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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

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

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

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## Notes.

### 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.

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.

*The Bible Searcher*. —This excellent little monthly paper can be had from bro. A.T. Abbotts, 17 Strathblaine Road, Clapham Junction, S.W. We recommend our readers to send 2/- to bro. Abbotts and secure it for 1924.

EUREKA. —Has any brother or sister a set, or second and third volumes of *Eureka* to dispose of cheap, for small poor ecclesia. Write E.F., c/o Editor.

COUNTRY AND SEASIDE CONVALESCENT HOME. —We have very great pleasure in recommending to our readers a good home from home. Sister M. Hilton Coulton, Matron of the Miriam Convalescent Home, Upchurch, Kent, is a faithful sister, and will be glad to receive visitors. This is her only source of income, and she is deserving of our support.

J.A., "Smoking."—Reverting to our note to you last month we have since seen the brother we referred to. He admits being a lifelong smoker, but says we were mistaken in believing we saw him at Paddington with a pipe. In fairness to him and to prevent misunderstanding as to our meaning we desire to say that we otherwise have the highest respect for our brother's moral character. When we said "led astray" we of course meant in the doctrinal sense, as we hope the context shows.

CHANGE OF ADDRESS. —Bro. J.L. Mettam has removed to 10 Geariesville Gardens, Great Gearies, Barkingside, Essex.

CERTIFIED MATERNITY NURSE. —Sister H.M. Graham is in practice at 108 Grange Road, Ilford, and is very highly recommended.

W.A. SIMPER. —Your recently published letter to bro. G.F. Lake as to bro. Davis' mind re withdrawal from those who join the Police Force, etc., has met a strange fate. To bro. Roffey, of Croydon, bro. Davis recently said in connection with your letter, "It is not correct;" "I do not recognize in the statement bro. Simper made any of the answers I gave him." This information bro. Roffey gave to the Croydon brethren as testified to by bro. A.J. Ramus and bro. Maurice Smith. What is North London's standard of truth?

G.F. LAKE. —After reading bro. Evans' letter as published in this number, we again ask, What is North London's standard of truth? And we remind you that you have not yet (in spite of your post cards) proved us wrong in a single word.

NEW ZEALAND BRETHREN. —We feel sure there is a misunderstanding and are dealing with your letters personally, not without some hope of "clearing the air." Meanwhile the matter is best not dealt with in our pages.

F.F.C.—Yes; we could not fail to hear of the editorial declaration that "Dr. Thomas was more indebted to bishops than appears on the surface." Such continued belittling of the one to whom, in the goodness of God, we, humanly speaking, are indebted for our enlightenment in divine things, and such continual exaltation of clerical learning, are more than painful. You might well ask, What would bro. and sis. Roberts say were they alive?

P.A.B. (Sydney). —Your letter more than interested us. You will have noted the remarks under the item of "Ecclesial News" every month. We shall be glad to receive intelligence from your ecclesia, if it is where we think it is, judging from the facts you state.

E.W.B.—The annual report of your "Mutual Improvement and Eureka Classes" is cheering in the extreme. We take the liberty of reproducing two of the items: "The 'Mutual Class' has been well attended. In 1922 about two-fifths of the members attended; now we get three-fifths. Before the division there had been an increase of one member and fourteen visitors. Since the division the attendance has been about the same as that of last year, viz., forty-one members and sixty visitors, compared with forty-five members and fifty-nine visitors in 1922. Regarding the *Eureka* Class, the report we have to make is distinctly good. In 1922 the average attendance was 105. This year, before the division it increased to 106. Since the division it has dropped back to 105. These figures seem to show that it is those brethren and sisters who study and appreciate *Eureka* who are prepared to stand firm when the Truth is being undermined."

# The Berean

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**Dr. John Thomas**  
(Christadelphian)

### **His Life and Work**

#### **CHAPTER 2**

Dr. Thomas was born in Hoxton Square, London, on the 12<sup>th</sup> of April, 1805. His father, who was aristocratically descended, was a high-spirited, proud, and talented man, with an active temperament and energetic mind, of eminently moral and intellectual tendencies. His mother was a mild and amiable lady, of a religious turn. The Doctor inherited a combination of these elements—the fire and energy of his father being tempered by the softer qualities of his mother, resulting in the gifted, quiet-working, unobtrusive, but indomitable nature with which the Doctor was endowed.

His father had been brought up to the East India Civil Service, but left that employment, while yet a young man, for the ministry, which he preferred to the routine of an official clerkship. He graduated as a preacher at Hoxton College when 20 years of age, but continued his duties in the East India Company's offices, in Leadenhall Street, till he received a “call” from an Independent congregation that met in Founder Hall, behind the Bank of England, now occupied by the London Telegraph Company. This was several years after leaving college. In the interval, he had followed the clerical avocation, here and there, as opportunity allowed. He had not been many years of the Founder Hall congregation, when a misunderstanding arose among the deacons, that caused unpleasantness, and led him to accepting a “call” from Huntley, a small town in the north of Scotland, to which, of course his wife and family accompanied him. This was in 1812, the Doctor being then seven years of age.

At Huntley, they only remained a year. The Doctor's father grew tired of the country and the neighbourhood, and, in the absence of any ministerial “call”, returned to London, and opened a boarding-school, at West Square, Lambeth. The boarding-school prospering, he removed to a large

house at Clapham, with grounds attached, which he opened as an educational establishment for the sons of dissenting ministers. A Society which had been formed for the education of the sons of deceased ministers sent him a good many pupils, and the institution was an established success. At the end of five years, however, the Doctor's father, preferring pastoral work to the drudgery of an educational institution, gave up the latter and removed to Richmond (eight miles from Hyde Park Corner), where he became the pastor of a small Independent Congregation.

A year afterwards, he received and accepted a "call" from a congregation at Chorley, in Lancashire, to which he removed with his family. Here they remained about four years, at the end of which (with the exception of the Doctor himself), they returned to London, where the Doctor's father obtained a situation as clerk in the City Gas Office. The Doctor was sixteen years of age at the time his father left Chorley; and remained behind to continue his medical studies with a private surgeon (son-in-law of the curate of the parish), under whom he had been placed two years before. At this time, the Doctor was a member of his father's church, which he had been asked by one of the deacons to join, and for which the deacon reported him to be quite fit, notwithstanding the Doctor's "profound ignorance of the whole subject of theology", to use his own language. Six months after his father's departure, the Doctor resigned his membership and continued thence unconnected with ecclesiastical matters till incidents that led him into the channel referred to in the last chapter. About the same time he returned to London and was put under a general practitioner near Paddington to continue his medical studies.

At the end of two years he joined the students at St. Thomas's Hospital, where he attended lectures for three years, while at the same time prosecuting his private studies. During a portion of the period, he acted as demonstrator of anatomy in a school connected with one of the hospitals in the borough of London. On finishing his medical course, and obtaining his diploma, he spent a year as companion to a London physician, for whom he wrote a course of lectures on obstetrics. At the end of the year, he commenced practice as a physician, on his own behalf, at Hackney, where he continued for three years, realising tolerable success in his profession.

During this time the Doctor wrote, or began to write, a history of the parish, for the completion of which he had to apply to the ecclesiastical authorities for access to the parish records. This was denied, and the authorities, on getting to know what was in progress, gave themselves no rest until they had purchased and suppressed the unfinished MS. During the same period, he also made frequent contributions to the *Lancet*, one of which is interesting as indicative of the Doctor's mind, at this time, on the subject of natural immortality. We cannot do better than reproduce his own account of it, from the *Apostolic Advocate* (Vol. 3, p.223) and *Herald of the Future Age* (Vol. 3, p. 123), using both to make a complete narrative.

"Before I understood the constitution of man, as revealed in the Scriptures, I had views very different from what are set forth in this article. About seven years ago, an essay on 'The Materiality of the Mind, the Immortality of the Soul, and the Vital Principle' appeared in the London *Lancet*, from the pen of a Mr. Dermott, Professor of Anatomy in that city. He supposed that the brain was one and the same thing as the mind; that it is common to all animals, only more perfectly developed in man than in the lower animals, and that the only *essential* difference between them and man is, that man has attached to his existence 'a principle termed *the soul*' which is unconscious during this life, but starts into consciousness at death, and thus becomes the continuation of the same individual's existence.' This communication set us to thinking about the soul and immortality. We were aware that Paul had written something about these— 1 Corinthians. We turned to the place, read it, and reflected upon it, until we thought we saw the truth of the matter, *viz.*, that there was a vital or germinating principle in the body which continued, attached to every particle after death; that all human animal matter, like kinds of seeds, were subject to certain fixed physical laws; and that when it had lain incorruptible, at the time appointed it then germinated, and like a plant from the earth, rose a new living being from the dust of death. The existence in man of a part of God's essence, an intellectual and moral soul, capable of thinking, seeing, hearing, tasting, feeling, etc., without brain, ears, eyes, nerves, etc., to be breathed out with the breath of death, seemed to us a 'very foolish notion.' It must

then depart from the mouth or nostrils; why not, then, catch it in some appropriate apparatus, detain it in a bottle, and subject it to chemical analysis? Such were the ideas suggested by reflection upon the bearing of the case. We rejected this idea of immortality as irrational and absurd, but held on to the discovery we supposed we had made. The next thing was to take up our pen, as men draw their swords to battle, and make a push at Dr. Dermott's dormant soul. My article was published in the *Lancet* in the year 1830 or thereabouts. I then thought that the mind and vital principle were one and the same thing; that these in man differed from those in the brutes; so that, the *first* I called the immortal human principle, and the *latter*, the perishable brute principle; that this human principle could not exist separately from the Deity, unclothed by or independent of matter; that it was not the soul but a constituent of what would hereafter form an incorrupt and immortal soul; that this vital spirit was to be the quickening spirit of a new and glorious body after death; that the soul was the incorruptible and spiritual body discoursed of by Paul—an immortal creature, endowed with the properties of matter, inimitably beautiful, and the perfection of the Creator's works. I supposed that the cause of the difference between the mind of animals and that of man was the two the two dissimilar sources from which they were derived, and not the difference of organization alone, as Mr. Dermott imagined. In proof of this, I referred to Moses' account of the lower animals and man, and laid much stress upon the very text we have been illustrating throughout. I said that the mind of man must be immortal, because God breathed it into him at his creation. That it was as the Pagans supposed, '*divinoe particular auroe*,'—a particle of His divine essence. I vainly conceived that Adam was a part of the Deity embodied in a pure and undefiled receptacle; that after the Fall man was the same principle in an impure casket; and that the spiritual body would be the like particle re-embodied in purity at the resurrection. Such were 'the speculations and untaught questions,' verily, of 'my comparatively boyish days;' but since I have become a young man—though a very young man indeed—'I put away childish things.' I erred, not knowing the Scriptures. I have since studied them closely, and they, aided by the light of nature, have taught me the true constitution of man, of the external world, and of the ultimate destiny of both."

"In reviewing this first essay, we now see that though more Scriptural than the Doctor's theory, we have not struck the right cord. We find, too, that we had come to a Pharisaic conclusion. Certain of the Pharisees believed in the inseparability of the soul and body, as illustrated by the inseparability of the seed and its inherent vitality. A seed may die and never vegetate, but its vital or germinating principle cannot exist independently, and be every whit a seed in another state—the spirit, soul, or ghost of a seed! Thus they taught the sleep of the soul in the grave till the resurrection, when by virtue of its own immortal vigour, it germinated a new living body out of the old materials, which was as much the body buried as the seed sown was the new body growing in the field.

"Our carnal or unenlightened reason on 1 Corinthians 15, led us to the elaboration of a theory identical with that to which these fleshly-minded Pharisees attained by a similar process. Our errors and theirs consisted in theorising the resurrection of the body too analogically—too strictly upon a vegeto-physiological type. Seeds are perishable, and the only reason we could see why all men should not perish as seeds and animals, was that God had decreed a resurrection. We and these Pharisees, then, believed in the inseparability *and immortality of the body and principle of life*, whose consciousness was suspended during the period of death, but whose intellectual and vital attributes were again associately developed by their spontaneous elaboration, according to a law superinduced by the inherent germinating energy of the 'dust and ashes.' This energy we call *soul*.

"We did not believe, for we never knew nor understood that the resurrection of the body was consequent not upon an inherent physical quality, but on the bringing of the energy of the Spirit of God to bear on the mortal remains of the dead saints, through the agency of Jesus Christ at his personal appearing; and that the energy, instead of being in the dead body, was extraneous to it, and deposited in Jesus Christ; that because this immortal vigour was laid up in him, he is styled 'the resurrection and the life,' and that seeing he is the resurrection and the life of the saints, in this sense he is called 'Christ our life.' We knew nothing about these things, which were all 'hidden wisdom,' or mysteries, to us in those days."

(To be continued).

## BIG ECCLESIAS—SMALL ATTENDANCES.

“I found some of the brethren absent. This ought to be a rare thing; because the only proper place for the faithful is around the Lord’s Table on the first day of the week. But all who pass for saints *pro tempore* are not faithful; and therefore do not act faithfully. Some day the Lord’s angel will come upon them unexpectedly as I did, and find them missing; when it will be no excuse that they were at home, and engaged in entertaining some newly-hatched and new fledged acquaintances of the world. ‘Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins.’ In the spirit of this testimony, I addressed them, as I did in all the places I visited.”—DR. JOHN THOMAS.

\* \* \*

### **The Bible wholly inspired and infallible.**

#### **No 104. — The making of the Early Church.**

The building up of the Church of Christ throughout the world in the days of the Apostles was, it is claimed by the New Testament, governed by the Spirit’s directions.

Acts 1: 8, “Ye shall receive power after that the Holy Spirit is come upon you and ye shall be my witnesses.”

Acts 1: 4, “They were all filled with the Holy Spirit and began to speak.”

Acts 13: 2, “The Holy Spirit said, Separate me Barnabas and Saul for the work to which I have called them.”

Acts 16: 6, “They were forbidden of the Holy Spirit to preach the word in Asia.”

We submit that in these and many other passages of like character in the New Testament we have *prima facie* evidence of the Divine Inspiration of the Scriptures. Would it ever have occurred to men who were fashioning a great new world religion to abandon all their own personal claims, to put aside their own desires, and to allow their own choice to be entirely superseded? Not of such stuff is uncontrolled human flesh made. Flesh always claims credit for itself: it its way. Where such claims are entirely absent, there must be some great way of accounting for such absence. Only one explanation meets the case. The Bible is the Divine Word, and the same Spirit that controlled the preaching gave the message.

#### **No. 105. — The First Inter-Ecclesial Dispute.**

Acts 15 introduces to us the first great Church dispute. A simple question, no doubt most people considered it to be, that brought the grave trouble along that is there focussed. But it was far from being simple or unimportant.

Many Jews had embraced the Truth of the Gospel, and by A.D. 46 many Gentiles had also become heirs of salvation.

The Jews by the law of Moses and the custom of their fathers, continued to carry out the observances in which they had been trained. The Gentile brethren being formerly under entirely different laws and observing manners widely removed from Judaism, were not by the Spirit preaching through the Apostles led to understand that they must, in addition to believing the Truth, also adopt the customs and observances carried out by the Jews.

But when the two mixed together in the ecclesias, there arose certain who demanded that the Gentile converts should do “after the manner of Moses” or they “could not be saved.”

It was claimed, with some reason, that “the law was good” and to keep it was a proper and right thing, and that even supposing it was admitted that no bond lay upon Gentile brethren to keep it, yet nevertheless they would be all the better for keeping it.

It was also contended that if Jews and Gentiles mixed together in the ecclesias and no agreement was come to, to maintain collectively Jewish modes, before long the distinctiveness of the Jews would perish, and all would become as the Gentile believers. History, by the way, shows that this latter argument was a true one.

Even the Apostles continued in the custom of their fathers to a larger or lesser extent, although they knew that Christ had “fulfilled the law,” and that the rent veil of the Temple signified that the children of God had by their schoolmaster (the law) now been brought to Christ, and the work of the law was finished when “we were justified by faith”—Galatians 3: 24. “After that faith is come we are no longer under the schoolmaster”—Galatians 3: 25. There was no wrong or harm, but possibly good in a Jewish brother going on with Mosaic rules, so long as he did not make his observances a barrier in the ecclesia, against his Gentile brethren. The Apostle Peter made a mistake, we are told, in this respect at Antioch. When there, “Peter did eat with the Gentiles, but when certain came from James, he withdrew and separated himself fearing them which were of the circumcision: and other Jews dissembled with him”—Galatians 2:12-13.

Paul for this cause “withstood him to the face because he was to be blamed.”

The fact, however, emerges that many Jewish brethren became exceedingly zealous for the law, and making out a very good case as it appeared, began a great propaganda that went forward all over Palestine, Syria, Cilicia and the Asian Peninsula. Their ideas were embraced by many Gentiles as the Epistle to the Galatians testifies, but by many were resisted, and above all were strongly challenged by the Apostle Paul who vehemently denounced them as propagating “another gospel.” “accursed”—Galatians 1: 8-9; and Acts 15: 2.

Finally an assembly of the brethren was called at Jerusalem, and a decision taken. Acts 15 gives a good account of this. The conclusion was a good one: it was the right one. “No such commandment” was the verdict in relation to the questions as to whether the Gentile converts should keep the Jewish law. This left the matter to individual predilection or conscience, and did away once and for all with the barrier sought to be set up by the Judaising teachers.

Now we claim that the narrative in which the account of this dispute is dealt with is an inspired one. Our reason is this: —Human nature has certain well-defined tracks, and one such track is that apart from Divine guidance it would always go in the direction of moral and ceremonial observance rather than in the way of subordination of its thoughts and beliefs to the Divine requirements. Always throughout the world’s history it has been easier to get men to be ritualists than to be believers.

The failure of the Jewish nation to continue in God’s favour was not because of want of formal worship, but because of want of faith.

“The people draw near me with their mouth, and with their lips they do honour me, but have removed their heart far from me, and *their fear toward me* is taught (frustrated, or prevented) by the precept of men”—Isaiah 29: 13.

Undoubtedly, then, if a merely human impulse had been behind the decision, and the writing of it as a decision, for all time, it would have taken its usual track and have enthroned ritualism and

formalism. But God's way, though trodden by few, and often deserted by those who begin to tread therein is the one that was set forth both in the decision and in the record through Luke.

Ecclesiastical history since testifies to the fact that in the closing days of the first century another and a successful attack upon the One Faith and its liberty was made by those of carnal mind, who loved show and form rather than Truth and steadfastness in simplicity. With organization came ceremonial processions and elaboration of ritual until the stupendous structure of Roman Catholic and Greek Catholic ritualism was reared. As the ceremonial and formal grew so the Truth declined. When ritual reached its highest pinnacle the doctrines of Christ and the simplicity of his Faith and Gospel and his observances as ordained by himself were entirely submerged. Only the caves and dens of the earth remained for the carrying out of the Memorial Feast by those who still walked in the narrow way. The flesh triumphed, and has always done so. It will continue to do so till the Master comes back.

But it is a Divine and not a human source from whence the lesson comes.

The same spirit of formalism and show is growing in our midst. How could we hope to escape it? A Leicester brother (bro. C. Brighton) recently claimed that if a brother who doubted the integrity of the Birmingham Temperance Hall Ecclesia were to visit their Sunday morning meeting, he would doubt no more. He would be so impressed by the air of serenity and the solemn and beautiful ceremonial. It was the greatest sight he had ever witnessed. "All those people silently remembering the Lord."

Again, we had a defence of the recent idolatrous celebration of "Homage to the glorious dead" by two minutes' upstanding silence, conducted by bro. C.C. Walker in the Temperance Hall, which claimed that "it was a wonderfully impressive and solemn spectacle." The Birmingham *Christadelphian* month by month now, forgetting that the Sunday morning meeting is one for remembrance of our Lord and to exhort one another, tacitly recognises the changed circumstances and outlook and tells a bewildered people that "on Sunday . . . Bro. . . was our visiting speaker and *addressed good audiences* morning and evening." See Birmingham Miscellanies any month. An "audience!"

We deplore this and call your minds back to the old way—the Inspired Way in which the Chart of direction is the Inspired Word. —G.H.D.

\* \* \*

## **Editorial.**

### **MINDS: —MORAL, CARNAL, SPIRITUAL.**

Paul speaks of minds in Romans 8: 6: "To be carnally minded is death." "To be spiritually minded is life and peace." The meaning of these expressions is made clear by the context. The distinction is drawn between those who have the mind of Christ and who walk after the Spirit on the one hand, and those on the other hand who have the mind of the flesh, undirected or governed by God and who consequently walk after the way made fashionable by men for the time being.

It is, however, judged to be a hard saying that no matter how good a man may be morally he is still carnally minded if he obeys not the gospel of God. Attempts have often been made to put morality, or the living in accordance with a certain standard of virtue, in the first place as being all that is necessary for any man.

"For forms and creeds let senseless bigots fight,  
He can't be wrong whose life is in the right"

is a good expression of the idea. But the idea is not Scriptural.

Morality, as a name for human virtue, has meant many different things at different times and in different places.

The Babylonians had a moral code which permitted of many things which an English moral code would not allow. The Assyrian code made it possible for prisoners of war to be impaled on stakes, and feet and hands and ears cut off as a public spectacle, as the gates of Shalmaneser testify by their carvings in the British Museum. Not long ago great crowds were drawn to see public executions in this country which the government of the day carried out in the interests of public morality.

Take the English common view of morality today: “man that is in honour” because of his virtues. The view is of one who is just and benevolent in his dealings with his fellow-men, and who has one wife and a happy family life: possibly, but not imperatively, an upholder of some form of religion but not bigoted therein, broad-minded, full of sympathy and kindness, and who is fairly successful in his undertakings.

Now such an one may be a good specimen of the human race, but he is by no means a “man of God,” nor is he spiritually minded. “Understanding not,” the Spirit of God says through the Psalmist, he is “like the beasts that perish.”

Hence the carnal mind, or mind of the flesh, is often a particularly *moral* mind. All who have not Christ’s Truth are “carnally-minded.” The difference between the “pillar of the State,” the moral man, the “successful” man, and the burglar or the rogue, is but one of degree. Many people obtain great credit for goodness and virtue who really deserve little or none. Their mental and physical make-up is such that they find pleasure only in doing what they do. They do not want to get drunk, to lie, and to do evil things. They have no inclination thereto. So they fulfil the things they have a bent toward, and are honest and truthful, sympathetic or generous, because it is their nature to be so. Much more credit would attach, but seldom seems to do so, to the man who, having been born with a strong hereditary taint, overcomes his weakness by a supreme effort of will, and becomes a useful citizen—a reformed man. Too often his mistakes are remembered and his achievements forgotten.

Often, also, the colourless man who seems to live a perfect life morally is the man who puts aside altogether the necessity of belief and obedience of God’s Word. It is still true that Christ came to “call not the righteous but sinners to repentance.”

#### THE SUPREME NECESSITY.

The supreme necessity of humanity is to become spiritually-minded—is that it should believe the Gospel and obey it whole-heartedly. “They that are in the flesh cannot please God”—Romans 8: 8. There is but one spiritual standard of righteousness and this is set up, not first by moral virtue, but by belief and faith. It is perfectly true that the “fruits of the Spirit are in all goodness and righteousness”—Ephesians 5: 9, but the *first* of these fruits is faith. Love, joy, peace, longsuffering, gentleness, goodness, humility, temperance, result from the life—the mind—being dominated by the Spirit that by the Word produced the faith.

Hence we may have a supremely moral unfaithful man. “All men have not faith.” On the other hand we may have a very faulty faithful man whose life is one long endeavour to overcome his faults by the help of the Spirit, and who never gives up his faith. Scripture testifieth of many such men, while it condemns the self-righteous Pharisee and the young man who was able to boast to Christ, “What lack I yet?” It was not the repentant, broken Peter who “went away very sorrowful” and followed Christ no more: it was the perfect moral man who had great possessions.

These musings were called up by a conversation with a brother from Ealing who came in to see us the other day because we had incidentally attacked him for leading others along the broad path of toleration of doctrinal error. His main contention was that morally we who are fighting hard for

doctrinal purity were no better—if as good—than those whom we assailed. Bro. C.C. Walker, another brother (bro. Hill, of Canada) says, “is a gentleman,” while we are rough and hard.

We do not deny this: we would at once admit that we are not, and never were, satisfied with our own attainments on the moral plane, but we keep on trying. We have no quarrel at all with bro. Walker or bro. Hill, or Ealing, or any other brethren, on the *moral* side. We esteem them in that respect as “better than ourselves to be,” and if that were the issue we would hide ourselves away.

But let it once be admitted that there is a greater thing than unsupported morality, and that the greater thing is unswerving belief in the “whole counsel of God:” the faith once for all delivered to the saints,” then it becomes necessary—yea, more—it becomes our first duty—to hold fast to every part of our faith, and to fight hard (“agonise”) to resist any tampering with the Divine standard. The Faith is more than Works. While the works should be dominated and controlled by the faith, and should be the outcome of the spiritual mind, yet nevertheless it is “not of works lest any man should boast.”

Hence we are sometimes open to the accusation of being rough and uncharitable when we refuse to give any quarter to even the slightest trace of apostasy from the whole Truth.

The spiritual mind is the mind full of faith, and the carnal mind, though sometimes moral, is nevertheless that which fears not God.

Nor does it follow that because a brother today abandons the Truth, say, in regards to Christ’s nature that he is, therefore, a moral renegade. No; we have often seen, as in the case of bro. Bell, of Sydney, that “exceedingly nice” men (that is an Australian sister’s description) often succeed in leading disciples astray because of their fine moral qualities. Athanasius triumphed over Arius and Eusebius, one writer says, because of the superior sanctity of his character.”

Today, therefore, let us look first to the foundations of the Truth; keep *them* right, and then we shall have strength and help from above to overcome the weaknesses of the flesh and to be “more than conquerors” at last through Jesus Christ our Lord.

#### THOSE WHO TAMPER WITH THE WORD.

It follows also that those who are willing to allow “reservations” and continue fellowship with those who bring in heresies, are “carnally-minded.” The flesh, not the Spirit, guides the minds and actions of those who allow such things, and no matter how fair and beautiful their outward lives may appear, their deceitful handling of the things committed to them will be their condemnation. The flesh in them seeks ease and quiet and takes the line of least resistance, refusing the groanings and agony which the Spirit helps in those who strive to keep the Whole Truth.

We can be charitable with our own possessions. We have no right to be charitable with the things Divinely entrusted to us.

—G.H.D.

#### THE DAY OF SMALL THINGS.

We cannot do better than adopt as our contribution what our late bro. Roberts wrote as an editorial not so very long before he died, under somewhat similar circumstances. In reference to magazine renewals he wrote: “The wonder is that it is so large as it is, considering the narrowness of the way of Truth which is not of our inventing. We would rather walk with an afflicted few in the Scriptural purity of the Hope of Israel (with all that it involves) than run with a prosperous multitude in the loose and polluted way of the natural man. The looseness may be convenient for the time being; but there hastens a time when it will be highly inconvenient. When God speaks again by Christ returned the inconvenience of this adhesion to His holy narrow ways, will return to easement, felicitation, joy, and gladness.

“What are His holy, narrow ways? This is not an open question. If it is with some, it cannot be with those whose minds have been made up for more than forty years, ever since Dr. Thomas pointed out these holy ways in the Scriptures. Dr. Thomas sent them to the Scriptures in the understanding thereof, and in the daily company of the Scriptures they have remained, and are therefore rooted and grounded and planted and built up immovably, knowing what they are about, and why they present an indomitable front to the suggestionists and investigators of various shapes and colours, who either cannot see, or think they can see farther, or think they discover flaws in the Christadelphian ‘platform,’ or who imagine they have discovered improvements in the position originally defined in Dr. Thomas’ writings.

“Confining the view to any one town or locality, there may not appear to be any occasion for these heroics (as some think them.) But experience over a wide and constantly fermenting field shows that unless there is resolute adhesion to the position of divine wisdom, recovered with much difficulty during the last two generations, there is danger of easily losing it all: not all at once, but point by point—one point at a time till all is gone. How many are now drowning in the dark and turbid waters of human folly who were once on the safe and sunny *terra firma* of divine Truth. They become engulfed through an inveterate propensity for dabbling in the polluted flood. They should have kept away from the dangerous banks. Though we are to ‘prove all things,’ we are not to be always proving them; having once proved them, the next thing is to ‘hold fast that which is good.’ This is the attitude of the *Christadelphian* from which it cannot be drawn or driven while the present editor lives. There are a thousand voices against it, and they are always filling the air, but wisdom is wisdom, however faintly heard in the world hubbub.” (So wrote our beloved bro. Roberts, who though now dead, yet speaketh. —F.G.J.)

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## **Questions for Christadelphians.**

### **Impending Wholesale Declension in the Brotherhood.**

#### SECTION 4.

(Continued from page 24.)

The report circulated from the Temperance Hall Ecclesia that the root-cause of the Birmingham trouble lies at the door of Clapham, is not only untrue, but many of the Temperance Hall Arranging brethren know such to be so, and are deliberately suppressing the evidence. We thank God, however, and take courage, inasmuch as He has provided “an open door,” so wide that we are able to reach brethren throughout the world, and furnish them with evidence that the Birmingham brother was right when he fearlessly told his brethren—“Don’t blame Clapham; blame yourselves!”

Unless the Temperance Hall Ecclesia awakes to the truth, its fate will be “a strong delusion,” and its members will “believe a lie.” Some have already reached that stage—2 Thessalonians 2: 11-12. The reason is manifest in some cases.

A few months ago, they were crying aloud of impending Apostasy, some with fingers pointing at Birmingham in general, and at the *Christadelphian* in particular. These “watchmen” were prepared for any sacrifice; to “stand alone,” as bro. Lake wrote in one of his many letters of warning.

Let us now return to evidence showing dissension in the Temperance Hall, where there ought to have been unity, seeing, as bro. Newman said, the entire Christadelphian body regarded Birmingham as the “centre of Christadelphian activities.” One of the dissentient parties was led by bro. F. Purkis, and the other party was voiced by the editor of the *Christadelphian*! The former was leading a band of enlightened brethren who endorsed bro. J.F. Smith’s conclusions, “the non-combatant corps was quite unthinkable for Christ’s brethren;” whereas, the latter was declaring, “they

in Birmingham would not withdraw from them if they joined the R.A.M.C.”. Not only so—the editor of the *Christadelphian* was prostituting his magazine with articles condoning such work on the score of “conscience.”

No wonder when the real intention of Clause 7 revealed itself, that there were “scenes” at the meetings of the Birmingham Advisory Committee.

13. —This brings us to the evidence of bro. W.H. Hill, of the Birmingham Auxiliary Lecturing Society, and one of the five brethren forming the Birmingham Advisory Committee. No one will accuse bro. Hill of being a Clapham partisan. Well, here is what he volunteered, not even sent in reply to any letter. His letter bears date, “May 30, 1916,” and reads thus: —

**“It is one of the anomalies of the times. Bro. Walker has this idea in his head and he cannot keep off it. I can tell you it has been a very bad day for Birmingham to have a leader take up such an attitude. He practically holds an isolated position ecclesially—and throughout the country.”**

Is it not evident that there was an influential element in the Temperance Hall which proved a veritable breeding ground for the unscriptural views set forth by brethren A. Davis and T.E. Pearce? Those views were only ecclesially resented when they were publicly championed a year later.

14. —Let us retrace our steps to get the setting, as it were, to the verdict of the Coventry Ecclesia concerning the Birmingham lead. The Coventry recording Brother at the time of the Military Crisis was the late bro. Charles Laxon and his assistant was the present recording brother, H. Madeley. For that reason we select letters bearing his signature. From 1914 till the end of the war, Coventry repudiated the lead of Birmingham. This is what bro. H. Madeley wrote on August 24, 1914: —

**“At the outset let me tell you that there is not a single voice here in favour of Birmingham.”**

There can be no mistaking what our brother meant. It was not a question, as the *Unjust Balance* author would have us believe, as to whether the time was opportune to present a Petition, but as to whether it should be the “C.C.W. Petition” with Clause 7, or the London Petition for Total Exemption; for, bro. Madeley goes on to say: —

**“We request the South London Ecclesia to hurry along, and place their petition before Parliament without delay.”**

15. —Coventry, while the Crisis lasted, never wavered; and when the war was at its worst; when there were no Christadelphian Certificates; when the unmarried conscripts had proved inadequate for the nation’s needs; when our married brethren’s fate was in the scales—this is what bro. H. Madeley wrote, “June 12, 1916”: —

**“Come over and help us: we feel your practical advice and exhortation would be very welcome just now.”**

Modesty forbids quoting what follows in that letter.

When, however, Coventry lost bro. Charles Laxon, the Ecclesia lost a faithful counsellor and leader who realised the Birmingham peril, as evidenced in his letters, one of which was written a few days before his death, concerning Christadelphian Facts. \* He knew the leaven working in the Temperance Hall Ecclesia, little as it was at first—but he knew what a little leaven will ultimately accomplish—1 Corinthians 5: 6.

\* A compilation in 1920, containing Final Warnings of forty or more old time Christadelphians concerning latter day perils. This book brethren C.C. Walker and C. Ladson frowned upon—but thousands are in circulation.

16. —As to the percentage of leaven represented by Clause 7, bearing the hall-mark of the editor of the *Christadelphian*, we call bro. F.G. Ford as a witness. He can tell us how things stood at Birmingham two years after the time the author of *An Unjust Balance* alleges that Birmingham was in line with London.

In a letter dated November 20<sup>th</sup>, 1916, bro. Ford wrote—

**“Nine-tenths of the Birmingham brethren have fought for absolute exemption from Military Service, with a small minority in our midst who would engage in non-combatant service.”**

We leave bro. Ford to say who the brethren were who formed the “small minority,” although we do know from the evidence of the late bro. W. Taylor, and the living brethren, J. Robinson, G. Jeavons, W. Southall, and others, that, the Editor of the *Christadelphian* was one of them!

That the “small minority” who would engage in non-combatant service included the editor of the *Christadelphian* is borne out by bro. H. Norris, one of the best known brethren in the Yorkshire or Lancashire Ecclesias. The evidence afforded by his letters is terribly damaging, as is also the correspondence of brethren Lake and Boulton, further samples of which we shall produce in our next section. —(F.G.J.)

(To be continued.)

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## **If He Comes Tonight.**

**(An exhortation by Bro. Roberts over 50 years ago.)**

We are called upon this morning to consider Jesus in the particular aspect in which he is presented to us in the emblems spread upon the table. We are invited to look a very long way back, through the dim distance of 1,800 years, to the time when Jesus was in the flesh—when he was “a man of sorrows and acquainted with grief”—learning obedience by the things which he suffered, submitting to humiliation and death, and in order that he might lay the foundation of the glorious state of things, which we are now permitted in him to hope for.

But it seems highly probable it will not be very long before we and the world at large, will have to look upon him in a very different aspect indeed. How remarkable that exactly between 1866 and 1868, the Roman Question should be the great question of the hour—a thing that all who have even given any attention to prophecy, have been expecting at this period, for hundreds of years, *viz.*, that things would take such a course as would in the present epoch end off the career of the Papacy. That is just the thing that is now in everybody’s mouth—the expectation of every politician—the prediction of every politician—the prediction of every newspaper editor and correspondent—that the Pope’s dominion can no longer last.

Of course the Pope is of no consequence to us; he is the head of a system which to every son of God, is an object of hate and execration. The Papacy is a mockery, a refuge of lies, the hold of every foul spirit. The great fact that makes its history and destiny interesting to us is that the expiration of the period allotted to its dominion, marks the epoch when we may at any time expect the return of this “Man of Sorrows.” About that there is no mistake; for in Dan. 7 where this matter is more strikingly presented, than perhaps in any other part of the Bible, we find that the little horn of the

fourth beast prevailed until the Ancient of Days came; and the period of his domination is measured by what we know to represent a period of 1260 years. The end of this period is marked by this, that—  
“The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end; and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High.” This is the thing that makes current events interesting to us, because we see in the present state of Europe the same prognostication of the approach of the time when the prediction of Daniel shall be fulfilled. The particular course that events may take, it is not permitted us to know; all that we get in the vision is simply a broad outline. We have the symbols of the four great dominions that have existed on the earth; but there is nothing to represent the details involved in the setting-up of one, and the casting-down of another. You do not, in the vision, see the causes which led to the transitions represented. So in the present, it is enough for us to see the broad course of events. All we do know and expect is that at this time, the Papal supremacy will come to an end, and that afterwards the Ancient of Days will soon be manifested in the person of Jesus.

We have been singing about the “Man of Sorrows,” in the garden of Gethsemane. There the work began. In that dark and bitter hour, he laid the foundation of the mighty triumph which he is shortly to effect in the earth. “He bowed beneath the sins of men” even to the grave: but he rose again, and went away to heaven, and has been away all this time—so long, that men have forgotten him, except as a worthless tradition. But we, thanks to God’s unmerited favour, have had our attention called back to the truth concerning him, and are waiting in silence, in quietness and patience, for his return from heaven. Are we worthy of this position? Are we quite ready to go and meet him, with the account which everyone of us will have to render? James indicates the principle of readiness, in the chapter read—James 1. He says—

“Be ye doers of the word, and not hearers only, deceiving yourselves; for if any be a hearer of the word and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.” Now that is very plain and simple, there is no mistaking the meaning of it. The “perfect law of liberty” is to be found in the Bible. Jesus says—

“Ye shall know the Truth, and *the Truth shall make you free:*” that is to say, the unfolding of God’s mind to us in the various matters made known to us in the Bible, constitutes the law of liberty. What we have to do, is to look into it, and not to forget what we read. A great deal depends upon memory, in reference to salvation; in fact, it is true what was once said by Dr. Thomas “that salvation is very much a matter of good memory.” To “orthodox” ears, this would seem a most irreverent remark; but it is exactly true. Proof of it you will find in 1 Cor. 15:1-2; and Heb. 3:26. Both these agree with James when he says that—

“That man is blessed who is not a forgetful hearer of the word.”

But some may say that some persons have good memories, and some have bad ones, by natural constitution. The answer to this is, that everybody has a good memory for what they give their attention to, and what they like. Nobody forgets the house he lives in; no one forgets his friends; no one ever forgets the money that is owing to him. Why? Because these things are continually under cognisance—seen by the eyes or heard by the ears. Now the reason why the majority of people are forgetful hearers of the Word, is because they are not constant readers of it. They do not “continue” in this law; they allow themselves to be diverted by the ephemeral things of life, from the important business of making themselves familiar with God’s Word, by reading. They are without excuse. They plead bad memories, but they forget they have the power of making a good one. They have a good memory for what they continually busy themselves about. This is a universal rule. Do you think anybody would have a good memory for Greek or Algebra, if they did not apply themselves with diligence? People dive into musty and intricate studies to qualify themselves for a good position in Society. In this way they make a memory for learning, and gain their object. So it must be with us. We must qualify ourselves for the great future, by studying day and night, those disclosures of the divine mind which have been preserved in record for our benefit. We must be diligent readers of the Bible, and thus we shall gain a good and serviceable memory of all that God would have us remember, *viz.*, the truth concerning Christ, and His will concerning us. In this way, we shall stand ready for the summons which may at any time come forth. When Christ sends for us, very likely the message will

come by the hands of an angelic visitor. The angels have always been used in times past, in the furtherance of divine arrangements. They had much to do with the first advent of Christ, with his birth, his sufferings and his resurrection. And we know that at his Second Appearing, he will be accompanied by a multitude of them. Now this may happen any day. Supposing you are sitting quietly by the fireside at night, the labours of the day completed, and you think of going to bed, how shall you feel if all of a sudden, a beautiful and dignified visitor present himself with the intimation he has come and "calleth for thee?" It will all depend upon the disposal you have been making of your time, and your money, and your strength. What sort of a day have you been spending? You have been exceedingly troubled, and taken up with business or the house. You have been in a ferment of discontent. You have been very angry with somebody. You have neglected your reading. You thought something else more important than the meeting. You have not been thinking about Christ at all; have not been doing anything for him—how shall you feel? Very much abashed, very much frightened—paralysed with consternation.

But let us suppose the case stands the other way. You are depressed with sorrow. You have had a hard fight. You have been harassed in a variety of ways; but you have done your duty. You have snatched your reading amidst the pressure of life's duties; you have given your countenance to the work done for Christ. You have preferred his assemblies to private or worldly pleasure. You have done what you could to promote his service in the proclamation of the Truth, the visitation and comfort of the lambs of his flock, and in the relief of his poor. You are sad with a sadness the world does not understand. You are grieved at the triumph of Christ's enemies, the faithlessness and unconcern of those who profess his name, and it may be, at your own shortcomings hindering you in the race. The pressure of individual circumstances bows you down. Your pocket may be empty, because of what you considered it your duty to do. In tears you pour out your complaint before God, and that messenger comes to you. How shall you feel? You shall feel as no language can express; you will not be filled with ecstasy, because the judgment has to pass before you know your lot; but you will feel a calm relief from the knowledge that there is nothing in the present state worth living for; and that your inmost desires and highest aspirations are towards the things that are of God. Joy (mixed with fear) will fill your heart, to know that God has taken the work in hand Himself. You go to the Judgment Seat, and whom do you meet there? Why the Man who above all others, has been for a lifetime the cherished ideal of your heart—an ideal implanted there by the Truth, and which has been growing sharper in outline, dearer to the affections, more real to the assurance and consciousness as years roll by. You see him after whom your soul longs, in whom you have confided all your hope, and for whom you have risked all your interests. Shall you be afraid now? You will tremble, because a righteous man has a deep sense of the greatness and holiness of God. You will feel in that Presence like Daniel in the presence of the angel. But listen,

"Oh man, greatly beloved, be strong, and be of good courage."

Who would not labour for such a result? It is not too late for us to mend, to become devoted, to throw our soul into the things that belong to Christ. We may rest assured of this, that any man or woman who simply tinkers at Christ's work, who simply compliments the Truth with a nominal adhesion, who is a mere patron of the Truth, who does not feel it a privilege of the highest kind to lay themselves in the altar of its service—aye, beneath the wheels of its chariot, if needs be, to be crushed in its onward progress—will be rejected.

"If any man love father or mother, sister or brother, house or land more than me, he is not worthy of me."

(R. ROBERTS, 1867).

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## **The Clapham Ecclesia and Fellowship.**

On and after January 31<sup>st</sup> the Clapham Ecclesia will regard as out of fellowship, not only the Temperance Hall Meeting, but all brethren and sisters who remain in fellowship with the Temperance Hall.

The Clapham brethren having now done their utmost to place in the hands of every brother and sister the evidence which has caused them to separate from the Temperance Hall, think it would not be dutiful to the Truth, or helpful to the many brethren and sisters throughout the country who are striving for purity of doctrine and fellowship to postpone any longer this step.

If the brethren and sisters in any Ecclesia have not received the evidence referred to the responsibility rests on the respective Secretaries of their Ecclesias who have been requested to distribute the Clapham pamphlets.

The Clapham brethren would take this opportunity of again urging brethren and sisters everywhere to consider the evidence which reveals that the Christadelphian body, through the doctrinal laxity visible in the brotherhood and condoned at the Temperance Hall, is fast drifting back to the Apostasy, and unless a firm and faithful stand is taken irretrievable mischief will ensue.

HENRY E. PURSER,  
On behalf of the Clapham Ecclesia.

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### **Bro. C.C. Walker and the R.A.M.C.**

Bro. Walker writes, that, when he advised non-combatant service, he did not mean *in the Army*. How innocent. Every recruiting poster made manifest that the R.A.M.C. was “an integral part of the Army.” No wonder at the distress of our younger brethren on being told by bro. Walker they “*were quite in order in joining the R.A.M.C.*” Evidently bro. Walker saw his advice distressed them, or, he would not, as bro. Robinson declares, have assured them, “*that Temperance Hall would not withdraw from us if we did join.*” Why talk about withdrawal, if, as bro. Walker suggests, he only referred to *such work as that in which they were actually engaged*. Why were they so distressed? Why did they turn from bro. C.C. Walker, and flee for help to brethren Jakeman and Denney? How came bro. W. Taylor to write London the next day (March 18<sup>th</sup>, 1916), saying, “*bro. Walker told the brethren who went to see him that the non-combatant corps fully met their case?*” How came bro. Smith the same week to write lamenting he “*could see the brethren in a non-combatant corps?*” How came bro. Hill to declare it was “*a mixed-up medley in Birmingham?*” How came bro. Gamble to say he had just returned from Birmingham and found “*the brethren very concerned about the attitude of bro. C.C.W.?*”

Bro. Walker errs in saying bro. Robinson’s letter was private. On the contrary, the writer declared he wished it known that bro. C.C.W. was wrong, and that what is printed in *Lest We Forget*, p. 17, is “*quite correct.*” Bro. Walker says he told “a brother,” “*I would not join.*” True; similarly he has declared, “*I would not vote!*” When faced, however, with consequences, he wrote, “*For our own part, IF COMPELLED to vote, and in such a world as this ANYTHING IS POSSIBLE,*” etc. (*Christadelphian*, 1921, p. 267). Manifestly bro. Walker is a victim to what bro. Newman truly terms, “*the very mischievous doctrine*” that “*what we cannot do voluntarily we are permitted to do under conscription.*” It was this doctrine that caused bro. Walker to say that under certain circumstances a brother could become a special constable (*Christadelphian*, 1914, p. 502). Hence, when he said he “*would not join*”—he only meant he would not join *voluntarily*; he has frequently declared, “It is not a case of *joining*; we are made soldiers by an Act of Parliament!”

Further evidence is to hand in a letter from West Bromwich Ecclesia; it reads: —

“*Two of our brethren, viz.; bro. J. Robinson and bro. J. Jeavons were turned down by the West Bromwich Tribunals. In their distress they went to bro. C.C. Walker, and reported that bro. Walker’s advice was: ‘The non-combatant corps meets your case!’*”

“*Needless to say, and as bro. Denney knows, we did not accept it: and I personally remonstrated with bro. Walker.*”

(Signed) WALTER SOUTHALL

If bro. Walker has changed his mind, let him frankly answer the question put to him by bro. H. Norris six months ago: —

*“In the event of Conscription will you stand by and support our established attitude of non-participation in any form of Army Service, whether combatant or non-combatant?”*

Well might bro. W.H. Hill lament: —

*“I can tell you it has been a very bad day for Birmingham to have a leader take up such an attitude.”*

Aye: a very bad day for all other ecclesias, this introduction into our midst of the doctrine of reservations and consequences.

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## **The Rise of the Jewish Sects.**

*(Continued from page 29).*

### THE GREEK SECTS.

As a rival to the Platonic style of thought we have the Aristotelian or Peripatetic school. Aristotle, its founder, saw indeed that men must not substitute speculation for experience, but first collect all the facts of life before venturing upon a theory; but his training in speculation was too strong to allow him to become a mere empiric. Not only did his philosophy require encyclopaedic research, but when all this is done and we come to his *Metaphysics* we find him quite as transcendental and difficult as Plato. He is not the least like Locke and Mill of our own time, a mere analyser of experience, neither was he a worldly or political man. Though he had extended his collection of facts so far as to catalogue all the known political constitutions of the civilised nations, some one hundred and fifty in all, yet he never even in his most famous work *Politics* led men to think he ever foresaw what might be brought about in the history and religion of a nation by the influence of such a man as Alexander.

To his followers, the Peripatetics, “Barbarians, however civilised, were a lower race than the Greeks, however rude.” We are, from a perusal of the works of Aristotle and Plato, brought to the conclusion that they and their exponents were either religious sceptics, or held religious views not reconcilable by ordinary men with the old Greek creeds. Thus Plato’s doctrines of the immortality of the soul of man, torments for the wicked and happiness for the righteous at death, etc., taken with the contradictions and paradoxes of his writings, prove that he used these doctrines simply as levers to open up to the mind the great field of philosophic research which lay beyond, and in which he so often laboured with such results as his *Dialogues on Friendship, Beauty, Justice, Wisdom, Cause and Effect*, etc. Plato with Aristotle and the lesser lights of their firmament who endeavoured to imitate them, we are bound to conclude, taught Freethinking in its strictest sense.

When with the great commotion in the world caused by Alexander’s great feats came the extension of Greek manners and culture, the superseding of Greek democracy by a large and tolerant monarchy based upon such superior force as to make its justice in those days indisputable, and upon Alexander’s death, the desolating war which followed, when men were made keenly alive to the miseries of this mortal life, then it is not to be wondered at that when peace at last ensued in some measure, Hellenic men saw the utter incapability of theories, however profound, to cope with the problems and the difficulties of such a time when empires fell and rose like the ebb and flow of the sea upon the coast. So we find Epicurus rose up, and preached his doctrine of happiness, making the best and most enjoyable of this life, and altogether disregarding the future happiness and the alleviation of misery must be the object of a man’s life. Happiness obtained in a legitimate manner which must be

within reach of the wise by reason of himself, independent of catastrophes from without, political or social.

Epicurus taught some really sound maxims, but his followers took little heed of them or of his praiseworthy example, and obtained happiness, or at least, self-satisfaction, in a manner not too acceptable to their outside compeers. The great staple of the Epicurean creed was this doctrine: "Dreams and visions, speculations and theories, are all nonsense. If there are gods, which is doubtful, they care not in the least for mortal men, and never interfere in their affairs. Death is the end of all things, and the only immortality consists in the memory of friends and followers who treasure the wise man and commemorate his virtues."— (*Alexander's Empire.*)

At this same time there sprang up the sect of the Stoics, so-called from Stoa, the frescoed colonnade where Zeno, the founder, taught his followers in Athens, with his two able coadjutors, Cleanthes and Chrysippus. Far from being mere Empirists believing only in the data of the senses, the Stoics believed in the gods as manifestations of the one great Divine Providence, ordering human affairs, and prescribing to man the part he should play in the world, by conforming his conduct to that of the world's Ruler. "If happiness was, indeed, man's motive, it was to be obtained not by direct pursuit, but by performing duty by doing what was right as such without regard to consequences, by asserting the dignity and royalty of the wise man over all the buffets of Fortune. He who thus cooperated with divine Providence might be a slave, a prisoner in misery, in torture, yet he was really wealthy, free, royal, supreme. His judgment was infallible, his happiness secure."—(*Alexander's Empire, and Philosophy under the Diadochi.*)

We have not much to say concerning the sceptics who took nothing for granted, who, closely allied with their kin, the Cynics, avoided politics, or professed to do so, were sceptical about everything, even the bare facts of every-day life, who hardly believed anything, shutting themselves up in their studies, priding themselves on their wisdom, despising all other systems or sects, eschewing religion and religious questions, and with not the least wish to make proselytes or further their gloomy doctrines.

#### THE JEWS AND THE OUTSIDE WORLD.

Now to return to Palestine. We left off with noting that Jewish youths of promise were educated at Alexandria, and acquired Hellenic prejudices like their compeers of other nations. But Alexandria was not the only place where Jews were wont in these days to conjugate with Hellenism. Seleucus, the Syrian King, having built, in his zeal for city-building, no less than nine Seleucias, sixteen Antiochs, and six Laodiceas, invited Jews to these cities, offering them the same privileges they were allowed at Alexandria. Many Jews accepted his invitation and settled in these cities, notably in Seleucia on the Tigris and Antioch, on the Orontes, and thinking to help their kinsmen at home, opened up trade with Palestine. Then finding that few Grecian or Oriental merchants understood Aramaic, and it being impossible to find competent interpreters, the Jewish merchants learned the Greek language.

Then, in Alexandria, having made a number of Greek proselytes, the Jews evinced a desire to translate their Holy Scriptures into the "world's language." Ptolemy Philadelphus, respecting them in this desire, offered them help which they gladly accepted, and the Sanhedrin at Jerusalem being willing, the translation was made, and is extant to this day under the title of *The Septuagint*.

To look at Jerusalem and Judea, we find that in common with other nations under Hellenic dominance, the Jewish nation was rapidly becoming Hellenised. As bold evidence of this Hellenising, we find that B.C. 291, on the death of Simon the Just, the High Priest, who had worthily filled the office of President of the Sanhedrin, a doctor was elected to succeed him in that office by name Antigonus of Socho, a man full of Grecian knowledge, whose tastes were Grecian, even to the choice of his name. As a President he was impartial and just, but as a teacher, presumably having a leaning towards the doctrines of Aristotle, he, in a mild way, taught that men should be good and do good, not

because it was the law, not because it was the will of God, not because of a reward for so doing, but simply and only because it was right. —(Socrates on *Right*.)

Upon his decease, one of his pupils, Sadoc, was elected in his place, who taught with greater force the same doctrine, adding thereto that men should not look too much after, nor think too much about, a life hereafter, but should content themselves with the present life, making it as enjoyable as possible, consistent with right. This stamps Sadoc at once as having a smack of Epicureanism in his mental composition.

(To be continued.)

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### **WHY BE SURPRISED.**

A correspondent truly remarks—“But why be surprised at ecclesias getting slack and taking on worldly ways, when they appoint men to ‘rule over them’ who have been utter failures in rearing their own children? Some we know have never had ‘control’ over their little ones—rather the reverse—and thus disobeyed Ephesians 6: 4.” We are reminded of what we saw in an old *Christadelphian*, that some brethren “are busy hither and thither with the work of the Truth, and their own children are deprived of that nurture and admonition which God has directed the parents to bestow. Ecclesias will do well to ponder 1 Timothy 3: 4-5 at Election Times.

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### **CREATING A DESIRE.**

What comfort and exhortation is the following from the pen of Dr. Thomas sixty years ago to bro. Roberts concerning a circular on the Truth: “Would it not be advisable to circulate them gratuitously? We have distributed here (in America) about 3000. The object of it is not so much to *satisfy* a desire as to *create* one. Would it not be well, therefore, judiciously to get them among the better sort of the middle and working classes in Britain? Generally speaking, men do not seek after the Truth, but the Truth has to seek after them.”—JOHN THOMAS.

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### **THE NARROW WAY.**

The way of life has always been “narrow” and unpopular: and only a few—courageous enough, and conscientious enough, to take the position of Antipas—have been found treading its rugged path. The other “way” can rejoice in plenty of company. Its attractions are palatable to the carnal mind. A wide entrance facilitates access to the enticing display within; and the solicitation of 1000 plausible gate-keepers make the temptation irresistible; and once in, it is very difficult to get out again. —R. ROBERTS.

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## **Correspondence.**

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

\* \* \*

### AN OPEN LETTER TO THE CLEVEDON ECCLESIA.

Dear Brethren and Sisters. —The January number of the *Christadelphian* magazine contains a letter signed on your behalf by your recording brother which sets forth your “considered and unanimous opinion” on the Birmingham “dispute.”

The conclusions arrived at and the reasons given for your conclusions indicate a mental balance which needs adjustment, because “a false balance is abomination to the Lord”—Proverbs 11: 1. And since the editor has failed in his duty to adjust the balance, I venture to address you in the hope that you will (to us your own words) “ponder over the action you have taken,” that you may realise the mistake you are making, and because love of God (which is obedience) must come before love of men, “readjust your position.”

Your first reason is, “you have judged and condemned large numbers of your brethren and sisters whom you have never seen, and who are not known to you even by name.”

When you (and we) came out of the apostasy, how many of our then brethren and sisters did we “judge and condemn?” Many thousands of whom we had never seen and who were not known to us even by name. And what was our answer when they talked about numbers and charity and toleration? Was it not that our duty to God and His Truth swept away all such considerations?

Why do “large numbers” weigh with you? Is God a respecter of numbers? And “shall mortal man be more just than God?”—Job 4: 17. Do the Scriptures declare in vain that faithfulness to God is always to be found in the few and not the many when the test of obedience to His will is applied to numbers?

Is it suggested that we are ignorant of the mind of large numbers of brethren and sisters who are not known to us by name or sight, on this matter? If so, the sin lies at the door of those recording brethren, Arranging Brethren, and others who have refused to allow us to place before the brethren and sisters of their ecclesias the evidence (not “our opinions”) which has forced us against our inclinations to withdraw from the Temperance Hall Ecclesia. They have pleaded in answer to our request the peace and harmony and comfort of their meetings which they do not want to be disturbed (the very natural thinking of the flesh). We look in vain for any of that “zeal for purity in the Household” which you profess to appreciate in us.

This was the answer of the Laodicean Ecclesia to those who strove to arouse them to the undermining of the Truth in their day, “I am rich, and increased with goods, and have need of nothing”—Revelation 3: 17.

Our action has been based not as you say on “opinions” but upon ascertained facts.

Is it an “opinion” that the John Bright Street brethren were withdrawn from, not because they were the “dissatisfied minority” (had it been “large numbers” you would, of course, to be consistent, have objected to the withdrawal), but because they demanded the withdrawal of admittedly unsound and unscriptural speeches; and, refusing to be silenced or overawed by “influential” brethren, continued to “cry aloud and spare not?”

Is it an “opinion” that the brethren who delivered those speeches and their supporters are fellowshipped, or to use your own word, “harboured,” by the Temperance Hall Ecclesia?

Is it an “opinion” that those speeches set forth false doctrines? Those who heard them, including bro. C.C. Walker, F.G. Ford, and the whole of the Clapham Executive (eighteen brethren who were of one mind on this point) denounced them as “unsound,” “unscriptural,” “dangerous.”

Are you who have not heard them prepared to say these twenty brethren were all wrong, and unworthy of belief? Unable to judge between truth and error?

The writer, who was one of the eighteen, protests and testifies solemnly to you that these descriptions are not exaggerated. The speeches were altogether contrary to the Scriptures and their Faith. *Now note this carefully:* —These speeches have never been withdrawn, and the Temperance

Hall Ecclesia (which at first condemned) now condones and defends them. If you ask for evidence of this, turn to The Birmingham Final Statement, pp. 44-46.

Consider well what this means. If you write a letter or make a speech and say later “I refuse to withdraw one word,” you mean, “I stand by what I said; I am content to be judged by my words;” and those who support the writer or speaker, and fellowship him say in effect, “We also are content to be judged by his words, for we approve them.”

You say, “*even if the charges are true*, does our not withdrawing from them prove we are partakers of their evil deeds?”

Are you serious? If so, you will find the answer to your question in 2 John 9-11; 1 Timothy 6: 3-5; 2 Thessalonians 3: 6; Romans 16: 17.

Your complaint that the procedure laid down in Matthew 18: 15 has not been followed is due to misunderstanding. We are not told to forgive such unrepentant trespassers as these, but to withdraw from them; to turn away from such, and wish them not God speed lest we be partakers of their evil deeds. Let us be careful to rightly divide the Word of Truth. We must be charitable and forgiving where trespasses against ourselves are concerned, but we have no power to (and dare not) say we can forgive offences against God.

But you say the charges cannot be proved because the two Clapham brethren who investigated the trouble are now in opposing camps. And this so perplexes you that you declare yourselves incapable of doing anything.

You say, “What can *we* do who are less informed in the history of the dispute?”

What can you DO? WAKE UP, brethren. Think for yourselves. Use your common sense—your reasoning powers: Search the Scriptures: seek the righteousness of God and seek to do His will with a single eye to His honour and glory.

Two brethren went out from Clapham, and as a result of what they heard and saw are now in different camps.

Twelve brethren went out from Moses, and as a result of what they heard and saw there was a division. What would have been thought of Moses had he said, “I cannot judge between you. I am less informed of the facts than you are. But I am persuaded by the overwhelming majority of 10 to 2 that Caleb and Joshua are not to be trusted.”

Rouse yourselves, brethren and sisters, and judge righteous judgment. Knowledge brings responsibility. You can no longer plead ignorance. “Ponder over the action you have taken, and realise the mistake you are making,” and awake to righteousness, lest Christ comes suddenly and finds you sleeping.

In the hope that there may be some faithful ones in the Clevedon Ecclesia who have ears to hear, and only to such I am with love in the Truth, as it is in Jesus Christ, faithfully your brother,

C.F. FORD.

*Clapham.*

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#### JANUARY EDITORIAL AND BEECHWORTH ECCLESIA.

We have had a letter from bro. C.A. Ladson, of Birmingham, saying that our statement that “the Ladson family, of Beechworth, have been bro. Bell’s chief supporters in heresy” is not true. “The Ladson family (ten in all) are one and all separated in fellowship from bro. Bell and have been so from the division twenty years ago,” he says.

We publish this disclaimer, but at the same time point out these facts.

Bro. H.G. Ladson (bro. C.A. Ladson's brother) was withdrawn from by the Melbourne Ecclesia in October, 1919, for holding and teaching the same views as bro. Bell (see September, 1920, *Christadelphian*, p. 430). His pamphlets setting forth these views have had a considerable circulation in this country. Bro. Ladson, senior, in a letter written on his behalf by his son-in-law (bro. Galbraith) to bro. C.C. Walker (see October, 1920, *Christadelphian*), speaks deprecatingly of his son (Harry's) views, but holds they were not sufficiently bad to make it necessary for withdrawal to be carried out. Bro. H.G. Ladson, who is a zealous upholder of bro. Bell's views, is therefore linked in fellowship with the Beechworth meeting. This fact has obviously been sufficient to influence many to continue in association with those who hold this heresy.

If a brother, or a family, or an ecclesia, continue in fellowship with those who hold error, they assume a greater responsibility than even those who do sincerely believe that which is untrue. The latter are possibly honestly deceived, but the former encourage and condone that which they *know full well* is evil in the sight of the Lord. The kings of Judah, although in some cases—as Asa—perfect in their *personal* allegiance to God, were condemned for permitting “groves,” “high places,” etc., to exist in their land, and the harvest was apostasy and captivity for their people. —G.H.D.

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#### ONENESS OF MIND AND PURPOSE.

Dear Brother Denney, —Greetings in the Master's Name. We are somewhat tardy in replying to your good letter of August 20<sup>th</sup>, 1923, in which you express your sympathies with us over here in the fight we are having with the “Strickler” persuasion.

We feel comforted to know that there are faithful brethren in England and other parts who will have none of such doctrines, and are ready to defend the Truth against the onslaughts of the enemy.

This Ecclesia has decided to take orders for the *Berean Christadelphian* for its members. This will be done through our Library Committee from whom you will no doubt hear in a week or two.

We have also decided to send intelligence from this meeting for publication in your columns in the future, and shall be obliged for the space you will give to same.

Might say in conclusion that we are quite optimistic so far in the struggle against “Darkness.” And it is very evident that there is a great section of the Brotherhood that know the Truth in its saving purity and are not ready to let it easily slip from their grasp; the consequences are indeed too great.

May God bless you and us in the work we find in the vineyard.

EDGAR ROUND, *Rec. Bro. L.A. Ecclesia.*

*Los Angeles, California, December 19<sup>th</sup>, 1923.*

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#### FROM NEW ZEALAND.

Dear Brother Denney, —Greeting in the Master's service. I duly received the copy you sent me of the *Berean Christadelphian* (addressed to Belmont Terrace Hall, Remuera), which I have read and shown to our brethren, and will send on to others out of Auckland in case you have not had their address.

I can assure you that we look forward with some confidence that the Ecclesial News column will be well managed, and once again, as in the old *Christadelphian*, we shall see Intelligence only

from Ecclesias sound in the Faith. With our very warm wishes for the success of the Berean Christadelphian, I am, dear brother,

LESLIE WALKER.

*Mount Eden, Auckland.*

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#### BROTHER LAKE'S UNJUST BALANCE.

Dear Brother Denney, —With your permission I should like to supplement my letter of November 29<sup>th</sup> with a few further remarks upon bro. Lake's circular entitled, *The Clapham Ecclesia and Military Service*. Since I last wrote I have been in correspondence with bro. Lake with the object of getting him to furnish proof of his allegation.

The result proves that he had no real evidence to support his statement. It was based upon hearsay and surmise. Upon such flimsy grounds this is his conclusion: —

“We are thus face to face with this extraordinary position—The Clapham meeting has withdrawn from Birmingham and seeks to divide the brotherhood on the ground that the Birmingham Ecclesia has in fellowship two who dissented from its action in withdrawing from those who joined the Police Force, while Clapham *has in fellowship those* who voted against their action when withdrawing from one who joined the Army.”

We agree that granted the truth of this statement, nothing could be more inconsistent, or more deserving of the severest censure.

Obviously the crown of Clapham's infamy lies in the allegation that we still have in fellowship brethren who are as guilty as brethren Davis and Pearce.

Now one has a right to expect from a brother who (to quote the editor of the *Christadelphian*), has been regarded as a “stickler for purity of faith, practice and fellowship,” that he should at least verify his facts before broadcasting to the four corners of the earth an accusation of this kind.

Also he seems to have forgotten Christ's law regarding offences which requires him to give the accused an opportunity to defend themselves. Had he done so, he would have avoided making an unjust accusation against a body of people whose sole desire is to preserve the purity of the Truth in doctrine and practice.

On November 25<sup>th</sup> I wrote bro. Lake, asking him to substantiate his statement that we had in our fellowship those who voted against the Clapham Resolution to withdraw from a brother who had joined the Army. He replied next day, naming brethren A. and B. He evidently felt that this was a bit weak in view of the fact that bro. A. had been withdrawn from by Clapham and the other was dead, and so he added that there were others whose names could be obtained.

During the next two or three weeks it is evident that diligent efforts were made to make good the allegation that had been hazarded, and finally it had to be admitted that only one name had been obtained, but the identity of the brother would not be disclosed! And so it is revealed that when bro. Lake made his deliberate accusation that Clapham had brethren (plural) in their meeting who voted against their Ecclesial Resolution, he had no idea whether it was one, two, twenty, or a hundred; in fact he had no proof that there were any. When forced to admit that he can only hear of one, he shelters himself behind a feeble excuse and declines to divulge the name.

We absolutely deny that we, knowingly, have such brethren in our fellowship, and we challenge bro. Lake to produce the name of one.

It is important to dispose of this charge, because undoubtedly the intention is to convict the Clapham Ecclesia of gross inconsistency, and to obscure the real issue for which it is contending.

Having dealt with this accusation, let me again refer to the futile attempt to establish a parallel between the Birmingham and Clapham incidents. No more unjust balance could be imagined.

In the Birmingham scale we have, on the authority of its own Arranging Brethren, a serious attack upon vital elements of the Truth by carefully-prepared written speeches. Bro. F.W. Turner has read these speeches and affirms that they were “dangerous and wrong,” and that they contained “false and erroneous teaching,” and we have the official declaration of Birmingham that neither of these speeches has been withdrawn, nor have the speakers changed their views.

In the same scale we have what bro. Islip Collyer describes as Birmingham’s sin—the unrighteous withdrawal from John Bright Street—and bro. F.W. Turner voted for a formal Resolution to the same effect.

It was upon these two charges, as our pamphlets and circulars show, that Clapham withdrew from Birmingham, and bro. Lake is either ignorant of or ignores our official statements.

What is there to put into the Clapham side of the scale to balance the weight of evidence against Birmingham? Will bro. Lake charge the aged brother of whom he speaks so affectionately, with having made a wanton attack on the commandments of Christ? Undoubtedly he will indignantly deny such a charge against the deceased brother.

Did other brethren vote against the Ecclesial Resolution? It has never been denied, although the guesses as to the number are wide of the mark. But was mere dissenting from a Resolution our charge against the two Birmingham brethren? It was not, and in itself never could have afforded sufficient ground for disfellowship of Birmingham or any ecclesia.

If bro. Lake still insists upon his parallel, then he places himself in a dilemma. He must either prefer against his old and dear friend a charge of dishonouring the commandments of Christ, or he must abandon his false accusation against Clapham.

This is the awkward position he has placed himself in by his unwarranted attack on the Clapham Ecclesia, an attack characterised by an utter disregard of the ordinary rules of evidence, to say nothing of Christ’s law regarding accusations.

Furthermore, in order that these unjust accusations might have the widest possible circulation, he has sought the hospitality of the magazine of which, as letters in the possession of myself and others show, he has been the most hostile critic on account of its laxity. May he ponder this significant fact.

Faithfully your brother,

J.M. EVANS.

London.

[Bro. Lake has just issued a very good pamphlet exposing the errors of bro. J. Bell, but he is still willing to uphold Birmingham in fellowshipping that man, and his followers. —G.H.D.].

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“Birmingham Friction,” No. 4, is unavoidably squeezed out until next month, together with other matter.

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## Ecclesial News.

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

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

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

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

**BIRMINGHAM** (John Bright Street Ecclesia)—*Bristol Street Council Schools. Sundays: Breaking of Bread, 11; Lecture, 6.30 Thursdays: Bible Class, 8.* I am glad to be able to report that we are continuing our efforts to proclaim the glorious gospel to our friends around, and that we have one or two interested friends whom we expect to shortly put on the name of Christ in baptism. The lectures have been attended with varying numbers, sometimes good, at others bad; but we hope on and deliver the testimony. During recent months we have been assisted by bre. T.P. Trapp, F.G. Jannaway, of London, and bro. Harrison of Lichfield. We are hoping to have further help from London and provincial brethren, God willing. It is with regret we have to announce that some have tuned back from the stand they took years ago and have returned to the Temperance Hall fellowship; their names are, bro. and sis. A.W. Miles, bro. and sis. Reed, bro. T.E. Williamson and sis. M.J. Williamson; also bro. and sis. A.E. Miles, senr., have left our fellowship. "He that putteth his hand to the plough and looketh back is not fit for the Kingdom." We sorrow, but take warning thereby. To correct and clear misunderstandings regarding the attitude of John Bright Street Ecclesia to the Amplified Basis, 1923, and the meeting of bro. Roland Smith at Edmund Street, let me state that our Ecclesia has not adopted this new Basis, neither has it recognised the Edmund Street meeting. Our Ecclesia continues to meet on the Birmingham Amended Basis which it wholeheartedly upholds without reservation. The Arranging Brethren have expressed their view of the matter in a resolution as follows:—"It is resolved that we put on record our view of the Amplified Basis and its relation to the Ecclesial controversy. The original cause of the trouble was the two unscriptural speeches, and the unscriptural withdrawal from those who protested against those speeches. Since this a third error has developed, untouched in specific shape by the Amplified Basis, that is, the Constitutional doctrine as enunciated in the Temperance Hall pamphlet, *Ecclesial Relationships*. The doctrine regarding the regulation of fellowship therein taught amounts to nothing more or less than idolatry. Having, then, a threefold indictment against the Temperance Hall Ecclesia, we conclude that no Statement of Faith as such accepted or professed will place an ecclesia in the right position or on the 'Lord's side' in this controversy." When Edmund Street meeting adopts our identical position by unreservedly throwing in their lot with us (which they have not yet done), relations of fellowship will settle themselves. Will ecclesias in our fellowship note the above. The undersigned has been elected by the Ecclesia as Recording Brother. —W. LESLIE WILLE, 40 Parade, Sutton Coldfield, nr. Birmingham.

**BLACKHEATH** (Staffs.)—We have to report the death of our bro. Richard White, who fell asleep on Dec. 14<sup>th</sup>, and was laid to rest in Netherton Churchyard on December 19<sup>th</sup>, bro. D. Jakeman performing the necessary service. Our brother was only ill a fortnight, and would have been fifty-nine years of age if he had lived a few weeks longer. We miss him very much, as he was a very zealous worker as a presiding and arranging brother, and was a staunch upholder of the principles of the Truth, especially condemning the actions and attitude of the Temperance Hall. Our sympathy goes out to sis. White, who is just recovering from a serious illness. We take this opportunity of thanking all the

brethren who have helped us in the service of the Truth during the past year. May they see the fruits of their labour in the Kingdom. —C.F. POWELL, *Rec. Bro.*

**BRIDGEND.** —*Adare Chambers Ecclesia. Meetings: Sunday morning, 11, Breaking Bread; Sunday School, 3 p.m.; Lecture, 6.30 p.m.; Tuesday, 7.30; Mutual Improvement Class, subject, "Tabernacle in the Wilderness;" Thursday, 7.30 p.m., Eureka Class.* On December 16<sup>th</sup>, 1923, we were visited by bro. W. Winston, of Newport. He is in isolation there. On the 26<sup>th</sup> the Children's Tea was held, which was followed by an evening meeting, at which Sunday School scholars received their prizes. Bro. Elston, Nottingham, has notified us of the removal of bro. G. Ellis from Nottingham to Tonypany. We are the nearest ecclesia, and we shall be pleased to welcome him at all times. We read with regret the breaking of the "Memorial Service" by Temperance Hall, and heartily join in the *Berean* protest. —W. WINSTON, Clifton House, Bridgend.

**CROYDON.** —Gymnasium Hall, 117 High Street; *Sundays 11 a.m., 6.30 p.m.; Thurs. Bible Class, Horniman's Hall, North End, West Croydon.* It is with much regret we report our withdrawal from bro. And sis. Roffey and sis. Brighton, having returned to the Birmingham (T.H.) fellowship. —ALFRED J. RAMUS.

Correspondence is enclosed with this proving that bro. Roffey, after an interview with bro. Davis was right in refusing to disfellowship brethren who joined the R.A.M.C.

**FALMOUTH.** —Any brother or sister passing through this town and holding the Truth in its purity will be welcomed by the writer, Wm. WARN, Budock House.

**HEREFORD** (62a St. Martin Street). —Brethren Stubbs, Smart, and Morton and sister Smart have withdrawn from fellowship with the Temperance Hall Ecclesia and all who uphold their unscriptural ways and position, being convinced that the faith requires it of us to be united with Clapham and the *Berean* in our stand against laxity and apostasy. At a special meeting held Saturday, January 26<sup>th</sup>, 1924, the majority keeping in fellowship with the Temperance Hall declared their intention to withdraw from this room altogether and asked the minority to carry on, and they resigned all rights and claims to Ecclesial property on condition we were responsible for the financial position as it stood. To this we agreed. On the following Monday they wanted the room back, and wrote demanding it. Such is some of our Ecclesial experience. Pray for us. —W. H. MORTON, *Rec. Bro.*

**KNARESBOROUGH** (Harrowgate). —*Sundays: Breaking of Bread, 3 p.m., at the address below; also a meeting for a reading from the works of the Truth at 6.30 p.m.; Bible Class: Wednesdays, 7 p.m., to which we extend a hearty welcome to all on the John Bright Street fellowship.* At present the meeting consists of the undersigned, sister wife (Emilie Mosby), and sis. Newby, who, having withdrawn from the prevailing darkness and unscriptural position in the Birmingham Temperance Hall fellowship, now meet at the address below. We are expecting to obtain a room in Harrogate, after which I hope to write you further. —W. MOSDBY, "Edenholme," Park Grove, Borobridge, Knareborough.

**LEAMINGTON.** —Death has claimed one more of our number, our aged sister Butler, who fell asleep on December 7<sup>th</sup>, 1923, and was quietly laid to rest at Milverton Cemetery, bro. Feltham doing what was necessary at the graveside. Our sister was immersed into Christ on May 21<sup>st</sup>, 1888. We gain by the cooperation of our bro. Peach, who has resigned his connection and fellowship with the Kenilworth Ecclesia owing to their toleration of the Birmingham errors. —W.H. CORBETT.

**LONDON, S.** (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays 11 a.m. and 6.30 p.m.; M.I.C, 9.50 a.m.; Raleigh Hall, Brixton, S.W.; Thursdays 8 p.m.; Tuesdays (M.I.C. alternately with Eureka Class), 8 p.m.* We are pleased to add to our number by re-fellowship, sister Eileen Jenkins, late of the Streatham Ecclesia. It has been our painful duty to withdraw from bro. F.J. Westley, as he cannot be brought to see the unlawfulness of continuing his occupation in the Police Force. A very helpful time was spent at our Fraternal Gathering in Essex Hall, on Saturday, December 29<sup>th</sup>. Between 400 and 500

attended, and visitors were welcomed from all the London Ecclesias in fellowship, Croydon, Bexley Heath, St. Albans, Nottingham, Liverpool, Birmingham, etc. The subjects were "Faithful Messages," all from the Word, and all emphasizing the duties and obligations of the Truth. —F.J. BUTTON.

**LONDON** (Gunnersbury). —*Ivy Hall, Wellesley Road, Chiswick, W. Sundays, 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m.* It gives me much pleasure to announce that Mrs. A. Clapcott put on the saving name of Christ on December 31<sup>st</sup>, 1923. Our new sister is sister in the flesh to bro. Cheffins of the Birmingham (John Bright Street) meeting. We are much comforted and encouraged in these times of trouble by this our first immersion, and our prayer to God is that she with us may obtain the prize of our high calling in Christ Jesus. We have also been cheered by the company around the table of the Lord of bro. and sis. Cheffins and bro. and sis. Viner Hall of Birmingham (John Bright Street), bro. Hall faithfully ministering to us the word of exhortation. We are having four lantern lectures on the Apocalypse in February (if the Lord will) instead of our usual Bible Class on Wednesday evenings at 8 p.m., bro. Abbotts of Clapham having kindly offered to give them. We shall welcome any brethren and sisters who can attend. —W.E. EUSTACE, *Secretary*.

**NOTTINGHAM.** —*Corn Exchange. Sunday morning, 10.30; School, 2.30; Lecture, 6.30; Eureka Class: Tuesday, 7.45, and Bible Class, Wednesday, 7.45 in the Huntingdon Street Council Schools.* We are pleased to report that on January 4<sup>th</sup> Arthur Sydney Heason was baptized into the only saving Name. We trust that he will continue steadfast to the end and so receive the crown of life. Bro. G. Ellis has removed to Tonypany, Rhondda. We commend him to the fellowship of the Ecclesia at Bridgend, Glam. Trusting that with the help of our Father in heaven, he will faithfully contend for the Faith. This Ecclesia has suffered a great loss in the death of bro. H. Peel, who fell asleep on January 7<sup>th</sup>, and was buried in the Red Hill Cemetery on January 10<sup>th</sup>. Bro. Peel has been in the Truth for thirty-eight years, being for a considerable period recording bro. of the Nottingham Ecclesia. In three great contentions for the purity of the Faith his work and counsel had been most helpful, and the present indifference of many who in the past stood with him for the struggle for purity has been a great grief to him. Now we are left to continue the work, in hope of a speedy reunion with so many we love, but who are now resting in hope. —W.J. ELSTON, 97 Woodboro Road.

**PLYMOUTH.** —In view of the ambiguous nature of the intelligence inserted in the January *Christadelphian* by the ecclesia meeting at the Oddfellows' Hall, Plymouth, I have been requested to make clear to you the position of the brethren and sisters mentioned as having "disfellowshipped the majority." I am therefore sending you a copy of a letter sent by us to the majority; this we think will be self-explanatory.

[COPY.]

*To the Brethren and Sisters meeting at Oddfellows' Hall.*

Greetings. The undersigned brethren and sisters are unable to walk with you on account of your refusal to recognize that there is a spirit of laxity in the brotherhood which condones reservations on first principles of the Truth. A suggested addition to the Statement of Faith was put before you in accordance with the expressed desire of your Arranging Brethren. This was worded to exclude those who were lax in their interpretation of Fellowship, or those who would condone such laxity. No argument, Scriptural or otherwise, was brought against the resolution moved by bro. Quin and seconded by bro. Hodge: —"That we fellowship those only who whole-heartedly believe and uphold without reservations this Statement of Faith as our Basis of Fellowship." It was stigmatized as absurd, ridiculous, and wordy; nothing was argued against it. The fear of disapproval by Birmingham Temperance hall was the one clear note from your chairman and speakers. We maintain that a strengthening of the Basis (Statement of Faith) is necessary and righteous in view of the current evil of attacks upon the first principles of the Truth by brethren who claim to *accept* the Birmingham Amended Statement of Faith—hence our action. We welcome to our fellowship those brethren and sisters who will uphold the Statement as Amended and strengthened by the clauses on our written statement in your hands; and we exhort you to stand firm against the declensions from the Truth and to fight for purity in doctrine and fellowship in these closing times of the Gentiles. Signed by brethren

W.A. Quin, G. Brett, J. Hodge, A.J. Nicholls, P. Mitchell: sisters Brett senr. and G. Brett, A. Williams, C. Nicholls, A.J. Quin, A. Hodge.”

If you will kindly insert this in the next issue of the *Berean Christadelphian* it will make our position clear to all who may have been misled by the January intelligence in the *Christadelphian*. Yours faithfully,

On behalf of the brethren and sisters meeting at the Temperance Hall, Millbay Road, Plymouth,  
A.J. NICHOLLS, *Rec. Bro. (pro tem.)*

**SKEWEN** (South Wales). —I have watched the Birmingham Trouble with great interest and much sorrow, but have never doubted which road to take. I feel grateful to our Heavenly Father that He has opened up a way of escape. —A place in the wilderness with an assurance of Christ’s “well done” is better than the endorsement of error in comfortable circumstances. Bro. Kleiser and his sister wife myself and sister wife and daughter, tendered our resignations to the Neath Ecclesia on the 9/1/24, because they reaffirmed their position and fellowship with the Temperance Hall Ecclesia. We, the above-mentioned, now declare ourselves in fellowship with the Avondale Hall Ecclesia. We met under the new circumstances at the Lord’s table on Sunday last, and were much comforted after observing the Lord’s command and the word of exhortation. We shall be delighted to welcome any brother or sister in our fellowship that may be passing through this place. I take this opportunity of thanking you for the Berean Christadelphian, and may the Lord bless the work that seeks not its own honour but the glory of God. —S.L. WATKINS.

**SOUTHEND AND WESTCLIFF.** —*Christadelphian Hall, Westbourne Grove.* We continue our ministry. The lectures are (as usual in winter here) poorly attended, but one or two have been interested to read our works. We have gained by removal sis. Riley from Colchester (Portugal Terrace), and now number sixteen. —F.F. JACKSON, “Dometo,” Swanage Road, Southend.

**SUTTON COLDFIELD.** —An Informal Meeting for the breaking of bread has been held in the above town for some years for the benefit of a few scattered brethren and sisters. We are now hoping to make this a permanent meeting and should be glad of any in the true fellowship of Christ, that may be passing this way to come. For further information kindly write the undersigned. —A. CHEFFINS, “Elim,” Reddicap Hill.

**SWINDON.** —Sister H.R. Bryant writes that the faithful few in Swindon meet at 36 Alfred Street, Swindon each Sunday evening at 6.30 for breaking of bread. Visitors will be welcomed.

**WESTON-SUPER-MARE.** —*Stanley House, 42 Baker Street.* I should be glad if you would insert a few words of Intelligence to the effect that sis. Higgs and I would heartily welcome to the Lord’s Table at the above address, any of our beloved brethren and sisters who should be in this neighbourhood on Sunday evenings at 7 o’clock. Please accept our warmest thanks (also bro. F.G.J. to whom we send our love) and appreciation for the labour of love you are doing in helping to uphold the Truth in its purity. God bless you, brother—continue in the good work of the Truth as you have always done, and rest assured—your reward is certain. He who shall come, will come—and His reward is with Him. Awaiting that glorious time, Your bro. and sis. in Christ. —DAISY AND ARTHUR HIGGS.

## Canada.

**HAMILTON, Ont.** —*I. And O.F. Chambers, 196 Main Street, E. Breaking of Bread, 11 a.m.; Lecture, 7 p.m.; Wednesday, 8 p.m.* At the quarterly business meeting held on December 26<sup>th</sup>, 1923, the following resolution was adopted: “That in view of the *Christadelphian*’s support of the meetings who hold, teach, and fellowship the false doctrines propounded by bro. Strickler, we shall not from now send on intelligence to the *Christadelphian* magazine for publication until there is a manifest change in the attitude of the magazine in this respect.” It was also agreed in harmony with the

foregoing that we send intelligence to the *Berean Christadelphian*. We are glad to announce that after an interview, bro. and sis. Pearce (who formerly met with the brethren at Greenway Avenue Hall) are now in our fellowship. We have gained by the following sisters from Glasgow, Scotland, sister Martin, wife of our bro. D. Martin, and sisters Flora and Bella Martin (their daughters). On January 5<sup>th</sup>, bro. W. Kennedy and sis. Harriet Fotheringham were united in marriage. We pray they may be helped by their new tie to run the race for eternal life. On New Year's day we held our Fraternal Gathering at the I.O.O.F. Temple, Fore Street. Together with the children, there were about 300 present. In the afternoon we had addresses by brethren Wm. Smallwood, Gwalchmai, Livermore, and Clare; the subject of address, "The Truth, our glorious heritage;" "Its revival, by Dr. Thomas and bro. Roberts," was dealt with by bro. Smallwood; bro. Livermore showing how "A people was being prepared to meet the Lord;" "Current events leading up to that coming" were then considered by bro. Gwalchmai; and bro. Clare concluded with, "How shall we be found handling the Truth when the Lord returns?" An upbuilding and profitable time was spent. Brethren and sisters from Buffalo, Toronto, London, Guelph, Bradford, Montreal, Waggersville, were with us. We have also to announce the removal of our bro. Ernest Allwood who has gone to Vancouver, B.C. For some years he has been one of our faithful workers, filling many ecclesial offices with untiring zeal. We commend him to the brethren at Oddfellows' Hall, Main Street, with whom (D.V.) he purposes to meet. To all who meet on the Amended Birmingham Statement of Faith, and in accordance with its teaching repudiate the errors of bro. Strickler, we extend a hearty welcome. —HARRY J. WARD, *Rec. Bro.*, 504 Aberdeen Av. Hamilton, Ont.

## United States.

**DENVER**, U.S.A.—Dear Bro. Denney, Greetings. I received your *Berean Christadelphian* which I read, and found it very interesting. I brought your magazine up before the Ecclesia members and am pleased to enclose three subscribers for the same and hope to get more, as I believe in patronizing the magazine that stands firm to the Truth. I regret that bro. C.C. Walker has taken the stand respecting bro. Strickler who published heresy in his book, *Darkness unto Light*, which we do not uphold. Truly we need to be very careful whom we fellowship in these latter days, as there is so much heresy being spread throughout the Christadelphian Ecclesias. Wishing you every success in the Master's Service, I am, your fellow-traveller in the One Hope, P. DIXSON. P.S.—Please publish our Ecclesia in your paper.

**HAWLEY**, Pa.—We are an ecclesia of about twenty members and are taking the *Berean* this year, hoping it will be an open door for the Truth. During the winter months we change our time of meeting. Beginning Sunday, January 6<sup>th</sup>, Memorial Service at 2.30 p.m.; School, 3.30. During the past summer we have had several visitors, and we always welcome those who stand for purity of doctrine and fellowship. —H.A. SOMMERVILLE, Ariel, Pa., *Rec. Bro.*

**LOS ANGELES**, Cal.—We are asked to publish the following: —  
*Copy of letter sent to bro. C.C. Walker, Editor of the CHRISTADELPHIAN, Birmingham, England.*

Dear Bro. Walker, —Greetings in the Master's Name. In accordance with a resolution, passed by the Arranging Brethren of this ecclesia on October 8, 1923, I have to inform you that on account of the Christadelphian's support of the meetings who hold teach and fellowship the false doctrines propounded by bro. Strickler, we shall not henceforth send intelligence from this ecclesia for publication, until there is a manifest change in the attitude of the magazine in this respect.

We are hoping, however, that such a change may speedily come, and that the magazine may be the mouthpiece, only of those who hold and fellowship the Truth, and that its columns be closed hard against those who pervert the gospel of Christ, and prove itself to be a tower of strength to the brethren in this evil day.

In such a welcome event we shall be glad indeed to have intelligence from this ecclesia appear again in your columns.

Faithfully your brother,  
In the patient waiting for Christ,

EDGAR ROUND, *Rec. Bro.*,  
Los Angeles Christadelphian Ecclesia.

P.S.—In order that the brotherhood will be enabled to understand the absence of our intelligence from your columns, a copy of this letter is being mailed to other Ecclesias.

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C.A.L. AND OTHERS. —Much time and unnecessary correspondence will be saved by communications or enquiries, concerning signed articles, being addressed to the writer whose signature or initials are appended thereto. Where not so signed, all communications should be sent to the publisher, G.H. Denney, 47 Birchington Road, London, N8.

TO MANY. —Again we have to express regret at having to “carry over” much that is profitable and interesting. We could really do with a magazine with many more pages, but we have to cut the coat according to the cloth at our disposal.

“ELPIS ISRAEL:” Fourth Edition. —Revised by Dr. Thomas shortly before his death, and published by bro. R. Roberts as it left the Dr’s hands. Maranatha Press ask us to state that this edition is the one they are publishing. The price will be 2/6, bound in cloth. Any explanatory notes, or suggested corrections will be confined to a preface. The text will not be tampered with in any way.

THE “BEREAN CHRISTADELPHIAN” FOR 1924. —We thank the large number of subscribers who have renewed for this year. We can supply to any new subscriber a copy of the January number if required.

J.E.C.—You say “ *‘The Berean Christadelphian’ can scarcely be lent to a stranger, let alone to the alien—so unlike the ‘Christadelphian’ which can offend no one.*” We count your criticism a compliment. The *Berean Christadelphian* is solely for the Household, not for the outsider. If we catered for such, we should do as our contemporary has done, since bro. Roberts died, remove “*those offensive lines*” from our cover “OPPOSED TO THE DOGMAS OF THE PAPAL AND PROTESTANT CHURCHES.” Bro. Lake rightly describes their removal as “*a change of policy.*” Such “Christadelphians” as you have in mind would have criticized the prophets for allowing such “*unsavoury warnings*” as Ezekiel 34: 2-10; Jeremiah 23: 1-4; and Revelation 3: 14-18, to “*soil their pages and render them unfit for general reading.*”

S.L.—Yes: we saw bro. Simper’s printed letter to bro. Lake re bro. Davis. But you just read Doctrine of the Soul’s Immortality in place of Military and Police Service, and you will see that any one believing that papal dogma could then be in North London meeting by merely “submitting.” Both are on a level. There are no “degrees of importance.”

H.F.—Yes: we know bro. A. Davis has spoken of us as “perverters of the Truth,” “Diotrephans,” and other pleasant things. But we are glad he does! Condemnation from that quarter is higher praise than any commendation could ever be.

H.G.—So your Rec. Bro. is thankful that there are no “wreckers” in the meeting you have resigned from. In this case Christadelphianism becomes a sect, and it is of more importance to preserve it intact than to preserve the Truth. That is the way apostasy came in the early centuries. Human nature still prevails. Don’t be discouraged.

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## 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 of like precious faith: that is, 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, "Holmside," Borobridge Road, Knaresborough.

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

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

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

**LINCOLN.** —Bro. and sis. Heaton, 109 Sincil Bank.

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

**PLYMOUTH.** —A. J. Nicholls, Old Laira Road.

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

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

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

**SLAITHWAITE.** —(See Huddersfield).

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

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

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

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

**WELLINGTON, Salop.** —H. G. Saxby, 47 Urban Terrace.

**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.

A. H. Barncastle, 413 Elizabeth Street, Sydney, N.S.W.

## INDIA.

L. W. Griffin, Chakadahpur.

## NEW ZEALAND.

AUCKLAND. —L. Walker, 3 Mewburn Avenue, Mt. Eden, Auckland.

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AND

Where they can be obtained.

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