maintains that the verb is used in the passage we are considering in the same sense as in the passage in Genesis 21: 1, “And the Lord *visited* Sarah as He had said.” Our conclusion, therefore, is that the meaning of the apparently harsh expression under review is “He bears in mind the iniquity of the fathers unto the children.” The predominant thought is the suspension of judgment. How perfectly true this is of the Divine methods throughout the ages. “These things happen for our examples.” God’s Word records the sins and evils of previous generations for the enlightenment and warning of later ones. The “longsuffering of God waited” not only in Noah’s day, but in the closing days of the Judah kingdom, and still in these days waits, giving space for repentance, God “not desiring that any should perish, but that all should come to a knowledge of the Truth,” for “God s loved the world.” God has “held over” the punishment—the extinction—of His people for ages past in the hope of their final restoration and repentance as foreshadowed in Zechariah 12.

“The comment of Sforzo, one of the most open-minded of the great Hebrew exegetes, is worth quoting—‘God waits before destroying the wicked of the earth until their measure of wickedness is full, and this completion of guilt happens when their iniquity reaches a degree of evil at which there is no longer any hope of repentance, which will usually be the case when their wickedness persists through several successive generations.’ And here, surely, we have a true exposition of the passage. We get a homogenous enumeration of God’s ‘good’ attributes, such as does not conflict with the narratives which form a setting to it. There is no harsh break in the recital—the clauses and phrases fit

in with each other smoothly and harmoniously. ‘The Lord, the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means blot out the guilty; visiting (i.e., marking, holding, over) the iniquity of the fathers upon the children, upon the third and fourth generation’.—(G.H.D.)

(To be continued.)

* * *

Editorial.

THE YEAR THAT HAS PASSED.

1. –Politically.

Politically, 1923 was a year of small consequence. “Marking time” in the progression of events as outlined in the prophetic Scriptures, is possibly the best description of it.

France, fulfilling her appointed role, so congenial to her taste, has by the occupation of the Ruhr and by her general diplomacy, been busily building the foundations of the last great war of Armageddon and at the same time contributing very largely to the unrest, perplexity and confusion of the times. Democracy has made some strides and in the United Kingdom has managed to secure its highest position yet. Mr. Ramsay MacDonald sits uneasily in his saddle. We dined in his company recently, and found him very affable, sincere, and at the same time thoughtful and harassed man. On that occasion much was said of the fact that so many men who were lately imprisoned for political or moral or religious conscience were now back again in prominent positions in the State, such as E.D. Morel, Noel Buxton, J. Scott Duckers and others.

We gathered that the advent of a Labour government was intended to mean greater consideration for conscience under its regime than in any previous time. But we thought of the Divine words: “Put not your trust in princes, nor in the sons of men in whom there is no help.” “Our help is in the Lord our God.”

2. –Socially.

Social conditions get worse and worse. The newspapers are full of deadly poison—news of every kind of social evil. The efforts of the world’s churches are in vain put forth to stem the torrent of wickedness. “As it was in the days of Noah” so is it today. Surely the end of it all is near, and our Lord “at the door.”

3. —In the Church of our Lord.

“A falling away first” was, it is true, spoken of the early Church, but has been true of every endeavour since to this day to revive and maintain the Truth in its pristine simplicity.

Take Donatists, Waldenses, Huguenots, Millennarians, whom you will, all have drifted away from their first moorings after a while and gone back to the obscurity of fleshly reasonings and the comfortableness of “orthodoxy” or to use a better term—of fashionable religious formality.

We did think there was a possibility of the lessons of history being learnt by the ecclesias in these latter days, and the Truth kept pure and holy to the coming of our Lord. But always in our ears has been the warning voice: “When the Son of Man cometh shall he find the Faith on the earth?” Hence we have always been on our guard.

This year the storm of terrible apostasy has broken upon us.

Closing the year 1922, commenting upon the Birmingham division, we remarked that as bro. Davis and Pearce had been seen by the Temperance Hall Arranging Brethren and had abandoned their wrong views, nothing remained but for the two sections to come together. This understanding was, to some extent, shared by the John Bright Street Ecclesia, who, it will be remembered desired to return to fellowship on the understanding that the two brethren who had been the cause of the trouble “did not *now* hold the views attributed to them.” The Clapham Ecclesia and many others had the same understanding.

Early in March, however, we received a strong private remonstrance from Birmingham informing us that these brethren had *not* renounced their views, and had no intention of doing so, and that to accuse them of any such thing was base libel. Firstly it was stated that bro. Davis was shortly issuing a letter to say this, and would have done it before, but bro. Walker had desired otherwise.

In the same month we received bro. A. Davis’ famous letter, and in it he said concerning brethren who joined the Constabulary, “While I think these brethren have certainly acted indiscreetly in what they have done, nevertheless, their fault is not such as to justify disfellowship,” and, “I see no reason to withdraw a single word of that speech (in which this was maintained), and the Arranging Brethren have not asked me to do so.”

The Arranging Brethren said this statement of bro. Davis was “perfectly legitimate.”

This made an entirely new and tremendously important issue. At once we joined battle in North London and in Clapham—a fight for the whole Truth. The result is now well-known.

Immediately the fight commenced news began to pour in from America that the great discussion of the last few years arising from the publication of the views of bro. A.D. Strickler, of Buffalo, U.S.A., was fast coming to a point where a decision would have to be taken regarding fellowship. We had consistently pointed out in our pages the errors set forth by bro. Strickler and condemned them. Bros. Dowling and Smallwood and the Los Angeles Ecclesia, to their everlasting credit, grasped the nettle and paved the way to a clear cut definition of principle. The day came and now is when the American ecclesias have had to decide whether they would countenance error by remaining in fellowship with bro. Strickler, or whether they would stand aside. The majority stood aside, and issued a splendid declaration—unanswerable—as to the Truth of the whole matter.

Now the question in dispute was that of the nature and work of our Lord Jesus Christ.

When the matter reached this stage the Birmingham Ecclesia, through bro. C.C. Walker and its organ the *Birmingham Christadelphian*, took the side of bro. Strickler, published the views of his friends, bros. Hill and Waite, and *refused publication* to the case set forth by the friends of the Truth. Hence, for the second time in the year, Birmingham Temperance Hall Ecclesia took the side of error.

Later in the year bro. Atkinson, of Crewe, revealed openly what bro. Lake had alleged to be true in 1922, i.e., that Birmingham was not prepared to refuse fellowship to the followers of bro. Bell, of Sydney, N.S.W., Australia, who have also promulgated heresies which *bro. C.C. Walker himself has condemned as such*. Visitors from Australia have been received, and, as in sis. M. Adams’ case, recommended to fellowship, although their position and views were made quite clear. The Ladson family, of Beechworth, have been bro. Bell’s chief supporters in heresy, but probably because of bro. C.A. Ladson being the assistant editor of the *Birmingham Christadelphian*, they have not been rebuked but kept in cordial fellowship. Bro. C.C. Walker confessed, a “few years” ago, that he had considerable difficulty with bro. C.A. Ladson over this very doctrine. A leading member of the family on his decease is spoken of in laudatory terms and described as “a preacher of righteousness.” Nothing is said of his and the Beechworth Ecclesia’s adoption of bro. Bell’s foul heresies. Finally, we get the

sad news from New Zealand of how bro. C.C. Walker had actively opposed the handful of brethren who held to the Whole Truth in that country, and had supported those who had gone astray.

North London Ecclesia formed an interesting study. Bro. Lake had for years, as bro. C.C. Walker said in December *Christadelphian*, been a “stickler for purity of faith, practice, and fellowship,” *in words*. Yet when *action* became necessary he sided with bro. C.C. Walker, and said that “acceptance” was enough which renders whole-hearted belief and upholding unnecessary (see October *Birmingham Christadelphian*). So he, like bro. A.S. Thompson, was prepared to talk loudly but not to act when the battle was joined.

Clapham Ecclesia gave the lead that was necessary, and today there are brethren all over the country who are “separate from sinners” against the doctrine of fellowship, and who are banded together for the defence of the Faith once delivered to the Saints.

The Birmingham Temperance Hall Ecclesia now therefore stands for fellowship with apostasy all over the world and has rebuked and thrust out those who have striven for purity.

There is no half-way line in this war. The battle is joined to the uttermost and the making of new statements of faith and declarations of “neutrality” is a vain exercise. Either you are in fellowship with Birmingham Temperance Hall Ecclesia and open apostasy, or you are refusing that unfaithful ecclesia fellowship and are standing for purity and the whole Truth. Words are done now: this is the time for action—hard fighting—if some are to be kept together to exhibit the One Faith when the Master arrives. Let no brother or sister hesitate. Let each remember that the Judgment Seat is nearly here, and that we shall have to give account then of what we do today. The Truth is in grave danger through the action of that saddest latter day manifestation of Apostasy—bro. C.C. Walker, his organ and platform, and the ecclesia of docile comfortable people that he leads.

All over the world we must stand together and abjure the evil before us, and fight against it to the last ditch and the last man, keeping always in mind the exhortation of Ephesians 6: 13-17, putting on the *whole* armour of God. “Praying always with all prayer and supplication in the spirit, and watching (as on sentry duty) thereunto with all perseverance and supplication for all saints.”

C. A. LADSON’S INSTRUCTION OF THE CHILDREN.

On the Roman Catholic principle of instilling into the young mind what you would have in their older years, bro. Ladson in December, 1923 *Birmingham Christadelphian*, teaches the broadest possible view of fellowship. In the Sunday School notes he erroneously attributes to our Lord Jesus willingness to retain as a friend and in fellowship a murderer and a thief. He knows or *ought to know* that the word “friend” in Matthew 26: 50 is not the usual word translated friend, but a Greek word meaning “follower” or “mate.” Judas was a *potential* thief, etc., but not till he *acted* could he be withdrawn from. The friends of Jesus are those who do his commandments. But any child who reads bro. Ladson’s words will at once conclude that fellowship is permitted with murderers and thieves. — G.H.D.

TO OUR 1924 READERS.

One of the surprises of our life reached us while at breakfast on 9th July last, in the form of a letter which ran thus—

My Dear Brother Jannaway,

Greeting. After getting finest possible advice from specialists including I am finally certified in writing to be in a very serious condition, suffering from a bad aneurism of the aorta. I am

warned to be ready for any eventuality and to “put my house in order.” Same time, with care I can hope for at least fifteen years yet.

This impels me to remember that the *Berean* is not a thing to be taken lightly. It now circulates all over the world, and a great deal of responsibility attaches thereto. Will you, therefore take up the position of helping me with it, and if anything happens suddenly to me to carry on?

If you would be joint editor with me I feel we could operate together to the good of the great cause of Truth we both have at heart.

If you cannot consent—give me your advice as to the best course. If you can you will make happy the soul of, Yours, etc.,

G. H. DENNEY.

This, we say, was a surprise of our life, for the idea of being editor of a *Christadelphian* magazine had never entered our head. Since our contact with the Truth—half a century ago—we have agreed with Dr. Thomas—“One Magazine was enough—If.” But the Doctor’s essential characteristics are disappearing from the magazine which has formed part of my very being. Its present editor knows he has had no greater defender until his magazine declined from the characteristics so well set forth by Dr. Thomas. Of late years—

1. It has taken to “coquetting with errorists.”
2. It has “a leaning to clericalism.”
3. It has “a kindness for those who invent lies.”
4. It has become “tame, flat, and insipid.”

The evidence for the impeachment is being furnished monthly in the *Berean Christadelphian*, from the pens of well-known brethren (Lake, Boulton, Barker, Thompson and others). True, they are silent for the moment, but it only requires “something” to happen, and they will cry aloud of the Declension. One of the erstwhile friends (!) of Birmingham says, “Clapham moved too soon,” and “I cannot say more seeing the use to which you put correspondence!”

On receipt of bro. Denney’s appeal we consulted trustworthy brethren whose experience and faithfulness goes back to the “seventies,” with the result that in view of the manifest Declension, we decided to do our part in making the *Berean* a *Christadelphian* mouthpiece for those ecclesias and brethren who hold the *Birmingham Basis of Faith* wholeheartedly, and without any reservation. An additional reason is the closing of the pages of the *Christadelphian* to faithful brethren, who protest against the Temperance Hall Ecclesia harbouring false teachers concerning H.M. Forces, the Free-life heresy, Substitution, etc.

Having put our hands to the plough, we shall strive to help make the *Berean Christadelphian* what the *Christadelphian* once was—“*A 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;*” for as brother Lake has truly written, “*the readers of the Christadelphian no longer have that standard to fight under we once had.*” Things have gone from bad to worse; and, again to quote bro. Lake, “*The Christadelphian is hopeless.*”

Therefore, until “enlargement and deliverance arise from another place,” Mordecai’s decision will be ours (Esther 4: 13-17). —F. G. J.

* * *

THE *BEREAN CHRISTADELPHIAN*.

An esteemed Birmingham correspondent (one of the old school of *Christadelphians*) writes: —“I much appreciated the December number of the *Berean Christadelphian*. The last two or three

numbers remind me forcibly of the *Christadelphian* during the editorship of our beloved brother, Robert Roberts. The *Christadelphian* used to be read through straight away then; not so now! Go on as you are going and maintain the high spiritual tone.”

“Birmingham Frictions.”

No. 3

And yet we were told by the Arranging Brethren on August 20th, 1921, that “bro. Pearce’s submission to the arrangements preferred by the majority *simply refers to the Birmingham method of withdrawal and not to the question as to whether withdrawal is necessary or not.*”—(Turner-Evans Report, p. 6.)

There is not a word about method of withdrawal in bro. Pearce’s speech. There could not be a greater travesty of the actual facts of the case.

On the other hand if you take the extracts as quoted in the John Bright Street publication it is possible to reconstruct the main points in bro. Pearce’s speech and when compared with the copy available, practical agreement exists.

It will be said that bro. Pearce admits having gone too far. What is the exact value of this? How far has he retraced his steps? Read again the iniquitous attack on Christ’s sacred commandments and ask yourselves whether anything short of a complete retraction will suffice. But we are told emphatically that he has not changed his views nor withdrawn his speech.

The puerile excuse has been put forward that bro. Pearce was not really expressing his own mind, that he was hypocritically expressing views which he did not actually hold. It is an extraordinary excuse. But let us see what bro. Pearce’s mind on the question of service in the Forces of the State really is. He had some correspondence with bro. Viner Hall in 1914 on this very matter, and in a letter written to bro. Hall in August of that year he betrays his mind in this sentence: —

“I cannot see the difference morally between compulsory non-militant (? Military) service and compulsory (civil) military service.”

Clearly this means that bro. Pearce sees no moral objection to military service—non-combatant—provided it is performed under Conscription. Has he altered this view?

On October 25th, 1917, he delivered his address amplifying and emphasising his views.

January 7th, 1918. Extract from minutes of Arranging Brethren: —

“The report of the three brethren appointed to interview bro. T.E.P. was considered. Seeing that he *was not in agreement with the Ecclesia on the question of Police Constables*, it was resolved—That we ask bro. T.E.P. to resign his ecclesial appointments as server at the Table and Ecclesial Auditor.”

March 20th, 1918. Bro. Pearce wrote to bro. Viner Hall on the question of Service in the Forces, refusing to discuss his *views* which he says he had not altered since his correspondence with him in 1914, and again referring to some of the very arguments he had set forth in his notorious speech.

November 15th, 1919. *Recent Friction in Birmingham*, page 5. Bro. Pearce simply tells us that he will no longer oppose withdrawals from those who joined the police, but as long as he remains in the ecclesia he will *bow to the judgment of the majority*.

Carefully examine the above testimony and it will be observed that bro. Pearce's mind upon military and police service has been maintained throughout—before, during, and after his speech. He holds his views and bows to the judgment of the majority. Notice that he was deprived of his offices because he did not agree with the ecclesial attitude towards police constables. We ask, if his objection was merely towards the *method of withdrawal* as alleged, why he was deprived of his offices? If he was only contending for a more Christlike method of dealing with offenders why so cruelly force him to resign his ecclesial appointments? Surely such a stickler for Apostolic method should have been the very one to have been maintained in office.

On the face of it the Arranging Brethren's explanation is too flimsy. Bro. Pearce was out of harmony with the ecclesial position as all the evidence goes to show, and the Arranging Brethren took the first necessary step towards dealing with him as an offender against the law of Christ, but their action ended there. They were content to do merely what Suffolk Street would consider sufficient under similar circumstances. They were not prepared to carry out the law of Christ regarding transgressors.

I will close this article dealing with bro. Pearce's speech by an extract from a letter from bro. F. G. Ford (a Birmingham Arranging brother) to bro. Viner Hall, October 29th, 1917: —

“We consider the *intrigue* was flattened out last week, and if possible shall make the matter very brief on Thursday next. It behoves us, however, to be on the watch. They may try to find another opportunity. Let us quietly wait upon the Lord, but see that our swords are kept bright. There must be no parleying on a subject like this. It is too serious; but I am sure the household generally is not affected. *It is just those few who have never really been with us.*”

Here is evidence from an unimpeachable source as to the character of bro. Pearce's speech and of his mind upon the vexed question. What the Brotherhood should not forget is the definite statements from the Birmingham Arranging Brethren quoted at the commencement of this article: —

“These brethren have not withdrawn their speeches. They have not changed their views.”

—J. M. EVANS.

(*To be continued.*)

Your Ecclesia and Mine.

A Birmingham Exhortation fifty years ago,
By Brother Roberts, December 22nd, 1873.

WHAT has been written is for "our learning," so Paul says, and so the Scriptures themselves show. They are "profitable for doctrine, reproof, correction, instruction in righteousness." This we find to be true. But specially profitable in those respects are the messages of the Lord Jesus to the ecclesias flourishing in the days when John was an exile in Patmos. Though sent to seven in particular, it is evident they were intended for all, from the conclusion of each message— "*He that hath an ear, let him hear what the Spirit saith unto the churches.*" And what was intended for all the ecclesias in A.D. 96 must be found to contain some instruction for those existing A.D. 1873. The seven were doubtless chosen as representing seven different conditions, comprising all the states in which an ecclesia could be recognized to exist, and, therefore, affording occasion for advice applicable to every age and every state.

Sardis is particularly before us in the chapter read (Revelation 3). The one body in the city receives first this solemn assurance: **"I KNOW THY WORKS."** Here, at once, is matter for wholesome reflection. Jesus, our high priest now, and judge to be, is not one who depends for knowledge on what he may see and hear as man sees and hears. He requires not to be told how it is with us— *He knows*: he did this even in the days of his flesh, as it is written (John 2:25), "He needed not that any should testify of man, for he knew what was in man." He knows now as he knew then; he knew *in his spirit* (Mark 2:8) what was passing in the thoughts of the Pharisees. He is now the Lord THE SPIRIT, without a flesh veil: when he speaks, it is what *the Spirit saith* unto the Churches. He designs that all the churches should know this. His words are, "All the churches shall know I am he that searcheth the reins and hearts." We are no less known of Christ than we are known of the Father; he *is* the Father in manifestation. All things are naked and open to the eyes of him with whom we have to do. We have to do with the Lamb with seven horns and SEVEN EYES: omniscience incarnate, great but glorious mystery; none the less credible that we cannot understand it.

Jesus, then, could say to every ecclesia, "I know thy works." This is a comfort to all who are labouring with an eye to him, and a terror to such as seek only to make a fair show in the eyes of men and brethren; because Christ not only knows the real state of all cases, but in due time he will declare it. There is a day appointed when he will "bring to light the hidden things of darkness, and make manifest the counsels of the heart" (1 Cor 4:5). In that day will be fulfilled the promise made to such in Sardis as should overcome: "I will confess his name before my Father, and before His angels." This promise is to all who overcome, not only in Sardis, but everywhere else. The honour of such a confession can scarcely be appreciated now. It will be seen and felt by all then, and by none more than by those who make light of it at present, as a thing not to be taken practically into account; they will, when too late, curse the infatuation that shall have cheated them of the unspeakable honour of favourable mention by the King of Glory in the audience of the Eternal One, and an angelic and all-powerful assembly of immortals.

But what did Jesus know of the Sardian ecclesia? "Thou hast a name that thou livest, and art dead." Here sad thoughts arise; for if in the days of the beloved disciple— the gifts of the Spirit still flourishing— an ecclesia, could be dead, what may we not fear in the nineteenth century, so far removed from the apostolic fountain of the Gospel? Sardis had "a name to live": the ecclesia would appear from this to have been in good repute among the brethren— known and spoken about as a thriving, healthy, model ecclesia, probably because the brethren would be energetic and friendly. Yet, by infallible Wisdom, they were pronounced "dead." This suggests the wonder what the Lord's verdict would be were he to speak his mind about the ecclesias of our day. What would he say of Birmingham? We have a name to live. We are spoken well of by brethren here and there in the country as a lively, thriving ecclesia. But what is the fact as discerned by the eyes of Omniscience? Well, we cannot have the answer now. We must examine our own selves. What is the criterion of "life" in the case? Is it well-attended meetings? Not necessarily. Well-attended meetings are so far a good sign; but people may come to meetings from various causes apart from spiritual life. To come to the meeting is a pleasant variation from the monotony of home; it is an agreeable stimulus to the sociable faculties; it is possibly an entertainment in some senses. Well-filled benches do not necessarily indicate a spiritually-sound condition, though it is good to see the benches well filled, especially at the appointed hour.

Is great animation and friendliness among the brethren a sign that we are not of those who have "a name to live and are dead"? Not necessarily: friendliness as such is instinctive with those who have what the phrenologists call "adhesiveness" largely developed. A man with a good stock of animal vitality and a large social brain, may be demonstratively friendly without a particle of spiritual life. As sister Lasius said in her recent article on "Union and Unity," that "spiritual life does not always flourish accompanied with a high degree of animal spirits." We are not, therefore, to flatter ourselves that because we shake hands and smile and enquire cordially concerning each other's welfare, we are full of spiritual life. God forbid that I should seek to lessen our cordiality in this sense. Rather let us seek to excel in this as in every other excellence. Still, let us not mistake the manifestation of what

may be but natural friendliness for that state of mind that the Lord would pronounce "life" as opposed to the death that reigned in Sardis.

Are we to find it in doctrinarian zeal and proneness to controversy in defence of the Faith once for all delivered to the saints? Not necessarily. No ecclesia is in a state of spiritual life that gives place to error, or lacks courage and enterprise in that contention for the Faith which is prescribed: but it is possible to argue from pugnacity and to delight in the polemics of the truth while in the very depths of spiritual death.

Where, then, are we to look for the indications of the real state of the ecclesia? The answer is, on the individual lives of the brethren and sisters. Let us follow them in their dispersion during the week, and ask how they act when thrown upon their own resources. What do they do with their leisure time and their surplus money? How do they transact their business or do their work? Do they continue instant in prayer, abounding therein with thanksgiving? Are they ready to every good work? Are they merciful to the poor and the penitent? Are they men of truth and honour? Have they the fear of God before their eyes? Are the commandments a law with them which they fear to break? Do they keep their promises, and are they punctual to their engagements? Are they bold to confess Christ before men, and forward to say "Come" to those whom God may bring within their reach?

Or, instead of being servants of Christ, are they servants of themselves— having a name to live, and are dead? Do they work only that their business may prosper and their private resources increase? Do they think only of their houses and their families? Do their sympathies never go beyond their own door? Does the Word of God go neglected in their houses while they bestow all their energies on business or work, or friends or family, or pleasure? Do they never practise thanksgiving? Do they cast prayer behind their back? Do they never put their hand to disinterested work— work for the good of others or pleasing God? Do they do as other people do in business, acting as if they had no Master in heaven who will bring them to account? Are they destitute of faith absorbed with the question, "What shall we eat, or what shall we drink? Is their enthusiasm dead to everything but questions of personal advantage? Have they no likeness to Christ, who came not to be ministered unto but to minister? Do they show no likeness to the elder brother, whose meat was to do the will of the Father? Do they, unlike him, resist evil, resent injuries, go to law, and take part in the world's politics and social devices? Do they never realize that they are strangers and pilgrims, and stewards of the goodness of God, and that that stewardship relates to their private selves and their private affairs? And that if they are not found faithful in these "least" things, they will not be accounted worthy of that calling with which they have been called?

These are some of the questions that would determine whereabouts an ecclesia stands in the matter of having a name to live and being dead. Let us try ourselves by them. They constitute the measure by which the Lord will measure the work of every man when the day of decision comes. If we apply it now, our work will have the better chance of passing then. If we find the work short, let us seek to rectify it. The message to Sardis gives good encouragement in this direction: "Be watchful, and strengthen the things that remain, that are ready to die." Christ is not an austere and unjust judge. Like the Father, with whom he is one, he is long-suffering and slow to anger. He is patient with the erring, and gives them "space to repent," and exhortation too. His relation to us all may be taken as illustrated in his own parable of the fig tree (Luke 13:6). Three years the proprietor of the vineyard sought fruit on it, and then gave orders that it should be cut down as a cumberer of the ground. The dresser of the vineyard said. "Lord, let it alone this year also, till I shall dig about it, and dung it: and if *it bear fruit, well: and if not, then after that thou shalt cut it down.*" A fair chance for every fig tree! Let us look round and be watchful, and strengthen the things that remain. This is Christ's exhortation to every one that "hath an ear to hear." If any have lost their first ardour, or been entangled in sin, or have been discouraged by the evil of the times, let them take heart again at the comforting counsel of the Lord. "Be watchful, and strengthen the things that remain, that are ready to die." It may be that the "things that remain" will take root again and recover the life that is ready to die. What even if that is applicable to us that he says to Sardis: "I have not found thy works perfect before God"; let us listen

again: "Remember therefore how thou hast received and heard, and *hold fast, and repent.*" This is the Spirit's counsel, and it is for "him that hath ears to hear." There is no good to be done by giving in to failure. Some fall and incline to lie where they fall. This is a mistake. Let them get up and try again. We do not stand where Adam stood. One offence brought ruin on him; he had no High Priest; we have, and we are invited to make confession of our failures and trespasses and try again. Obtaining forgiveness, we are to "hold fast and repent," not losing hope, yet putting ourselves on a strict guard, for, with this, Christ is well pleased. If, on the contrary, we abandon hope and give ourselves up to the world, we seal our own doom; for hear what was said to Sardis: "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee"; that is, Christ, working in what are called the ways of Providence, would invisibly compass their destruction, if they did not take up that position of anxious vigilance which the situation, in all respects, called for. He would cut down the barren fig tree. This is a lesson to us. If we diligently and anxiously improve our standing in the things of the Spirit, "doing justly, loving mercy, and walking humbly with God," we shall be assisted from behind the veil in ways not visible to man. Blessing will attend us in our spiritual concerns, even though it take the shape sometimes of chastening evil; all things will work together for good. But if we are like Sardis, and desert our watchfulness, and become enamoured of ourselves and our doings, and forgetful of the spirit of the calling, which is a spirit of gratitude and humility before God, they will work against us spiritually, and work out our destruction. This is true of individuals and communities bearing the name of Christ. The seven messages show it. Wisdom quickly points the lesson.

"Thou hast a few names even in Sardis that have not defiled their garments." The ecclesia in Sardis was, probably, a large community, and each member in it would be satisfied with his membership, as giving him a good standing in Christ; yet here is the Lord's declaration that only a few among them were well pleasing to him. If it was so with Sardis, may it not be so with us? Undoubtedly it may, and probably is so. Let us realize the idea, and ask ourselves, what class of believers is he pleased with? In Sardis, it was those who had not defiled their garments. In Birmingham it will be no different. This is, of course, the language of figure, but the figure is plain. Garment, as a figure, represents character. To keep ourselves unspotted from the world is to keep our garments clean. Fine linen, clean and white, is the righteousness of saints (Rev. 19:8). Those in Sardis, then, who were pronounced "worthy," were those who walked in the Truth, filled with it, governed by it, conformed to it in their entire "walk and conversation"; men who walked with God, not living to themselves, but to him who died for them—passing the time of their sojourning in fear, in the world but not of it, having here no continuing city, but looking for one to come. Those in every place who belong to this Sardian "few" will join them in the great day of muster, and will walk with them in white, for "he that overcometh, the same shall be clothed in white raiment"—the symbol of the new and clean nature imparted to all who are made the subject of the promised transformation by the Spirit. If some from Birmingham are found in the company it will be because they have made the Word their portion, and imitated the few in Sardis, in keeping clean their garments from the surrounding pollution. God grant there may be many such from all parts of the country. Let us be watchful and strengthen the things that remain.

Questions for Christadelphians.

Impending Wholesale Declension in the Brotherhood.

(Continued from page 383).

SECTION 3.

As promised in our last Section, we continue with the evidence of bro. F. W. Turner as to the unsatisfactory state of affairs in the Temperance Hall Ecclesia, Birmingham—not so much with the rank and file as with those occupying "high places" in the meeting.

9. —Bro. Turner, the author of *An Unjust Balance*, was so alive to the mind of the Editor of the *Christadelphian* (concerning the London Petition for Absolute Exemption from all forms of Military Service, and of his secret partiality, if not affection, for the famous (and now infamous) Clause 7 * that he (F.W.T.) begged the author of *Without the Camp*, in a letter dated 10th October, 1916: —

“As I have said before, don’t say anything that will cause friction.”

Friction! Friction! To whom? Not to the thousand Christadelphians in London, for they were as one man against Clause 7; not to the thousands of Christadelphians outside Birmingham, for they agreed to the signing of the London Petition; not to the rank and file of the Temperance Hall Ecclesia for that Ecclesia had appointed an Advisory Committee to look after their interests, and keep them out of the Army. No one knew better than the author of *An Unjust Balance*, where the element of friction is today, than bro. F. W. Turner.

* Which as we now know, from his co-Arranging brother, E. W. Newman, did include service in H.M. Forces (see *Berean Christadelphian*, December page 374).

10. —Let us now and here reproduce his unmistakable declaration, in his own handwriting, and bearing date 10th October, 1916. It reads as follows: —

“You are treading on delicate ground in reference to the non-combatant Corps, R.A.M.C., etc. You raise the C.C.W. difficulty.”

Note the date! Note the fearful warning!

As to the date: at that time according to the author of *An Unjust Balance*, the only difference between Birmingham and London, concerning the Petition to Parliament, had been settled two years previously—namely, as to the time of presenting it; but in the above admissions, two years later, we have bro. F. W. Turner giving the whole of his contention away, by his admitted fear of *friction*, on account of, what he called, the “C.C.W. difficulty.” This, he distinctly declared, had to do with “the non-combatant corps, R.A.M.C., etc.” Well might bro. Davis exclaim, “Remember Clause 7!”

True the war is over—for the present; but, have bro. Walker, and the small, but influential clique in the Temperance Hall abandoned and renounced their reservations? And are they prepared to defend as a First Principle of our calling that, at all costs, a Christadelphian must not form a unit in any of H.M. Forces? At the moment of writing, their defending of brethren A. Davis and T. Pearce, and their cruel disfellowshipping of those who stood out in defence of their Basis, is evidence that the canker of State Service still survives in Birmingham.

11. —Our next evidence is from bro. W. H. Boulton, found in a long letter, expressing satisfaction with the work accomplished, in the goodness and mercy of God, by the London Standing Committee. The letter is dated August 9th, 1916, wherein he says: —

“The only unsatisfactory matter is the efforts of a few to undermine the work; and the apparent failure of the editor of the ‘Christadelphian’ to rightly appreciate the position. The latter was one of the greatest surprises I have had—such a possibility was never contemplated.”

What clearer evidence could we demand as to the falseness of *An Unjust Balance*, alleging that the C.C.W. difficulty or difference had been settled two years previously?

Allow us to break off here to plead with brethren Boulton and others, who are quietly and passively listening to the cruel and contemptible slander that Clapham is to blame for the present crisis. *You know* it is not true! Be Daniels: *Say now* what you *wrote then*. *

* It has been suggested this was a private letter. Bro. Boulton does not say so. It was read at a meeting of the Ilford Ecclesia, the copy being supplied by himself to the brother who quoted it!

12. —Bro. G. F. Lake furnishes us with our next item of evidence. For the moment he is sinking his convictions, although our forty odd years' knowledge of him convinces us that his conscience, and innate love of justice, will not permit him to "lie low" long. He knows, far more than many, of the wrong views, and clerical and patriotic tendencies of the Editor of the *Christadelphian* and his Birmingham followers as we shall make manifest in our later articles. Meanwhile, as bearing upon the subject of this Section, we quote from an open post card bro. Lake sent to a member of the London Standing Committee. It bears date "10/7/1916", and reads: —

"I think it is not advisable for bro. C.C.W. to come to the meeting tomorrow. There will be friction, I fear."

Friction! What a remarkable and startling confirmation of what the author of *An Unjust Balance* unwittingly testified to, in his statement reproduced by us in paragraph 9, of this Section. Turn back to it, and read it.

Friction! Bro. Turner, in editing *Without the Camp*, realised the C.C.W. difficulty concerning Military Service, and sought to hide the Friction from the readers; bro Lake knew of it, and tried to keep the Friction outside the meeting of the London Standing Committee; but bro. Ford was unable to keep it out of the meeting of the Birmingham Advisory Committee, with the result that bro. C.C.W. being present, they just "had it hot" (see *Berean Christadelphian*, December, p. 381).

With such evidence in mind, how unjust, how cruel, to blame Clapham, or even John Bright Street, for the "Birmingham Trouble"! There is no more ground for laying the blame at the door of Clapham for the "Birmingham Trouble," than there was in wicked Ahab blaming the prophet Elijah for the "Samaritan Trouble"—(1 Kings 18: 17-18).

We beg to remind our readers that the witnesses we are calling are not novices who could plead impetuous juvenility, or momentary impulse, as an excuse for what they have stated. They are veterans in the work—one of them was baptised half a century ago—practised speakers and writers, occupying prominent positions in the Vineyard; and yet, for the past seven years, affording documentary evidence, in their own handwriting, of Declension on the part of "Birmingham and the *Christadelphian*." But now, silent—fearing "a split in the Household"! Wake up, brethren! The Judge is at the door: you know the Temperance Hall is harbouring brethren with reservations concerning their "Basis of Faith;" nursing two ungodly speeches "which call in question the commandments of Christ," in a way even bro. Walker had never heard in the whole of his *Christadelphian* experience; with the effect of "offending," and excluding from fellowship, many of Christ's "little ones" rather than offend and lose their Finance Brother and a few other influential sympathisers.

We say—and we say it entreatingly—Wake up, brethren! The man who trifles with his conscience has a terrible awakening ahead—the longer the delay the more terrible the awakening.

—F.G.J.

(To be continued.)

Occasional Musings.

In the world is tribulation. The world forces its victim to carry his cross alone; it allows no Simon to relieve him; and there is no after-joy to be received by him.

* * *

The cares of the world are deceitful; so are riches. The deceit lies in the fascination which, like a mirage in the desert, lures the delude man on to pitiless destruction. Like a somnambulist, he is led on feverishly to the attainment of supposedly better things which as he grasps them lose their brilliance and charm.

* * *

The snare of worldly activity is ever there; as in Bunyan's *Pilgrim's Progress*, Demetrius was always offering golden opportunities to wayfarers.

* * *

In the world ye shall have tribulation, but in me ye shall have peace.

* * *

Take time to be holy; it is worth it. The time, days and weeks, whirl by as in a fury, but—**MAKE TIME**. There are still twenty-four hours to the day. Never has the day been shortened. The modern inhabitant of the earth has as much daylight and time for activity as the earth-dweller 3,000 years ago. Take time to be holy! Twenty-four golden hours each day. How much can be afforded for the purpose?

* * *

The truly valuable things, the only real things, are invisible. It is the visible things which surround everyone, but they are fleeting things of a lifetime. A delusion that the world preaches is that a lifetime is comparatively an eternity, and eternity is of little count. Wise men and women will look at life from the point of view of eternity. They will live in the atmosphere of the "unseen" things.

* * *

Let the anticipation of the future happiness keep possession of your mind, and all foreign things will keep to their proper place.

Boasting of Numbers.

For some time past the Walker-Ladson Christadelphian has been harping greatly on that one poor, slender, and untuned string—that of numbers. It is a chord that will furnish no music to the spiritually-minded of the household of faith.

In the first instance we see the numbers flow with spreading pride—60 against 1,300. A little later the numbers are again brought forward in evidence, but this time in diminished contrast—300 against 1,300, but we are informed that the leaders of the 1,300 stand behind them "with composure."

Such arguments are always more or less reassuring to those who are in error, but "unto the elect lady and her children whom I love in the Truth," they read like "great swelling words of vanity," especially when they come from "those that were clean escaped from those who live in error." In such a case it is evident that "pride compasseth them about as a chain," therefore "they speak loftily" and "boast of great things."

"The tongue that speaketh proud things" is still untamed, and lacks that wisdom which "cometh from above," which gives "PURITY" *the first place*, always deciding what is true and what is

not true, *not by numbers*, nor the gilded hand of friendship, but by the weight of the evidence submitted; remembering all the while that *in the Bible*, from the beginning to the end of it, it is always the “few there be that find the narrow way,” that are really the people who count.

The staggering question of that noble Berean sister: “What about the eight?” (Noah and his family) is always convincing to those who “search the Scriptures daily.”

For numbers, give God thanks, but make no boast of them, for Truth is never in need of such vanity which can only gain the admiration of weak minds.

Let the unbounded love of God to man be ever our theme for boasting. “Let him that glorieth, glory in this, that he knoweth ME”—Jeremiah 9: 23. Even when fleshly boasting is joined with some real virtues, its unyielding haughtiness chokes them all.

To boast in numbers is to “glory in men,” but the apostolic injunction is, “Let no man glory in men.” Boasting is the offspring of ignorance, for while it aims at honour it can only reap contempt. Therefore, boast not in numbers, especially the number “thirteen,” which in the Scriptures seems to signify confusion, disintegration, and rebellion.

13 Jeremiah began to speak evil against the Kingdom of Judah in the 13th year of Josiah’s reign. — Jeremiah 25: 3.

13 “Solomon was building his own house 13 years,” and at the close of his reign the Kingdom was divided. —1 Kings 7: 1.

13 “In the 13th year they rebelled.”—Genesis 14: 4.

Dearly beloved “take heed unto *thyself* and unto the *doctrine*.” Put not your trust in Birmingham’s 1,300 to allow them to settle matters of fellowship and doctrine for you.

“To the Law and to the Testimony.”

“Thy testimonies are my delight and *my counsellors*.”

“Thy testimonies are wonderful.”

“It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.” Therefore “have no confidence in the flesh” whether it be at Jerusalem, Rome, or Birmingham—Psalm 118: 8-9; Philippians 3: 3-7.

“Brethren, my heart’s desire and prayer to God is “that as “David’s heart smote him after he had numbered the people,” so may the hearts of these erring editors smite them for quoting their numbers as proof of their purity in fellowship and doctrine.

B. J. DOWLING.

Worcester, Mass., U.S.A.

The Rise of the Jewish Sects.

The great difficulty which has to be confronted in all attempts to gain an accurate conception of the two Jewish parties which came into prominence in the time of the Maccabees, with other parties of subsequent growth, existing together in a state of silent or pronounced hostility till the downfall of Jerusalem, consists in the dearth and untrustworthiness of the information we possess respecting them. The canonical books of the Old Testament, posterior to the Exile, make no mention of either Pharisees, Sadducees, or Essenes. The New Testament only refers to them in so far as they took up an

attitude of opposition to the rise and progress of Christianity. Equally scanty are the materials contained in the apocryphal and non-canonical literature, both Jewish and Christian; and although the *Mischna* and the *Targums* are full to overflowing of the Pharisaic spirit, they shed very little historical light on the growth of the parties and their true relations to one another. What these documents do pretend to tell us is disfigured by the conceptions of a later age, and for all historical purposes is almost as untrustworthy as the statements on the same subject of patristic writers like Origen, Epiphanius, and Jerome. Josephus, himself a Pharisee, is by far the weightiest authority on the parties, but his assertions require to be controlled by a knowledge of the lines of development on which Jewish life proceeded, and also by a recognition of the fact that he was writing for Greek and Roman readers. This latter circumstance led him to present a distorted view of the divisions among his countrymen, and to find a complete parallel to the Sadducees and Pharisees in the Philosophic Schools of the Ancient World. We have, therefore, endeavoured to arrive at the simple truth by diligently comparing and criticizing one with another, the many authorities within our reach. As an introduction we will post ourselves anew in a few particulars of well-known history.

ALEXANDER'S CONQUESTS.

We will begin with the first great exploit of Alexander, the greatest of Greece's warriors. In 334 B.C. he crossed the Hellespont Isthmus, and meeting the Persian army at the river Granicus gained his first victory over the power which for so many weary years had been the greatest enemy of his native Macedonia. Passing on and marching through Sardis, Halicarnassus, Ancyra, and other cities, and crossing the difficult range of the Taurus, he met Darius Codomannus, with a large army, at the village of Issus, gaining a complete victory. Routing Darius and his nobles who fled precipitately, he marched southwards. Tyre offering him some resistance, he spent eight months in besieging and reducing it. From thence he marched to Jerusalem. He regarded the Jews and their religion with favour, and as they offered him no resistance he left them unmolested, taking with him a number of their able-bodied men as soldiers. By way of Gaza and Pelusium Alexander marched into Egypt, where he was hailed as a deliverer, the Persian dynasty being odious to the Egyptians. In Egypt he did one notable thing. Fixing upon a site west of the Delta on the coast of the Great Sea, which to his mind was admirably adapted to be a commercial centre, he founded "that great landmark of history and of Hellenic progress, the city of Alexandria." (*Landmarks of Ancient History.*) Leaving responsible officers to control the operations connected with the building of this city, he went on a foolish expedition to the temple of Jupiter Ammon in Arabia. Returning to Egypt he professed himself satisfied with the progress which had been made in the building and adornment of Alexandria, which he proceeded to people with colonies of various nations whom he had conquered. In the first place he secured a number of his own countrymen, the Macedonians. Next he transported a large contingent of Jews. Of these two he appointed all the officers of the city, and gave them the best houses and the most honourable professions, allowing to both the free exercise of their religious persuasions. To complete the population he transported numbers of people of other nationalities, such as the natives of Tyre and Gaza, and the tribes of Asia Minor, but did not allow them the great privileges which he had allotted to the two previously named. Having satisfactorily settled these and other affairs, Alexander departed northwards in the pursuance of his campaign. It is a matter of common knowledge, how he met and conquered the Persian monarch, penetrating in his thirst for conquest almost to the heights of Hindustani, and then returning, threw away in his wine cups, the life which was of so much importance to so many millions of men. But this is as God had fore-ordained. Alexander the Great passed away at Babylon in the height of his career, 330 B.C. After his death, war ensued as to who should be his successor, but the war brought about no definite choice resulting only in the division of the great empire into four large kingdoms, and some twelve or fifteen smaller and less significant states. Egypt fell to the share of Ptolemy Soter who proved in some respects a wise and beneficent sovereign. He preserved and extended the privileges which the Jews had enjoyed under Alexander in his city of Alexandria. This city he endowed with a Museum, or Academy, where the youths of the nations were taught Hellenic philosophy and Grecian accomplishments.

ALEXANDRIA.

Under Ptolemy Soter and his son Philadelphus, Alexandria became a seat of learning and wisdom and the greatest collection of books then in existence was contained within the walls of its Academy. It became the fashion for the sons of the Jewish aristocracy, among others, to be educated at this famous Academy. These Jewish youths when they returned to their own land took with them their acquired Hellenic accomplishments and philosophic prejudices.

GRECIAN SECTS.

“Now Grecian or Hellenic philosophy, that subtle compound of thought and superstition which superseded the once universally held doctrines of the gods, demi-gods, and deified heroes of ancient Greek mythology” * may be divided into five divisions, the believer in the doctrines of which five divisions formed sects or communities in Athens and Alexandria under the titles of Academicians, Peripatetics, Epicureans, Stoics and Sceptics. The Academicians was the name of those who professed to teach and believe the transcendental theories of Plato. His dialogues contained, as it were, all the efforts previous to, and contemporary with, his day at philosophical thought. His conversations did not form a clear, or easily comprehended system, and were intermingled with a mystical element—as the vulgar would call it: not mystical in the religious so much as in the speculative sense—making the unseen and imperceptible—the eternal and most real, and substituting the speculation of the intellect for the facts given to the senses. His philosophy was transcendental as being above the crowd: incomprehensible to the uninitiated, and therefore not applicable to the wants of ordinary life. It was a theory for the study and the schools, not for the highways and thoroughfares of life. Thus the Platonists or Academicians were students and philosophers, not practical thinkers and scientists. “The School or Academy which Plato founded at Athens was thus essentially a place of retirement, like an Oxford college from which people went into the world as theorists, not as practical men.” #

(To be continued.)

* *Landmarks of Ancient History*, p. 18.

Alexander's Empire, Mahaffy.

Correspondence.

Correspondence for insertion in the current month must reach the Editor by the 25th 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.

* * *

“VERILY THEIR SOUND WENT FORTH.”

To the Editors of *The Berean Christadelphian*.

Dear Brother Denney, —Amidst all this latter-day unrest—this heart-breaking separation on account of the latter day departure from the Faith, this turning aside to seducing teachers who claim to have superhuman powers, who frequently end up by imparting instruction in higher culture for a certain fee, or as the Scripture describes these “terms” to be paid for a mixture of religion with immediate social success—“for filthy lucre’s sake,” I came upon a very cheering discovery which I am anxious to make known to all.

An energetic brother, a member of the John Bright Street Ecclesia, in a most unobtrusive way has been spreading the joyful news of the Kingdom not only in Great Britain but also in France,

Germany, Yugoslavia, Czechoslovakia, Belgium, Austria, Holland, Esthonia, Sweden, and even in China. . .

However surprising it may sound to us who are so constantly endeavouring to wake our lethargic neighbours to an interest in the approaching Kingdom of God, the brother states that replies are coming in from all parts of Europe.

It became necessary to deal with the language of Norway, and of Germany, the task of learning which has been courageously faced, and a brother from Esthonia has been induced to translate *My New Bible* for the people there.

A hand printing press has been installed for printing literature in the language of the applicants, but this is slow work for brethren who have their daily bread to provide.

Now comes the unsatisfactory side of the work; applicants have been waiting since February last. Think of it! people *asking* for a knowledge of the Kingdom of God and the Name of Jesus Christ, asking to be told of the only true God, whom to know is life eternal.

I have suggested to the brethren engaged in this work (for their number has increased) that they furnish all the information possible to the *Berean Christadelphian*, and no doubt the brethren and sisters will consider it a privilege to contribute to this great work. . . .

Will the *Berean Christadelphian* take this matter up and publish a half-yearly balance sheet showing the progress of the work?

W. J. ELSTON.

Nottingham.

[Editor's Note. —We admire the sentiments, but consider the time inopportune. False teachers have arisen whose misinformed followers need enlightening. This can only be done by means of such pamphlets as the "Blue Book" known as *Birmingham Trouble*, 1917-1923, and the "White Book" known as *The Rejoinder*. Arranging Brethren who prefer darkness are suppressing these enlighteners. We are our brothers' keepers, and must leave no stone unturned to help them in the Trouble. In Birmingham and elsewhere there are thousands who are still in the dark. Let us see that every brother and sister is furnished with all the facts. This means, Will, Time and Money. Who will help? Let such communicate with bro. H. Purser, 6 Elms Road, Clapham, S.W.4. We are sure bro Elston and the Lichfield brother will agree and will help Clapham in this big work.]

* * *

SIS. ADAMS AND BRO. C.C. WALKER.

We have received further letters as to the relationship of these two, and the fellowship extended to sis. Adams. This sister now, herself, says, in a further letter: "I had occasion to write bro. C.C. Walker. . . after having seen him previously, and in his reply he simply mentioned that he saw no reason why I should refrain from fellowship."

But she also avers that bro. Walker was fully acquainted with her position which she sets forth thus: "Whilst I was in England I did not endeavour *in any way* to hide. . . the fact that I could not conscientiously refuse fellowship to bro. Bell, having heard a statement of his faith from his own lips." We return to the matter solely because a North London brother wrote us the other day that we were "liars" and "perverters," etc. in our statements.

* * *

A VOICE FROM THE ANTIPODES.

To the Editors of *The Berean Christadelphian*.

Dear Brother Denney, —It is a matter of much regret, to note the grave dissension and breaking away from the Truth, in your midst, in these last days. Having had an unfortunate experience here, with the Clean Flesh heresy, since its inception, and being a witness to the hurt and damage to the children of God who are carried away by the plausibilities of the leaders. I can the more readily sympathise with you in your endeavour to keep the Truth as it was once and for all time delivered to the Saints. Our ecclesia has not yet dealt with the matter, but I am hoping the matter will be dealt with at our next meeting. Many thanks to you for the September copy you sent me, with the article by yourself on the J. Bell Clean Flesh heresy, which has since been fully demonstrated in the October *Christadelphian*. Referring to the matter, we have persistently asked the Editor of the *Christadelphian* to assist us in this matter, but the matter has been evaded, and we have had to fight the battle alone. You can readily imagine our feelings to read the Editor's remarks on the cover of the October issue, *re* bro. Mansfield, sis. Adams, and bro. Bell. As I have mentioned already, some decisive action must be taken and at once. It may interest you somewhat to know that the writer came from your end of London, *viz.*, North London, to Australia nearly forty years ago. I am venturing to hope that God, even our God, will bless you in your action to assist other and also yourself to keep unspotted that Holy Thing committed to your charge, even the Word of our Salvation. I am, faithfully your brother in Christ's Service. —CHAS. G. BRYEN.
New South Wales.

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.

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

BIRMINGHAM. — *Shakespeare Room, Edmund Street.* Bro. R. Smith writes that he and a number of others have withdrawn from the Temperance Hall after failing to get any help or satisfaction from the Arranging Brethren there. A meeting has now been formed at the above address, and meets on Sunday mornings at 11.00. Negotiations are proceeding with a view of unity with the brethren at John Bright Street.

CROYDON. — *Gymnasium Hall, 117 High Street; Sundays 11 a.m., 6.30 p.m.; Thurs. Bible Class, Horniman's Hall, North End, West Croydon, 8 p.m.* On Saturday, Dec. 1st, we held a Tea and Fraternal Meeting, which was very helpful and upbuilding. About 100 sat down to tea, and many more attended the after meeting. The subject under consideration was "Our Troubled Times," and five aspects of this subject were ably dealt with by the speakers. —ALFRED J. RAMUS, *Rec. Bro.*

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.; Thurs 8 p.m.; Tues. (M.I.C. alternately with Eureka Class) 8 p.m.* We have pleasure in recording the baptism on December 9th of Harold Crosskey

(formerly Baptist) and on December 23rd, Leonard Crosskey (Sunday School). On December 21st, bro. T.M. Whitehouse and sis. H.G. Brighting were united in marriage, and we assure them of the best wishes of the ecclesia. —F. J. BUTTON.

NEW TREDEGAR. —*Workman Hall. Breaking of bread*, 11 a.m., Lecture 6.30 p.m. We have great pleasure in recording the following: That on October 10th after a good confession in the things concerning the Kingdom and name of the Lord Jesus, we baptised Ivor Morgan (24) (formerly Baptist) into the One Faith, which greatly cheers us on with the work of witnessing for the Truth. Also we regret the death of one of our bro. and sis. Summer's children, Irene Summers (4½ years). Our sympathy goes out to them, and our prayer is that they may find comfort in God's Truth. —GEO. EVANS, *Rec. Bro.*

OXFORD, Stadhampton. —Bro. F. Mayes, with sis. Mayes, sis. Hobbs and sis. H.L. Cowling have now withdrawn from the "open-door" meeting at Oxford, and have written the Secretary as follows: "We, the undersigned brother and sisters, do resign and also refuse fellowship with the Oxford Ecclesia, of which we are members, and all other ecclesias who fellowship Temperance Hall (Birmingham). We believe their action to be unscriptural and an offence to true and faithful brethren and sisters of Christ." *Signed*—Bro. F. Mayes, sis. E. Mayes, sis. A. Hobbs, sis. H.L. Cowling.

OXFORD. —We, the undersigned, in faithfulness to Christ, feel compelled to withdraw from the Temperance Hall Ecclesia and all who continue in their fellowship. We extend our fellowship to the John Bright Street Ecclesia, whom, we consider, have adopted a faithful attitude in regard to Military and Constabulary service, and to all brethren and sisters who take the same stand. Our attitude places us in partial isolation, but we hope and pray, on behalf of all those who have not adopted this attitude, that they may soon do so, to their own benefit at Christ's coming, and to our extreme joy in this life. *Signed*—Reginald Cox, Cyril Cox, and Christopher Cox.

PORTSMOUTH. —For the benefit of several enquirers we note that the present position here is somewhat confused. Sister Graham is altogether with us, and visitors may break bread with her by arrangement at her address, 17 Green Road, Southsea.

The Portsmouth Ecclesia at Goldsmith Avenue has just adopted a revised Statement of Faith which is perfectly good, and is willing only to extend fellowship to those who believe and uphold it. Logically this cuts them off from apostate Birmingham, Bournemouth, etc., but we are not quite sure if that is the intention.

There is also a third centre which we erroneously spoke of in December Number as the "Marmion Terrace" meeting. This should be 10 Wilton Terrace, Marmion Rd., Southsea. This meeting was formed originally as a result of a withdrawal by the Portsmouth Ecclesia from sis. E. Corder for alleged breach of the commandments of Christ in making an allegation against certain brethren, and refusing to see two brethren as per Matthew 18. It was a somewhat extreme case, and many brethren think that sis. Corder had a good defence. The others with her are those who sympathised with her, and also bro. and sis. Trueman who were withdrawn from at Bournemouth and have made no peace with the ecclesia there. This meeting has unequivocally declared against the actions of the Birmingham Temperance Hall and ranged itself with those who are today standing for purity. Without doubt the situation here will shortly clear itself.

Canada

BRANTFORD, SOUTH. —23 Edward St. Sundays, 11 a.m.; Thurs. 8 p.m. Because of the inconsistency of our Intelligence appearing in the Birmingham *Christadelphian* along with that of meetings that are unsound by reason of holding and fellowshiping the Strickler errors, we have ceased sending Intelligence to the *Christadelphian* and now desire to make ourselves known to the "Faithful Remnant" through the medium of the *Berean Christadelphian*. We are thankful to God that

such a channel of communication exists. We have been edified and comforted by the strengthening exhortations of bro. J.P. Vibart, of I.O.F. Chambers, Hamilton, and bro. D. Gwalchmai, of London. Other visitors to the Table have been sis. Vibart and bro. Percy Vibart of I.O.F. Chambers, Hamilton. We extend a welcome to all brethren and sisters, sound in the Faith, who may come this way; and exhort the Recording Brethren of English ecclesias to be careful to whom they recommend travelling brethren and sisters. Copy of letter to bro. C.C. Walker herewith. —WALTER J. LIVERMORE, *Rec. Bro.*

* * *

(Copy.)

South Brantford Ecclesia,
23 Edward Street, Brantford, Canada,
December 8th, 1923.

Dear Brother Walker, —Greeting. We have been much exercised by the continued appearances of our Intelligences in the *Christadelphian* side by side with Intelligences from meetings who “would pervert the gospel of Christ.” We have had long patience with this condition of things, hoping that in time you would take the obviously Scriptural course and refuse to insert Intelligence from meetings that are unsound in doctrine. Your footnote to the second Waite-Hill attempt to “whitewash” the errors of bro. A.D. Strickler shows clearly your mind; therefore with regret we desire to sever our official connection with the *Christadelphian* and henceforth will send no more Intelligence to it until a change of mind upon the part of its Editor, a return to the old paths of righteousness, is manifest. Should such a change take place, and we pray that God may yet save you from leading the last great Apostasy, we shall send intelligence again. With deep regret at the necessity of this step,

Your brethren in Christ,

South Brantford Ecclesia.

per Walter J. Livermore, *Rec. Bro.*

* * *

U.S.A.

HAWLEY, PA, U.S.A.—Dear Brother Denney, —The brethren here that are zealous for the Truth are very interested in your work. We used to have good support from bro. Walker, but since he favoured error so much that support is gone. Yours in the hope of Israel. —ROBERT W. SMITH.

IN FELLOWSHIP.

Brethren and sisters visiting other places will find the following list useful. The brethren named will be willing to afford information as to meetings, in their vicinity, of those who wholeheartedly and unreservedly hold and adhere to the Birmingham Basis of Faith, and who, consequently are standing aside from the Temperance Hall and allied ecclesias by reason of their harbouring false teachers, while excluding faithful brethren who protested at the unfaithfulness: —

BEXLEY HEATH. —G.L. Barber, 9 Bramley Place, Crayford, Kent

BIRMINGHAM. —W.L. Wille, 40 Parade, Sutton Coldfield.

BLACKHEATH (Staffs). —C. Powell, 20 West St., Blackheath, Staffs.

BOURNEMOUTH. —J. Wilkinson, 438 Wimborne Rd., Winton, Bournemouth.

BRIDGEND. —W. Winston, Clifton House, Bridgend.

BRIGHTON. —W.J. Webster, 8 Burlington St., Brighton.

CHESTERFIELD. —F. Sidaway, 63a Tamworth St., Lichfield.

COLCHESTER. —L.H.W. Wells, 73 Kendall Rd.

CREWE. —J.W. Atkinson, 34 Meredith St. Crewe.

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

DERBY. —W.E. Caulton, 26 Sun St., Derby.

FALMOUTH. —W. Warn, Budock House, Falmouth.

HALIFAX. —F. Shepley, 3 Calder Terrace, Mytholmroyd, Yorks.

HEANOR. —(See Langley Mill).

HEREFORD. —W.H. Morton, 62a St. Martin's St., Hereford.

HITCHIN. —H.S. Shorter, "Eureka," Walsworth Rd., Hitchin.

HUDDERSFIELD. —W. Bradford, 12 Union St., Hill Top, Slaithwaite.

IPSWICH. —S. Simpson, 116 London Rd., Ipswich.

KNARESBOROUGH. —W. Mosby, "Edenholme," Park Grove, Borobridge, Knareborough.

LANGLEY MILL. —A. Bowles, 21 Milnhay Rd., Langley Mill.

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

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

LIVERPOOL. —(Mrs.) C. Philpotts, 31 Stanley St., Fairfield, Liverpool.

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

LONDON (South). —F. Button, 22 Stockwell Park Crescent, S.W. 9.

LONDON (East). —W. Diggins, 21 Hampton Rd., Ilford, E.

LONDON (West). —W.E. Eustace, 21 Chelverton Rd., Putney, S.W.

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

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

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

OXFORD. —R. Cox, 32 Nuneham Courtenay, nr. Oxford: F. Mayes, Hunt Stables, Stadhampton.

PLYMOUTH. —W.A. Quin, 31 Marigold Crescent.

RAINHAM. —E. Crowhurst, 73 Ivy St., Rainham, Kent.

REDHILL. —H. Rolph, 9 Doods Rd., Reigate.

SLAITHWAITE. —(See Huddersfield).

SOUTHAMPTON. —C.M. Robinson, 69 Randolph St.

SOUTHEND-ON-SEA. —F. Jackson, "Donato," Swanage Rd., Southend.

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

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

WORTHING. —A. Jeacock, St. Olaves, Boundary Rd., Worthing.

SCOTLAND.

Apply to J. Holland, 39 Wellpark Rd., Saltcoats, Ayrshire.

UNITED STATES.

(For list of ecclesias).

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

CANADA.

(For list of ecclesias).

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

AUSTRALIA.

INDIA.

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