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# The Berean CHRISTADELPHIAN

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

“The entrance of Thy Word giveth light; it giveth  
understanding to the simple”  
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Edited by GEO. H. DENNEY and FRANK G. JANNAWAY.

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

## Notes.

Bro. F. GARLICK, 30 Seabank Road, Southport, has for sale Young's Analytical Concordance, 6<sup>th</sup> edition. Post free 20/-.

P. DAVIES. —We fully appreciate your kind remarks concerning Solemn Warnings, but do not agree it would have been better to have said bro—— instead of bro. Lake. You give as your reason for omitting his name the respect it has commanded hitherto. That is our reason for having given the name. Read paragraph 26 of Solemn Warnings, which you must have overlooked. There you have the reason why it was absolutely necessary to let those who lean on bro. Lake know what his settled convictions are concerning Birmingham and the Christadelphian. Moreover, bro. C.C. W. himself terms bro. Lake “a stickler for purity.” Well now, at any rate, bro. C.C.W. and over 3,000 others know bro. Lake's real mind concerning what a hindrance to purity the magazine has been during the past seven years.

L. J. —You tell us that, knowing what you do “as a government servant,” you declare a policeman to be “a prince of peace,” and that the present trouble about the Birmingham speeches is simply “a lamentable storm in a tea-cup.” We note also your declaration that had you “been in the Temperance Hall when the 2-minutes' silence was called for, you would have taken part in the singing, so as to lift the roof had it been possible!” We note, also, that you “know a sister who is making over to the Birmingham Ecclesia £8000, to show her sympathy with their attitude in the present trouble” (But evidently you are a little uncertain as to the amount, seeing you have written the word “about” after the amount). We would recommend you to study Eureka and thus see what “ecclesial legacies” and “church endowments” led to in the early centuries. Your announcement will doubtless cause some to hesitate leaving the Temperance Hall.

E.I.B. (Detroit). —When after reading your opening homily on Matthew 7: 1, and wading through the succeeding 2000-worded tirade of condemnation and abuse, we thought of, “Would some power the giftie gie us, to see ourselves as ithers see us.” You mistake the Lord's commands. He forbids the judging of motives, but would have us judge men (and brethren) by their fruits.

JEWISH RELIEF FUND. —With thanks we acknowledge the sum of £2:7:0 from E.J.R.M. (New Zealand), and have handed it over to the Hon. Treasurer of the Fund, bro. J. Bellamy, 1 Fayland Avenue, London, S.W.16.

W.J.T. (Canada). —Your protest concerning our opposition to the Temperance Hall Meeting has no weight with us in view of your defence of Military Service, Constabulary, and Alien Marriages. We are not envious of the “support” you are giving, or may give, the Christadelphian.

F. GARLICK. —You err in thinking “A SCHEME FOR RESTORATION OF DIVIDED ECCLESIAS” the cure for current dissension. It is not “union” but “unity” (one mind—says Paul) that is needed. Catering for reservations at the price of peace does not appeal to those who heed Christ's commandments as did Dr. Thomas and bro. Roberts. Read the first dozen “Sunday Morning Exhortations” in the pages of the Christadelphian over fifty years ago, and compare with the last dozen by the present editors fifty years later. You will then see that something more than “a conference of well-known brethren” is necessary. Solemn Warnings contains a little of the evidence of well-known brethren as to the truthfulness of our statements. We have good reason to think Birmingham and the Christadelphian little realise the storm these “friends” are brewing.

J.H.B. (Seattle). —The Birmingham report is absolutely untrue. There are no police constables in fellowship with the Clapham Ecclesia. It is also a fiction that the John Bright Street Ecclesia had dwindled to six members. But what if it had? Suppose the meeting was “entirely snuffed out,” what of it? Think of Paul when he had to confess, “Only Luke is with me,” and of our Master when “all forsook him and fled!” Let us shut our ears to this cry of “Ecclesial Relationships and the 1300.”

E.M. (New Zealand), and others. —Yes; Dr. Thomas did believe it was an outside tempter “in the wilderness,” and so did bro. Roberts; but the latter emphasised it was “not a matter for dogmatism.” In any case it does not alter the fact that you and we are all tempted when we are “drawn away of our own lust and enticed;” nor does it alter the fact that Jesus was “in all points tempted like AS WE ARE,” being “made like unto his brethren”—therefore a partaker of our unclean and defiled nature, sinful flesh. But evil thoughts we cannot help, and are not of themselves sin if kept in subjection as Christ did. He did no sin. Proverbs 24: 9 is not a correct rendering; see the Revised Version.

“HERALDS OF THE KINGDOM.”— A good price will be given for copies of the Heralds, Ambassadors, or early volumes of the Christadelphian—bound or unbound: Address, X.Y.Z., c/o F.G. Jannaway, 99 Stockwell Park Road, London, S.W.

C.E.S. (Stockwell). —We heartily agree with your desire for up-to-date news of Zionist affairs, and are in touch with a brother whom we hope will occasionally give readers of the Berean Christadelphian, multum in parvo. What we want to avoid is mere “scissors and paste” matter. We want such matter as you refer to—matter bearing upon the Hope of Israel. We welcome such encouraging and constructive criticism as yours.

C.B. (New Zealand). —To our mind Clause 24, of the Birmingham Amended Statement of Faith is all-sufficient to exclude from fellowship a brother who does not believe that belief apart from baptism makes a man amenable to Christ’s Judgment Seat. When you ask—but does he believe it in his heart, you run counter to the Lord’s command, “Judge not.” We may doubt whether a brother believes he can be sorry seventy times seven, but Christ says we must take his word for it, and forgive him!

D.S., R.D.N., J.W., and others. —Don’t worry about how it has hurt the brother to have his “warnings” of apostate brethren and ecclesias “broadcasted.” Your time will be better employed asking the brother if his “warnings” were true and honest, or mere slander. If the former, and we believe such to be the case, why is he throwing in his lot with the apostates, and forsaking those who are heeding his warnings. One of the principal of those who uttered the solemn warnings has since written—but his only charge is that we “have taken action too soon.” Another of them has further charges against Birmingham—ready for the printer, but the moment is not now opportune. Wait and see.

R.D.N. (Brixton). —Although your rebukings and forestalling of what the Lord will say to us at the Judgment Seat are very unbecoming in one so young, we suffer such feeling assured you mean well. But, bro. Trapp who gave the information not only never mentioned your name, but until you wrote us we never knew you had a finger in the pie; in fact, you never entered our thoughts.

H. ----- (Birmingham). —You pronounce us wrong on the Inspiration Question; wrong concerning H.M. Forces; wrong concerning the question of prayer! Then why do you, and those who agree with you, not insist on your Amended Basis of Faith being amended so as to honestly represent such tolerationists? It becomes more evident as time goes on why Birmingham and the Christadelphian object to the words whole-heartedly and unreservedly, concerning their members’ acceptance of the Statement of Faith.

A.R. (New Zealand). —It is not the intention of the Berean Christadelphian to open its columns for the discussion of First Principles, or to give what you term “a hearing of both sides.” In any case, you may take it that, when its editors give “the other side” a hearing, it will be for the purpose of showing (not next month, but) there and then, that it is the other side—the wrong side.

A SISTER (Temperance Hall). —We should like to write you a letter—but what good? For although you candidly admit your ecclesia is “on fire and full of confusion,” you think it your “duty to stick to it.”

A BROTHER (Lichfield). —Sad to read that you would “rather close down your business and leave Lichfield and go into the wilderness than leave your meeting and the Temperance Hall Fellowship.”

G. FOLWELL (Leicester). —What would you say of a man who said “the man after God’s own heart” “is a murderer and an adulterer,” and then add, “or he was”? Would such a lying innuendo be any worse than what you wrote to a young brother—“Have Birmingham constables? So have Clapham—or did have”? You know Clapham withdrew from the constable-brother on discovering their mistake.

A LONDON (Stockwell) Brother requires a second-hand Wicker Bath Chair. In sound condition—moderate price. Will be glad to hear as quickly as possible. Address: C.E.S., c/o Editor, Berean Christadelphian

W.S. (Birmingham). —Yes: we know that the Birmingham Arranging Brethren always dismiss bro. G.H. Denney’s name with the contemptuous words you quote: “Oh, he always was a troubler and a strife maker.” But this exposes the fact that the present editors of this Magazine in 1905 combined together in an attempt to get the Masonic Hall and allied ecclesias to see the grievous error of toleration. Many came out from the Masonic Hall fellowship as a result. Bro. G.H. Denney at that time had joined the Temperance Hall Ecclesia at Walsall, having come out from the Masonic Hall ecclesias, among which he originally found the Truth, and by whom he was immersed. Evidently the Temperance Hall Ecclesia and bro. C.C. Walker deemed bro. Denney “a troubler” because of that contention in 1903 to 1905. A recent reference in the Christadelphian confirms this view. Further, on three later occasions in Walsall, the Birmingham Temperance Hall Ecclesia forced the ecclesia there into submitting to their Rule 34 whereby a brother withdrawn from by Walsall applied to Birmingham for fellowship, and was ruled to be entitled to an independent investigation of his case by Birmingham. In each case the Birmingham Ecclesia insisted that they were entitled to hear and to judge. At the last interview bro. Denney had with the Birmingham Arranging Brethren he said to them that their interference was always to the bad and not to the good. We can quite see that bro. Denney’s endeavours for purity of fellowship would not appeal to the Birmingham mind and bro. C.C. Walker’s mind as now revealed. They like brethren who meekly submit to their rule, and would not welcome a critical man forced by circumstances to “try the spirits.” But here is our advice. Next time you hear the remark ask for a specific instance of “troubling” and “strife making,” and we will place the whole of the evidence on our side at your disposal. Birmingham Arranging Brethren dare not produce that specific instance.

NICE FURNISHED HOUSE to let during August at Coulsdon, Surrey: a delightful spot. Also a furnished bed-sitting room to let. For particulars apply to Mrs. F. Smith, Wellow, Woodstock Road, Coulsdon, Surrey.

Bro. W. L. WILLE’S new address is “Carmel,” Swanage Road, Southend-on-Sea.

# The Berean

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Dr. John Thomas  
(Christadelphian)

### His Life and Work

#### CHAPTER 7

The Doctor, after a week's stay in Baltimore, determined to break away from the preaching career which was being forced upon him. He told his Baltimore friends he must be off to see Philadelphia, before going to Richmond, which was his ultimate destination. “Well,” said brother Carman, “I will give you a letter of introduction to brother Hazlett, who is deacon in the congregation in Philadelphia, over which brother Ballantyne presides.” The Doctor thought it would be better to have friends to go to, than to arrive in Philadelphia a complete stranger, and therefore accepted a letter, though not without some misgivings as to the consequences.

On arriving at Philadelphia, he found deacon Hazlett, who expressed great satisfaction at his having come, saying that they wanted some one to speak to them, and to relieve the tediousness of their meetings, as brother Ballantyne who presided, was “very old and very dry.” What could the Doctor do? He was the guest of brother Hazlett, and he felt he could do nothing less, as a sort of return for their hospitality, than yield to their request and speak to them. This he did for three weeks. At the end of that time, they proposed that he should remain among them altogether, promising that they would do their best to get him practice, if he would be content to speak to them on Sundays. Getting accustomed to speaking, the prospect of a settlement in his own profession disposed him to fall in with the suggestion, which after consideration he did.

The arrangements did not work favourable for the Doctor's professional objects, though conducting highly to the work which providence had assigned to him. As the Doctor remarks in the article already quoted from: “Had we devoted ourselves to medicine, as we did to the Things of the Kingdom, we might probably have succeeded; but the fact is, that having to address the public continually, our time and energies were absorbed in preparing to acquit ourselves, from time to time, as a workman that needeth not to be ashamed, rightly dividing the Word of Truth. Ever since leaving

the West, our spiritual pursuits have been clashing with our temporal, until we have been obliged of necessity to place our profession in abeyance." His friends in Philadelphia fulfilled their part of the contract, so far as finding medical practice was concerned; but preaching practice, which was exceedingly distasteful to him, necessitated an amount of Scriptural study which interfered with his professional occupation, though it was destined to pave the way for great results.

The Doctor's mind was eminently fitted, by constitution and condition, to be the subject of a simple and pure illumination by the Word. This comes out in what the Doctor makes "Tomaso" say in a Dialogue between three Friends on Men and Things (Apostolic Advocate, vol. 3, p. 28). He (the Doctor) was never, says "Tomaso," "cursed with the poison of a theological education. His early years were spent in a private boarding school in England, and from his seventeenth to his twenty-fifth year, among physic bottles, lecture rooms, and dead bodies. He knows nothing (and counts it his happiness) about the writings of popular divines; nor did he ever trouble himself much about divinity of any kind till about three years and a half ago (this was written in 1836), when he obeyed the Gospel of our divine Master. Since that time, he has addicted himself to the incessant study of the Scriptures. Not having had his mind perverted by human tradition, it just takes whatever impression the Word may make upon it, like a blank sheet the impression of the printer's types."

The Doctor's stay in Philadelphia did not last longer than eleven months. During this time two important events transpired; —1, he married a wife, 2, he commenced his editorial career. A third event was the arrival of his father from England, to which his father had returned after the Doctor left Cincinnati. His father now settled with a Baptist congregation in Philadelphia, for whom he preached. Father and son were preaching simultaneously in the same town, but not the same doctrines.

The career of the Doctor as an editor, is that in which the circumstances leading to progress were most prominently developed. There need, therefore, be no apology for dealing with it in considerable detail. His entrance upon this career was itself an apparently accidental matter.

It came about in the following way: — A member of the Philadelphian congregation, named Brindley, who had been a shipbuilder in England, but was then an agent for Morrison's pills, went to Mr. Ballantyne, the pastor (for although the Doctor preached, he was not "pastor"), and suggested that a paper should be started to advocate the principles of the "Reformation," intending, as afterwards transpired, to have an advertisement of his pills on the back of each number. After seeing Ballantyne, Brindley called on the Doctor in reference to the same project, but did not acquaint him with the fact that he had been to Ballantyne. He talked the matter over as if it had not been suggested to anyone else, and asked him to devise a name, and write out a prospectus of the proposed publication, calling it the Apostolic Advocate.

Afterwards he was witness the pastor's indignation at Brindley for having requested the Doctor's cooperation in the scheme, on which the Doctor offered to relinquish all part in it. This did not pacify the old gentleman, whose anger caused Brindley to take no further steps to forward the publication. Brindley's abandonment of the scheme led to a restoration of peace between Brindley and Ballantyne and Ballantyne resolved to start the periodical himself; but, illness overtaking him, the scheme fell into abeyance.

On his recovery, Mr. Ballantyne sent for the Doctor and told him he had come to the conclusion that he (Mr. Ballantyne) was too old to enter upon such an enterprise as the conducting of a monthly magazine, and that he (the Doctor) had better take it in hand and go ahead. This surprised the Doctor, but scarcely left him a choice. He concluded to proceed with the undertaking without reference to Brindley, whose objects he had come to understand. Thus he found himself in a position he had never desired and never contemplated. He issued the prospectus, of which the following is a copy:

## PROPOSALS,

By John Thomas, M.D., of Philadelphia, for publishing by subscription, a Monthly Periodical: To be entitled

### THE APOSTOLIC ADVOCATE.

“We (the apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of truth and the Spirit of error.”—(1 John 4:6)—Macknight’s Translation.

“Be mindful of the words before spoken by the holy prophets, and of the commandments of us, the apostles of the Lord and Saviour.”—Macknight.

### PROSPECTUS.

This work shall be devoted to the ancient Gospel and the original constitution of things as proclaimed and appointed by the Apostles. Never was there a time since the days of William Penn, when this and adjacent cities required such an advocate as at this present. The voice of the Apostles is stifled by the clamour of sectarian declamation. It is true, indeed, they are talked about and their status adorn cathedral parapets and steeple walls; it is also true that the commercial marts of Virginia, Maryland, Pennsylvania, and New York, abound in religious establishments, each and every one of them amply furnished with all the gorgeousness and splendid trappings of temple worship; they can boast, too, of an erudite, courtly, eloquent, and right reverend priesthood—the depositories of wisdom and saintly knowledge—whose fertile ingenuity illustrates, sustains, and fulminates the dogmas of creeds for the deglutition of an unsuspecting and too confiding laity. But all these things, however adored, may be easily unmasked and resolved into their ultimate constituents; the devices, traditions, and commandments of men, and will be proved to be no part of the religion of Christ or of the traditions and teachings of the holy Apostles. The Advocate, therefore, will unroll his brief against the corruptions of Christianity: and while he pays all respect to persons that is due, he will use every honourable and scriptural means to disabuse the minds of his fellow citizens of the philosophical dogmas and Christianised Orientalism palmed upon them for the glorious Gospel of the blessed God. In subserviency to this end, the following, among other subjects, will be attended to.

1. –The non-identity of all popular religions with the religion of Christ.
2. –The defence of the Holy Scriptures against all creeds, “Confessions of Faith,” commentators and system makers.
3. –The objects proposed by the proselytising spirit of the age, as developed in the so-styled “benevolent institutions of the day,” incompatible with and contrary to the predictions of the ancient prophets.
4. –The modern dogmas of physical and spiritual operations not the doctrines of the Holy Spirit taught by the apostles.
5. –The fates and fortunes of the kingdoms of the world foreshown by prophecy.
6. –Religions, moral and literary varieties, with essays on various interesting and important subjects in relation to the Kingdom of Christ. The Advocate will glean from the fields of Christian literature whatever is calculated to illustrate the magnificent and sublime politics of the Messiah’s reign. He will endeavour to do justice to all who may oppose and differ from him; his object being to convince, not to condemn. Audi alteram partem—hear the other side—shall always vibrate on his ear; for having neither sympathies nor antipathies to gratify—having no gift, or “sacred office” of pecuniary emoluments to blind the eyes, to pervert his judgment, or to distort his mental vision—being interested in upholding no religious dogmas, in sustaining no sect, in pleading for no sectarian creed: the Advocate will strive to exemplify the apothegm, fiat justitia ruat coelum (let justice be done though the heavens fall.) Let the opponents of the ancient Gospel go and do likewise.

(To be continued).

## The Bible wholly inspired and infallible.

### No 110. — Believing to see.

A modern saying is “Seeing is believing.” The people who use this saying decry religious exercises because they are based on faith. Faith is not a matter always of plain sight in the objective sense. Often it entails implicit trust in the unseen. The people who live for the moment, like the gnats of a summer day, despise belief in things that are not to be seen at once. Without saying anything as to the illogicality of the “proverb” we have quoted we would draw attention to the fact that the Bible takes an exactly opposite view.

Psalm 27 is a Psalm of Salvation, and was originally sung by multitudes going up to the Temple on the occasions of the celebrations of the Feasts of the Lord. It is full of beautiful expressions attaching themselves naturally to such pilgrimages, but in their wider application belonging to the journeying of all God’s saints through the present probation onward to His Kingdom and glory.

Verse 13 declares, “I had fainted unless I had believed to see the goodness of the Lord in the land of the living: Wait on the Lord.”

“Believe to see” is God’s counsel. Man’s counsel is to “See before you believe.”

Now all the great accomplishments of mankind, made possible, let us remember, by God’s provision, have been the result of believing to see, and not of merely accepting optical evidence. Let us not forget the limitations of our senses. As Prof. J.A. Thomson recently observed: —

“With the naked eye we can see two to four thousand stars; with a fine telescope several hundreds of thousands; with a photographic plate as many millions are disclosed. Without instruments we have only a peep-hole. The ant is sensitive to ultra-violet rays to which we are blind, and a tree answers back to a passing cloud. Many a beast of the field hears loud signals in what we call the absolute silence of the night. An earthworm thrills to the tremor of the thrush’s footstep to which we are of course quite dull, and many insects detect differences of pressure in the air to which we are in ourselves quite callous.

We can make an instrument that will register the heat of a candle a mile and a half away, but we ourselves are sensitive only to a very small fraction of the possible temperatures. For electric waves as such we have no sense. What stretches before us is a domain covered with mist through which stand out here and there the peaks that we directly know. But of the immense mist-covered universe—unseen and unsensed—man has come to know much, almost as much of the peaks, for by means of his instruments he is able to see the invisible.”—  
John o’ London’s Weekly.

But the man who invented the telescope or the microscope believed that much that was unseen could be seen if the means of stimulating vision could be discovered. Hence he laboured to accomplish his end and succeeded. He “believed to see.”

In one of Bacon’s essays we have it noted that the work of scientists was to discover or uncover the hidden secrets and motions of the things around us.

Men who have laboured in this work have had a vision of things not seen.

Concerning the atom it is now acknowledged that “matter” is composed of minute and indivisible atoms. Prof. Thomson’s definition of an atom is: —

“An atom is the smallest particle of a chemical element that can enter into or be expelled from chemical combination, and a molecule is the smallest particle of an element or compound that exists in a free state. The molecule of mercury is supposed to consist of one atom; the molecule of hydrogen or of oxygen of two atoms. Now, it is a noteworthy fact that the absolute magnitude of some molecules has been known for a long time, and the value for the mass of the hydrogen molecule is known today with comparatively greater accuracy than, say, the value for the mass of the earth. It is estimated that a billion billions of molecules of hydrogen would only have a mass of three grams. One of the recent triumphs has been the approximate measurement of the length of some very long molecules of fatty acids.”

The study of atoms has led to a modification of the older views regarding matter. It is now admitted that all matter has been developed from one great reservoir of energy. This source the Bible properly defines to be the Spirit of God. This is the creative and sustaining power. Psalm 104: 30 says, “Thou, God, sendest forth thy Spirit: they are created: and thou renewest the face of the earth.”

A leading scientist states that an atom consists of circles of electrons revolving around a central nucleus consisting of more electrons and nuclei. In an atom of uranium ninety-two electrons revolve around a nucleus composed of 238 hydrogen nuclei and 146 electrons. Yet the atom itself is scarcely discernible to the finest eye without artificial help.

The material earth is now recognised to be very tenuous, and solid matter very ethereal.

How easy for the Creator, having made all things by His power if He willed, to dissolve the whole of His creative work and resolve it back to its original form, i.e., His own power or Spirit.

Now these thoughts arise out of “things not seen,” and are the outcome of faith in the possibility of discovery, and research conducted as a result of that faith.

In the imponderable things—thought resulting from the reception of ideas—we have a further illustration. By taking thought while we may not add an inch to our physical stature, we may nevertheless accomplish much in adding to our achievements. If we content ourselves as do the beasts with the things of the moment—the things of immediate sight—we shall miss the highest and the best in human attainment. Well did Solomon say, “Where there is no vision the people perish.” —Proverbs 29: 18.

God has made full provision for those men who desire to attain the highest form of culture. Not only has He set before them Jesus as the acknowledged leader in all human attainment on the spiritual plane, but He has revealed His purpose in His Word of Truth. But as in the natural so in the spiritual sphere. The fulness of the Revelation is spiritually discerned: —

“The natural man” (to whom seeing is believing) “receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know (or visualise) them because they are spiritually discerned”—1 Corinthians 2: 14.

It may be noted that several Greek words are translated “know” in the New Testament. For the special purpose of this article it is apposite to remark that the one used in the passage quoted is best rendered “visualise,” being the result of “seeing” or “observing.”

The faith of a true Christian, therefore, depends upon the vision of the future which he possesses.

By Faith the spiritual man visualises that which the natural man cannot, i.e., the purpose of God in human affairs.

This enables him to endure the trials and difficulties of human life with fortitude and with confident serenity. Like Moses he “endures as seeing him who is invisible”—Hebrews 11: 27.

But a deeper meaning attaches itself to the word “see” in some instances of its translation. The word “see” looks very simple, but no less than thirteen Greek words are so translated in the New Testament. Here is an outstanding instance: —

“Follow . . . holiness without which no man shall see the Lord”—Hebrews 12: 14.

The word “see” here is “referred to the object presented to the eye and to the subject which perceives at the same time. It denotes not the action of seeing but the state of him who sees and the affection of the mind of him to whose eye or mind the object is presented, to truly comprehend and know.”—Dr. Bullinger: Critical Lexicon.

Hence it follows that in a special sense, research and much thought is necessary if any man would “see God” and understand His purpose.

As in the realm of physical science the diligent searching reveals the truth, so in spiritual science the same careful and diligent research is necessary.

Further, as in the physical the material upon which the work may be done is ample and ready at all times, yet does not at first reveal its secrets, so it is in the spiritual. The material, i.e., the Bible, is there, but it does not reveal the Truth in a second to the casual and superficial reader. Careful meditation, following upon diligent reading, is necessary. Then the secret is yielded up: the mystery is revealed. Faith is stimulated by every new discovery until perfect understanding is reached. David entered into the true spirit of this when he said, “Oh how love I thy law: it is my meditation all the day.” “Mine eyes prevented the night watches that I might meditate in thy word”—Psalm 119: 97-148.

Hence experience shows that when once the Gospel of God—the good news of His Kingdom and purpose—is grasped the Bible becomes a very veritable mine of his treasures. Like the natural or physical creation, its possibilities are never exhausted. Every reading of it brings new jewels to light. The future is illumined and we see the coming glory. “Thy word is a lamp to my feet and a light unto my path”—Psalm 119: 105. Little by little the clouds and darkness of the present are pierced through and the great dawn of God’s day is apparent to the eye of the spiritually-minded man. But as in the natural sphere the keen observer—the scientific mind—is very scarce and but rarely found, so in the spiritual realm, “few there be that find it.” Just as in the natural the seeker is rewarded because he believes before he sees, so also in the spiritual, we “believe to see” the great treasures of the Divine wisdom.

This brings us to the point of our thoughts. Observe the close parallel between God’s works in Nature and in His Revelation in His Word. Both hide their inward facts and meaning from the unobservant and the casual. Both reveal wonderful things to the seer who searches out the hidden and the covered. Faith reveals what a careless unfaith hides.

The more you think of the parallel the more you see evidence of this close correspondence. Now none of man’s work has the same characteristics whether material, in great works or beautiful fabrics, etc., or whether in his thoughts as contained in his books. How ephemeral is his literature, and how very little of it worth a second reading! On the other hand Nature’s revelation is never exhausted, and likewise the Bible is a continual storehouse. Let it be read all the days of a man’s life and he will never exhaust it, nor fully comprehend all its possibilities. The Lord’s mercies even in days of sorrow and lamentation are by His Word “new every morning”—Lamentations 3: 23.

We submit that this parallel is a proof that the Bible is God’s Book. No human work or book has the same characteristics. —G.H.D.

(To be continued.)

## Editorial.

### PREPARING FOR THE LAST WAR.

Russia under Bolshevik rule has not abandoned any of its old ambitions, so Trotsky now informs us. As soon as the Bear is ready he is coming down to take Constantinople and to pass over. This news has been given to the world openly by the Russian leaders and makes the "distress" of the leaders in other countries greater than ever it was.

How the political international situation develops on the lines of the prophecies as outlined by bro. J. Thomas in Eureka and Elpis Israel!

Beloved brethren who read these lines, let us exhort you one and all to remember that these are the last days. The Lord is at hand. The development foreshadowed by Trotsky is one of the final things. Our Lord may come before the Russian hosts move and we shall be called to hear his judgment upon us. Let us "agonise" to enter in to his Kingdom, as Paul puts it. Let us strive with might and main to keep his Truth unsullied. When a few days before his death Paul lamented that all in Asia had turned away from him on the question of fellowship, he yet was able to say, "I have fought a good fight, I have finished my course, I have kept the faith."—2 Timothy 1: 15 and 4: 7.

But there would have been no good fight fought: no course finished: if Paul had gone the way of the ecclesias in Asia and had not "kept the faith" in its purity. Let us keep faith with God and stand with Paul against those who follow Asia today and are turned away after the modern types of the toleration that was exhibited in Phygellus and Hermogenes.

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### DRIFT (1). —BROTHER C.C. WALKER AND R.A.M.C. AND FELLOWSHIP.

Bro. C.C. Walker to our great sorrow exhibited great weakness during 1914 and onwards in respect of Military Service and the Scriptural commands regarding abstinence laid upon the children of God. Our brother recently denied that he had ever said that brethren could join the R.A.M.C., or advised them to take that step as the only course possible under the compulsion laid upon them, or that he had said it was not a question of fellowship. His memory was at fault. A much esteemed brother in 1916 wrote him on the point following his advice to brethren Robinson and Jeavons of West Bromwich. Here was bro. Walker's reply in his own hand-writing: —

21 Hendon Road,  
March 13, 1916.

"Dear Brother,

It is not a question of 'danger' and still less of fellowship. It is a question of 'slavery.' 'If thou mayest be free choose it rather.' But you will find that abstention from war work will not secure you exemption from non-combatant service." (Signed), C.C. WALKER.

In November, 1914, bro. Walker and others publicly made it plain that Clause 7 of the Birmingham Petition was open to the interpretation that brethren may legitimately become R.A.M.C. soldiers under compulsion. Bro. V. Hall at that time issued a very effective circular calling attention to this fact and asking for a return to the Scriptural position. This circular received little attention from the leaders in the Temperance Hall. Bro. Davis supported bro. Walker then, and bro. Walker is therefore supporting bro. Davis now.

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## DRIFT (2). —SHAKESPEARE BROUGHT IN TO HELP.

Bro. A.H. Hill is a prominent lecturer, a B.A., and the leader of the movement for “culture” and “up-to-date reading” in Birmingham among the young brethren. In the Christadelphian for June under “C.S.U. Room” you will see the meetings of his class announced. Bro. C.C. Walker has a very great admiration for bro. Hill and his works, and considers him the best teacher of the Birmingham young speakers, and commends his work. Now in the Stourbridge weekly paper the following recently appeared—

“OLDSWINFORD MEN’S MEETING. —Mr. P.H. Bullas presided on Sunday and a scholarly address upon ‘The Fourfold Gospel’ was given by Mr. A.H. Hill, a resident of Oldswinford.

He referred to Christian people’s neglect of the Bible and said knowledge of the Bible grew less with succeeding generations. It contained the most fascinating problems of the world’s history and the records were significantly beautiful. The gospel of St. Mark revealed him as a student rather than a thinker, and there were details which betrayed someone who saw with his own eyes. The gospel of St. Matthew was an enduring witness to the continuity of the purpose of God: an unchangeable purpose in a changeful world. St. Luke presented the vast scheme of redemption: age long and world wide: he was a Gentile and a cosmopolitan, and had sympathy with the sorrows of mankind. In St. John’s gospel the Word was represented as a being standing in relation to God and having the nature of God: it was the finest flower of the New Testament teaching.

Mrs. Hill, the wife of the speaker, gave splendid renderings of the vocal solos “Little untrodden paths” (Julius Harrison) and “Come away death” (Quilter), from Shakespeare’s Twelfth Night, one of the most beautiful dirges of history.

Mr. and Mrs. Hill were thanked on the motion of Mr. Hugh Taylor, seconded by Mr. H. Oxford, and Mr. Bullas expressed appreciation of the masterly address they had heard.”

This Temperance Hall speaker and esteemed leader of its thought, it will be seen, cultivates friendship with the world and willingly compromises the Truth both in his own address and in his willingness that his sister wife should sing to an alien audience an extract from Shakespeare. What would bro. Roberts have said to this? And what do you say, brethren and sisters, who read it? We are back in R. Ashcroft’s time when the “human element” in Mark is outlined, and we are back into the world when Shakespeare is brought in to make our words palatable to the alien. —G.H.D.

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## EIGHTY-ONE YEARS OF AGE.

A beloved brother writes us thus (the paragraphs we number for reference sake): —

1. —“Will you suffer a word or two of suggestion from one, who with yourself and others, is waiting for the Coming of the Lord Jesus Christ? I am nearly eighty-one years of age, and I do not let go the hope, aroused by the writings of bro. Roberts and yourself, that I may be one of the number who will be alive at his Coming. ‘How Long’ to the ‘year 1927?’ Only two years and six months, we have good reason for believing. Not only will the Lord Jesus be back again in the Earth, but that the Resurrection and Judgment will be all over, and that the striking events predicted by Isaiah, Zechariah, Ezekiel, and all the other prophets, will all be events of the past! (as per How Long? p.71, par. 309).
2. —“Now the suggestion I wish to make is; Seeing that the Time is near, and will not tarry (Isaiah 46: 12-13), that you apply your energy, opportunity, and talents, for the ending of discord, confusion; evil speaking, and strife, amongst the brethren; and, by your lead and

influence, gather a goodly company of resolute, self-denying brethren and sisters, who, while contending for the Faith, once delivered to the saints, go wholeheartedly, with singleness of eyes, into the work of edifying one another in love, perfecting holiness in the fear of God, and so cease to give the adversary reason and occasion to speak reproachfully . . . .”

Our beloved correspondent then proceeds to express sorrow that in our solemn warnings we include: —

3. —“All who do not separate from this (Birmingham) meeting as you have done. . . . Surely it is still possible to sin against Christ through excess of zeal (1 Corinthians 8; Isaiah 46: 6; Zechariah 1: 15-16). . . . Let us not lose sight of the One Master’s injunction (Luke 6: 31), ‘As ye would that men should do to you, do ye also to them likewise.’”

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#### OUR COMMENTS.

1. —We feel honoured that our aged brother should bracket our name with that of our beloved brother, the late editor of the Christadelphian. If the Lord so brackets us in the great day of account, we have no misgivings as to which side we shall appear. We are doing our utmost to follow him in earnestly contending for the Faith, and defending it against those who would make shipwreck of it—whether they be “friends” within or “foes” without.

2. —The “suggestion” is in accord with our innate love of peace; but we find, as did bro. Roberts, that where there is most talk of peace and love, there, generally, purity is given a back seat. Bro. Roberts once told us that whenever he attended an ecclesia and heard announced the hymn, “Brethren let us walk together, in the bonds of love and peace,” he felt moved to ask, “What’s the trouble here?”

Let our venerable correspondent turn to the Christadelphian for forty years ago, and he will see that bro. Roberts received just such exhortations and suggestions concerning peace and love as the one he has sent us. Bro. Roberts’ reply is our reply: “there must be ‘divisions’ where there is not ‘one mind.’” The question is, we submit, “Are the charges against Birmingham true, or are they false?” Let us honestly face the facts, heedless of consequences, and then we shall see how ungodly would be any patchwork of peace. Our witnesses are from the Temperance Hall community, which fact makes their evidence all the more telling. Just a sample or two: —

Bro. A. S. THOMPSON: “The power for right has passed from the Birmingham meeting . . . . For years past it (the ‘Christadelphian’) has very largely been the purveyor of unnecessary newspaper scraps of mere fleshly-minded foolishness and compromises of righteous attitudes.”

Bro. G. F. LAKE: “There is a large compromising element in Birmingham, and, to some extent, in London. I can foresee a few of us having to stand alone, which I am prepared to do.” Again, “The most effective course to take with C.C.W. is to establish a London magazine. The ‘Christadelphian’ is hopeless.” \*

\* Although bro. Lake’s scheme for a London magazine is for the time being in abeyance, we hear that a magazine is in course of preparation by his colleague in the North London Ecclesia, bro. Thompson, the writer of that trenchant indictment of Birmingham and the Christadelphian, entitled *Secularising of the Ecclesias*, and at the end of which he promised “Part 2.” We hear, however, that in his forthcoming magazine, the specimen number will be a sort of “velvet glove” so far as Birmingham and the Christadelphian are concerned.

Bro. F. W. TURNER: "There is need for a decisive voice in these days, a clear lead on questions of difficulty in both doctrine and practice." Again, "The 'Christadelphian' has been conspicuous by the absence of advice it has offered during the crisis through which we have passed."

Bro. W. H. BOULTON: "We are convinced that its tone and attitude do not reflect the real views of faithful and tried brethren, nor of the ecclesias generally. . . Those of us who move about the country are constantly reminded of the facts. The situation is generally deplorable."

Bro. A. J. FISKE: "I am very, very sick at heart at the ways of brethren and sisters here (in Birmingham). We have football fields regularly attended, and where even sisters smoke."

Bro. W. H. BARKER: "Subtle influences, which are sure to work in these closing times, may bring greater havoc to the brotherhood than Military Service Acts."

3. —We implore our beloved correspondent, and others to face the foregoing facts, and ask themselves, what can faithful brethren and sisters do except "separate" themselves from "the 1300," until such time as purity shall prevail? Loyalty to Christ demands we side with the John Bright Street "few," who feared God rather than man. That is how we view Luke 6: 31. This is the little company of resolute, self-denying brethren and sisters, which is fast growing, and the only ones the Berean Christadelphian is founded to represent. —F.G.J.

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#### THINGS SHAKESPEARIAN.

The New Testament Ecclesias never held anything in the nature of a Shakespearian bazaar; not because Shakespeare was not then born, but because there is not the remotest affinity between things Shakespearian and things Apostolic: as the "moderns" would easily see if they lived in the light of the Truth. —F.R.S., 1884.

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### A Sunday Morning Exhortation by bro. Roberts.

#### Christ in the Past—Christ in the Future.

SURROUNDING once again this table, we stand related to wonderful facts which can never be too vividly remembered. They stretch away like lines of landscape from the spot where we stand, to a distant horizon behind us—a definite horizon—a horizon on which the Biblical telescope can make out the leading objects with wonderful distinctness; they also lead away in front to the future to which our faces are turned—a near prospect; a prospect so close to us as to be abrupt in a scenic point of view—Christ before, Christ behind. The whole landscape is covered with Christ. We are here to look at it again. It is well to withdraw thus for such a purpose. We are weak and apt to forget. We are apt to have our eyes dimmed by the dust of the way. We are liable to be overcome with fatigue and to get into some bypath and sit down and make ourselves comfortable. Christ knew our danger; therefore, he left us this command, to assemble and "Do This" in remembrance of him.

Behind us, we see a babe, born in the rude surroundings of a country inn, and the stable of that; an unnoticed object in a crowd of bustling visitors, who had repaired to Bethlehem on private business connected with the approaching taxation ordered by Augustus. We see shepherds arrive from the neighbouring fields, and make known the importance of the event which they had learnt by angelic announcement. We see men arrive with strange enquiry for the King of the Jews; we see Joseph and Mary pack up their things and depart with their babe to distant Egypt; we witness a subsequent slaughter of children on the same spot, and the piercing wail of the bereaved daughters of Rachel. We see the murderous instigator of the bloody deed die; and Joseph and Mary return with their wonderful babe to the land, and turn aside to the privacy of an unimportant village, where the veil drops upon the

everyday life of a carpenter with a growing family. Ten years pass, and the curtain rises for a moment and reveals Joseph and his household on the way with his neighbours—a happy band—to keep the Passover at Jerusalem. The Feast over, they start on the return journey, but miss Joseph's first-born on the second day, on which, while the rest pursue the homeward journey, Joseph and Mary return in anxious haste to the city of God, and after search, discover their beloved boy in a circle of the learned men of the nation in the Temple, astonishing them by the difficult questions he put, and by the understanding he displayed in the answers he gave to the questions put to him. Again the curtain drops, and in eighteen more years, we see a strange preacher on the banks of the Jordan, to whom the people repair in crowds, and submit to baptism at his hands. Among the crowds, there appears the form of Mary's son, now a man of thirty, come to John to be baptised like all the people. John objects to baptise a sinless man, since his baptism was a baptism of repentance. Jesus claims to submit to every appointment of God; John gives way; Jesus is baptised; and before there is time for another to follow his example, a shaft of spirit-light strikes from heaven, and concentrating in dove-like form over the obedient son of Abraham, settles on his head and abides on him. And then the people hear a voice proclaiming that the man thus openly identified before them is not only "Jesus Christ, the son of David, the Son of Abraham," but the beloved Son of the God of Israel, in whom He is well pleased. Then we see him the object of curiosity on the part of sundry of John's disciples, who walk after him, introduce themselves to him, and follow him home. Thence forward there is no more dropping of the veil till the mortal scene is finished. After his forty days' absence in the wilderness of temptation, Jesus is before the people day and night. He speaks in a manner that strikes all the hearers with astonishment. They see that this is no ordinary man. He speaks as one having authority—as never man spake. He performs works unheard of in any nation. He cures every form of disease with a word; he has power over the elements of nature to combine them for the production of bread, or restrain the violence of tempest on the sea. He raises the dead. The people follow him in crowds. They are attracted by his miracles. They are pleased with his denunciation of the Scribes and Pharisees, and with his forcible inculcation of righteousness; they are drawn by his tender care and compassion on the wants of the multitude. As he passes from city to city, the excitement spreads till the whole nation is roused. "The world is gone after him," say the leaders; "if we do not put some check upon it, the people will elect him king, and they will revolt against the Romans, and the Romans will come and take away our place and nation." But the leaders are powerless for three years and a half. Jesus makes no attempt at sedition; he even forbids the declaration that he is the Christ, and avoids the crowd when they show a disposition to take him by force and make him a king. But the leaders, probably, do not understand this. They are envious at the attention bestowed on him by the people, and exasperated at the condemnation he freely hurls at them in his discourses. They plot against him: they fail in all their attempts to destroy him until the hour arrives—pre-arranged in the Father's purpose—for the power of darkness to prevail; and then one of his own disciples is the means of delivering him up to the power and fury of his adversaries.

And then, brethren and sisters, we see him on the cross, under a frowning sky, piercing the air with a cry of agony, dying that we might live, and by-and-bye, all is silent, and his dead body is taken down and given to a rich man, who wraps it in clean linen, and lays it in his own private grave, hewn in the rock, in a garden hard by. Then we see the disciples secrete themselves in terror, and spend their time in grief—the women broken-hearted—the men in strange dismay. For the best part of three days all is darkness and despair. The glorious man who, by the power of God, had filled the land with joy for three years and a half, lay cold and dead, in a rock hewn chamber, with brutal soldiers at the door. But, on the third day, all is changed. Darkness suddenly flies before the glorious light of morning. An angel descends in brightness and power; the Roman guards are overpowered by a strange paralysis. The stone barrier of the sepulchre door is violently removed; the occupant of the tomb returns to life and comes forth; the women who had come to anoint him with the odoriferous preparations for the dead, are apprised of the event, and see the evidence of it in their own beloved Lord himself. They carry the joyful tidings to the sorrow-struck disciples. These believe them not, and are afterwards reproved for their unbelief by the Lord standing in their presence and showing them his hands and feet.

Then are the disciples glad when they see the Lord. New thoughts and new hopes arise. In six weeks he walks with them to a neighbouring solitude. They are hopeful of the speedy realisation of their hope concerning the kingdom. They ask him if he will, at that time, restore the Kingdom again to Israel. He

tells them instead that they have a testimony to give for him among the nations of the earth— that the times and seasons are hid— that power would come to them for the work to be done. Then he is taken away; they watch him with amazement as he departs; he finally disappears out of their sight. Then stand by them two angels, who express surprise at the steadfast heavenward gaze of the disciples, assuring them that the Lord who had been taken away from them, would assuredly return in the same manner as he had departed. Then follows a brief interval, during which the disciples are much together privately, spending the time in joyful contemplation and prayer; after which we witness a new starting point— the Pentecostal outpouring of the Spirit upon them—the public proclamation of Christ's resurrection divinely confirmed by the display of superhuman gifts— the preaching of the name of Christ for the justification of sinners unto eternal life.

Then we behold, succeeding, a period of great and prosperous activity among the Apostles, the rapid multiplication of believers, the formation of communities of brethren everywhere, the prevalence of comfort and joy and the fear of the Lord among the thousands who received the Word. Then we see persecution and trouble; then delay in the expected judgments on Jerusalem; then the uprising of questions, strifes of words, heresies; the perverse disputings of men of corrupt minds; the death of the Apostles one by one except John; the cooling of zeal among professors, the growth of corruption among them in faith and practice; then the publication of Christ's message to seven typical ecclesias in Asia, through John in Patmos, shining out in the thickening gloom with the brightness of a great light in heaven. Then John dies, the light goes out, darkness settles on the scene; philosophy and vain deceit prevail over the simplicity of the Gospel, through the ingenuities of carnally-minded teachers; Christians (so-called) turn soldiers and politicians; they become a party in the State; and in less than three centuries, they put "Christianity" on the throne by the sword of Constantine. Christianity, as a State institution, breeds political and ambitious bishops; these strive for the mastery, even unto bloodshed. Rome and Constantinople become the leading rivals; the controversy is decided in favour of Rome, and the monstrous Papal dynasty appears on the scene, and inaugurates a tyranny more odious and dreadful than anything the world has ever seen. More than twelve centuries of darkness and turmoil drag wearily by; — by the will of God Gospel light revives— and here we stand at the end of the time appointed, looking for that re-appearance of the Lord promised to the disciples on the summit of Olivet.

When we direct our eyes forward, we see Christ more distinctly than even in the past. We see ourselves on the verge of that great change by which the kingdoms of the world are to be abolished, and transferred to a new order of rulers who have been in slow and painful preparation for ages past. Anon we see Christ again in the world, rousing his dead friends from their slumbers, apprising his living friends of his presence, and summoning them all before him for that grand assortment which has been both their hope and fear from the beginning. The judgment past, and the unfit sent back from his presence, we see him take part in the affairs of the nations. We see him crush immense armies; we see him send messages to the governments; we see his claims set at naught, and mighty armaments raised to roll back the tide of his power. We behold a time of trouble such as never was. We hear the dreadful shock of war—universal war; we see armies shattered, fleets destroyed, fortresses and cities in ruins, commerce at a standstill. We see the tempest roar with unremitting fury till the whole world is a wreck at the feet of Judah's Lion. Then slowly, calm ensues; the storm abates; the sun shines; order returns; a new government rises out of the universal chaos. The Kingdom of God spreads over all; the immortal friends of Christ take power everywhere in the name of "divine right"; peace overspreads the scene; soldiers disbanded; fortresses dismantled; arsenals emptied, the arts of war suppressed, and mankind set free to worship God under Heaven-sent guides and governors, and to live in joyful harmony everywhere, surrounded with plenty, and delivered from disease. "Glory to God in the highest, peace on earth and goodwill among men."

This is the picture before and behind us, as we take this bread in our hand, and drink this wine with thanksgiving, in remembrance of him who commanded this. It is no fiction of fancy; it is no product of the imagination. It is the offspring of "words of truth and soberness." It is a sure and certain hope, built upon past and contemporary facts, as deep and solid and irrefutable as the everlasting foundations of the earth. The only uncertain element in the case pertains to our own individualities. Shall we be

counted worthy of so great a salvation? Is our attitude towards the Eternal Majesty of the heavens sufficiently acceptable before Him as to ensure for us an entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ? Are we obedient, loyal, devoted, self-sacrificing, enthusiastic servants of this coming King of kings, and Lord of lords, who is now to us an absent Lord, to whom as stewards we shall give account? Do we show ourselves his friends in carrying his cross and upholding his name and keeping his commandments? Are we sufficiently wise to love him more than the things the world loves, and more than the things that we loved in the days of our ignorance? Upon the answers to these questions, which will be infallibly given one day soon, will hang our destiny in this great matter. Suppose the judge says, "NOT WORTHY OF ME," what grief, what vexation, what consternation, what unavailing tears of repentance, what horror of soul, what awful desolation will be ours! Our shrieks, our groans, our "weeping and wailing and gnashing of teeth" will recoil upon our ruined heads and increase our agony. Better weep now. Let the mind be sobered by the Word and prayer. Realise thus what it is that Christ requires of us in all holiness and godly conversation, "denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present evil world, looking for that blessed hope and the glorious appearing of our great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Then shall we assure our hearts before him, "that when he shall appear, we may have confidence and not be ashamed before him at his coming. —R. ROBERTS.

## A Bible Class Address.

Lessons from the words of Christ in Luke 12: 22-31.

(Concluded from page 199.)

"The life is more than meat" says Christ, and you also remember that on another occasion he said, "Labour not for the meat that perisheth." Christ did not mean that we were to abstain from feeding the body, or that our present life could be sustained on faith alone apart from the nourishment which God in His bounty provides. The Life of which Christ here speaks is the unending life which he has the power to bestow upon those who shall be approved when he returns. What Christ was undoubtedly tilting at was a spirit of covetousness, and a lack of faith in the ability of God to provide for the future in the same way that He has provided in the past. It is evident from the parable of the rich man who decided to build store-houses for his goods and to take his ease, that such a condition of things prevailed in Christ's day, but in our own times the pursuit of creature comforts has become such an obsession as to exclude all other thoughts from men's minds. It is in fact a mental disease which, unlike other mental ailments, is extremely contagious, and it therefore constitutes a very serious menace to the brethren and sisters of Christ who every day have to come into close contact with the infected ones, and to breathe the same mental atmosphere. It is a fact that faithful brethren are constantly declaring, and which cannot be too frequently urged, that the greatest danger to which any brother or sister can be exposed is a state of prosperity in excess of their reasonable needs; and Christ unquestionably had that fact in his mind when he warned his followers against ambition of this sort. The possession of wealth or a condition of prosperity is not in itself a vice, and we know that there are cases on record, both in the Holy Writings and in our own times, where affluence has been no barrier to faithfulness; but so far as we can judge, such cases form an exceedingly small minority.

We think, however, that the meaning of Christ goes further than the mere accumulation of wealth, for even those in comparatively modest circumstances can, and frequently do, make the mistake of giving undue prominence to the things which are seen, and which therefore are only temporal. We encounter some who will toil and pinch and scrape, and make themselves utterly

miserable, in order to provide, as they think, for the future—a purely hypothetical future. They desire to make provision for an early retirement so that they can, as they ingeniously put it, be freed from the necessity of earning their living and so be able to devote themselves entirely to the Truth's service: and, just to prove their anxiety to engage in the work of the Truth, they entirely neglect that work while they endeavour to accumulate sufficient substance so that, as they say, they can "Do the thing properly." Or, perhaps, if they are not ambitious in that way, there are some (in fact we know there are), who, while not having any present anxiety, wish to make ample provision against a calamity which, though not anticipated, might befall them. Of course, trouble might overtake us, and it does do so in some way or other so far as most of us are concerned; but is God's arm shortened that He cannot deliver us if it His purpose so to do; and is it consistent that we should deliberately encroach on the time which should be devoted to the Lord's service in order to make such provision against the future?

Again, if in order to provide against the future we deprive ourselves of present necessities and so unfit ourselves for carrying on that work to the best of our ability, we are not likely to exhibit faith in the matter of our free will offerings. If we allow these considerations for the future, these "thoughts for the morrow," to weigh unduly with us we are risking the loss of eternity in the Kingdom of God in order to pay an insurance premium on a future which may never mature and which, in any case, will be merely temporal.

Providence, within its proper limits, is no doubt a virtue, and if, without detriment to our first duties, we can lay up for what is wrongly called a "rainy day," so well and good; in this event, however, do not let us forget from whence these blessings come, and that He that hath bestowed can also take away.

"Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind"—or, as we see from the margin, "Live not in careful suspense." In a word, we have to cultivate an unbending faith and confidence in God, which will in turn beget a wise discretion and will enable us to allocate all temporal considerations and benefits to their relative positions. Says Christ, "Seek ye first the Kingdom of God, and all these things shall be added unto you."

And when they are added unto us, how shall we employ them? Well, of course, we have to provide for the necessities of ourselves and of those immediately dependent upon us, whether they be inside or outside the Household of Faith. Also we have to make all possible provision for the work of the Truth. We can speak without fear of offence in this matter, because it is not within the knowledge of any of us as to how our brethren view their responsibilities in this respect; but we cannot help feeling that this item of free-will offering is not regarded by some as it should be, namely, as a definite charge upon income. Otherwise we think the resources of many of the ecclesias for the proclamation of the Truth—generous as they are by comparison with outside denominations—would be greater than they have been hitherto. It cannot be well pleasing to God if we merely offer what little may be left over after all else has been provided for.

We are, of course, not under direct command in this matter, but we are at any rate given a useful example. Under the Mosaic law it was incumbent upon everyone to bring a specified proportion of all their gains, and we do feel that it cannot be gratifying to the Father when Israelites after the Spirit assess their responsibilities in this matter at a lower level than Israel after the flesh were enjoined to do. It is fairly certain that there are many who considerably exceed the Mosaic standard; but what is of prime importance is that the free-will offering, be it what it may, should be the product of a willing and grateful heart, and this will not be possible if we are very much preoccupied with "thoughts of the morrow."

Having, then, made suitable provision, not only for the needs of ourselves and those dependent upon us but for the work of the Truth, what remains? Well, before laying by for the future, let us take our Bibles down and turn to the latter part of Matthew's 25<sup>th</sup> chapter; let us run through that catalogue of good deeds which Christ commended. "I was an hungred and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in. Naked and ye clothed me. I was sick

and ye visited me” (a visit, by-the-way, for the purpose of spiritual consolation and, if need be, tangible material assistance, not to depress the already overburdened soul with tales of scandal, or the rehearsal of our own real or imaginary calamities).

Then with these words of Christ fresh in our minds, let us expand our thoughts and put to ourselves the question, “Are there, within our knowledge, any in the household of faith suffering from any of these or similar disabilities which Christ enumerates? We shall, alas, very seldom be able to answer in the negative, and if we all do the right things (and it can only be the right thing if it is done at the right time), there will be very few of us remaining who will have much anxiety over our securities or pass-books.

In the process of doing this we shall be rewarded with the knowledge that we are laying up for ourselves treasure in absolute security, “Where no thief approacheth neither moth corrupteth,” and in the day when our investments mature we shall find that interest has accumulated at a rate beyond all computation; for we know, on the authority of Christ himself, that it is “The Father’s good pleasure to give us the Kingdom,” if, amongst other things, we have sufficient faith to endeavour with all our strength to live up to the precepts laid down in these few verses which we have been considering.—P. L. HONE. Croydon.

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### An Unworthy Suggestion.

It is reported in *The Christadelphian* for June, 1924, p. 275, that on May 1<sup>st</sup>, 1924, the Temperance Hall meeting passed a resolution “that in future we will receive only those who restrict their fellowship to brethren and sisters of the Temperance Hall fellowship.”

Now in order to give the brotherhood the impression that they have been practically forced into taking up this position by reason of the prior action of the Clapham brethren they say: “It should be stated that the Clapham Ecclesia now refuses fellowship to all who have declined to disfellowship the Temperance Hall Ecclesia. The practical effect of the Resolution now passed by our ecclesia is the formal recognition of the position which the Clapham ecclesia has already established.”

That this is simply not the truth will be evident from the following extracts from a letter to me from one of their own Arranging Brethren, dated November 9<sup>th</sup>, 1922:

“Dear Viner,

“Greeting in Christ’s Name. I am sorry I have been so long in writing to you, but have been very busy and worried to.

“You will, perhaps, have heard how the meeting went on Thursday last. At seventeen minutes to eleven the ecclesia voted for a continuance of the state of disfellowship existing between John Bright Street and Temperance Hall.

“The Resolution was carried by a large majority of the (small) minority present.

“An Amendment to cancel the decision of October 10<sup>th</sup>, 1919, because it was wrong, was similarly defeated by a large majority a few minutes earlier.

“An Amendment NOT to make it a question of fellowship with other ecclesias was defeated, so I presume the next step (after the publication of the correspondence, \* report, etc.) will be TO PUT PRESSURE ON ALL ECCLESIAS who have fellowshipped you! . . . . .”  
(The italics are ours).

\* Published in their pamphlet *Ecclesial Relationships* a few days later in same month.

This decision which committed the Temperance Hall to the Resolution just passed was taken without reference to the Clapham Ecclesia, and at least over twelve months before the Clapham brethren had taken their decision to “refuse fellowship to all who declined to disfellowship the Temperance Hall Ecclesia.”

I can go further and say that their correspondence with the Dudley (Holly Hall) Ecclesia as early as September, 1920, definitely committed them to the Resolution they have just formally adopted, which was long before the Clapham brethren had anything to do with the case. This correspondence shows that they hold a false doctrine of fellowship as also of Ecclesial Relationships, which they re-embodiment in their three rules published in their statement “concerning fellowship” in the June Christadelphian of this year—a false doctrine which I have dealt with in my letter to bro. ----- - which I understand you are publishing in your issue for July. —VINER HALL.  
June 1<sup>st</sup>, 1924.

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### Immortal Emergence.

From time to time there crops up among the brethren the idea that the dead saints may be raised in an immortal condition. We first met it in our experience soon after we came into the Truth from the lips of bro. W. Gilbert, who at the time was the President of the Birmingham (Masonic Hall) Mutual Improvement Society. He did his best to persuade the members of that Society, among whom we were numbered, that the righteous dead would be raised immortal. His mainstay was to be found in 1 Corinthians 15: 52, “The dead shall be raised incorruptible,” and in Romans 8: 1, “There is therefore now no condemnation to them which are in Christ Jesus.” So insistent was he that the Masonic Hall Ecclesia determined to refuse him any appointments as lecturer or presiding brother on the ground that he taught things contrary to the Birmingham Statement of Faith. But to our disgust they retained him in fellowship and allowed him to be chairman and leader of the Mutual Improvement Society for many years by setting up the polite fiction that the Mutual Improvement Society “was not a part of the Ecclesia,” and that bro. W. Gilbert “accepted” like bro. A. Davis and bro. A.D. Strickler of today, the Statement, although he had reservations.

At Nottingham a meeting was formed to meet the needs of reservationists. This was in Heathcote Street, and Mr. W. Richmond was its leading spirit. He circulated much literature throughout the world advocating “Immortal Emergence,” and he was in fellowship with the Masonic hall Ecclesia. Bro. J Bland, of Kidderminster, while not going so far as to say that all the dead saints will be raised immortal, nevertheless contended that Jesus was raised immortal, and articles to this effect were published in the Fraternal Visitor from his pen and bro. Gilbert’s some thirty-four years ago. Recently we have had some letters anent this subject from several brethren who do not seem quite clear as to whether this erroneous idea should debar a brother from our fellowship, and bro. Geatley, of Oldham, suggested that an article on the subject would be acceptable. We will, therefore, endeavour to set out the main points in logical form: —

1. —“We must all appear before the judgment seat of Christ”—2 Corinthians 5: 10, and
2. —“Receive in body according to that he hath done, whether it be good or bad”—2 Corinthians 5: 10.
3. —“Jesus Christ who shall judge the living and the dead at his appearing”—2 Timothy 4: 1.
4. —“Why dost thou judge thy brother? . . . . We shall all stand before the judgment seat of Christ”—Romans 14: 10.
5. —“The faithful will then be invested with immortality.” “The unfaithful will be consigned to shame and the second death.”

(See Birmingham Statement, clauses 24 and 25, for long list of passages in proof.)

Now these considerations involve: —

- (a) That the “dead raised ones shall be in the same position before the judgment seat as the “living” or “quick” ones. They go together to mee the Lord—1 Thessalonians 4: 17.
- (b) That both together shall be in such condition that they may receive “good or bad” in body, and may be assigned to the right hand and receive eternal life; or may be assigned to the right hand and receive eternal life; or may be assigned to the left hand to be burned with fire—Matthew 25: 34 and 41.
- (c) This exhibition of judgment is evidently determined to impress the necessity of obedience upon the world from that time and onward through the Millennium, as well as to judge the household. “If judgment begin at the household of God, what shall the end be of those that obey not the gospel?” “Where shall the ungodly and the sinner appear?”—1 Peter 4: 17-18.
- (d) That therefore the dead must be raised in mortal nature so that they may come to the judgment seat in the same mind and frame that they had prior to death. This would bring the equality with the “quick” which is predicated in the passages quoted.
- (e) This, then, follows closely the analogy of birth. Natural birth is preceded by development and the pangs of travail or parturition. Birth of water follows conception of the Word and development. The birth is preceded by the pangs of separation. “Come out” and “be separate”—Revelation 18: 4, etc. “To set a man at variance against his father”—Matthew 10: 35.  
The spiritual birth is preceded by the conception of obedience, beginning at baptism, the development of the spiritual mind, and by the last great pangs of the judgment seat while awaiting the verdict of the august judge. What an ordeal that will be and what joy when the separation from mortality is accomplished. “We (the accepted) shall all be changed, in a moment, . . . at the last trump.” “This corruptible shall put on incorruption. This mortal shall put on immortality”—1 Corinthians 15: 51-53.
- (f) Mortal puts on immortality and receives eternal life as a gift at the judgment seat. The reward of the saints is a place in God’s Kingdom. His gift to them is Eternal Life. “Inherit the Kingdom prepared for you”—Matthew 25: 34. “The Gift of God is Eternal Life through Jesus Christ”—Romans 6: 23. It is not “wages” as death is to the sinner.
- (g) It follows that there is no “condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit.” But the condition of “walking after the Spirit” is binding and the judgment seat will show who has done that.
- (h) 1 Corinthians 15 depicts the process and result of Resurrection. It (the Resurrection) is sown in corruption; it is raised in incorruption. . . . It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body”—1 Corinthians 15: 42, 44.

This can only be true if the dead are raised mortal—weak—natural. The Greek word for “sown” refers to the seed or germ of anything and is connected always with that idea. Hence children, offspring, posterity, a remnant, a few survivors, seed kept over from a former year, all are connected in Greek literature with the word sown. In the absence of Greek type we cannot show how “seed” and “sown” are variations (involving both) of the same word. But a reference to a Greek lexicon will reveal it.

How appropriate! “The children of the Resurrection”—Luke 20: 36 are sown in the resurrection; they are the posterity or seed of God left over. The judgment seat brings the seed or remnant into full bloom, “raised a spiritual body.”

This is a great thought. When we read “sown” in 1 Corinthians 15: 42, if we make the true use of the Greek word we mean the children of God, the seed, are sown in the resurrection in weakness. They are raised in power. The children of God—the seed—are sown in corruption. They are raised in incorruption.

As Dr. Thomas so beautifully says, “This state of existence is the sowing time: the resurrection is the spring time: the reaping time is at the Judgment Seat.”

\* \* \*

The next question is, “Was Jesus raised up mortal from the ground, and did he afterwards receive eternal life?”

There can be no question about it for these reasons are logical and true: —

1. —Jesus was of like nature as ourselves and suffered the same disabilities.
2. —“He was made like unto his brethren” and “in all points tempted like” them—Hebrews 2: 17; 4: 15.
3. —He was the “first fruits” of the seed of God, “the elect,” the “saved ones.”

There is a law of the first fruits and by it Jesus had to offer himself in the natural state before he could be accepted and lifted up (read Leviticus 23: 10). “When ye be come into the land which I give you and shall reap the harvest then ye shall bring a sheaf of the first fruits of the harvest unto the high priest and he shall wave (or present) the sheaf before the Lord to be accepted for you. On the morrow after the Sabbath (the first day of the week) the priest shall wave it.”

Jesus is the anti-typical high priest. Fulfilling the Divine law he offered himself before God on the day after the Sabbath, the first day of the week, and was accepted, as the first fruits of the harvest of God, for and on account of all who constitute his people and God’s harvest. Having made the offering he was elevated to the Divine nature. His change of nature was to him the token and sign of God’s “acceptance.” Hence when Mary would have held him he said to her, “Touch (not ‘hold’) me not; for I am not yet ascended to my Father; but go to my brethren and say unto them; I ascend unto my Father”—John 20: 17. Jesus expected his disciples to understand, evidently, that he had first to present himself to God before he came to them. The disciples met the same night and received him.

The word used in the Greek translated “ascend” in John 20: 17, means to go up, to climb, or to mount. How exactly equivalent to the Hebrew “wave.” Exodus 29: 27 gives this explanation of “wave.” “The wave offering which is waved and which is heaved up.”

The connection with heaven is striking. Heaven is that which is heaved up. Christ was lifted up before God on the first day of the week. “He asked life of thee, and thou gavest it him” then—Psalm 21: 4. How appropriate and dignified were Christ’s words to his disciples after that event. “Peace be unto you; As my Father hath sent me even so now I send you”—John 20: 21. This was but another exhibition of how Jesus always strove to exhibit his equality with his brethren.

But there is a further significance attaching to the symbolism. The high priest himself was accustomed to go out and gather the sheaf of the first fruits. He laid it in the tabernacle before God on the day preceding the Sabbath, but heaved it on the third day, i.e., the first day of the week (Edersheim).

So Christ was offered (by himself) or laid before God on the altar on the day before the Sabbath, and he was heaved on the first day of the week. Hence it would not have been in accord with the office of the high priest to allow Mary or anybody else to touch the first fruits before they had been heaved up to God. But what a change there was when that had been accomplished. “Handle me and see that it is I myself.”

\* \* \*

The theory that Jesus was raised from the Gethsemane tomb immortal is the first insidious approach of the doctrine of the devil that Jesus was of better nature than ourselves. Differentiation between him and his brethren in resurrection can only be explained by his nature being different and so on until “clean flesh” is involved and then “incarnation.” This first step must be resisted. Jesus, like the rest of the elect, was raised mortal and received immortality as a sign of his acceptance when he came before God.

“If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine . . . from such withdraw thyself”—1 Timothy 6: 3, 5. The first step to error is the most necessary to resist. —G.H.D.

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## Our Calling.

“Therein abide with God.”

For many years the Brotherhood has accepted without question almost, the interpretation of the term “calling” in 1 Corinthians 7: 20-24 as having reference to the employment, occupation or profession (from the secular and daily bread point of view) in which men and women may be found at the time of receiving and acceptance of the Truth as it is in Jesus; and further, that this passage sanctions the carrying on of that same vocation; though concurrently it has been agreed that there were certain forms of occupation identical with those in which certain who had obeyed the Truth were found, which the commandments of Christ forbid a Christadelphian entering upon—Soldier, Navyman, Policeman, being perhaps the principal vocations that have been considered to come under such interpretation; accordingly, the attitude of any engaged, in these employments obeying the Truth, has been condoned, it being accepted that under the circumstances a brother, so engaged, could abide still as a servant of God and brother of the Lord Jesus Christ, even in these forms of employment.

Accepting for the moment this to be the true interpretation and the theory correct, why stop at these three forms of employment? Should not the suggestion hold good in all cases, thus including actors, clergymen, pastors, priests, pugilists, gamblers, politicians, magistrates, judges, not even excluding the public executioners? The difficulty is so apparent, that there seems to be no need to pursue this phase of the matter further; but the question not only now arises, but persists: —“Is this interpretation the correct one?” Is employment the “calling” here referred to by Paul? Re-examination of this previously accepted view has become a necessity because this passage of Scripture is now being used to sustain the teaching that one obeying the Truth as a soldier, can not only remain such, but can further accept the King’s commission, and by strict attention to his duties can reach the highest rank attainable. This contention has been accepted and advocated as NOT being against Scripture teaching by those from whom separation has been effected on account of condonation, support, and propagation of unscriptural views in regard to the keeping of the Lord’s commandments. On the surface, therefore, it would seem that there is something amiss with an interpretation that permits such uncertainty; it should therefore be reviewed and examined from every possible standpoint.

No better start can be made than by looking carefully at every Scripture in the New Testament where the original word (in the passage in question) is translated “calling”: —

“For the gifts and CALLING of God are without repentance”—Romans 11: 29.

“For ye see your CALLING, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are CALLED”—1 Corinthians 1: 26.

\* “Let every man abide in the same CALLING, wherein he was CALLED”—1 Corinthians 7: 20.

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know the hope of his CALLING, and what the riches of the glory of his inheritance in the saints”—Ephesians 1: 17-18

“There is one body, and one Spirit, even as ye are CALLED in one hope of your CALLING”—Ephesians 4: 4.

“I press towards the mark for the prize of the high CALLING of God in Christ Jesus”—  
Philippians 3: 14.

“Wherefore also we pray always for you, that our God would count you worthy of this  
CALLING and fulfil all the good pleasure of his goodness and the work of faith with  
power”—2 Thessalonians 1: 11.

“Who hath saved us and CALLED us with an holy CALLING, not according to our works,  
but according to his own purpose and grace, which was given us in Christ Jesus before the  
world began”—2 Timothy 1: 9.

“Wherefore, holy brethren, partakers of the heavenly CALLING”—Hebrews 3: 1.

“Wherefore the rather, brethren, give diligence to make your CALLING and election sure . .  
.”—2 Peter 1: 10.

In the following passage the word is rendered “vocation”—

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the VOCATION  
wherewith ye are called”—Ephesians 4: 1.

Eliminating as is necessary for the purpose of investigation of our basic passage (as starred \*),  
it will readily be observed that the interpretation of this word has no reference to, or sanction of,  
employment, occupation, or profession, or means of earning a livelihood in the remaining Scriptures  
quoted, indicating surely, to say the least, the need for something beyond ordinary caution in asserting  
it does so apply in 1 Corinthians 7: 20.

Extending the search, it is discovered that the Greek word rendered “calling” is klesis, which,  
with the addition of the preposition eks as a prefix (when for the sake of euphony the S is dropped)  
forms the word ekklesis, from which all Christadelphians know the term “Ecclesia” comes, so  
wonderfully illuminating in its meaning in regard to those “who are called to be saints.”

Thus it becomes increasingly difficult to imagine how it was that the suggestion of secular  
employment could ever have been introduced into the interpretation of this passage.

The root word is kaleo, the meanings of which are given in Liddell & Scott’s Lexicon as  
follows:—

1. —I call.
  - (a) To summon (To council or Market Place).
  - (b) To call to one’s house or feast, to invite.
  - (c) To invoke the gods.
  - (d) A law term, to cite or summon before the court, to sue at law.

2. —I call by name, I name.

E. W. EVANS. —London.

(To be continued).

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## Munition Making.

(Concluded from page 205).

A (14). —“Why is Paul so careful in his instructions that the brother labours with his hands  
the thing which is good—Ephesians 4: 28?”

B (14). —Paul tells the reason in the same verse, “that he may have to give to him that  
needeth.”

A (15). —“I am persuaded from the Christadelphian and almost from the Berean Christadelphian that Paul should have been reprov'd for limiting the choice of civil occupations.”

B (15). —We leave the Christadelphian to speak for itself; but speaking for the Berean Christadelphian that Paul should not be reprov'd for anything of the sort.

A (16). —“I am persuaded by the Apostle, and will affirm constantly with him—Titus 3: 8 that work which curses the earth, such as liquor, munitions, and such like, which convert blessings into cursings, which burden nations with heavy taxes, and destroy the earth, which a brother cannot make unto the Lord, is no work for a saint.”

B (16). —You are wresting Titus 3: 8 from its context. Carefully read the previous five, and the following two, verses; you will then see that in quoting verse 8 apart from the context, you wrongly divide the Word of God.

A (17). —“The ‘good works for necessary uses,’ of Titus 3: 14, can never, by any process of reasoning, include the making of poison gas, torpedo tubes, etc.”

B (17). —That may be; but it is not evidence that we should withdraw from a brother who may be engaged in work which does not commend itself to you or to me. Far less are we to withdraw from brethren to please the sentimental and ungodly pacifists who will never acknowledge that war is of God—1 Chronicles 5: 22.

A (18). —“In fact the making of such things is a flat contradiction of the Apostle’s advice, and, be it noted that, in Titus 3: 14, Paul is speaking particularly of civil work, ‘honest trades for necessary uses’ is the marginal reading.”

B (18). —Our previous answer [B (17)] applies also to this.

A (19). —“Dorcas was full of such good works—Acts 9: 36. Munition making can properly be classed among the ‘other thing which is contrary to sound doctrine’—1 Timothy 1: 10.”

B (19). —All we can say is, you must be hardly pressed to drag in a verse like that—read it again, word by word.

A (20). —“Trusting you will not continue even to seem to make allowance for a shame to the name of Christ.”

B (20). —In view of what you say you know is our mind [see A (1)] is that fair of you? Evidently you have not read what we have written on Munition-making in Without the Camp. Perhaps you were not among the fortunate 5000 subscribers to that book or the Digest thereof issued by the London Standing Committee; if so, then for your sake, and for the sake of others similarly unfortunate, we cannot do better than here give the following adaptation of an excellent resume thereof by an unknown correspondent. We have found the sentiments thereof are endorsed by all of those whom we might term whole-hearted Christadelphians. The only real opposition has come from the Temperance Hall Ecclesia, that hot-bed of shell and other munition-making; in fact the editor of the Christadelphian went so far as to write, “Some of the best of our brethren here are engaged in the work.” Imagine “some of the best of our brethren” engaging in work which causes the name of God to be blasphemed, even among the Gentiles—Romans 2: 24; and that too solely for filthy lucre’s sake.

Here is the adapted paper: —

#### ALL THINGS ARE NOT EXPEDIENT.

The subjects treated of in the foregoing and following paragraphs, while forming no part of the Basis of Fellowship upon which we meet together at the Table of the Lord, are nevertheless, set forth as embodying the convictions held and practised by the large majority of the brethren as being the expression of the spirit of the Truth. It is not intended to destroy individual responsibility, the object being to indicate the conviction of the majority on these matters, with a view to helping towards more uniformity of practice among us, for in the absence of direct divine command this vexing question must be left to liberty of conscience; but, since the majority of the brethren esteem such employment incompatible with the law of Christ the following passages from God’s Word are cited as the basis for such adverse conviction: —

“Giving no offence in anything that the ministry be not blamed”—2 Corinthians 6: 3.

“And herein do I exercise myself, to have always a conscience void of offence toward God and toward men”—Acts 24: 16.

“Let your light so shine before men that they may see your good works and glorify your Father which is in heaven”—Matthew 6: 16.

In the spirit of these Scriptures, the majority of the Brethren during the crisis of the World War of 1914-18, upheld in precept and practice the advice then given by the “London Standing Committee,” who dealt with the Authorities regarding our attitude towards the Military Question. The unanimous advice they gave was: —

“Brethren are advised to seek those occupations furthest removed from munitions.”

Where this advice was not followed by some in their exercise of “liberty” in this matter, many were caused to “blaspheme that worthy name by which ye are called,” and accuse Christadelphians of inconsistency; whereas, it is our duty to “walk in wisdom towards them that are without,” giving “none occasion to the adversary to speak reproachfully.”

In conclusion, although we were assured by the editor of the Christadelphian that some of the best of the brethren in the Temperance Hall Ecclesia were engaged in munition-making, the question as to whether his verdict will be that of the Lord is very doubtful in view of the Scriptures already cited; and in the event of Conscription again coming into force, and our brethren having to appear before the Tribunals, we would most certainly refuse to represent brethren engaged in the manufacture of shells, hand-grenades and the like.—F.G.J.

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### Sitting on the Fence.

True it is that the Lord has said, “he that is not against us is for us;” but it is equally true he has made unmistakably plain his meaning by declaring, “he that is not for us is against us.” So there can be no doubt as to the position of those who are content to “sit on the fence,” “watching developments,” as some of them have declared. Even the editor of the Christadelphian, and his boasted “thirteen hundred,” are so disgusted with these “neutrals” as to give them notice to vacate their fence by July 31<sup>st</sup>, although, with characteristic veneration for the god of numbers, they intimate that, the editor will graciously take silence as consent, and that such silence will mean an open sesame to the intelligence columns of the Christadelphian.

But why such silence? In all cases the excuses are invariably the same, namely, that one ecclesia has no right to interfere with the decisions of another, even though there be proof positive that evil is knowingly tolerated, and that brethren who protest against the evil are cut off by reason of so protesting.

To those ecclesias pleading the foregoing excuse for their maintaining neutrality, we earnestly commend the following letter, written by bro. V. Hall to a beloved brother in an ecclesia at present content with “watching developments”: —

“In reply to your argument excusing your present inaction, we would say you base your contention upon a misapprehension of the duty of an ecclesia, absolutely sound itself in doctrine and practice, in its relation to another ecclesia, which is not sound in doctrine and practice. You contend that, so long as your ecclesia is sound, and before you fellowship anybody from the unsound ecclesia, you exact an assent to your sound position as the ground of fellowship, you have thereby discharged your duty. This sounds quite all right; but, supposing the ecclesia in question also has a sound Scriptural Basis of Fellowship—identical

with your own if you like—and that they claim to be ‘sound in doctrine and practice,’ as the Temperance Hall Ecclesia does, while—

1. —Withdrawing from faithful brethren and sisters;
2. —Maintaining such unscriptural withdrawal after remonstrance;
3. —Enunciating a false doctrine of fellowship to sanctify their unscriptural conduct;
4. —Retaining in their fellowship brethren who hold views utterly subversive of the vital doctrine of our separateness in Christ, as witness the speeches of T.E. Pearce and A. Davis; and
5. —Now requiring other ecclesias in their communion to endorse their actions by cutting off all the ecclesias who are faithfully standing aside from their—the Temperance Hall—apostasy (which you admit).

“How can you be faithful to the principles of Christ while you are maintaining a ‘Godspeed connection’ with such an assembly of disobedient brethren and sisters? You would withdraw from them if they were members of your own ecclesia; but because they belong to an assembly in another town you continue to fellowship them, and allow your own members to fellowship them in Birmingham and lecture for them!

“How strangely at variance with Scriptural injunctions is such an attitude. You aver that withdrawal is with the object of ‘curing the evil.’ Very good. Now you admit the evil, and therefore justify those who first faithfully protested against it; and, secondly, withdrew from those who upheld it or condoned it after repeated admonition. But the withdrawal has not had the desired effect of ‘eradicating the evil,’ but has, on the contrary, to use your own expression, ‘only aggravated the disorders’ (or, as we should say, has served to make manifest a deeply-rooted apostasy little suspected at first). But what of it? Are we responsible for the ‘consequences’ of a course of action prescribed by God? Are Christ’s brethren to hold their peace because of their testimony ‘only aggravated disorder,’ and stir up persecution against them? I trow not. Then how can you urge such a reason against withdrawal?

“You are agreeable to withdraw from an individual sinner, but refuse to withdraw from a multitude of individual sinners? Why is this? Are you agreeable to ‘follow a multitude to do evil’? Does the fact that the multitude happens to assemble in a separate building a few miles away relieve you of the obligation imposed by Christ through the Apostle to ‘withdraw from every brother who walketh disorderly and not after the tradition received from us’ (the Apostles)?

“Then again, is not the general body of nominal believers spoken of by the Apostle Paul as ‘Spiritual Israel,’ ‘scattered abroad’ in separate communities, as was literal Israel? Was not literal Israel required to separate themselves from disobedient communities or cities, as they are spoken of under the Law of Moses? These things were ‘our ensamples’—Galatians 6: 16; James 1: 1.

“Let us reason with you; and through you with the ----- Ecclesia. I ask, then, did not God Himself make it obligatory for the individual unofficial Israelite, who happened to hear of departure from the Truth in a distant city, to journey to the city, and make enquiry; and if he found the thing true, to call the attention of the whole assembly of Israel to the evil? And was not the whole congregation then under obligation to see that the evil was put away by the execution of the transgressors? Yea, and in the event of resistance (or non-repentance), to utterly destroy the city and the inhabitants thereof—gathering the spoil of the city into the midst, burning it with fire, and making it a heap for ever, ‘that all Israel may hear and fear’?

“Consider the case of Gibeah—Judges 19-20. Did not the Levite do right when he divided his murdered wife into twelve pieces, and sent them into all the Tribes of Israel, in order to call vigorous attention to the outrage committed in Benjamin? And was not Israel right in

gathering together against Gibeah, and demanding that the men of Belial should be given up for execution, in order that they might 'put away the evil from Israel'?

"But look at what happened: Benjamin refused to give the men up. We ask again: Was Israel justified in forcing the matter as they did? Did not the Law of God require them to do as they did? But, behold the consequences! Their faithful action 'created a state of alienation shameful to look upon,' to use your own expression. First, Israel were repulsed in a bloody battle in which they lost 22,000 men in one day! The second day's battle lost them another 18,000 men. Then, so alarmed were the men of Israel at the appalling carnage, that they began to wonder whether they had done right; so they 'asked counsel of God, saying, Shall I yet again go out to battle against my brother Benjamin, or shall I cease? Contemplate the Lord's answer, and behold the result! The command: 'The Lord said, Go up; for tomorrow I will deliver them into thy hand.' The result: The extermination of Benjamin (save 600 men), 25,100 mighty men of valour, and every woman and child of the tribe: while Israel lost 40,032 men, besides the inhabitants of Jabez-Gilead. Total loss: 65,132 men, plus the women and children of Benjamin, and the inhabitants of Jabez-Gilead. And what for? TO VINDICATE A VITAL PRINCIPLE OF TRUTH AND RIGHTEOUSNESS—that the highway of God might be preserved—that the Law of God might be upheld and made honourable!

" 'These things were written for our learning, upon whom the ends of the ages are come.'

"Now look at the curse upon the Israelites who refused to associate themselves in the extirpation of the evil in the case under contemplation. The inhabitants of Jabez-Gilead were exterminated to a man, because they 'came not up to the Lord to Mizpeh.'

"We now ask: Is not the Truth as precious today as it was in those days? Is it not as necessary in our day that Spiritual Israel should 'put away the evil from among them,' and for the same reason—that the Law of Christ might be magnified and made honourable; that 'the way of the Lord,' as Apostolically delivered, might not be corrupted by the false philosophy of evil men and seducers who come to us as 'angels of light'? Was it not for this very reason that the beloved Apostle admonished the true believers to separate themselves from, and have 'no company with' the nominal believers who refused consent to the wholesome words of the Lord Jesus?

"We have already shown that the ecclesias in our day bear a strict analogy (spiritually speaking) to the cities of Israel (Read Deuteronomy 13 in this connection). What they were required to do physically, we are required to do spiritually; namely, to 'separate ourselves' from disobedient communities of brethren; and 'them that sin, rebuke before all, that others also may fear,' in order that the Truth may be preserved in its purity. If Israel is decimated as a result of our faithfulness, and a tribe exterminated, then let Israel be decimated, and Benjamin be destroyed! Let us well remember that, in order to preserve the Truth, the antediluvian world was drowned!

"We ask again: Have not we done what we have been bidden? We have. We have told the matter to the whole congregation of Spiritual Israel in order that the Church of Christ might 'put away the evil from among them.' The result has been that many communities of brethren, and also many individual brethren and sisters, have 'put away the evil from among them,' and have separated themselves from those 'rebellious sinners against their own souls;' but where does the ecclesia at----- stand? Art thou of the inhabitants of Meros whom the Angel of the Lord cursed 'because they came not to the help of the Lord, to the help of the Lord against the mighty'? 'Why abodest thou among the sheep-folds, to hear the bleatings of the flocks?'

" 'Art thou, O----- of the inhabitants of Jabez-Gilead?'"

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The foregoing is a weighty communication, absolutely Scriptural from beginning to end; and we are so convinced that it will have an effect on the spiritually inclined, now sitting upon the fence, that we are having it reprinted in leaflet form, for circulation among such as may not be subscribers to the Berean Christadelphian. We advise those who agree with us to obtain copies, and circulate them freely among those who have not yet been moved to take action. (Parcels can be had from F. Walker, 41 Stokes Croft, Bristol, at 2/6 per hundred, carriage free.)—F.G.J.

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## Ecclesial News.

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

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

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

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

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IMPORTANT NOTICE. —Owing to Printer’s Holidays, the latest date for receiving Ecclesial News for August number will be Saturday, July 19<sup>th</sup>.

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BIRMINGHAM (John Bright Street Ecclesia)—Bristol Street Council Schools. Sundays, 11; and 6p.m. Wednesdays, 8 p.m. We are continuing in the warfare of the Truth, and have been much encouraged and helped by the visits during the month of brethren Coliapanian, T. Phipps, C.F. Powell, and F.H. Trapp. Our Mid-week meeting is now held on Wednesdays instead of Thursdays as hitherto. —A. H. BROUGHTON, Asst. Rec. Bro.

BRIDGEND. —Adare Chambers Ecclesia. Meetings: Sunday morning, 11, Breaking of Bread; Eureka Class, 3 p.m.; Lecture, 6.30 p.m.; Tuesday evening 7.30 p.m., Bible Class. Brethren S. Evans and J. Evans, and sisters G.K. Evans, Betty Evans, K. Howells, W.E. Davies and Winnie Davies, having left our fellowship, we had no alternative but to withdraw from them. On the other hand we have welcomed into fellowship bro. Trevor Watkins, of Porthcawl (late Neath), who has recognised the errors of Temperance Hall (Birmingham), and withdrawn from all fellowshipping them. We have been visited by bro. and sis. Ellis. Bro. Ellis gave the word of exhortation. They also accompanied us to our outing On Whit-Monday. Bro. and sis Watkins and bro. Winston, senr. Of Swansea Ecclesia, have also visited us. Bro. Watkins addressed us on “Signs of the Times.”—W. WINSTON, Rec. Bro.

CROYDON. —Gymnasium Hall, 117 High Street; Sundays 11 a.m., 6.30 p.m.; Thursdays 8 p.m., Bible Class St. Kilda’s Schools, Chatsworth Road. —We are pleased to report that bro. and sis. Whitehead, of Clapham, have decided to join our meeting. On the other hand, we have lost sis. Revis, senr., sis. E. Revis, and bro. E. Revis, who have decided to join Clapham. —ALFRED J. RAMUS Rec. Bro.

HARROGATE. —Christadelphian Room (Harrogate Girls’ Club), 2 Parliament Terrace. Sundays: Breaking of Bread, 3 p.m., Lecture, 6.30 p.m. Our number has now been increased to five, sis. Parkley having decided to join our fellowship. She is eighty-seven years of age, but quite understands the position, and realises she cannot remain in the Temperance Hall Fellowship under present conditions.

Sis. Annie Hamilton has also decided on the same course of action, and will meet with us as often as she is able. We have been visited by bro. Shepley, of Mythomroyd, who spoke to us cheering words of exhortation. Bro. Cockcroft, of Oldham, was with us on June 15<sup>th</sup>, exhorting at the afternoon meeting, and lecturing in the evening on the subject of "World Peace. The glories of the age to come." We keep the light burning to the best of our ability, but in this fashionable health resort our hearers are few. Will speaking brethren visiting this place kindly advise the undersigned with a view to their services being utilized. —W. MOSBY, Rec. Bro., Holmeside, Borough Bridge Road, Knaresborough.

LEAMINGTON. —Priory Hall, Priory Terrace. Sundays: 10.45 a.m. and 6.30 p.m. Please let us give notice of our intention to hold a fraternal gathering at Leamington on August Bank Holiday if the Lord permits. This meeting is being arranged in conjunction with the Foleshill Christadelphian Ecclesia, and will be carried out on the usual lines, tea being provided in the Priory Hall, Leamington, at 4.30. The after meeting will commence at 6 p.m. We extend to all on the Berean Christadelphian Basis a hearty invitation. Another point: All our brethren want the enlarged Magazine, and you had better increase our parcel to 16 copies each month. —W. W. CORBETT, Rec. Bro.

LEICESTER. —64 Redcross Square. The following circular letter has been addressed to the members of the Leicester Ecclesia: —

"A year ago your Ecclesia decided that yourselves and the brethren generally were unable to come to a just conclusion as to the Birmingham trouble, and thus agreed to take no action as to Birmingham's withdrawal from the John Bright Street Ecclesia.

"You are now required by the Temperance Hall Ecclesia to approve of its action in excluding the John Bright Street Ecclesia and all who sympathise with them, from fellowship under penalty of excommunication yourselves.

"Birmingham Temperance hall Ecclesia's action was agreed by brethren Islip Collyer, and F.W. Turner, to be "a sin" and "uncalled for." Bro. Turner at the meetings of the Arranging Brethren in London, pressed them to concentrate their enquiry on the withdrawal from John Bright Street brethren. "Some of your members seem disposed to add to Birmingham's sin by urging you to now endorse their action thus 'adding sin to sin.'

"Side issues and personal grievances will be pressed into the discussion thus beclouding the real issue.

"We urge you to refuse Birmingham's request and that yourselves withdraw from that Ecclesia for its harbouring false teachers and its unscriptural advocacy of resistance to evil. See speeches of brethren Davis and Pearce. —E.C. CLEMENTS, C. ASK."

LONDON, E. —Pembury Hall, 41 Pembury Road, Clapton, E 5. Sundays: 11 a.m., Lecture, 6.30 p.m.; Fridays, "Eureka" Class, 8 p.m. It is with regret that we have to report the necessity of withdrawing from brethren W.S. Forsdike, G. Stevens and A.J. Dennis. The former has returned to the fellowship of the Birmingham (Temp. Hall) Ecclesia, owing to his failure to appreciate the sanctity of the doctrine of fellowship. The two last mentioned brethren have entirely forsaken the ways of the Truth, and have re-embraced the apostate dogmas of the world. On the other hand, we are pleased to welcome into our fellowship, sis. Hilda Denney, who comes to us from Liverpool, and who now endorses a whole-hearted acceptance and an active support of the commandments of Christ. Arrangements are being made for the advertisement and report of the Sunday lectures in a local newspaper, and it is hoped that these steps will assist in our efforts bearing fruit to the honour and glory of God. Our thanks are due to the brethren from the surrounding ecclesias who have kindly assisted us in the work of proclaiming the Truth to the alien. Recent visitors to the Table have been bro. and sis. O.G. Beere, of Bexley Heath, and sis. Hutley, of the Gunnersbury Ecclesia. —C. C. REDMILL, Rec. Bro.

LONDON, S. (Clapham). — Avondale Hall, Landor Road, S.W. Sundays 11 a.m. and 7 p.m.; M.I.C, 9.30 a.m.; Raleigh Hall, Brixton, S.W.; Thursdays 8 p.m.; Tuesdays (M.I.C. alternately with Eureka Class), 8 p.m. We are happy to be able to report the addition to our members by the immersion on June 1<sup>st</sup>, after a good confession of the One Faith, of Mr. Sylvester Joseph Douglas (previously Church of England). We also welcomed into our fellowship sis. Eliza Jeacock, mother of bro. Jeacock, senr.,

on June 8<sup>th</sup>, previously associated with those out of harmony with the Truth on the Responsibility Question. Sis. Jeacock now fully accepts the Scriptural doctrine on this important matter. On June 7<sup>th</sup>, bro. Albert Kenneth Clements, youngest son of our bro. and sis. C.F. Clements, was united in marriage with sis. Alice Maud Drake. They have the best wishes of the brethren and sisters in their new relationship. —F. J. BUTTON.

LUTON. —Oxford Hall, 3 Union Street. Sundays, Breaking of Bread, 11; Lecture, 6; Sunday School, 2.45; Bible Class: Thursday, 8 p.m. We are very pleased to report three additions to our meeting. On June 10<sup>th</sup>, we had the pleasure of baptising Miss E. Stansfield. Our new sister was at one time a Roman Catholic; we rejoice with her now that she has renounced the superstition, and we pray that she may endure faithfully until the end. Then on June 15<sup>th</sup>, our hope as stated last month regarding sis. Edith Blake was fulfilled, for she declared herself with us, and signed the resolution, "Yes." On June 22<sup>nd</sup>, bro. A. Jones of the minority was received into our fellowship, he having resigned from those who are unsound on the doctrine of fellowship. His beliefs are now quite in harmony with the Word of God. We are encouraged and trust that others may soon take steps to put themselves right according to the Scriptures. Our report last month was confused: the last eight lines should have read, "We all hope that she may be accounted worthy on that great day. We are continuing the work in this town in the same hall, and although fewer in number we are confident that our Heavenly Father will bless our efforts. Our decision has been arrived at after months of careful investigation, a report of which may be published later." Also the word "joy" was omitted in the first line. —GEO. ELLIS, Rec. Bro.

NOTTINGHAM. —Clarendon St. Schools (Central Hall). Sundays: Breaking of Bread 10.30; Sunday School, 2.30, Lecture, 6.30. Huntingdon Street Schools: Eureka Class, Tuesday, 7.45 p.m. Wednesday, Bible Class 7.45. We are pleased to report the following additions to our number by baptism: —Florence E. Roberts, daughter of bro. Roberts, who has now four children rejoicing with him in the patient waiting for the Master's return, Marie Johnson, and Alice Widdowson. The last named is the daughter of sis. Widdowson and the grand-daughter of bro. and sis. Reynolds of this ecclesia. We trust that these having entered the sheep-fold will be among those who receive eternal life from the chief shepherd. On July 5<sup>th</sup>, we purpose (D.V.) to hold the Sunday School party at Wilford. We have been assisted in the work of proclaiming the Truth by brethren Jackson, A.T. Jannaway, W.H. Trapp and W. J. White. —W.J. ELSTON, Rec. Bro.

NUNEATON. —St. Elms, Edward Street. Bro. W.H. Wilson has sent the following letter to the brethren and sisters of the Nuneaton Ecclesia: —

"Greeting. The Temperance Hall Ecclesia are harbouring and fellowshipping certain brethren who refuse to whole-heartedly subscribe to their Amended Statement of Faith. These brethren publicly made speeches which at the time were denounced by prominent brethren in the Temperance Hall as "unsound," "unscriptural," "dangerous," etc. These speeches have never been withdrawn, and the Temperance Hall Ecclesia now condones and defends them. Furthermore, because certain members of the Temperance Hall Ecclesia strongly protested against and demanded the withdrawal of these unscriptural speeches, they have been unrighteously and unconstitutionally cast out of the ecclesia. (It is admitted by Temperance Hall that these brethren and sisters are doctrinally and morally sound). The Nuneaton Ecclesia have by a resolution testified that they will not fellowship any out of fellowship with Temperance Hall, thereby condoning and identifying themselves with the unrighteous action of Temperance Hall. Because of this, and acting on the principle laid down in 2 John 9-11 and 16, and Romans 16: 17, I am very reluctantly compelled to withdraw myself from your fellowship. I can only fellowship those who uphold the Berean Christadelphian Amended Statement of Faith wholeheartedly and without reservation. Your brother in patient waiting for Christ. —W. H. WILSON.

OLDHAM. —Cooperative Guild Room, Greenwood Street, Huddersfield Road. Breaking of Bread, 2.30; Lecture, 6.30. Arrangements have been made to hold a Fraternal Gathering in our meeting room on August 2<sup>nd</sup>. The hall is easily reached, being ten minutes' walk from Glodwick Rd. Station and fifteen minutes from Mumps Station; Cars Nos. 1, 5, 6, 10 and 20 pass the end of the street. The room will be open early. Tea at 4.30, after-meeting, 6.15. A welcome is extended to all brethren and sisters in fellowship. —A. GEATLEY, Rec. Bro.

READING. —Rose Cottage, Lodge Road, Hurst. I am glad to be able to report that sis. D.H. Allwood has also resigned from the Reading (Temperance Hall) Ecclesia, and will in future meet with us. — ARTHUR H. PALMER, Rec. Bro.

SHATTERFORD (nr. Bewdley). —Since last writing we have been pleased to welcome as a member here sis. Elsie Pigott, who for some time has been removed to Cleobury Mortimer by reason of her occupation. She formerly belonged to Blackheath (Staffs.) Ecclesia, but this is now her nearest meeting place in the Berean Christadelphian fellowship. We have also been cheered with the company of bro. A.H. Broughton, of John Bright Street meeting, and also sis. M. Doyle and bro. C.F. Powell, of Blackheath ecclesia, who also ministered to us the word of exhortation. We welcome any who wholeheartedly uphold the Berean Christadelphian standard of faith and fellowship. Hoping you are keeping well, I remain with love in the Truth. —H. PIGOTT, Rec. Bro. P.S.—We should be pleased to see our name included in the list on back cover of Berean. We welcome its enlargement.

SOUTHSEA. —Wilton Terrace Ecclesia. It is with regret that we have found it necessary to withdraw from bro. and sis. Trueman (senr.), and sis. Gladys and Doris Trueman after due love and forbearance, they not having met with us during the last eighteen months around the emblems, to keep in memory the death of our absent Lord and Master, Jesus Christ, as we are commanded to do; and also that they have failed to reply to a letter in regard to their attitude to fellowship the Suffolk Street community, etc. If it be God's will, we trust they may, all four of them, see the error of their way, and repent from the heart for their conduct, and also answer in a satisfactory manner the points raised in an ecclesial letter of the 12<sup>th</sup> June, when they would once again be given a hearty welcome to the Table of the Lord. —A. C. CORDER, Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street. Sundays, 11 a.m.; Eureka Class, 6.30 p.m., Breaking of Bread. Thursdays, 8 p.m. During the month we have had the company of bro. and sis. Skinner, of Clapham. We were greatly cheered by their presence and encouraged by the helpful words given us on a few occasions by bro. Skinner. Visitors are always welcomed amongst us and we appreciate their faithful ministrations on the Truth's behalf. — J. H. MORSE, Rec. Bro.

SWINDON. —Bro. H. Bryant and sis. Gay, both of Princes Street, no longer able to maintain their single-handed fight, have returned to the majority, we are sorry to say.

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#### CANADA.

BRANTFORD (Ontario). —C.O.F. Hall, 136 Broadway. Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m. We desire to acquaint the Household with the following resolutions passed by the above Ecclesia on May 29<sup>th</sup>, 1924, absolutely unanimously: —

“That we withdraw our fellowship from the Temperance Hall Ecclesia (Birmingham, England), until such time as they rectify their position, for the following reasons:

“Because they retain in their fellowship brethren who do not unreservedly accept and endorse their Basis of Faith (which is based upon Scriptural principles) regarding service in the Police Force; and who would not withdraw from brethren who broke Christ's Laws by joining the Constabulary.

“Because they have withdrawn from the John Bright Street Ecclesia (Birmingham, England), who do unreservedly accept and endorse their Basis of Faith, and against whom they can bring no provable charge of False Doctrine or Breach of Christ's commands to justify such withdrawal.

“Because by their extension of fellowship to visitors from this continent who are in open fellowship and agreement with bro. A.D. Strickler, of Buffalo, N.Y., they are condoning and fellowshipping the vital errors on the Nature and Sacrifice of Christ, believed and propagated by bro. Strickler, thus violating 2 John 10-11.

“That we withdraw our fellowship from all Ecclesias who have decided to remain in fellowship with the Temperance Hall Ecclesia (Birmingham, England), in spite of above breaches of

Christ's commands; and on January 1<sup>st</sup>, 1925, from all who are then in fellowship with the Temperance Hall Ecclesia.

“That we extend our fellowship to the John Bright Street Ecclesia (Birmingham, England), because of the righteous and Scriptural position they have maintained in opposition to the Temperance Hall Ecclesia, and to all ecclesias who have taken, or do take, their stand in harmony with the above resolutions; who are also otherwise sound in doctrine and practice.”—WALTER J. LIVERMORE, Rec. Bro.

HAMILTON, Ont. —(Please notice change of address). —I.O.F. Temple, 24 Gore Street, 2 blocks from City Hall. Sundays; 11 and 7; Wednesdays, 8 p.m. Owing to increasing numbers and that the Truth may be better served, we have moved into larger and more comfortable quarters. We do not rest, however, upon the arm of the flesh, but upon the Blessed God our Father. We have been helped by bro. Wm. Smallwood, of the Don Hall Ecclesia, Toronto, in our ecclesial labours. The help of upright, God-fearing brethren is much appreciated. We also report the marriage of bro. H. Percival and sis. M. Smith on May 24<sup>th</sup>. We trust their union may be a means of strength to them on their race for Eternal Life. On June 11<sup>th</sup>, Mr. A. Houghton was baptized into the sin-covering Names of Jesus. Our new brother comes of Christadelphian parents hailing from Scotland. We trust he may run well, and so attain the prize. We cordially welcome all of like precious faith, who, like ourselves, are standing for the purity of faith, essential in these days of declension. —H. WARD, Rec. Bro. 504 Aberdeen Avenue.

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#### UNITED STATES.

DETROIT (Mich.)—We are confident that our brethren here and who are apparently with us in the matter of world-wide Declension, will not misjudge us for withholding news concerning what appears to us a matter for mutual forbearance. —EDITORS, Berean Christadelphian.

HAWLEY (Pa.)—Riverside School House. Sunday; Memorial Service 10.30 a.m.; School, 11.30. We wish it known that pamphlets printed and sent out from Hawley are not endorsed by this ecclesia. Sis. P.E. Jones, of Forest City, has been on the membership roll of this ecclesia, but having expressed herself as favouring the Strickler doctrine and fellowship, her name is to be dropped until she returns to our basis. The writer has been twice called to the house of mourning of late. On April 21<sup>st</sup>, to help lay at rest the mortal body of bro. Thomas Holmes, of Scanto, and on May 24<sup>th</sup> to perform the same sad duty for his sister wife. “We shall not all sleep, but we shall all be changed”—1 Corinthians 15: 51. The paramount thing is to be constituents of this latter “we” from which the unfaithful are excluded as unworthy of mention. We approve of the noble stand the Berean Christadelphian has taken, and pray that it may continue to exclude erroneous doctrine from its pages as well as to have its intelligence columns serve somewhat as a guide to true fellowship. The following resolution has been passed by this ecclesia: —“Resolved—that since this ecclesia does not fellowship the errors of bro. A.D. Strickler concerning sacrifice—therefore we will not fellowship those who are in fellowship with bro. Strickler, which at present includes Birmingham Temperance Hall.” Ecclesial communications should be addressed to—W. W. SOMMERVILLE, Rec. Bro.

SEATTLE (Washington)—5015 48<sup>th</sup> S.W. On Wednesday, May 28<sup>th</sup> at a meeting convened for the purpose of considering whether we should continue in fellowship with the Birmingham Temperance Hall Ecclesia or disfellowship them on account of non-adherence to the commands of Christ, and fellowship of Strickler Heresy and other unsound doctrine. After pointing out the reason we should disfellowship them, and fellowship Clapham Ecclesia and those ecclesias in fellowship with the Berean Christadelphian only, a resolution was brought forward to the effect: —“That we re-affirm our Basis of Fellowship on the Birmingham Amended Statement of Faith, and all brethren and sisters who come here, no matter where from, will be welcomed in fellowship if they agree to the above basis.” It was put to the meeting and carried. Although we meet on that basis, we, the undersigned, did not support it, as we believed it to be a compromise, and begging of the question. We were left with none other alternative than to withdraw fellowship which we did in a letter to the Recording Brother of the

Seattle Christadelphian Ecclesia meeting at Pioneer Building, Room 222, of which we were members. From this date forth (D.V.) we shall fellowship ecclesias only that are in fellowship with the Berean Christadelphian, which we believe to be sound in doctrine, and shall be glad to welcome any brethren or sisters in that fellowship who may be passing this way. We are at present meeting at the home of bro. J.H. Bissell, to whom all communications may be addressed as above.

WORCESTER. —Mass. —Assembly Hall, Elm and Chestnut Sts. Worship, 10.30 a.m.; Sunday School, 12 noon; Lecture, 7 p.m. Wednesday, 8 p.m. The brethren and sisters whom we had to withdraw from are sending forth a circular letter to all ecclesias who are in fellowship with many false and misleading statements. We would ask those ecclesias to refrain from passing judgment on the above letter until they hear from us. The fact remains that they are still in sympathy and in fellowship with the Strickler heresy, and it is only wilful stubbornness which prevents them from realising this fact. The “day” is now too far gone to be misled by pious brethren claiming to be upholding the Truth through the channels of the Birmingham (Temperance Hall) Ecclesia. Our ecclesia has no apologies to make for resolutions and intelligence in the Berean Christadelphian (May 1924, p.176). We thank God that such a magazine is untrammelled and free from Popish despotism, and that it is a voice only to those who are contending for the faith once delivered to the saints. —A. MARSHALL, Asst. Rec. Bro.

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### FROM OUR POST BAG.

GREAT BRITAIN.  
(From WIGAN).

“I am writing for myself, and on behalf of the brethren who get the Berean Christadelphian sent to my address; also on behalf of brethren P. Foster and T. Hill, of Pemberton, who get the magazine separately, at their own addresses; to say how highly pleased we all are at the proposal of the enlargement of the Berean Christadelphian. I am expressing the mind of each one of our brethren when I say how grateful we are for your great labour of love for the Truth in all its purity in providing us with such an excellent, encouraging and upbuilding magazine. We shall only be too pleased to comply with the slight additional cost for the improvement of same. May God bless your efforts. —R. Heaton. May, 1924.

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CANADA.  
(From BRANTFORD).

“The Ecclesia here has deemed it wise and opportune, to express their decision as to which of the two ecclesias in Birmingham—Temperance Hall or John Bright Street—they should fellowship, in view of the existing division. We have, to the best of our ability, examined the evidence presented in the many pamphlets issued from both ecclesias, and also from outside ecclesias and individuals; thus, hearing both sides. We have tried to be impartial, and are striving to act in accordance with the doctrines of the Truth, and the precepts of Christ.

“We, therefore, present to you our decision, as expressed in the following resolutions, passed unanimously by our ecclesia, assembled in special meeting on 29<sup>th</sup> May, 1924: —

“That, we withdraw our fellowship from the Temperance Hall Ecclesia (Birmingham, England), until such time as they rectify their position, for the following reasons: —Because, they retain in their fellowship brethren who do not unreservedly accept, and endorse, their Basis of Faith (which is based upon Scriptural principles), regarding service in the Police Force; and who would not withdraw from brethren who broke Christ’s Laws by joining the Constabulary. Because, they have withdrawn from the John Bright Street Ecclesia (Birmingham, England), who do unreservedly accept and endorse their Basis of Faith, and against whom they can bring no provable charge of false doctrine or breach of Christ’s commands to justify such withdrawal. Because, by their extension of fellowship to visitors from this Continent who are in open fellowship and agreement with bro. A.D. Strickler, of Buffalo, N.Y., they are condoning and fellowshipping the vital error on the Nature and Sacrifice of Christ, believed and propagated by bro. Strickler: thus violating 2 John 10-11. That, we withdraw our

fellowship from all Ecclesias who have decided to remain in fellowship with the Temperance Hall Ecclesia (Birmingham, England), in spite of the above breaches of Christ's commands; and on January 1<sup>st</sup>, 1925, from all who are then in fellowship with the Temperance Hall Ecclesia. That, we extend our fellowship to the John Bright Street Ecclesia (Birmingham, England), because of the righteous and Scriptural position they have maintained in opposition to the Temperance Hall Ecclesia; and to all ecclesias who have taken, or do take, their stand in harmony with the above resolutions; who are also otherwise sound in doctrine and practice. We are glad, then, to extend to your ecclesia, our hearty fellowship in the Truth, believing that you have, for some years past, maintained a Scriptural position against numbers and adverse circumstances. We commend you for courageously forcing the Household of Faith to take notice of the laxity, and toleration of false doctrine and practice, prevalent, and now increasing, in some quarters. Enclosed with this you will find a copy of our letter sent to the Temperance Hall Ecclesia. . . .”

(Signed by the Arranging Brethren and)—WALTER J. LIVERMORE, Rec. Bro.

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AUSTRALIA.  
(From BRISBANE).

The following letter has been received from the Comptroller of Customs, Customs' Department, Wellington, New Zealand, by bro. R.W. Fergusson, of Brisbane, Australia, who, like all Christ's followers, is determined to closely adhere to the Lord's precepts, concerning both military service and the taking of oaths: —

“Your letter of 4<sup>th</sup> April, 1924, addressed to the Chief Secretary, New Zealand Government, has been referred to this Department.

“In reply, I have to inform you, that, in consequence of the passing of the Immigration Restriction Amendment Act, 1923, British subjects are not now required to take the Oath of Allegiance, to His Majesty the King, on their arrival in New Zealand.

(Signed), T. R. HERD, for Comptroller of Customs.

To ROBERT W. FERGUSSON, ESQ.,  
Salisbury, Brisbane, Australia. 26<sup>th</sup> April, 1924.”

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NEW ZEALAND.  
(From WELLINGTON).

“We have been here about fifteen years . . . . When false doctrine on the nature of Christ appeared in the Shield, the brethren here could scarcely believe it especially as the doctrine appeared in different, and sometimes contradictory, form from month to month, which led some, possibly many of the well-meaning brethren here to argue that bro. Bell was misunderstood and misjudged. . . . Auckland endeavoured to adopt a neutral position for many years, an attitude impossible where doctrine is at stake, admittedly a mistake . . . An attempt was made, in 1919, to bring the brethren together on a basis of purity in doctrine and fellowship. The War years having brought us in close touch with the brethren in both Islands, it seemed opportune to find out where the brethren stood, and after a good deal of labour, many of the ecclesias accepted and adopted the enclosed propositions, not by a majority ruling, but, as Auckland wrote us, each individual member endorsing and accepting them. . . .

“The Resolutions read: —

“ ‘1. —We accept the Birmingham Amended Statement of Faith as our Basis of Fellowship, believing and endorsing all the doctrines therein set forth; also we repudiate any belief in the “Doctrines to be rejected,” appended thereto.

“ ‘2. —We refuse to fellowship any who while accepting the Birmingham Amended Statement of Faith, have in their fellowship those that deny any of these truths.

“ ‘3. —We repudiate the doctrine known as the “Clean Flesh Theory,” i.e., That Jesus was, by nature, holy, harmless, undefiled, and separate from sinners (“undefiled in every sense”). We believe that Jesus was in the days of his flesh of the same nature as we are, a nature which is, of its very constitution at enmity with God, a nature defiled as the result of the transgression of our first parents.

That he overcame this nature with all its desires and weaknesses, and thereby overcame the diabolos, thus setting us an example which we are asked to follow.'—JAMES MORGAN.  
"Island Bay, New Zealand"

[EDITORIAL NOTE. —This is the sort of wholehearted pronouncement we welcome—individual acceptance of First Principles, not mere majority decisions and a winking at known leaven in their midst. —EDITORS].

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UNITED STATES.  
(From CANTON).

"Relative to enlargement: the news is fine, put us down 'favourable.' Next year, God willing, we shall more than double our order. Ecclesially we are getting along splendidly, all of 'one mind,' standing as one man, stoutly defending 'the whole counsel of God,' against the Buffalo innovations which gnaw at the very vitals of the glorious gospel from a Blessed God. Nine new members have been added to our list recently. Last Sunday's meeting was the largest in our ecclesia's experience, over sixty present. We shall not forget May 25<sup>th</sup> for some time: not a noticeable move, nor a whisper, as the brother appealed to the brethren to 'Strive for perfection.' Shall journey to Lansing, Ohio, about 100 miles south of Canton, June 1<sup>st</sup>, to assist in public effort, hoping to interest some on the subject of 'The Promises made unto the Fathers.' Wishing you both God-speed in your noble work."—W. WHITEHOUSE. May, 1924.

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(From WORCESTER).

In a letter handed us by bro. Purser, of Clapham, we read from bro. Dowling as follows: —

"Replying to your favour just received, I would say, the Lord willing, I am to start out, in a few days, on a three weeks' lecturing tour through the middle portion of Canada. My intention is to take these few Rejoinders to Birmingham's Unjust Balance with me, and advocate personal application to you for more. However, if you think I can be of any service in the distribution of these pamphlets, in the United States and Canada, I shall be pleased to offer my best services. If it were advertised, in the Berean Christadelphian, that calls for them could be supplied in a few days (from any part of the U.S.A., or Canada, it would probably stimulate the demand). If you think it advisable, you could begin by sending a moderate supply to me to start with. The Lord willing, I may make another tour in August, and September, through the Southern States, and possibly up the Pacific Coast, and through the Northern parts, and Western section of Canada, in an effort to stimulate, and stir up, the minds of believers. If so, I could make arrangements for orders to be supplied as usual during my absence. You certainly have our sympathy and prayers, and also our appreciation of your courage and patience. The Strickler matter opened our eyes as to the real condition of things in Birmingham. —B. J. DOWLING. 76 Florence St., Worcester, Mass., U.S.A. April, 1924.

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IN FELLOWSHIP.

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

ASHTON-UNDER-LYNE. —J.H. Mellor, 27 Newmarket Road, Waterloo.

ARDROSSAN (Scotland). —J. Davidson, Inglefield Terrace.

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

BEWDLEY. —H. Pigott, "Shatterford," nr. Bewdley.

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

BIRMINGHAM. —J. E. Weetman, 204 Burbury Street, Birmingham.

BIRMINGHAM. —A. H. Broughton, 140 Wiggin Street, Birmingham.

BLACKHEATH (Staffs). —W. H. Sidaway, 46 Hawes Lane, Rowley Regis.

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, "Brynteg," South Coast Road, Peacehaven.

BRIMINGTON. —R. Wharton, Station Road.

BRISTOL. —F. Walker, 41 Stokes Croft.

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

CHESTERFIELD. —(See BRIMINGTON).

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.

EDINBURGH. —Mrs. B. Godfrey, 2 Wellington Place, Leith.

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

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

HANTS. —C. H. Lindars, Ropley.

HASTINGS. —F.B. Handley, Fairlight Sanatorium, Ore.

HAVERHILL. —C. H. Atkin, "Rookwood."

HEANOR. —(See Langley Mill).

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

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

HURST (near Reading). —A. H. Palsler, 4 Lodge Road.

ILFORD. —W. Diggens, 211 Hampton Rd., Ilford, Essex.

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

KNARESBOROUGH. —W. Mosby, "Holmside," Borobridge Road, Knareborough.

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

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

LEICESTER. —E. Clements, 64 Red Cross Square.

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

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

LIVERPOOL. —W. Rothwell, 207 North Hill Street, Princes Road.

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

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

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

LUTON. —Geo. Ellis, 44 Oak Road.

MANCHESTER. —(See Oldham).

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

MILFORD HAVEN. —A. Charman, Castle Hall.

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.

NUNEATON. —W. H. Wilson, St. Elmo, Edward Street.

OLDHAM. —A. Geatley, 116 Cooper Street, Springhead, Oldham.

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

PORTSMOUTH. —A. G. Corder, The Lodge, London Road, North End..

PLYMOUTH. —J. Hodge, 1 Notte Street.

RAINHAM. —E. Crowhurst, Fairview, Herbert Rd., Maidstone Rd., Rainham.

READING. —(See HURST).

REDHILL. —W. H. Whiting, 65 Frenches Road Redhill.  
RHONDDA. —G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.  
SALTCOATS (Scotland). —J. Holland, 39 Well Park Road.  
SHREWSBURY. —J. Evans, 12 Poplar Avenue, Castlefields.  
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.  
SUTTON COLDFIELD. —A. Cheffins, Elim, Reddicap Hill.  
SWANSEA. —J. H. Morse, 33 Gerald St., Hafod.  
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.

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