

Price 4d

March, 1924

The Berean CHRISTADELPHIAN

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

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

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

Published by
GEO. H. DENNEY, 47 Birchington Rd., Crouch End, London, N.8.,
to whom all orders should be sent.
Telephone: G. H. DENNEY, Hornsey 1396, or Clerkenwell 2888.
F. G. JANNAWAY, Brixton 626

Subscription ... 5/- per annum, post free

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

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.

ILFORD. —The Postmaster-General has issued a notice requesting that correspondence to that town should be addressed “ILFORD, ESSEX,” and not “Ilford, E.” Will correspondents please note.

G. M. ARNOTT AND OTHERS. —Your renewed and cordial invitation to visit our Australian brethren is much appreciated, and we would much prefer saying “yea” than “nay,” but as upon two previous occasions, we have to say the latter, not this time upon the score of health, but because of “home” demands. Besides the work in our own Ecclesia, there is much inter-ecclesial work, including co-editorship of the Berean Christadelphian. Moreover, bro. Denney is expecting having to visit America shortly on business matters, in which case we could not possibly get away. In 1905, when we contemplated complying with the Australian invitation, bro. J. Bell cabled us asking whether we endorsed the word “defiled” in the Birmingham Statement of Faith—if so, he and those with him opposed our visit. The Editor of the Christadelphian was then righteously indignant with the Bell heresy, and personally visited us with a bundle of Shields and other marked documents to prime us as to the deadly character of the “latest recrudescence of Renunciationism.” Evil communications with H.G. Ladson, A.D. Strickler, H. Fry and others, have lessened the opposition, with the result of enlarging the borders of Birmingham fellowship—(in deed if not in word). —F.G.J.

The cost of having the Berean Christadelphian by post every month only costs 5/- (only about a penny a week), and the year can begin at any time: that is, if you send 5/- today, and you will receive a copy of this month’s per return of post, and every succeeding month until this time next year. Ecclesial parcels will be sent carriage paid at the rate of 4d. per copy. The advantage of the posted copy is that it reaches you on the 16th, whereas if publishing day happens to be on a Monday, you may have to wait until “next Sunday” for the ecclesial copy.

A SISTER. —Have read your letter with much interest. You say, “Bro. ----- and bro. ----- say Birmingham is wrong, and that a modern Christadelphianism is springing up in all the ecclesias. I asked them which is right ‘the old fashioned’ or ‘the modern.’ Of course they said ‘the old fashioned is right; but dividing will not remedy it;’ and that is as far as we get. Others refuse to discuss it.” Just so: the easy way out. If Dr. Thomas and bro. Roberts had followed those lines, the Dowieites, and the Turneys, and the Ashcrofts, and the Cornishes, would all have been tolerated as the Bells, and the Ladsons, and the Stricklers are now being tolerated by the present Editor of the Christadelphian. An open fellowship practically.

L.W.—Last year we were taken to task by two Birmingham brethren for saying bro. A. Davis had been appointed Examining Brother in the Temperance Hall; now you take us to task for saying he has not been re-appointed, and you write, “Bro. Davis has never had his name removed from the ‘Examining List’ for fifteen years (fifteen years—a good reputation), nor had it been objected to even (years 1908-9 to end of 1923). I give you this authoritative information so that you can take the

necessary steps to apologise to the offended party.” Let bro. Davis write us direct if he is offended. We believe he would repudiate the version of his Brixton brother, as he did the version of bro. Simper (see last month’s cover note). Your complaint is strange reading. A London brother now boasting of what a Birmingham brother deplored a few months ago! At a meeting in the house of bro. Allcott, junr., we were told by bro. Allcott, senr., it was not true bro. Davis was an Examining Brother, and bro. Allcott, junr., left the room to obtain the Ecclesial Roll for 1923: re-entering the room he exclaimed, “Bro. Jannaway is right: Arthur Davis is down!” A few weeks later bro. Jenkins returned from Birmingham with the news, “Bro. Jannaway is wrong—Arthur Davis is not an Examining Brother.” Why this change of front? But are you right about fifteen years? We have before us the Birmingham Roll for 1917, and find A. Davis excluded! In any case, imagine the “mother ecclesia” having for her examining brother one who does not consider it a sin for a brother to join H.M. Forces!

C.A.L.—As we suspected from its wording, your letter in defence of proprietary rights in Christadelphian literature was with a view to its publication in the Christadelphian; but why did you omit your underlined question, “Why did the Doctor take the trouble and expense of copywriting?” However, now we have made good your expurgation, we will supply the answer we gave you, which is also conspicuous by its absence from what you gave bro. Walker. Our reply to your question was, “Possibly for the same reason that we send a copy of each of our books to the copyright department of the British Museum—to comply with the laws of the country, but, most certainly not with the slightest intention of protecting vested interests in the Lord’s Vineyard. On the Doctor’s works referred to, it distinctly states, ‘According to Act of Congress.’ But, you will not find it on any of his later works, nor yet on any published by bro. Roberts. Even so long ago as 1883, he carefully obliterated the word ‘copyright’ stamped on one or two works by an American printer: so please do not drag in bro. Roberts or Dr. Thomas in your endeavour to establish proprietary rights in what they published for very different reasons.”

“TEN LECTURES.”—Bro. John Todd has recently published a little book which we highly recommend to our readers containing reprints of several of his lectures, entitled Ten Lectures. It can be obtained from him at 15 Parkfield Road, Saltley, Birmingham for 1/-, post free. The lectures are all in bro. Todd’s pungent and characteristic style.

G. F. LAKE. —So you now justify Birmingham Temperance Hall Ecclesia re fellowship with those who hold the Clean Flesh and Substitution heresies. In view of your repeated condemnations on this point in the North London Ecclesia of recent years we can only conclude that your fear of division is greater than your fear of wrong doctrine. We view your present position with the deepest possible sorrow.

J. W. ATKINSON. —Thanks for your reminder that on page 458 of October Birmingham Christadelphian, 1918, the Editor says, of what he now claims can be given fellowship to because those who hold it admit that “Jesus came in the flesh,” that it was the “most noxious and subtle heresy.” Also for your reminder that bro. C.C.W. commended bro. Dowling for combatting bro. Strickler’s errors in many back numbers. We cannot explain bro. Walker’s change of front on Scriptural lines. Bro. Hill, of Toronto, persuaded him to go over to bro. Strickler’s side, and we fancy that bro. C.A. Ladson has had something to do with the “forgiveness” of the Australian false teachers.

A. T. KAY, North Wales, U.S.A.—Many thanks for kind and encouraging letter. We hope that Philadelphia Ecclesia will soon declare for the Whole Truth. This is not the time to let A. D. Strickler or any one else chip bits out of it.

W. B. FENN, Vancouver. —Your thoughtful letter to hand. But there is one obstacle you do not surmount. Bro. A.D. Strickler in his Darkness throws over a number of things we believe, including the truth concerning the nature and work of the Lord Jesus. Is not the better way to refuse fellowship to him and all who uphold him? Why alter in any way our Statement of Faith? We know what we believe.

E. H. BEASLEY, Cannock. —We regret that you think bro. C.A. Berry, who did so much for your ecclesia, “is not in a position to form a sound judgment.” We think he is.

EUREKA (E.F.). Will E.F. write to bro. J.B. Strawson, 13 Balfour Road Nottingham, and inform him if the Maranatha Edition in small parts will be of any use?

“A WORD IN SEASON.”—We have received a pamphlet from the Musicians’ Temple meeting, Toronto, under this head, defending fellowship with bro. Strickler. In it, bro. H. Fry, of the apostate Bournemouth Ecclesia, has a good share. He makes out bro. A.D. Strickler to be an angel of light, and all his critics wrong. But the fact remains that the Temperance Hall fellowship is so mixed that while bro. C.C. Walker condemns bro. Strickler’s teaching, bro. Fry commends it, and bro. Walker in turn commends bro. Fry, and thus are in fellowship together!

JUST A THOUGHT OR TWO ON THE “ISMS.”—In the Christadelphian for 1921, p. 313, it was declared that the Strickler theory was but a recrudescence of the Turney theory. True: and the Turney theory was but a recrudescence of the Anti-Christ theory (2 John 7), which the Apostle says in verse 10 we are not to fellowship. Since the public recovery of the Truth by Dr. Thomas in the goodness and mercy of God, the heresy has re-appeared under various names: —Turneyism, Sydenhamism, Cornishism, Bellism, Stricklerism, Ladsonism, * each succeeding “ism” repudiating the previous “ism,” although the same in essence. Yet, strange to say, each “ism” claims to believe “Jesus came in the flesh.” What does that mean? To use bro. Roberts’ words in the foregoing extract, “this is not an open question with those whose minds have been made up for more than forty years.” The answer is detailed in Elpis Israel, p. 14 (R. Roberts’ edition), and is called in question by the recrudescents of anti-Christ. The Berean Christadelphians will not tolerate such—hence the notes under the heading of “Ecclesial News.”

* A letter re his view is found in 1920 Christadelphian, p. 466.

IN TYPE BUT HELD OVER. —“Questions for Christadelphians,” “The Rise of the Jewish Sects,” and other matter.

JEWISH RELIEF FUND. —We have received 20/- from sisters E.W. and E.F., and have handed over same to the Finance Brother of the Clapham Ecclesia to be added to that Ecclesia’s periodical collection for poor Jews. (See note elsewhere headed “Our Jewish Relief Fund”).

ORGAN FOR SALE. —Moderate price and reliable condition. Will any needing such communicate with C., c/o the Publisher.

The Berean

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VOL. XII., No. 3 MARCH 15th 1924 FOURPENCE

Dr. John Thomas
(Christadelphian)

His Life and Work

CHAPTER 3

Early in the year 1832, the Doctor's father, who had meanwhile left the Independents and joined the Baptists, and was, concurrently with his secular employment, preaching to a small congregation at Brentford, was seized with the American emigration fever which at that time began to rage. He was desirous of winding up his affairs and proceeding to the new country at once. The Doctor, having no special prospects, and intensely disliking a priest-ridden state of society, such as that which prevailed at that time in England to a greater extent than now, did not disrelish the idea of emigrating, but, knowing his father's impetuous disposition, he was afraid he would act rashly in the matter, and therefore proposed that, as a prudent preliminary, he (the Doctor) should go to America before the rest of the family, and spy the land and report. In this suggestion his father concurred, and arrangements were made for the Doctor's departure to what was destined to be the sphere of his great work. He procured an appointment as surgeon to a passenger ship, named the Marquis of Wellesley, which was about to sail from St. Catherine's Docks, London, to New York. The ship was about 500 tons burthen, built of strong teak (African oak) and copper bottomed. When the day of departure arrived, the Doctor found himself the medical attendant of eighty-nine souls, seventy being passengers, and the remainder consisting of the crew. There were only three cabin passengers, a man of the name of Williams, and a woman and a boy whom he represented as his wife and son. The voyage and its incidents constituted an important link in the chain of events that determined the Doctor's career. For this reason we enter somewhat into detail.

The ship sailed on the 1st of May, 1832, but had no sooner cleared the river than foul weather set in, which lasted throughout a long and tedious voyage. For a fortnight they were driven about by unfavourable winds, and subjected to the sharp action of a lurching chopping sea. At the end of that time, the main-mast was snapped off close by the main-yard, and the fore-top mast and mizzen top were carried away. A heavy sea stove in the bulwarks, and swept the deck of everything movable and

some things not intended to be movable. A heavy-clouded angry sky portended a continuation of the storm; the furious gale howled hideously in the rigging, lashing the sea into mighty high-ridged, froth-crested billows, which rolled in ponderous undulations, and broke in wanton fury over the frail hiding-place of ninety souls.

The ship was tossed about like a chip in a boiling cauldron. She plunged and rolled, and creaked in a horrible manner, now lifted on a mountainous wave, and then engulfed in the trough of the sea, as if she would never rise again. The situation was alarming. The people in the ship were frightened, and turned religious, and pressed upon the captain to hold "divine service" on the Sundays. The storm continuing, the captain consented, and organised a "service" after the forms of English Church orthodoxy. Williams, the cabin passenger, who turned out to be a rogue, was appointed to read the prayers, and the captain undertook the responses, which were also eagerly joined in by the frightened congregation. It fell to the Doctor's part to read a chapter from the Bible, and then a sermon from Chalmers' published Sermons. The arrangement evidently worked well, and calmed the excited feelings of the people.

For days the storm showed no symptoms of abatement, and there was danger of the ship becoming logged, to prevent which, she was relieved of a large number of chalk blocks. The cloudy condition of the atmosphere had, for some days, prevented observations from being taken, and there being no chronometer on board (only a log-line) the ship's progress was quite uncertain. The captain was confident as to the position of the vessel, but the Doctor had strong doubts from the circumstances that the reckonings of all the ships they had passed were different from theirs. One Sunday, at dinner, the ship's position was the subject of conversation, and the captain remarked that if the reckoning of other ships was correct, they could not be far from Sable Island, but he added that he believed that their own reckoning was the correct one, which made them upwards of 250 miles away from that Island. The Doctor suggested that it would be as well to assume that the other ships were right, and they wrong, and to take soundings; but the Doctor's suggestions were disregarded.

That same evening, the Doctor was reading in his state-room, which was so placed that he could see the whole length of the vessel and the aspect of affairs on the waters, and he was struck with the appearance of the sea, which looked as though they were in shallow water. Seeing the second mate standing by the window, he called his attention to it, and told him he was satisfied that if the ship continued on her present course, she would run ashore. The second mate ridiculed the remark, telling the Doctor he knew nothing at all about it, being a landsman. The Doctor retired to his state-room, but came out again in a few minutes, being ill satisfied with the general state of things, and again warned the second mate, who returned about the same reply. The Doctor again went into his quarters, and was in the act of taking off his coat, for the purpose of turning into his berth, when the ship scraped on the bottom and struck heavily, almost jerking him off his feet. The cry was instantly raised, "Breakers ahead!" Consternation seized on every soul. The vessel rose with the next wave, and again struck the bottom with crashing force. Each succeeding wave lifted her in this way, and let her down again with a heavy bump, which threatened to break her to pieces every moment. She struck twelve times in succession, striking horror through her living freight with every concussion. The passengers screamed and the sailors ran about excitedly, in their endeavours to carry out the orders of the captain, who strove to get the vessel about with her head to the sea. One man, over six feet, was lying near the Doctor, exclaiming with the ruling terror of a child: "We shall all go to the bottom! We shall all go to the bottom!" The Doctor remarked to him that they were already at the bottom, and could not get lower than they were. At the same time, he felt the prospect was pretty certain that they should be broken up and submerged in the waves.

His mind was powerfully acted on by the situation, and, in fact, received a bent which determined the track of his future career. Naturally hopeful, he could not persuade himself that he had come to the end of his existence, but the chances of escape were so slim that he felt uncomfortably pressed by the question as to what would become of him in the event of his being drowned. He had never given any earnest thought to the subject of religion. He was far from being irreverent or irreligious, but he had never made religion a question of practical interest. The consequence was that at such a trying moment as the one described, he felt a cloud of uncertainty. He concluded that the best

thing to do in the circumstances would be, as the waves were closing over him, to go down with the prayer upon his lips, "Lord, have mercy upon me for Christ's sake." At the same time he determined within himself that if ever he got on terra firma again, he should never rest till he found out the truth of the matter, that he might no more be found in such an uncertain state of mind.

After the twelfth rebound, the captain's efforts to get the vessel's head to sea, being aided by a change of wind, were successful, and ecstatic cries rose from every part of the ship, "She rides! She rides!" The words, however, were scarcely out of their mouths when the ship again struck the ground with a crash that made every plank tremble. This was her last and worst collision with the ground, and for the moment, destroyed all hope that they would be saved. She immediately rose on the waves, but it was every moment expected she would settle down and founder, the pumps were ordered into action, lights were called for, and the ship was examined, when it was found that the stern-post was started, and that the water was rushing in at various points. Something was done to repair the damage, but the leakage could not be entirely stopped, and the pumps had to be kept at work constantly during the remainder of the voyage. At the end of ten days, during which the weather continued more or less boisterous, the ship arrived safely in New York harbour, having occupied eight weeks in the passage.

Having cleared the ship, Dr. Thomas went to a boarding-house in the city, and his astonishment may be imagined when, on the third day, his father presented himself at the door. He had lost patience after the Doctor's departure, and throwing up his situation, had resolved to commit himself and his fortunes at once to the emigration scheme, without waiting for the report of his son. He started three weeks after the Doctor, and arrived only three days behind him.

(To be continued.)

The Bible wholly inspired and infallible.

No 106. — "Not many mighty."

Paul writing to the Corinthian Ecclesia about 57 or 58 A.D. said, "Behold your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God chose the foolish things of the world that he might put to shame them that are wise: and God chose the weak things of the world, and the things that are despised did God choose: yea, and things that are not, that he might bring to nought things that are, that no flesh should glory before God. But of him are ye in Christ Jesus who was made unto us wisdom from God and righteousness and sanctification and redemption"—1 Corinthians 1: 26-30, R.V.

Let us note that Paul is here describing not only the character of the Corinthian Ecclesia, but that of all the Ecclesias. The elements of the true Church of Christ are such as those set forth.

When we view the early stages of the Christian Church, we discover the necessity of accounting in some way for the fact that all human ideas and predilections and predictions were upset by the Apostolic ministry.

In the first place, it was contemptible in the extreme to suppose that an apparently ill-educated Jew, with no influential friends or followers, and one, moreover, who had throughout his ministry lived in constant conflict with the rulers of the people, and who at last was put to death as a common danger to the community, should "turn the whole world upside down" by his own and his followers' teaching. The Cross was about the most unlikely thing in the world to arouse enthusiasm: it was the lowest possible symbol, for it stood for the punishment of the vilest malefactors. "To the Jews a stumbling-block: to the Greeks foolishness."

Philosophers and politicians, as well as the multitude, ridiculed the idea of any lasting success attending the efforts of the humble disciples of the Nazarene.

While Jesus was of lowly origin, it was also urged against Christianity that his immediate disciples were lower still. "Unlearned and ignorant men." To the Roman and Grecian peoples a low-born Jew was an object of the greatest possible contempt.

But in the second place we have Paul, the man to whom the great work of "ministering the Word to the Gentiles" was committed. He was of a different order altogether. To him had been given the very best possible education. Tarsus boasted the highest form of Grecian culture, and from thence he came to Jerusalem to get the best training the Jewish Rabbis could give him. So he sat "at the feet of Gamaliel."

Now God chose Paul to act with the other Apostles in the tremendous development that ensued, resulting in the conversion of what Pliny terms an "ingens multitudo," i.e., a huge multitude. This development resulted in spite of the determined opposition of the Jews who used every possible means to crush it. In spite also of the politicians who considered Christianity to be a most dangerous innovation.

Gibbon tells how the Roman authorities "thought all religions equally useful" as engines of the State to keep the ignorant multitude in check. He instances how a magistrate by the mere announcement that he had to appear in the temple of an idol could dissolve any popular assembly at any time. The times were superstitious in the extreme, and Christianity waged war with superstition.

The Roman authorities were exceedingly jealous of any institution that did not in every way make itself subservient to the State, and it was rapidly evident that the Christians had a totally different conception of their duty to the State to that of the Pagan idol worshippers.

The followers of Christ were prepared to "render to Caesar the things that are Caesar's," but they were not prepared to put the Roman Empire first. Being soldiers of the Kingdom of God, they refused to become part of the Roman Army. This was used against them to the utmost, and at Thessalonica, in the first place probably, and afterwards in a widespread form, the accusation that the Apostles and their followers "acted contrary to the decrees of Caesar" was made the excuse of bitter persecution.

The tremendous success of the preaching of the Gospel in spite of all the disadvantages and persecutions, was due either to man's efforts or to Divine power. If it was due to man's efforts, then we would expect to find the Acts of the Apostles and the Epistles full of laudation of the men who did so much.

Further, if any one man could have boasted, surely the one outstanding figure—Paul—was that one. As we have seen, he did stand out as the one well-educated Apostle according to the then prevailing standard.

Yet never in any record or letter do we find any trace of such boasting. On the contrary, we have the passage at the head of this article, "No flesh should glory."

Now it is contrary altogether to the carnal mind to leave itself out of the matter. Very great discipline of the human mentality is necessary before what appears to be a natural tendency to rejoice in its own achievements can be eliminated, and the praise and glory given altogether to another. It must, therefore, have been a tremendous conviction in their minds that caused Paul and his fellow-workers to ascribe the whole of the results to the Divine influence.

So great was this conviction that it rendered it impossible for any man to boast. Hence Paul delights in picturing the feebleness of the Gospel message, and also in particular of its messengers.

Yet even the keenest sceptic has to admit that against all probabilities it was the weak, base and despised things of the world that triumphed in the early days of the progress of Christianity.

How shall we answer the questions that arise, such as, Why did the weak things conquer the panoplied might of Paganism? Why did Paul esteem himself—though well-educated—as the “least of the Apostles, and not worthy to be called an Apostle”? Why was there no jealousy of him on the part of the older Apostles? Why did Paul glory in weakness? Why should all these facts be recorded by the men who were at work for God and Christ without a single word of self-pity or self-congratulation? We can only find one adequate answer. The work was of God. The promise of Jesus was fulfilled, “Lo, I am with you alway.” Hence the writing of the records was of God. The strength of Christ and of God was seen in the weakness of the instruments, as Paul himself puts it in similar words. The record lives because it has in it eternal Truth, and while other books and movements have arisen, and by and bye passed into oblivion even though they pandered to the world’s taste, and were received by it with enthusiasm, this Truth of God continues to exist and to do its work, not because it is palatable to the flesh, but because it is the power of God unto salvation. —G.H.D.

(To be continued.)

Editorial.

“TRADESMEN’S TRICKS.”

Paul, under the Spirit’s guidance, often used current Greek colloquialisms. One instance is to be found in 2 Corinthians 2: 17: —

“For we are not as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ.”

Here the Greek expression kapeleuontes is rendered “corrupt,” or as in the marginal rendering “deal deceitfully with.” Both are good descriptions of what the Greek term would convey, but the term itself was the current colloquialism: —“tradesmen’s tricks.” Possibly Paul had seen how some tradesmen dressed their windows to give the best effect to their goods, and to hide any defect therein. Who has not at some time or other been taken in by a “tradesman’s trick”? Always the best apples to the front; and the fish is never anything but fresh; or the eggs not new laid.

Paul, however, is speaking about a very grave matter. Many in his day were using “tradesmen’s trick’s” with the doctrines of Christ. He refuses to be a party to this. He will preach the Truth only in sincerity. The Greek word translated sincerity means in the original, “purity” or “perfect genuineness.” His meaning, therefore, is quite clear. For the sake of numbers, or to attract the world’s favour, or possibly to prevent persecution, some would hide the unpalatable Truth, and by a “tradesman’s trick” gloss over its hard things and its strict obligations. Our present-day colloquialism “watering it down” seems to perfectly meet the case. Paul condemns this. The Truth must not be glossed over or made attractive to the carnal mind. Now if “many” were doing this shop window-dressing in order to popularise the Truth in Paul’s day, it is certain that we would not escape in our own day. Let us heed the warning.

A CLEAR ISSUE.

Bro. C. C. Walker has done a considerable service to us all in the March Birmingham Christadelphian. Under a cover note re bro. Lake’s effective little booklet against Bellism and in an Editorial entitled “Corinthian heresy,” he has set out quite clearly the foundations of his present policy in regard to those who teach things contrary to the Gospel.

His statement is candid and clear, and makes the issue between himself and us plain and unmistakable. We may summarise his contentions thus: —

1. Take a church with heresy promulgated therein such as Corinth. How shall it be dealt with?
2. Not by taking the “essay” or book that advocates the error and dissecting it and showing it is wrong.
3. Nor having done so to send the dissection along to other ecclesias that they may be warned.
4. Nor need we trouble to read what is printed. Far better leave it alone.
5. No. Bro. Walker advocates just preaching the truth about the Kingdom of God and doing what little good we can and “paying as little attention as possible to passing heresies.” At the same time “even thank God for the heresy that provoked” the preaching of the Truth.
6. So that all one needs to do with a brother who denies the resurrection or the mortality of man or any other Bible doctrine is simply to go on preaching the Truth and “paying little attention” to his reversion to orthodoxy.

Now we cannot agree to this at all. We came into the Truth on the “Partial Inspiration” side thirty-three years ago, and before baptism were very carefully examined as to whether we believed the Scriptures to be wholly inspired. Our affirmation was acceptable. When later we discovered that brethren were allowed to remain in fellowship who abandoned the true faith on that point and on others we were greatly disturbed in mind. We went to the late bro. J.J. Hadley with our trouble, and he put before us exactly the same contentions as those of bro. C.C. Walker, winding up by calling our attention to the passage, “They went out from us because they were not of us.” If we were content to preach the Truth, the heretic would at last get sick of us and leave us.

So that today there is no real difference between bro. C.C. Walker and the Fraternal Visitor, the organ of the “Partial Inspirationists.”

We are entirely against bro. Walker’s views on this question of how to deal with heresy, and hope next month to treat more fully upon the matter. Suffice it now to say that if bro. Walker’s view is acted upon, there would be an end to all withdrawals on doctrinal grounds. Then any heretic could please himself whether he stayed or went, and there would be no pur virgin church of Christ anywhere.

THE FRATERNAL VISITOR, THE CHRISTADELPHIAN AND BRO. J. BELL.

Bro. J. Bell, of Sydney, denies that Jesus possessed sinful flesh or was in any way involved in the sin of Adam or its consequences.

Bro. C.C. Walker in the Christadelphian last year contended that bro. Mansfield and sis. Adams could have fellowship extended to them because they assented to the fact that “Jesus came in the flesh.”

The Fraternal Visitor for November, 1923, prints a series of questions put to bro. J. Bell by the London “Partial Inspiration” meetings along with his answers. The questions and answers are all good, but the questions are so framed as to leave out the great truth in question.

If the following plain simple questions had been put to bro. Bell, his answers would at once have shown that he had departed from the Truth: —

Question 1. —Did Jesus possess sinful flesh? —Romans 8: 3.

Question 2. —Do we possess sinful flesh?

Question 3. —Is it correct to contrast Christ’s second coming with his first by saying that he came the first time with sin, but comes the second time without sin unto salvation? —Hebrews 9: 28.

DRIFT.

The brethren who are supporting Birmingham Temperance Hall Ecclesia at Ilford, having succeeded in their attempt so far to broaden out the basis as to retain bro. A. Davis in fellowship, and having rid themselves of the “troublers” who objected, it is not surprising that further developments in the same direction are now proceeding. Bro. W.H. Trapp writes us as follows: —

57 Coventry Road,
Ilford,
17/2/24.

Dear Brother Denney,

Greeting: I have before me a copy of a programme of the Sunday School Tea and Prize Distribution of those we withdrew from last year in connection with the “Birmingham Trouble.”

The Programme states that the President was bro. Mattison, that there was to be a lantern address by bro. W.H. Boulton, who also was to give away the prizes.

The Scholars were to sing Rudyard Kipling’s Battle Hymn “Recessional” (which is printed in full on the back page of the programme) which commences as follows—

“God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine:”

Christadelphians are supposed to have discarded the God of their fathers, after the example of Abraham, and to have “turned from idols to serve the living and true God, and to wait for His son from Heaven.” Why should the children of Christadelphians be taught to sing of their “far-flung battle line,” and the dominion they (!) hold over palm and pine?

It is grotesque that people who can put these words into the mouths of their children should call themselves Christadelphians.

But this is not all. The president, bro. Mattison, is a major in the Royal Marines (his name may be seen in the Navy List), who was withdrawn from by the Ilford Ecclesia, and who joined the minority meeting after the split took place. The programme does not tell us whether the gallant major appeared in uniform and all the panoply of war, but it would be in keeping with the heathen battle song which was put into the mouths of the children.

To us at Ilford, the saddest feature of the programme is that the name of one (bro. Boulton) who in the past has given us so much sound Scriptural counsel and exhortation should be associated with such apostasy.

“How are the mighty fallen!”

Faithfully your brother,

W. H. TRAPP.

[Bro. F.W. Mattison was baptised in 1913. When the Christadelphian Register was prepared, he would not consent to his name being included, and shortly afterwards disappeared. Later on, the original Ilford Ecclesia withdrew from him. On 16th May, 1920, he became a full blown Major, and his name and rank are duly enrolled in the last half-year’s Army List. He has, notwithstanding, been received into the fellowship of the Temperance Hall—Ilford Ecclesia, and made a presiding and exhorting brother thereof. Can it be wondered that such an ecclesia refuses to withdraw from the Temperance Hall Ecclesia for sheltering brethren Davis and Pearce? —EDITORS].

CHILDREN IN ISOLATION.

On another page appears a letter relating to the correspondence Section of the South London Christadelphian Sunday School. This work is one of the activities of the Clapham Ecclesia, and has grown from a modest beginning to a large undertaking. We have received a copy of the prospectus and we heartily commend this scheme to the attention of brethren and sisters who are prevented by circumstances from sending their children to an ecclesial school. It is properly emphasised in the Prospectus that the scope of this Section is to assist in the instruction of children, and is not intended to supersede or displace that training which should be an important part of every Christadelphian parents' home life. Too much stress cannot be laid upon the necessity for giving daily instruction in Bible matters to our children. The Law as given through Moses commanded that this should be done—see Deuteronomy 11: 18-21. The evil influence of this godless age can only be countered by robust daily instruction in the home. We recommend brethren and sisters to send for a copy of this Prospectus.

OUR FELLOWSHIP.

Those who had carefully followed the Colonial Intelligence in the Christadelphian were not surprised at the editor's admission, "In nothing do we feel more bereft than in the question of fellowship"—Christadelphian, 1921, cover note). It is to be wondered at that the ecclesias he leads are similarly bereft? In Australasia, chaos is the order of the day. In Canada and the States things are no better. At home, even in Birmingham, "the centre of Christadelphian activities," fellowship is "a mixed up medley," for while professing to be out of fellowship with the "partial inspirationists," the Temperance Hall Ecclesia is really in fellowship, in permitting marriages to be religiously solemnised by the Fraternal Visitor officials.

This sad condition of things is largely due to the uncertain sound given by what was at one time a reliable guide. On Conscription it is uncertain (Christadelphian, 1916, p. 170). On the Bell Heresy, uncertain (Christadelphian 1923, cover note). On the H. Ladson Heresy, uncertain (Christadelphian, 1920, p. 466). On the Strickler Heresy, uncertain (Christadelphian, 1923, p. 327). On the Voting Heresy, uncertain (Christadelphian, 1921, p. 267).

As an illustration of how this "bereft" mind is operating upon the ecclesias, let us cite a "Birmingham Fellowship" ecclesia, at which we were due to lecture this month. In reply to enquiries, we were assured all was well on the matter of fellowship, the recording brother stating that his ecclesia had passed this resolution: —

We hereby re-affirm our position with regard to clause 35 of doctrines to be rejected, namely: —

"That we will take no part whatever in the Military, Naval, Air, or Constabulary Services, or any other form of Service or practice that would bring us in conflict with the Law of Christ. Also that we will not fellowship any who are not of like mind and practice."

The Recording Brother then proceeds to say: —

"From Revelation 2 and 3, the method of Christ's dealings with his ecclesias is shown. Ephesus was not condemned for the false doctrines and practices tolerated with impunity at Pergamos, etc. And, therefore, each ecclesia is responsible to Christ for the conducting of its own affairs. That is the reason we are making our position known, but not enquiring into the state of mind and motives, if that were possible, of individual members of other ecclesias. Any brother, on the Birmingham Temperance (Amended) Statement of Faith, who signifies that he is at one with us in the accompanying resolution, will be welcomed in fellowship by us, whether he belongs to an "original" ecclesia in town or city, or whether he belongs to a section who have withdrawn from or been withdrawn from by, the original ecclesia. Conversely, no brother or sister, to whatever "side" in the present controversy he or she may belong, will be fellowshiped who cannot subscribe to the resolution, even though the application for fellowship may be buttressed by a letter of commendation."

Read those last few words carefully. What an insight into the ecclesia's opinion of ecclesial purity! Just imagine it—so unsatisfactory, that letters of commendation are no longer passports to the Table of the Lord. A personal examination is essential—even with Temperance Hall brethren! What a contrast to what obtained in the lifetime of the previous editor of the Christadelphian. Here is what bro. Roberts wrote: —

“That the first condition of association is the belief of the Truth, apart from the perception and reception of which, there is no basis of fellowship.

“That the truth forming this basis is made up of a number of items or elements, that are each essential to its integrity as a whole.

“That it is a matter of duty to require the recognition of these at the hands of those claiming association with us in the Truth.

“That we are not at liberty to receive anyone who denies or refuses to believe any of them, because the receiving of such would open the way for the currency of their principles among us, with the tendency of leavening the whole community. The elements of the Truth are so mutually related that the displacement of one undermines the foundation of the whole.

“A man himself believing the Truth, but willing to wink at its denial among those in fellowship in any of its essential elements, becomes by this willingness an offender against the law of Christ, which requires the faithful maintenance of the whole. Faithful servants of Christ cannot unite with such, on the ground that though he holds the Truth himself, such a man is responsible for the error of those whom he would admit, and therefore becomes the channel of a similar responsibility to those who may endorse him in fellowship: —‘He that biddeth him God-speed is partaker of his evil deeds.’

“That it is the duty of the friends of the Truth to uphold it as a basis of union among themselves by refusing to receive either those who deny any part of it, or those who would receive those so denying”—Christadelphian, 1885, p. 388.

Brother Roberts' Conditions of Fellowship are the New Testament Conditions of Fellowship, and for that reason the only Conditions that will be countenanced by the Berean Christadelphian. — F.G.J.

* * *

“Birmingham Frictions.”

(Continued from page 15.)

No. 4.

On page 12 of Birmingham Frictions we read, “The Temperance Hall Ecclesia insists that it has justly exonerated brethren Davis and Pearce from the charge of doctrinal unsoundness.”

So far as bro. Pearce is concerned those who have read the previous article will be able to judge as to how much truth there is in this statement.

We now turn to bro. Davis: —

“Remember” (said bro. Davis in a letter to bro. Miles, October 24, 1919) “it was my Resolution and my speech which was the cause of all the trouble. Bro. Pearce merely seconded it, and not one word of that speech has been modified or withdrawn.”

Bro. Davis, then, recognises that the origin of the trouble lies in his speech and action. Now if we are to accept the Arranging Brethren’s statement that bro. Davis is doctrinally sound, and that his only objection is to the automatic method of withdrawal, then we are faced with the extraordinary conclusion that all the trouble arose, not through any unsound teaching by bro. Davis, but simply because of his contention that a more Christ-like method should be adopted in dealing with offenders. But is it reasonable to suppose that the John Bright Street brethren would have demanded the withdrawal of a speech the “backbone” of which (so we are told by bro. Davis) was the contention that constable brethren should be dealt with in a more Scriptural manner? There could not be a more hollow pretence; and if bro. Davis had the courage to publish his speech, it would be clearly manifest.

But we can test this assertion that the “backbone” of bro. Davis’ speech was an objection to automatic withdrawal. The Brixton Brethren have heard the speech. Has any one of them received the impression that it was merely a plea for a more Scriptural method of withdrawal? Even bro. Turner is constrained to admit that it seemed to countenance police service, and in his letter to bro. A.T. Jannaway, dated 2/1/23, he said that the speech contained “false, erroneous and dangerous teaching.”

This estimate is borne out by bro. Davis’ written statements which prove that, whatever the “backbone” of his speech was, the body was utterly unsound. We ignore the contradictory versions which have been brought back from Birmingham by the many brethren who have visited him. They are almost as diverse, as they are conflicting.

We have been reproached for not accepting bro. Davis’ own statements. Quite the contrary. It is upon his own authenticated statements that we find bro. Davis to be unsound.

We are even prepared to admit that technically bro. Davis is correct in asserting that he has never argued for the legitimacy of police service. He is too astute to do that. He has endeavoured to show that police service is such a “virtuous,” “moral,” “beneficent,” and “divinely-sanctioned” work that he hesitates to describe it as a sin for a brother to become a constable. The “plain mind” can see no practical difference between justifying and countenancing, but undoubtedly the mind trained in metaphysics may claim a distinction.

By bro. Davis’ method of reasoning, the brother who joins the police force and thus swears allegiance to the sin power and becomes its instrument, is committing such a minor sin that we ought not to withdraw from him.

It is opportune here to quote the comments of a brother who heard the speech at the time it was delivered: —

“We thought that bro. Davis’ speech was more dangerous than bro. Pearce’s. Bro Pearce’s was more openly hostile and manifestly wrong, but bro. Davis’ appeared in the friendly guise of exegetical discrimination. It was the speech of an enemy in the dress of a friend. It was like the sophisticated reasoning of the serpent, plausible but deadly. It would have made the commandments of Christ a dead letter, and destroyed the principle of our separateness in Christ.”

This is true. Bro. Davis protests that he would not recommend any brother to join the police force. He has even described it as a “fault,” and “indiscreet,” but after you have heard his speech you feel he has so far excused and minimised the fault as practically to justify police service. That is the real effect of it.

Brother F.G. Ford was therefore correct in stating that if bro Davis' views had prevailed, he could see the city being policed by the brethren.

Let us look at bro. Davis' own written statements setting forth his views upon police and military service, and his own attitude to those who join the Forces wielded by the sin power.

Extract from bro. Davis' speech: —

“The policeman on the contrary finds that his work is entirely good. He is engaged in restraining evil in order that freedom may live and act. In a word his use of force is judicial and I submit that we are to discriminate between judicial force and personal violence. . . . Judicial force (on the other hand) is a Divinely-appointed means for the suppression of evil, and is virtuous because of its Divine sanction. It is moral and it is beneficent in result.”

We ask, why this attempt to prove that police service was “entirely good,” “divinely appointed,” “virtuous,” and “divinely sanctioned”? Was it to emphasise our duty to withdraw from brethren who joined the police force after the Scriptural course had been followed?

Brother Davis follows the logic of his own argument, as extracts from his printed letter issued February, 1923, show: —

“Their fault is not such as to justify disfellowship.”
“I would not accept the responsibility of disfellowshipping him.”
“I personally would not withdraw from him.”

April 23, 1923. In answer to a question from bro. Denney as to whether it is Scriptural to fellowship brethren who under any circumstances join the police or any section of the army, bro. Davis replied that “there are difficulties in connection with it which have, in my opinion, never been properly met, and until they have I cannot accept responsibility for disfellowshipping others.”

Brother Davis endeavours to conceal the real object behind his amendment by pointing out that it was only to postpone action “for the present.” But what we have to ask is, “What would bro. Davis do ultimately after the delay asked for had been granted and the Scriptural method followed”? And we have his answer: —

“Their fault is not such as to justify disfellowship.”

A critical examination of bro. Davis' statements shows that while we may agree that while he may have a valid objection to automatic withdrawal, yet his primary objection is, to regarding joining the police force as ipso facto a sin.

He says (An Unjust Balance, p. 32). : —

“I am not satisfied that it is so far wrong as to describe it as a sin.”

This proves conclusively that in bro. Davis' mind the fact of a brother joining the police force is not in itself a sin. It is the logical outcome of the views he holds regarding the powers that be—Dr. Thomas rightly characterises these powers as the “constitution of Sin,” and when this was pointed out to bro. Davis at the “Cosmo” meeting, it met with some demur from him. He perceived that to assent to the Doctor's designation would stultify the argument running through his speech which condoned the action of a brother who became an instrument to execute the will of the sin power.

However faulty the procedure of the Temperance Hall may be, they are correct in regarding the action of joining the police force as ipso facto a sin.

This is what bro. Davis resists. It is his primary objection to the Birmingham Basis. His reservation to the procedure is merely secondary.

Logically also, but not Scripturally, and in opposition to his own Ecclesial Basis, bro. Davis will not withdraw from a brother who under conscription joins the R.A.M.C. We quote from a letter in his own handwriting, dated April 14/19, to bro. Williamson: —

“You will of course understand that I would not accept the responsibility of withdrawing from a brother who joined the R.A.M.C., I used the word ‘joined’ in the sense I have always explained in my public speeches; namely, that he joined under Conscription and then only after he had first obtained a ‘non-combatant’ certificate—Remember Clause 7.”

Incidentally this letter betrays bro. Davis’ mind regarding the implication of the infamous Clause 7. It is clear that he understood it to include service in the non-combatant branch of the Army.

It also teaches the thoroughly vicious principle which is also countenanced in Birmingham Frictions (pages 8 and 9) that compulsion by employers or the authorities excuse us for breaking the Divine law. The prophets, apostles, and early Christians were tortured, cruelly mocked and scourged, were stoned and sawn asunder, rather than yield to the behests of the sin power. Boldly and courageously they declared “We ought to obey God rather than man.” But the leading Ecclesia in these degenerate days reverses this affirmation, and in effect says, in “special circumstances” we can obey man rather than God. What spiritual poltroonery!

We submit, then, that the position of bro. Davis as set forth in Birmingham Frictions is totally misleading. We have adduced from bro. Davis’ own writings to prove that his objection to the Ecclesial resolution was not merely to the method of withdrawal, but was due primarily to his own unsoundness on the question of service in the Forces of the Crown.

He has cleverly diverted attention from his primary objection by enlarging on a secondary objection. Avoiding the bludgeon tactics of bro. Pearce he by “good words and fair speeches deceives the hearts of the simple.”

We have already quoted the impressions of one Birmingham brother who listened to the speech. Let us now give an extract from another who is a member of the Temperance hall Ecclesia, and is on its list of lecturers: —

“I feel that it is expedient to leave the question of bro. Davis’ views. They are so elusive and it is distressing to take a stand and then find that by subtle sophistry they can be rendered innocuous. I am afraid he would fool you.”

This estimate from a Birmingham Temperance Hall brother seems to accurately sum up bro. Davis’ mind, and with it we conclude this article. —J. M. E.

(To be concluded next month.)

In the World but not of it.

A Sunday Morning Exhortation by Bro. R. Roberts.

Once more, we have the privilege of assembling in pursuance of the commandment of Christ, delivered to his disciples before he departed from them into heaven. We may be very thankful that he gave that command, for otherwise, we should have had no scriptural ground for periodical assembly, that is to say, not such ground as would have enabled faithful servants to silence quibblers. But for such commandment, many would have been found to say that it was not necessary, and not obligatory

to meet together in a stated and collective capacity, to celebrate the love of Christ. It would appear that there were some of that class in Paul's day, even among those who believed the truth, for he says—

“Forsake not the assembling of yourselves together, as the manner of some is.”

So that it had been “the manner of some” in those days to stay away from the assembly, to stay at home, to take it easy, to excuse themselves the trouble of coming out stately to the meetings of the brethren, under the idea, no doubt, that it was unnecessary for them to attend the meetings, and that they could serve God as effectively in the quietness and seclusion of home as in the assembly. Now, God, in these things is always wiser than we; and the very fact of Christ commanding his disciples to assemble for the purpose of breaking bread, must be taken as proof that it is in itself a wise thing. A moment's reflection will show it is so.

Our position in Christ requires us to be active and faithful in the discharge of the duties that devolve upon us in ordinary life. We have not to withdraw ourselves from the world; Jesus and Paul distinctly prohibited such a thing. That they might be kept from the evil that was in the world, was Christ's prayer concerning the disciples.

“I pray not,” he said, “that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.”

Paul also says, reminding the Corinthians of an exhortation he had given them, not to keep company with a certain class of individuals, “yet not the fornicators of this world, for then must needs ye go out of the world.” But if any man that is called a brother, be of the description that he specifies, then we are not to keep his company as a brother. As regards the world, we are to be in it, but not of it; we are to bear our testimony in it, but not fellowship it; we are to serve God in it, but not league ourselves with it; we are to glorify Him by refusing the evil in it, and choosing the good, by bearing witness for Christ's name before men; that the light of our testimony may, perchance, entice good and honest hearts into the right way, and thus multiply the jewels which God will make up in the day of Christ's glory.

We could have no such opportunity were we to seclude ourselves in a cloister, as many deluded souls do under the specious idea of giving themselves to God. We must not in any shape imitate their great crime. They err, not knowing the scriptures. They err through the power of philosophy and vain deceit. They think that solitude and bodily inactivity will promote their spiritual interests, which they conceive to lie in the supposed immortal soul, which is a mere invention of the philosophy of pagan Greece; and which, by intermixture with the gospel of Christ, has led men off the path of duty in even these little matters. It has made them reason thus: “The body is of no value; the soul is the pearl; the soul is of God. I must nurse the immortal soul; and I cannot do this effectually unless I get out of the way of human sights and sounds, and keep the body under by starving it—doing penance, &c.”

Now the religion of Christ teaches us the opposite of this. It teaches us to go into the world, to be active like himself—to develop by experience: to learn obedience by suffering. He is the exemplification of what we ought to be; he mingled with men, and was tempted in all points like as we are, yet without sin. It is true he withdrew himself occasionally, and sought opportunity in the retirement and silence of the mountain top, to hold that communion with God which cannot take place in the midst of busy life; and every true son and daughter of the Almighty will resemble him in this, that they will thirst for occasional solitude, to draw deeply from the fountain of spiritual strength and consolation. Yet it will only be to return with greater zest to the work of doing the will of Him who pleases to make use of evil in the development of the highest good. Everyone who realises the position to which we are called in Christ, will appreciate the privilege of retiring from the busy and distracted world, to coolly and quietly contemplate those relations of being which are forgotten and altogether ignored by those who are all the while in the busy stream of life.

Now this gathering together to break bread is one of those opportunities which Christ has mercifully made compulsory. He has not left it to our faithless hearts and undiscerning eyes, to decide what shall be best in such a matter. He knew how we should be beset, without and within. He needed not that any should tell him what was in man, for he knew; and he gave a very good indication of his mind in the matter, by speaking of a certain class who should receive the word, but in whom the cares and pleasures and riches of the world should choke the word, so that it should become unfruitful. He saw the danger to which we are all exposed in the matter; and that danger is not a small or a remote one. We are of necessity in the world, and engaged in its occupations, and the power of these upon our

minds is very great, on account of the strength of things immediately seen and heard, and the weakness of mental discernment; and if there were no counteracting influence brought into play, we should be overcome of the world. We should devote ourselves to merely worldly objects, and be governed by merely worldly motives, and inspired by merely worldly sentiments.

But we must overcome the world, and that which overcometh the world, John says is our faith.

“This is the victory that overcometh the world—even our faith.”

But our faith is a tender plant: it is not a thing that grows with spontaneous growth; it requires culture and constant care; it comes from the outside.

“Faith cometh by hearing,” and “faith is the substance of things hoped for.”

We hope for them because God has promised them; and we know that He has promised them, because we have been informed—because we have heard. But all knowledge grows dim if it is not renewed, and so does this. We must “keep in memory” the things apostolically delivered. If we “at any time let them slip,” we lose our anchor, and drift in the current of mortality, to be dashed to pieces on death’s inhospitable strand. To bring to mind, to keep in mind, to renew our faith, then, are the great desiderata. This is the true meaning of edification: the building of one another up in our most holy faith. Now that which gives us the faith in the first instance is that which must keep the faith. The reading that will plant the faith is the reading that will preserve and nurture it.

The human mind is like shifting sand in relation to everything—not only in relation to things divine, but things human; though more especially things divine. Human memory is a very feeble thing. The substance of the mind, as it were, is always on the move—always changing, always receiving new impressions, new thoughts. The thoughts and impressions of yesterday are feebler today than when first received; and as time goes on, they become feebler and feebler, until we are almost unconscious of them. To keep a thing constantly in the mind, it must be held continually in contact with it in some shape or form. The faces of friends seen daily are not forgotten. Now the Truth is our great friend. If we look in its face daily, we shall keep it in mind; but if we live in neglect of it, if we abandon or refrain from reading the Scriptures, or assembling one with another, the face of friend Truth will become dim. The impressions that the Truth has made upon our minds will gradually fade, until they disappear altogether, and we shall become worldly-minded. What a mistake for any of us to give the preference to any friend above friend Truth. Friend Business, Friend Sociality, Friend Enjoyment, will cheat us at last; but Friend Truth is a tree of life to them that lay hold of her. Happy is everyone that receiveth her; she will never deceive us but be precious and refreshing to our last mortal hour, and crown us with life and joy for evermore.

There is one thing always welling up from within—always active and growing—never requiring cultivation; and that is the disposition that John describes.

“The lust of the flesh, the lust of the eye, and the pride of life.”

These things grow in the flesh, for they are of the flesh, but the other (the faith of Christ) does not. The other is a plant of heavenly origin, and if we do not carefully nurture the good seed from which it grows, it very quickly becomes extinguished by the rank and vigorous weeds which spring with rapid self-growth. So we can see the great wisdom of Jesus in making this a standing institution for his people, that they should assemble themselves together for the express purpose of remembering him; for this is the object.

“Do this,” he says, “in remembrance of me.”

All that is in the world greatly helps to dim the feeble image of Christ that has been formed within us by the belief of the Truth, but when we are called round the Table, we are called to contemplate him anew. And surely we cannot if we have received the Truth come to the Table, without having his image revived before us. We had better not come if this is not the result. Paul teaches a serious responsibility in connection with attendance upon this act, he says: if any man eat and drink unworthily, he is guilty of the body and blood of the Lord, that is, if he eats without discerning the Lord’s body, not perceiving, not recognising the things symbolised by the bread and wine. Our duty this morning, therefore, is to realise Christ. If it was necessary for the original disciples, who had seen him, who had sojourned in Judea with him, who had witnessed his living acts, and heard his living voice, if it was necessary for them to do this that they might remember him, how much more necessary is it for us, who have never seen him, and in whose minds the only impression of him is that created by the Truth, which is a very feeble impression, except where the Truth is most devoutly and most earnestly studied and held. Let us, on all such occasions, pass in mental review, the Truth we know.

Let us bring forth from the mental treasury things new and old. This, however, is only possible where we are “scribes well instructed in the kingdom,” and in our day, we can only get into this condition by daily reading of the Scriptures. If we neglect to read the Scriptures, we shall find ourselves entirely out of harmony with the system of things that will be manifested at the coming of Christ.

The symbols on the table remind us that we have to fellowship the sufferings of Christ meantime. We may get to the crown afterwards, but at present, we have to fellowship the cross; we have to fellowship the “man of sorrows, and acquainted with grief,” who was despised and rejected of men; and this, not merely in the breaking of bread, for that is the easiest part of it, but in the actual shaping of our lives. We fellowship his sufferings to some extent in identifying ourselves with the Truth. Many people admire the sufferings of Christ historically, but when it comes to their turn, they act the coward. They cannot stoop to the practical fellowship. The Truth is presented, and they say “Yes, it looks like the Truth, we cannot gainsay it, but what are we to do? It would isolate us from all society, and cut us off from much usefulness in the world; we should be looked upon as madmen.” And they are not prepared for that; they are not prepared to pay the price; they are not prepared to sell themselves to Christ; they like to be part and parcel of the present system; they like to be esteemed of men. It may be that in words they do not reject the Truth; but actions are louder than words; they deny Christ before man because of the consequences. We must steel ourselves against this, even if it comes to wandering in sheep skins, and goat skins, and in dens and caves of the earth. If we are to fellowship Christ in his glory, we must fellowship him in his humiliation. If we are to partake of the glory that shall be revealed, we must partake of the suffering of this present time. There are many sufferings connected with the fellowship of Christ, even in our time, and one of them is indicated in the chapter that has been read this morning. —(Rom. 13).

It is the duty of those who are Christ’s to be subject to the powers that be, which, in an exalted sense, are ordained of God. The powers that be constitute the order of things necessary for the present stage of affairs. If there were no rule, anarchy would reign. The passions of men—the selfish instincts of men, let loose, would run riot, and bring about universal confusion like what we see in barbarous countries; and such a state of society would be incompatible with the work which God is doing. He is using sinners to subdue the earth, and prepare it for habitation; and He is preparing from among those sinners, a family for Himself, of sons and daughters, by a belief and obedience of the Truth. Now if there were no such thing as society, with its law and order—if the world was in a state of chaos, as it inevitably would be without the presence and operation of authority among men, God’s work would not be done. We could not assemble here this morning, for instance, if there were no authority. We are under the wing of authority. If there were no government, we should be a prey to the violence and hatred of all who oppose us; we should be pulled limb from limb, instead of being allowed to sit quietly here, to meditate on these things which God has revealed. Towards that authority and those governments, our duty is one of submission. Those who resist the authority resist God. As Daniel says, God setteth up kings and putteth them down.

But it may be asked, if the powers that be are ordained of God, why should we look forward with desire to a time when God will destroy them? The answer is, because He has promised it, and because their present use by God is only a controlling of evil, for the furtherance of His own righteous purposes. The wicked are the sword of the Lord. He ruleth in the kingdoms of men, and doeth according to His will; but the kingdoms of men are nevertheless evils of a rank type—necessary evils for the present state—providently guided for the accomplishment of the divine ends. But why is He going to put aside that which at the present stage meets with His approbation? The answer is, that we use an instrument in the crude stage of any process of manufacture which is quite unfit for the more advanced state of work to be done. That is how it is here: the preliminary part of God’s purpose to save the world, requires the organizations called the “kingdoms of men.”

These kingdoms of men have existed for six thousand years; but when the work has advanced to a certain point, He will set them aside, and interpose the kingdom of His Son. He will pull down the mighty from their seats, and Jesus will rule.

“The Lord shall be King over all the earth; in that day there shall be one Lord, and His name one.”

The kingdom of men will then have been broken to pieces: still Christ’s people are at present to be submissive to them. It is impossible that Christ’s people can take part in any revolutionary movement. They are prohibited from drawing the sword, and prohibited by the spirit of their calling from taking

part in the political movements of their times. They are God's people, "a chosen generation, a royal priesthood, a peculiar people," who are unconnected with the movements of men. They are in the world, but not of it. It is their part to leave the world to do its own business. Now it is not agreeable to the flesh to conform to this position. The democratic feeling is very strong in human nature. It is the feeling expressed in the words—

"We are our own: who is lord over us?"

Practically it takes the form of patriotism, and makes a man rejoice in being part and parcel of the institutions of the land, and in having the right to exercise the "sacred duty" of defending the soil. More mildly, it makes a man pride himself in the use of the franchise which he calls a "birthright;" and leads him to join with alacrity in the various movements that politicians set going for the care of the world on the democratic basis.

Now it is impossible that these sentiments can exist in a breast where the Truth reigns supreme. The divine law will extinguish practical politics. It will fill a man with distaste for Gentilism in every shape and form, and substitute the love of God's kingdom, and God's affairs. The politics pertaining to the commonwealth of Israel will become his politics. It is impossible that a Christadelphian can be a patriot or a soldier. "Christian patriotism" is an invention of the flesh. It is one of the "good words and fair speeches" by which the simple are deceived. The political attitude of a Christadelphian is submission to the existing powers, living peaceably with all men, except where the Truth is concerned. For the Truth we are to contend earnestly, and the weapons of this warfare are mighty, through God, to the pulling down of strongholds; though not so mighty as they were in the days of Paul, when Christ's soldiers were armed with the powers of the Spirit. This is our warfare.

We are not to touch the conflicts of the world. We are to pay tribute to whom tribute is due, custom to whom custom is due, fear to whom fear, honour to whom honour. We are to be the most peaceful of citizens, the most loyal of subjects, so far as deference to authority is concerned. We are to submit to every ordinance of man, where it does not conflict with our duty to God. Our submission, however, is not out of deference to human authority, but from obedience to divine law; we submit because God tells us to submit—(1 Pet. 2:13) as a duty to Christ, not as a compliment to rulers. We must in all things be subject till Christ returns to execute the judgment written; Christadelphians, therefore, are the most obedient of subjects. At the same time we do not for one moment surrender the contention that kings and emperors are usurpers. God allows the wicked to rule for His own purpose, and we submit to Him. He made use of Nebuchadnezzar as His servant, although Nebuchadnezzar knew Him not. Nebuchadnezzar thought it was his own hand that was doing what God was causing him to perform. That is just how it is in regard to the nations of the earth; they do not know God, but God is using them. Yet we do not surrender the fact that they are mere usurpers; Jesus did not surrender this fact, though he submitted. The tax gatherer came to Peter (he was evidently afraid to come to Jesus) and said,

"Does not your master pay tribute?"

Peter told Jesus, and Jesus said to Peter,

"Of whom do the kings of the earth take tribute, of their own children or of strangers?"

In this, he was drawing a premise concerning himself and those who were his, from the fact that tribute was always levied upon strangers; that it was the nations subject to Rome that always paid the taxes—the Romans themselves being free. Peter replied, "Of strangers." Jesus says, "Then are the children free;" as much as to say "We are the children; they have no right to impose tribute upon us." Yet, though asserting the fact in the shape of a mild protest, he added,

"Nevertheless, lest we offend them, go cast a hook in the sea, and the first fish that comes will have money in its mouth; that take and pay for thee and me."

This is as good a lesson as we could hear on our political duty. As British subjects, we will submit to British law as Jesus submitted to Roman law, the while protesting against the legitimacy of its claim, and standing apart from the machinery of its politics as he did.

As a British subject, a man has to pay a considerable price to become a Christadelphian. It is more than some people are prepared to do, to not only pay taxes but to surrender their political birthright, and become partisans of "another king, one Jesus," whose service at present is one of ignominy. But it is a glory and a joy to those who comprehend the duty we owe to the position to which we are called. It is one way of suffering with Christ; it is one way of showing that this is not our

time; that we have here no continuing city; that we seek one to come; that like Abraham, Isaac and Jacob, being persuaded of the promises, we have embraced them and confess that we are strangers and pilgrims in the earth. There are other worldly drawbacks connected with the service of Christ. Those who receive the Truth are mostly poor people, like the disciples of old; and if one may be connected with the rich and the learned, it is a crucifixion and a suffering to have to keep the company of the poor and illiterate; and yet we have to do it—to the poor the gospel is preached.

“God has chosen the poor of this world rich in faith, heirs of the kingdom which He hath promised to them that love Him.”

There is another feature of the case that involves sacrifice and labour and suffering. Christ has said—

“Let him that heareth say ‘Come’”

Everyone is not prepared to be a missionary; yet they must: it is an obligation upon everyone receiving the Truth, to the extent of their opportunities and abilities, to say “Come.” Now to say “Come” one must labour, do thankless work, spend many toilsome moments, and spend money—some in greater and some in lesser degree—according to opportunity. The majority of people are not prepared to put forth labour except in that which will produce some present substantial advantage. They will patiently labour, for instance, for the purchase of some article of furniture upon which they have set their mind, or to procure some distinction; but they are not prepared to labour and spend and be spent for something that brings them no present return, which those who are Christ’s have to do. Above all, they are not prepared to spend money. They do spend money readily enough for that which is not bread; they do lay out their substance upon things that will soon end in the dust; but they are not wise enough to be prepared to invest their money on things which will constitute a treasure laid up where neither moth nor rust can corrupt, nor where thieves can break through and steal; and which will be brought forth in glory to be enjoyed for ever at the coming of Christ.

Then we are commanded to do good unto all men, especially to those who are of the household of faith; we are to give to the poor. This is another thing which few people are prepared to do in the way and in the spirit prescribed. They have no objections to do it, if there is a subscription list, where they can see their name among others; but they do not like Christ’s way of doing it—keeping their left hand in ignorance of what their right hand does. The majority do not care for doing good at all. The majority are not Christ’s people. To do good and communicate we must forget not.

These are specimens of what we are called upon to be and to do in Christ. It is no light matter to become a Christadelphian. Jesus might well say to the people that were following him in crowds,

“If any man is not prepared to sacrifice everything for me, he cannot be my disciple.”

“Which of you,” says he, “wants to build a tower and does not first sit down and count whether he is able to do it?”

It is no very small matter to believe the Truth—though a very easy and pleasant thing. The Truth is so clear and so glorious in itself, that this believing it is the easiest part of our duty; but we may nevertheless fail to become Christ’s servants in deed and in truth. It is in the doing of Christ’s word that we gain the victory. It is in the keeping of his commandments that we have great reward. In the keeping of these, we must needs fellowship his sufferings, and shall then find his companionship at the table a new and delightful and a very profitable thing. —R. ROBERTS.

JEWISH RELIEF FUND.

In 1922 the Editor of the Christadelphian invited suggestions from his readers concerning this Fund. What they suggested has never seen the daylight. The Editor takes criticisms too personally. He ought not to resent frank suggestions. He should beware of brethren who openly flatter but secretly denounce; the latter resent the publishing of their solemn warnings of the Editor to third parties! Imagine such warning being intended as private!

One contributor wrote the Editor thus: —

“It is because we endorse your opinion that such as yourself are not called upon to ‘serve tables’ (Acts 6: 2) that we respond. . . . Such work should be done by those who are able to

find time to furnish a detailed account of their trust. . . . Seeing you endorse Acts 6: 2, why not regulate such work to some Birmingham brother who has time to do what is righteously demanded of every trustee? You, like the writer, are nearing the age when you will have to leave such work to others, and it behoves us to give a lead as to how such funds should be safe-guarded against incompetency and dishonesty, as a brother did forty-seven years ago in London, who refused the office of Finance Brother unless an Auditor was appointed to check his accounts. When, last year, you called for a subsidy to cheapen 'Christendom Astray,' it was suggested that a 'round robin' request be sent you asking for details, seeing it was common knowledge that the book could be identically produced WITHOUT ANY SUBSIDY, and AT A LOWER PRICE; but, we prefer the appeal personal, hence this letter. Moreover we know that a balance sheet is to your mind advisable where others are concerned, seeing, that, when we started a Fund to provide Free Libraries with 'Christendom Astray,' you wrote asking if we could furnish a Balance Sheet for the subscribers. We could, and did, and would have done so earlier, but the Fund was in our debt, many brethren informing us that they had sent subscriptions to you. Why you asked us for a Statement of Accounts, and yet did not publish it, is enigmatical. We did not press such, not wishing it to be thought we wanted the deficit made good. As to endowing beds in the Jerusalem Hospital, we admit the objections, but, on the other hand, contributors did know that poor sick Jews benefited thereby; whereas, all we know about the hundreds of pounds sent to the 'Christadelphian,' is, that the money has been forwarded to a London Bank, which would not satisfy any responsible auditor."

Agreeing with the foregoing sentiments, we have decided to hand over all contributions sent us, for Jewish Relief, to the duly appointed Finance Brother of the Clapham Ecclesia, whose accounts are subjected to the scrutiny and approval of the official auditor quarterly. Care will be taken that all contributions are used for the relief of distressed Jews. —G. H. D. & F. G. J.

APOSTOLIC LOVE.

The article commonly talked about as "love," is not the Apostolic article. The popular article consists of an emasculated mind, and honeyed words uttered in a silky tone. The apostolic "knitting together in love," is on the goodly foundation of "all riches of the full assurance of UNDERSTANDING." It is a love springing from identical convictions—a common love resulting from a common enlightenment; a mutual affection spontaneously generated by unity of knowledge and judgment, and this not in the scanty form of "opinion," or the cold uncertainty of "views," but in the richness of a positive and pronounced "assurance of understanding;" enthusiastic convictions if you will, without which there can be no true discipleship of Christ. This is a state of mind that stops not short at "good words and fair speeches," but shows its faith by "works," without which a man, whatever his knowledge and understanding, or ability to speak with even higher than human tongues, is a "sounding brass and a tinkling cymbal"—R. ROBERTS.

Correspondence.

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

* * *

HOW SISTER ADAMS CONVERTED BROTHER C. C. WALKER.

One of the defective points in connection with Birmingham Temperance Hall Ecclesia's attitude towards fellowship and bro. G. F. Lake's support therein, is the incident of sister Minnie Adams, of Kenwick, Australia, a follower of bro. Bell. She writes us as follows in a letter received today (February 25th): —

“I am in receipt of your letter of December 3, and am sorry to note the arrogant spirit in which it is written. I wish to say a few words about each of your points in making a final appeal for justice.

“1. —As to ‘bro. Bell holding wicked false doctrines.’ My dear brother, are you prepared to prove that statement from the Word of God? If so, I will believe it; but as it stands it is simply a bald statement without proof.

“2. —As to my ‘receiving fellowship at Crewe.’ Why should I not be fellowshipped when I was prepared to give a reason for the hope within me. Did you expect Crewe to refer the matter to you before receiving me in their fellowship? It isn’t your table: it is the Lord’s table. Who are you that you should prevent me from keeping the Lord’s command?

“I might say that Crewe was not the only place where I was fellowshipped.

“Bro. C. C. Walker saw no reason why I should refrain from fellowship. Bro. Walker is more reasonable and more just than bro. Denney. He had ample opportunity of finding out whether the doctrine I hold was false, as I was in his company for quite a long time. Life is too short to spend in bickering and fault-finding, and I prefer to be condemned for having shown too much mercy than in not having shown enough.

MINNIE ADAMS.

Kenwick, West Australia.

“FELLOW-FEELING.”

To the Editors of The Berean Christadelphian.

Dear Brother Jannaway, —Greetings in the Anointed Name. I am in receipt of your pamphlet Lest we Forget.

I have received a letter notifying me that the Texas brethren had endorsed the Clapham attitude concerning fellowship. This letter I sent on to bro. Purser.

A few of us here tried to bring this on last November, but were not successful.

I have been kept posted on the Birmingham troubles, for they were just a duplicate of our own which occasioned so much wrangling and vain jangling among us. On one occasion a brother in uniform was thrust upon us for fellowship; on another a brother in non-combatant service, passing through here with a war prisoner whom he was conveying to a place of incarceration, was permitted to fellowship with us, but on each occasion a strong protest was entered by a strong minority.

The Strickler heresy was a prolonged, wearisome effort to draw the line between Truth and damaging error, which, in the end failed to go far enough. It was our position that all ecclesias should come out boldly and resolve “That we will not fellowship A. D. Strickler, nor any who would fellowship him till they renounce the heresies contained in his writings.”

By carefully studying the pamphlets Out of Darkness and A Defence, and by private correspondence with bro. Strickler, I was fully convinced that his teaching was a very strong form of orthodoxy. I admonished him and wrote him that I would consider long before attempting such a departure from the established system of Truth brought about by our founders in these latter days—Dr. Thomas and bro. Roberts. Yours in hope,

H. W. BANTA.

Pomona, California.

OUR CORRESPONDENCE SUNDAY SCHOOL.

To the Editors of the Berean Christadelphian.

Dear Brothers, —May I ask the favour of a little space in the Berean Christadelphian to call attention to the Correspondence Section of the South London Christadelphian Sunday School?

The function of this Section is to assist in the instruction of children who are prevented from attending an ecclesial school. It has already proved itself a great boon to many brethren and sisters in this country and abroad.

I will not trespass on your space to elaborate the methods adopted, but I will gladly send full particulars to any brethren and sisters who would like to avail themselves of this scheme.

Perhaps I might suggest that the full names and ages of intended scholars be sent with the enquiry, and suitable material will then be forwarded with the prospectus so that the work may be commenced without delay.

Will correspondents kindly write the names very distinctly; printing in block capital letters would be best.

E. BROWNE.

14 Elms Road, Clapham, S.W.9.

NEW ZEALAND PROTEST.

To the Editors of the Berean Christadelphian.

Dear Brother Denney, —Warmest greetings in our most Holy Faith.

I am exceedingly glad that a magazine has been published that will take a strong stand for the Truth in all its purity, as against the John Bell, Ladson, Strickler, and the F.M.H. Auckland Ecclesia, N.Z.—heresies which one and all are sapping the life-blood from the household throughout the world, tampering as they are with the very foundation upon which our Faith is built. The Remuera Ecclesia has written several times to the Christadelphian magazine seeking to enlighten them upon the trouble that is raging in New Zealand among the Ecclesias, and protesting against the F.M.H. Auckland Ecclesia position, but still bro. C.C. Walker keeps inserting intelligence from Ecclesias which he knows are not in our fellowship, and that too, side by side with those who are.

Will you please forward me the Berean magazine this year, and any pamphlets you have shedding light upon the Ecclesial trouble at home.

Please send out copies to the above address. I am forwarding a pamphlet written by bro. W. Holmes, revealing light upon the Freemasons' Hall Auckland Ecclesia's position, which you will see has come about through being in contact with the Bell heresy through fellowship and receiving his magazine—The Shield. Your brother in hope of Life Eternal,

W. H. FEATHERSTONE.

Matangi, Waikato, N.I., N.Z.

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.

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

ARDROSSAN. —Lesser Town Hall. Breaking of Bread, 11.15 a.m. We are very pleased to report that another stone has been taken out of the Adamic quarry in the person of Thomas Lindsay (21), formerly Church of Scotland. Having witnessed a good confession of the Truth as it is in Jesus Anointed, he was baptised into Christ on the 23rd January and received into fellowship on the following first day of the week. We held our annual ecclesial gathering on the afternoon of January 27th. There was a good attendance of the brethren, and an enjoyable time was spent in singing and speaking. The subjects chosen were "What we once were" (bro. J. Davidson, senr.), "What we are now" (bro. R. Harper), and "What we shall be" (bro. H. Grant). The absence of sis. Collins, bro. Holland and bro. Wilson was the only flaw in our having a perfectly harmonious time together. Sis. Collins was absent through the impending railway strike, bro. Holland indisposed, and bro. Wilson on business. We still continue our lectures, although few respond to our invitation to come and drink at "the wells of Salvation." Bro. Grant kindly gave gifts to the Sunday School scholars; they were much prized by the children. —JOHN HOLLAND, Rec. Bro.

BIRMINGHAM (John Bright Street Ecclesia)—Bristol Street Council Schools. Sundays: Breaking of Bread, 11; Lecture, 6.30 Thursdays: Bible Class, 8. I have to report further withdrawals from our fellowship as follows: —Bro. and sis. Jackson, and sis. Mary Bateman, who have joined Temperance Hall. These withdrawals from our fellowship are the climax to much trouble and discontent that has existed in our meeting since about the middle of 1923. Points regarding Constitutional procedure, authorization of matters by the Ecclesia, and personal disagreements have led those who disagreed, back to the home of "Constitutionalism." In addition our firm attitude regarding the idolatrous observance by Temperance Hall of the "two minutes' silence" has offended some who would have us weaken our attitude. We now number over forty-five. We have been helped in the work of the Truth recently by bro. H.A. Mayhew (Bexley Heath), bro. W.J. Elston (Nottingham), and bro. J.B. Strawson (Nottingham), and much appreciate their labours "in the Lord." —Wm. LESLIE WILLE, Rec. Bro., 40 Parade, Sutton Coldfield.

BLAKENEY. —Brook Cottage, New Rd., —Any brother or sister passing this way and holding the Truth in its purity, will be welcomed by the writer. We have been cheered by the company of bro. A.W. Ramus of Croydon, who is staying in the village for a few weeks. —H. MATTHEWS.

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. We have been cheered by the company of bro. Ellis, of Tonypany, who has visited us twice. We understand that sis. Ellis and family are now also at Tonypany, and we hope shortly to welcome them all at Bridgend. —W. WINSTON, Clifton House.

BRIGHTON. —Athenaeum Hall, 148 North Street. Breaking of Bread, 5.30 p.m., Lecture, 6.30 p.m. Lectures are being given at the above hall through the faithful efforts of Clapham brethren, to whom we are grateful for their help and words of encouragement to continue steadfast in the Truth. Through the removal of bro. Webster to London, the writer has undertaken the duties of Rec. Brother. —J. A. ANSTEE, South Coast Road, Peacehaven, Sussex.

BRIMINGTON, near Chesterfield. —We beg to announce that a resolution has been unanimously passed by this ecclesia to withhold fellowship from all who are in fellowship with the Temperance Hall, Birmingham until it has dealt with those who do not unreservedly accept its own Amended Basis. —R. WHARTON.

BRISTOL. —41 Stokes Croft. Breaking of Bread, 11 a.m. The undersigned is the only member who feels it his duty to withdraw from the Bristol Ecclesia on account of the Birmingham Trouble. The following letter of withdrawal sent to the Arranging Brethren will, I think, explain the position clearly: —Dear Brethren,

The decision of the Ecclesia at the Meeting held on Wednesday, February 15th in favour of the proposition recommended by the Arranging Brethren, leave me no alternative but to withdraw from your fellowship, on the specific charge that the ecclesia is fellowshipping another ecclesia which is retaining in its fellowship a brother who has deliberately stated that he is not convinced that joining the Constabulary is a sin.

This statement has never been withdrawn, and stands in condemnation of the brother and ecclesia who fail to demand that such a direct falsification of Christ's teaching and the rules of the ecclesia be withdrawn before fellowship be continued.

The evils of allowing such a condition of things to remain unchallenged in the ecclesia will, possibly, not immediately be seen, but as sure as leaven quietly works and permeates the lump, so sure will this matter affect the household, and when Daniel 12: 2 is really upon us, the brotherhood will reap the harvest of the seeds now sown. In the words of bro. A. Davis: —

“REMEMBER CLAUSE VII.”

And the Constabulary situation is but the outgrowth of it.

Sincerely yours,
F. Walker.

Brethren and sisters meeting on the whole-hearted acceptance of the Birmingham Amended Basis will be welcomed at the Table of the Lord. — F. W.

CLEETHORPES (Corby House, Mill Road). —We desire you to know that the brethren and sisters with whom we have been meeting since we left Nottingham do not see their way clear to separate themselves from the Birmingham Temperance Hall fellowship, so we feel compelled to sever our connection with them. —Sister (Mrs.) JENNISON and sister RUTHERFORD.

COVENTRY (Christadelphian Ecclesia Cooperative Room, Lockhurst Lane, Coventry). —Breaking of Bread, 2.45 p.m.; Lecture, 6.30 p.m.; Bible Class, Wednesday, 8 p.m. Eight brethren and sisters have withdrawn from the Coventry Ecclesia because of its unscriptural condoning of the Temperance Hall fellowship, which we believe to be erroneous and which we therefore repudiate for the following reasons: —“Birmingham Temperance Hall Ecclesia has unscripturally withdrawn from brethren and sisters who were contending faithfully against false doctrine, and has retained in fellowship those who claim the right to fellowship brethren who break Christ's law by joining the Constabulary; and this erroneous fellowship is persisted in by the Temperance Hall Ecclesia.” We welcome to our fellowship all who agree to and uphold the Birmingham (Amended) Statement of Faith, or those whose Statements of Faith expresses the same Truths, provided they repudiate the false fellowship maintained by the Birmingham Temperance Hall Ecclesia and all those in fellowship with such Ecclesia. We shall be thankful for the company and assistance in the Truth's service of any such who are able to visit us. —H. C. GATES, Recording Brother, 14 Wyken Way, Stoke Heath, Coventry.

ILFORD. —Cranbrook Hall. Sundays: 11 a.m. Breaking of Bread, Lecture, 6.30 p.m.; Bible Class, Tuesday evenings at 8 p.m. Cleveland Road Schools. We regret to report withdrawal from bro. and sis.

Tippett and bro. and sis. Venables, they having returned to fellowship with those who have been found guilty of idolatry and rebellion. On the other hand we have pleasure in stating that on November 23, 1923, Miss M.W. Newell, and, that, on January 18, 1924, Mrs. S.A. Brian, were immersed into the Name of the Lord Jesus Christ. It is our sincere hope that they will gain the inestimable gift of everlasting life. Our bro. F.C. Murton and sis. Valder were united in marriage on December 27, sis. Agnes Pritchett was likewise united in marriage to bro. Herbert Nicholson, of Manchester. Our best wishes are extended to these brethren and sisters in their new relationship. We are given to understand that bro. H. Nicholson has resigned fellowship with the Manchester meeting. We gain by removal sis. May Graham from Southsea. Bro. W.J. Webster from Brighton is also meeting with us. —W.W. DIGGENS, 211 Hampton Road. (Not 21 as in Jan. Berean).

IPSWICH. —Public Hall (Arcade Street entrance). Sundays: 11 a.m. and 6.30 p.m. It is with pleasure we record, that with the assistance of our Ilford brethren, Miss Constance Swain was immersed on February 3rd. We are sorry, however, that we are losing the company of our new sister, who is removing to Halstead (Essex). She will in future meet at Colchester. —S. C. SIMPSON.

LONDON, S. (Clapham). — Avondale Hall, Landor Road, S.W. Sundays 11 a.m. and 6.30 p.m.; M.I.C, 9.50 a.m.; Raleigh Hall, Brixton, S.W.; Thursdays 8 p.m.; Tuesdays (M.I.C. alternately with Eureka Class), 8 p.m. We have pleasure in recording the baptism on February 3rd, of Mrs. Mary Haines, formerly Church of England. Our losses by removal are brethren Ernest and Edwin Cuer, who will in future meet with the Bexley Heath Ecclesia. It is proposed to pay a visit to the British Museum in the spring, to be followed by a Fraternal Meeting in the evening. Will the Secretary of any ecclesias in fellowship wishing to join us please communicate with bro. E.W. Browne, 14 Elms Road, Clapham Common, S.W. —F. J. BUTTON.

LONDON (Clapton), E. —Pembury Hall, 41 Pembury Road, Clapton, E.5. Sundays: Breaking of Bread, 11 a.m., Lecture, 6.30; Fridays, "Eureka" Class, 8.0 p.m. We are pleased to announce that sis. Hopper has been accepted into our fellowship, as she has withdrawn from the North London Ecclesia, owing to her refusal to acquiesce in the laxity displayed by that ecclesia in connection with their application of the doctrine of fellowship. Our sister is 82 years of age, and will be unable to attend the Meetings, but, God willing, the brethren will arrange to break bread with her at her home alternate Sundays. In order to meet the convenience of the majority of the brethren and sisters, the Eureka Class is now held Friday evenings at 8.0 p.m. instead of Thursday evenings as hitherto. Recent visitors to the Table of the Lord have been bro. and sis. H.W. Clark of the Croydon Ecclesia, and sis. Hutley of the Gunnersbury Ecclesia. —C. C. REDMILL, Secretary.

MILFORD HAVEN (Castle Hill). —Bro. A. Charman writes: —"I have now removed here and am more pleased than I can say that the brethren and sisters at Tiers Cross are in your fellowship. I am whole-heartedly at one with you and with them, and hope now to meet with them. I am convinced that sooner or later it will be manifested that your stand is a right one."

NOTTINGHAM. —Corn Exchange. Sunday morning, 10.30 a. m.; School, 2.30 p.m., Lecture, 6.30 p.m.; Huntingdon Street Schools: Eureka Class, Tuesday, 7.45 p.m. Week-night meeting, Wednesday, 7.45 p.m. We have pleasure in reporting the baptism of Elsie Keetley which took place in the Public Swimming Bath, on Wednesday, February 13th. Interest is still shown in the proclamation of the Truth; at a recent lecture on spiritualism, there were between three and four hundred present. We purpose (D.V.) arranging a Fraternal Gathering for Easter Monday, April 21st, when we hope to have bro. A.T. Jannaway present. Subject for consideration: The Return of the Bridegroom, divided as follows: —"The Raiment of the Bride, and its significance." "Faithful examples recorded in the Old Testament." "Faithful examples recorded in the New Testament." We are looking forward to an upbuilding time. An intimation from brethren and sisters of other towns intending to be present will assist those in charge of the arrangements. Sis. E. Ellis has now left us to join bro. Ellis at Tonypany. We trust they will prove a blessing among the brethren in South Wales. —W.J. ELSTON.

PLYMOUTH. —Temperance Hall, Millbay Road. Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Address. We are pleased to report that bro. and sis. Branch having resigned from the fellowship of the Oddfellows' Hall Ecclesia, are now in fellowship with us, having disclosed their agreement with our position, and strengthened Statement of Faith. —A. NICHOLLS.

SOUTH WALES. —A visit to the Rhondda Valley. On 28th January, we received a letter from Ystrad which read: —“A few of the brethren and sisters here at Ystrad have come to the conclusion that the Birmingham Temperance Hall Ecclesia have acted unrighteously in casting off the John Bright Street brethren and sisters simply because they wanted the Truth in its purity. It has been decided to hold an ecclesial meeting to hear both sides, and those who uphold Birmingham have sent for a brother to speak on their behalf. Could you come to this meeting one night during the week on behalf of the ‘few’ mentioned above?” We wired back, “Certainly. At your convenience.” Next day we received telegram, “Meeting Thursday, six o'clock.” In view of railway strike, and so as to be in time we left London at break of day, and arrived at Ystrad an hour before the stated time, only to find that not only had the Birmingham partisans forestalled us by holding their “enquiry” the previous evening, but that the Arranging Brethren absolutely refused the request of the twenty-four brethren and sisters the use of the hall to hear “the other side.” More contemptible still, the Birmingham representatives—brethren W. Jones, A. Mead, and C. Evans, of the Birmingham Auxiliary Lecturing League, together with bro. Clement, having left the town before we arrived, although they knew we were post haste en route from London to meet them. The “hearing both sides” took the form of an exhortation from bro. Jones, irrelevant “answers” by bro. Mead, and a sentimental appeal by old bro. Clements, accompanied, literally, with tears and five hymns! Not only so, solemn warnings were given against hearing “the other side;” therefore it looked hopeless whether we should get a hearing the next night. But we did, for at least twenty had the courage to attend and hear what we had to say—with what results remains to be seen. —(F.G.J.)

ST. ALBANS. —Lower Hall, Adult School, Stanhope Road. Breaking of Bread 4.45; Lecture 6.30 p.m. We are happy to report that the work of the Truth continues in this City, although there be few who have ears to hear. On Wednesday evenings we hold a Bible Class at 30 Oster Street, for the benefit of all who care to attend. On Saturday, April 5th, we propose if the Lord wills, holding our Fraternal Gathering at the Adult Schools. Tea at 5 p.m. After meeting, 6.30. Subject for after meeting” “When the Son of Man cometh shall he find faith on the earth?” We shall gladly welcome all in fellowship who are able to be with us on that occasion. We also take the opportunity of thanking the brethren who have assisted us from Ilford and Clapham and other ecclesias. —W. GOODWIN.

SWANSEA. —We, the undersigned, in faithfulness to Christ, have been compelled to withdraw our fellowship from the Birmingham Temperance Hall Ecclesia, and all who continue in their fellowship, and have therefore resigned our membership from the Mumbles Ecclesia. We extend our fellowship to the John Bright Street Ecclesia whom we consider have adopted a Scriptural attitude in relation to Military and Constabulary Service, and also to all brethren and sisters who have taken the same course. For the time being this places us in isolation, but we trust we shall soon be able to join others who are like-minded with us and meet again though few in number around the table of the Lord, to remember him in the appointed way. —Yours sincerely, bro. J.T. DAVEY, sis. M.R. DAVEY.

TIERS CROSS (Haverfordwest, Pemb.). —I have to confess to a certain amount of neglect in not writing to you before, but the time has come now when we must make our position perfectly clear to all. We have for some months determined to follow the Clapham brethren and disfellowship Birmingham Temperance Hall Ecclesia, for we are convinced that the attitude of the Temperance Hall has been wrong and unscriptural throughout, and now we would like you to make it known through the Berean that from this date we shall fellowship none who remain in fellowship with the Temperance Hall Ecclesia. To any brethren and sisters who are in fellowship with Clapham, and may pass this way we extend a warm welcome. We are delighted beyond measure to welcome to our small meeting bro. Charman of Ammanford, who has come to reside at Milford Haven, 3½ miles away, and who is whole-heartedly with Clapham in the present crisis. We look forward to the time when his

sister wife and family, too, will be with us. That God will bless your work at this time is the earnest prayer of us all. —HENRY THOMAS.

WESTON-SUPER-MARE. —Bro. and sis. Higgs will be glad to welcome all visitors sound in the Faith at their address, Stanley House, they having left the Weston meeting owing to its refusal to even consider the present state of Ecclesial fellowship.

AUSTRALIA.

SUBIACO, W.A. (King's Hall). —We in harmony with the Clapham Ecclesia, refuse to be a party to the excommunication of faithful brethren and sisters (John Bright Street Ecclesia) against whom no charge of being doctrinally unsound or of disorderly walk, has been laid. We refuse to extend fellowship to any brother or sister who is in fellowship with Temperance Hall, Birmingham, John Bell, Australia, or A.D. Strickler, Buffalo, N.Y. We, hereunder, are compelled in faithfulness to Christ, to take this definite stand: —Brethren F.E. Brock, R.E. Brock, Sisters F.E. Brock, R.E. Brock, A.M. Brock. We are pleased to announce the safe arrival of bro. J.Gadsen, from the John Bright St. Ecclesia. —FREDK. E. BROCK.

BRISBANE. —Bro. R.W. Fergusson asks us to publish the following copy of letter he has sent to the Birmingham Temperance Hall Ecclesia—

Bellissima, Salisbury,
South Coast Railway, Brisbane, Queensland, Australia.
6th January, 1924.

The Temperance Hall Christadelphian Ecclesia, Birmingham.

This is the second letter I have written to you. The first was sent on 27th August, 1923, and was addressed to bro. Walker and the Birmingham Ecclesia, and was my protest against your position as regards the deflection from the Truth, and expressing my astonishment at the amazing state of error into which the Ecclesia has sunk.

I now express my astonishment at the amazing idolatry, and that while in the act of commemorating the Death of our Lord Jesus Messiah, of the whole Ecclesia standing in silence as an act of veneration of the heathen dead whom God has destroyed and sent to Sheol in the Great World War. Brethren, are you in your sane senses? Or have you ever known the requirements of the Truth at all? For an ecclesia to join with the heathen around us in the silent worship of the dead whom God has destroyed and sent to Sheol (for an act of veneration is an act of worship) casts at once condemnation upon God who destroyed them, and proclaims your sympathies entirely with the enemies of God. Little wonder—

1. —When you fellowshiped soldiers and sailors at the Table during the Great War—men who were actively shedding human blood;
2. —When your Ecclesia's name was never put on the Petition to the House of Commons for the total exemption of brethren from all military service;
3. —When you upheld the infamous Clause 7, which could have handed the brethren over to the military;
4. —When you permit and fellowship those who hold that the civil force (Constabulary) may be entered by brethren;
5. —Then in casting out faithful men and women who oppose your violation of the commandments of God; and
6. —Cutting off Ecclesias for no error of doctrine but for "Constitutional procedure," as you did the Blackheath Ecclesia.

It is not the love of Christ that is ruling you, but the love of the hateful world, whose murderous dead you have worshipped in your act of insane veneration in the middle of the commemoration of the broken body and shed blood of the Lord.

To those of you who have ears to hear, I can only say, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "For many walk, of whom I tell you even weeping, that they are the enemies of the cross of Christ."

Your brother in Christ Jesus,

ROBERT W. FERGUSON.

NEW ZEALAND.

HAWKES BAY. —Bro. E.J.R. Milne writes: —"We approve of the attitude of John Bright Street brethren to the question at issue."

UNITED STATES.

DENVER (Colorado). —Charles Bldg., 15th and Curtis Streets, Room 221. —Will you please announce in your Ecclesial news that Mr. Geo. Baker (71), neutral, was immersed into the only saving Name on January 13th. We pray that he will run the race faithfully unto the end. His sister wife also in the Faith, passed away two months ago; after a week's illness she died of double pneumonia. This Ecclesia will not fellowship any brother or sister who upholds bro. Strickler and his false doctrine. —PERCY E. DIXSON.

LOS ANGELES (Cal.)—Benevolence Hall, Foresters' Bldg., 10th and Olive Streets. Sundays: School, 9.30; Worship, 11; Lecture 7.30; Week-night: Thursdays, 7.30, Concord Hall (same building). On New Year's Day we held our usual Fraternal Gathering. We were favoured with a good number of visitors from neighbouring Ecclesias: bro J.R. Young, bro. B.A. Warrender, and bro. A. Wolfe, of Pomona, and bro. S.M. Livingston, of Santa Barbara; also some of our own brethren gave us some encouraging words of exhortation. After refreshments had been served we enjoyed a splendid programme of exercises by the Sunday School, after which Sunday School prizes were distributed. At our semi-Annual business meeting held January 6th, reports showed that we have 128 members on our roll; that the Sunday School has 77 members; and that attendance average is good On January 15th our sister Bernice Adkinson was married to our bro. Reginald Clark; they have the best wishes of their fellow-pilgrims. On January 14th our aged sister McCann fell asleep in Christ at the home of her daughter, our sister Goldstrass; death for her was indeed a welcome release from much suffering; she awaits the glorious resurrection of the dead; bro. B.A. Warrender conducted the appropriate service. —EDGAR ROUND, Rec. Bro.

HELD OVER. —Intelligence from Birmingham, Grimsby and Hereford.

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: —

BEDFORD. —W. H. Cotton, 23 Rosamond Road.

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.

BLAKENEY. —H. Matthews, Brook Cottage, New Road.

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

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

BRIGHTON. —J.A. Anstee, Edith Avenue, Peacehaven.

BRISTOL. —F. Walker, 41 Stokes Croft.

CASTLEFORD. —E. Foster, 16 Joffre Av., Glasshoughton.

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

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

COVENTRY. —H. G. Gates, 14 Wyken Way, Stoke Heath.

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, Essex.

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

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

NEATH. —S. L. Watkins, 29 Winifred Rd., Skewen

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

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

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

PORTSMOUTH. —C. H. Lindars, Ropley, Hants.

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

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

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

RHONDDA. —G. Ellis, 150 Kewry Street Tonypandy, Rhondda, Glam.

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.

SWANSEA. —J. T. Davey, Boar's Pit Farm.

SWINDON. —H. R. Bryant, 36 Alfred St.

TIER'S CROSS. —H. Thomas, Haverford-west, Pemb.

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

WESTON-SUPER-MARE. —A. Higgs, 42 Baker Street.

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.
