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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

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

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

## Notes.

W.R. (Wigan). —According to your argument, there never ought to be, and never could be, any ecclesial division, no matter what the heresy may be, in view of the fact that you can always find “brethren of EQUAL SINCERITY” on both sides of the matter in dispute. When one side considers there is no room for doubt in view of facts, that side has no option, in faithfulness to the Truth, but to withdraw. You underline having heard the speeches which you personally have not done and so have to be led by those who have. A reasonable man would demand to see them for himself, look with grave suspicion upon those who, being in possession of the speeches, decline to let you see them, and meanwhile withdraw from such lovers of darkness.

W. H. SIDAWAY. —Many thanks for your clear letter. We are in perfect agreement with what you say. Birmingham Temperance Hall Ecclesia prefer legal niceties of their own devising rather than upholding the Truth. They very quickly withdrew from Blackheath faithful ones, but move heaven and earth to retain traitors to the Truth.

VISIT TO AMERICA. —Bro. G.H. Denney was to have visited America this month on business, but owing to great pressure of work in London and other causes he has postponed his visit until next year—1924—(D.V.).

J. H. (Saltcoats). —We thank you for your remarks on August Editorial. We read same with much interest. We do not agree with you, however, and prefer Dr. Thomas’ view. We appreciate your desire to provoke a deeper study of the prophetic word.

J. H. (Plymouth). —Yes; we saw bro. Lake’s printed queries to Birmingham Temperance Hall and bro. J.F. Smith’s reply. But when J.F.S. says, “The Temperance Hall Ecclesia is not in fellowship with bro. Bell,” he merely means in theory. In practice, bro. Mansfield, sis. Adams, and other visitors from Australia who are in bro. Bell’s fellowship have been received at Temperance Hall with open arms. Faced with this fact recently, all bro. Lake could say was that “sis. Adams was a very astute woman.” Remonstrances have been addressed to Birmingham on this very matter by faithful brethren in Australia, but no satisfaction has been obtained. Bro. Lake upholds this double dealing by his article of recent date in the Christadelphian, upon which we have previously made comment. His main object appears to be peace, not purity.

E. W. B. (Wanganui). —Many thanks. We are dealing with the whole matter in this issue and hope you will approve and support.

P. DIXSON. —Thanks for counsel. We “cry aloud and spare not,” and the need for warning to the ecclesias to refuse fellowship to those who do not wholeheartedly uphold the Truth has not yet passed. The watchmen who do not warn are guilty before God. This is part of the Truth’s work. We are not anxious for a large circulation (though it is rather big today).

A. SHARPE. —This is the third time you have sent us a letter full of charges against unnamed brethren who have withdrawn from your fellowship. You denounce them as unfit for fellowship. Why, then, did you wait until they withdrew from you? Did you overlook Matthew 18? It is unChrist-like to stab brethren in the dark. We have sent your last letter on to bro. Elston to deal with.

“A PROSPECTIVE SISTER.”—Your two letters duly reached us, but we are helpless in the matter: your late lodger is not in fellowship, let alone a member of either of our ecclesias, so we have neither influence nor jurisdiction in the case. You say you are all but ready to be a Christadelphian, but rest assured that to be baptized in order to get married will not please your Creator. If all you say is true, you will do well to forget the one who has wronged you, bear the disgrace and make a new start for the better life.

BRO. W. ATKINSON writes. —“In issue of Berean Christadelphian I inadvertently omitted to state that the words in brackets were mine and not those of bro. Hill. I tender my apologies to bro. Hill, but cannot withdraw the words, because they are true in substance and in fact.”

JEWISH FUND. —With gratitude we acknowledge the sum of One Pound Fifteen shillings from “two New Zealand Sisters,” per L.W. the same has been handed over to bro. J. Bellamy, the Hon. Treasurer of the Fund. Balance Sheet in due course.

AUSTRALIA, NEW ZEALAND, UNITED STATES AND CANADA. —In reply to one or more correspondents in each of these countries we repeat what we have been saying for twelve months past; we do not knowingly extend fellowship to any Christadelphian Ecclesias or individuals who fellowship directly or indirectly brethren Bell, Strickler, H. Ladson or those who do not unreservedly accept the Amended Birmingham Statement of Faith as Basis of Fellowship. We only accept Ecclesial News on that understanding.

SEVERAL (BIRMINGHAM AND ELSEWHERE). —Your suggestion is not practicable, through no fault of ours. We have been asked several times, but upon giving our ready consent have heard no more of the matter. Bro. H. Sulley wrote asking for an interview. We consented. He made an appointment in London: we met him, and he besought us to meet bro. C.C. Walker in his presence. We expressed surprise at such a request, as we were always ready to do so. Bro. Sulley was delighted and said he could see good results. To prevent any misunderstanding, we put our glad acquiescence in writing. Months have rolled by, and we have no reply. We invite brethren Walker and Sulley to print their correspondence. Later on a North London brother made the same proposal, and had to write that “I much regret that I have failed to get bro. C.C. Walker to meet you!”

I. J. ROBSON. —As we have before stated to many Temperance Hall brethren, so we do to you—we cannot harmonise unwanted printed matter being returned in un-stamped and sealed envelopes with Matthew 7: 12. Having to pay double letter postage, we assure you does not hurt us, but it saddens us that people calling themselves Christadelphians can stoop to such tactics. (Bro. Button makes no complaint. He simply handed it to us with a look that spoke louder than words).

ROMANS 8: 1. —Although in the article on Immortal Emergence we did not mention this text, it certainly was the one we had in mind when we penned the article. We agree that the latter part is not found in the R.V., but nevertheless we agree with what bro. Roberts wrote thereon in the Christadelphian, 1894, p. 70-72.

JULY 31<sup>st</sup>! —Yet another illustration of “bereft” minds. In July Christadelphian was printed in extra heavy type “that in future we will receive only those who restrict their fellowship to brethren and sisters of the Temperance Hall Fellowship.” But the expected “harvest” has failed, and thus, two months afterwards, Birmingham hastens to publish “explanatory remarks” concerning the ultimatum. It would be amusing if not attended with such ecclesia-wrecking consequences; how the deliberate circulars, pamphlets and speeches of bereft minds have to be subsequently explained, a la Davis, Pearce, Strickler, Ladson and others. Why allow nearly three months to pass without the explanatory climb down? “Outside pressure” again. A Birmingham representative wrote assuring an ecclesia, that whatever the latter decided respecting John Bright Street brethren, “you will not be disfellowshipped by the Temperance Hall Ecclesia.” We commend 1 Corinthians 14: 9 to the latter’s Arranging Brethren.

R.A.M.C.—We have never accused the editor of the Christadelphian of willful falsehood. What we do charge him with is lapse of memory, and nebulous convictions as the result of a “bereft” mind—which he admits. Here is further evidence to hand. Referring to certain Birmingham brethren who signed the London Petition, bro. Walker writes they did so for the same reason his Arranging Brethren ultimately recommended the Temperance Hall Ecclesia to do so—“for the sake of unanimity.” With such a nebulous mind, we see how, while he would not advise a brother to join the R.A.M.C., he could, and, on August 2<sup>nd</sup> 1914, did write, “In the event of Conscriptio, we might SERVE in the R.A.M.C. I see

nothing against it.” With that “bereft” mind he also inserted that article in 1917, p. 279 suggesting the R.A.M.C. as a “way of escape.”

TO SUNDRY. —We thank you for sending us the actual letters received from bro. G.F. Lake. Evidently he is engaged in a campaign of gratuitously slandering brethren he refuses to face. Most of his victims he refers to as “a brother in” so and so ecclesia! But in three letters he refers to “the editors.” Our correspondents know how to estimate his charges when we state that until bro. Denney severed fellowship with G.F.L., the latter was in cordial cooperation and actually using his office for an anti-Birmingham conference! As to the other editor, since bro. Jannaway severed his fellowship with G.F.L., the latter has written, “I think it deplorable that WE should be separated upon such a dispute.” He also in a friendly letter said, “You and I have stood together forty years.” Rather than conclude our brother has been two-faced, we prefer to think he is NOW suffering from senilis, for at the very time in one letter to Birmingham he professes good understanding, with the same pen he writes to the opposite camp, “There are many things in Birmingham which we strongly object to, and WE are taking steps with reference to them.” (The “we,” are North London and several other ecclesias in London and the Provinces at present in fellowship with the Temperance Hall). Again, while writing in one letter about bro. V. Hall being a bad man, in another he writes, “I make no adverse criticism upon bro. V. Hall, who I KNOW is a good man!” Evidently there are two bro. Lakes. Our correspondents give us permission to use the letters. More anon, unless our brother changes his tactics, for as one correspondent says, they are slanders that must not go unchecked.

LEICESTER. —Perhaps in future you will pay less attention to the “assurances” of bro. Ladson. The Berean Christadelphian evidently knows more than he does of Birmingham matters. Here is the fact as recorded in the Daily Mail for September 1st: —“Miss Ruth Annie Booth, of 222 Newhampton Road, West, Wolverhampton, Staffordshire, left, after various small bequests, the residue of the property to Mary Briscoe for life, with remainder to Charles C. Walker for furthering the work of the Society of Christadelphians (net £5,920). —£5,963.” Now look at Cover Note, “L.J.,” in our July issue: especially our reference to Eureka.

PHILADELPHIA (Arch Street Ecclesia). —Bro. H. Y. Fidler, the Recording Brother, duly arrived in England on July 17<sup>th</sup>, commissioned to make first-hand enquiries as to the Clapham and Birmingham Trouble. We hear our brother has had very many lengthy interviews with brethren of the Birmingham partisanship during his seven weeks stay, and we trust that he will now devote equal attention to the other side, although we understand he is returning before the end of this month. One fact alone ought to open the eyes of our brother, and his Arch Street Ecclesia—bro. Walker absolutely turned down their resolution of June 8<sup>th</sup> re the Strickler heresy (see bro. Fidler’s letter in Berean Christadelphian, p. 296). See also p. 316, what Dr. Thomas said concerning neutrals.

JEWISH RELIEF FUND. —Bro. Bellamy has received the sum of Ten Shillings from two sisters, and the amount has been entered in the Fund’s Ledger as from E.W. (Y).

## The Berean

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SEPTEMBER 15<sup>th</sup> 1924

SIXPENCE

Dr. John Thomas

(Christadelphian)

### His Life and Work

#### CHAPTER 9.

The second article (in Dr. Thomas' Apostolic Advocate) is on the Church of England, which he describes as “one of the daughters of a large family, descended from a parentage flagrant in crime, drunken with the blood of the slaughter of men.” He finds her origin in “the Man of Sin, and his adulterous consort, the Mother of Harlots and of all the abominations of the earth;” epithets which he says are applied by the Holy Spirit of purity and truth to all that “mystery” of political, civil, and ecclesiastical iniquity that exists in every part of the world; a state of society, the rise, progress, and consummation of which, he says, were foretold by Jesus through his beloved disciple, at a time when it had only begun to work.

The third article, “On the kingdoms of Europe,” deals with the bearing of the Book of Revelation on European events. The following extract is too good to be lost: —

“A grand defect in the thousand newspapers of these United States is the meagre record of events, daily transpiring in the empires and kingdoms which exist beyond the limits of the New World. In reading the journals of the day, one would think the past had never existed, that the future would never dawn, and that the present was of little import beyond the limits of domestic trifles. To philosophise on their contents, it would seem as though the intelligence of the country was bounded by the horizon of the Bank, the limits of the Constitution, or the jurisdiction of the head of the States. To this, however, we cannot agree. The human mind is excursive, and cannot, whether in America or Europe, be restrained within the narrow confines of domestic rivalries and party strifes. It must

expand. The Atlantic ocean and lesser seas, the rivers, lakes, and mountain chains, may mark the bounds of kingdoms, states, and empires; they may determine the “hitherto but no farther” of the neighbour nations; they may do this and more as regards the bodies of men, but to the empire of the mind, they offer no proscription. The mind, with the rapidity of the lightning’s flash, sweeps over the demesnes of nature, and visits in its course the Alps, the Andes, the mountains of Himalaya, and the Arctic Sea; it retreats to the birth of time, and penetrates into the abyss beyond. What folly, then, how trifling too, to dream of feeding the public mind with the puerilities of party, state witticisms, mountebank delineations, anecdotes, old wives’ fables, etc., etc. Sentiment, sentiment! Facts, and veracious testimony, are the mental food for man, whether they pertain to morals, politics, or religion. But, it may be objected, people have ceased to think, thought being too laborious, and therefore they must be entertained with trifles, or newspapers would become dead stock—many vendors, but no readers. Food to this man is poison to that; therefore, seeing that thinkers are few, sentiment is scarce, and the supplies must be always according to the demand, both in quality and quantity. This, we believe, is the philosophy of the thing, and but too characteristic of the age. Extension without depth is the order of the day, in relation both to the effusions from the press, and the rhapsodies from the “sacred desk.” Instruction seems to enter but little into the compositions of religious declaimers or religious editors. Notwithstanding all the faults of the political leaders, it is our opinion the world, for intelligence and upright dealing between man and man, is far in advance of “the Church,” as the popular system of the day is egregiously miscalled. The world, in some sort, discerns the changes attended with commotions and bloodshed coming upon society; but the Church, like a rickety old dame is doting about a spiritual beatification of a thousand years, in which she, in all her unconscious deformity, is to reign over the souls of men! Her millennium two hundred three score and sixty days, be it known to the Right Reverend crazy Doctors who uphold her crutch is fast expiring; her reign is almost consummated; for there is One just at the door, coming upon her as a thief, ready to let the kings of the earth upon her, who, in their hate, will eat her flesh and burn her with fire. This is his sentence which he has appointed political executioners to enforce.

By way of introduction to a record of the events now transacting in the benighted realms of Europe, we shall present our readers with an analysis of that chapter of the Revelation from which we have selected the passage affixed to this article.”

This article suggests the thought that there was something wonderful in the Doctor’s comprehension of the Apocalypse so early as 1834, the more so as his interpretations were independent of the theories in previous writers. He did not re-hash what he found in books. He read and thought for himself, and gave readers the result of original ideas. This feature cannot be better illustrated than by quoting the following sentences from an article on the Apocalypse, appearing in the ninth number of the Apostolic Advocate: —

“As to the Apocalypse, I firmly believe if Christians would study its contents, it would, if they be honest persons in the profession of truth, cure them of the ridiculous and spurious charity they are in the practice of exercising towards ‘other denominations of Christians,’ which are in reality the anti-Christian ‘abominations of the earth.’ I affirm further that a due attention to the prophecy of this book would convince many who living in a treacherous security and entertaining a delusive hope that they are Christians, expect to enjoy the heavenly beatitudes—that no time is to be lost in escaping from the dominions of Babylon the Great, and taking refuge in the Eternal City of our God. As all have not the leisure, and fewer the inclination, to unravel the mysteries (for they are mysterious to those that are ignorant) of this book, I shall, as opportunity may serve, present my readers with illustrations of its contents . . . ‘They who censure and dissuade from the study of the Apocalypse,’ says Newton, ‘do it for the most part because they have not studied it themselves, and imagine the difficulties are greater than they are in reality. It is still the sure word of prophecy to which we do well to take heed; and men of learning and leisure cannot better employ their time or abilities than in studying and explaining this book “

Sir Isaac Newton observes that, “amongst the interpreters of the last age there was scarcely one of note who had not made some discovery worth knowing;” and I flatter myself that I shall not

have laid before my readers the result of my humble efforts, without having substantiated my claim to the discovery or solution of certain problems in the Apocalypse which have hitherto baffled the ingenuity and learning of some of the most celebrated illuminati of the religious world.

In saying this, I do not mean to arrogate to myself any superior talent or discernment, for a man may have all the wisdom that human science and philosophy can afford; his mind may be of a Newtonian order, and equal to enterprises of the sublimest character; he may be the personification of intelligence, and yet fail to unravel the symbolical representations of the providence of the Supreme in the affairs of men. In the absence of that wisdom which God revealed to the apostles by His Spirit, all our views in relation to religion are mere speculations; and the failure of the “great and the good men” since the days of Luther, is not owing to a lack of natural talent and discernment, but to that love of speculation and subserviency to system in which they have so freely indulged. Be it observed, however, that there is not a single speculation in the religion or doctrine of Christ, in my investigation, and therefore I have renounced speculation and substituted, according to the suggestion of Lord Bacon, the simple narration of historical facts. If there be such a thing as prophecy and truth in historical detail, and if history be indeed nothing more than a summary of prophecy fulfilled, which every believer admits, then certainly the natural method of prophetic illustration is simply to place in juxtaposition the predictions and facts of history, and see what a breach the Christian makes in the defences of the infidel by such a plan as this. Our most celebrated historians have been infidels and Papists; as though God had chosen them to record the fulfilment of His word, and so to condemn their unbelief and apostasy out of their own mouths. My dates and facts I have taken from Gibbon and Mosheim, the one an infidel and the other a Lutheran. They are faithful historians, and acknowledged as authority both by Christians and anti-Christians. Gibbon is impartial, though styled the Apologist of Paganism.”

Article No. 4 sets forth a narrative of an evangelistic visit made by the Doctor to Rockdale, in Pennsylvania. The rest of the number is made up of miscellaneous features, from which we extract the following editorial notice as characteristic of the man: —

“TO OUR PATRONS.

“Nothing is more gratifying to the feelings, or more calculated to arouse the dormant energies of genius, than the patronage of the intelligent and the good. Every man has genius of some kind; too often, however, perverted to purposes beneath the dignity of a rational man. We lay claim to no high order of mental faculty, but are happy in knowing our own powers, which have no pretensions to anything inaccessible to mediocrity of talent. This we believe to be the most useful to society generally, and best adapted to meet its exigencies. The small share we possess we are determined to devote to the service of Him who gave it. May our resolve be duly seconded. No means, no end, is the law of the kingdom of nature, grace, and glory. In the nature of things then, no money, no types, no type setting, no paper, no printing, no Apostolic Advocate. This is an immutable law of nature. Our patrons therefore, will take it in good part when we hint the importance of a due attention to ‘condition 2’ of the Prospectus. Receipts will be acknowledged in our next.”

(To be continued.)

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TRADERS IN RELIGION.

When jewellers, bakers, hardwaremen, and such like, open stores, they emblazon their signs with their own names; but when the clergy open houses for the sale of their “spiritual things,” they impose upon the ignorant public the idea that the houses belong to the Apostles, and to those whom the Apostles fellowshipped as saints and brethren! They make their dupes believe that these ancient Christian worthies are not dead, but alive in heaven, and greatly interested in human affairs, especially in church edifices, and the spiritual things vended therein by clerical ministerial auctioneers! Hence, they put statues in niches and on parapets, and make them presents of the “sacred buildings” in dedicating them, as is clear from the names they bear; as the “Church of the Holy Apostles,” and St. Sophia at Constantinople, St. Peter’s at Rome, Our Lady’s at Paris, St. Paul’s at London, New York and Richmond, and so forth, in all cities and countries of the Gentiles (read Eureka, by Dr. J. Thomas).

## The Bible wholly inspired and infallible.

### No 112. — Bible Times.

The co-relation of events in the working out of God's purpose is one of the most striking things we can possibly contemplate. The various times given in the Bible all fit into one another and form a coherent and decisive whole. It is true that many misunderstandings have arisen through conjectures that seemed very feasible but which time has not borne out. These failures have, however, but served to demonstrate the truth of the Bible chronology, whether as fulfilled by past history or as relating to the immediate future.

It may also be properly and fairly claimed that the times given in the Scripture stand supreme in the world today in regard to the whole question of the times of human history. The coordination of the times of man's story which has been arrived at by many scholars has resulted in the first place from the ground-work afforded by God's Word.

Many attacks have been made on the Divine chronology, both by the latter-day Higher Critics and by others who desired to belittle the authority of the Scriptures, but all have failed. The spades of explorers in the Mesopotamian valley have again and again turned up evidences of the Bible's Truth. Egypt, Lachish and the lands of the ancient Hittites have also contributed their quota of evidence.

For the next few months we hope to set out a few facts in the direction of these thoughts. Our main point is to demonstrate that such marvellous accuracy as the Scriptures display is in direct contrast to the errancy and failure of all other attempts to outline or to harmonise the times of human history, and can only be explained in the way which heads this article—the Bible is wholly inspired and infallible.

Let us then turn first to Genesis 1.

#### THE CREATION STORY.

God created the earth in the beginning.

Being so created it was without form and void, or empty of life. God, therefore, set to work and laboured for six days. These are literal days, being governed in that respect by the statement in relation to the fourth day. The evening and the morning constituted the day spoken of, i.e., twenty-four hours. No objection is possible, for what God can do in a thousand years, he can, if He wills, do in twenty-four hours. God makes bread by a rather lengthy process in the ordinary way. Seed is sown and germinates. A crop is grown and garnered. The wheat is bruised and cleansed of husk and resolved into meal. The meal is mixed with water and yeast, and subjected to heat. Then bread results. But when occasion arises, the process can be dispensed with, and Jesus, for a starving multitude, with God's power could make bread instantaneously.

Grant that God can and does create, and then there can be no difficulty about time. He can accomplish a thing by a process or He can do it at once, if He can do it at all.

Now these six days of creative work are related to God's law as given to Moses (see Exodus 20: 11), and are also related to the whole career of man and the millennial day.

A pregnant passage is 2 Peter 3: 8: "One day is with the Lord as a thousand years, and a thousand years as one day."

This cannot be mistaken for a generalisation, because it is by the Holy Spirit definitely allied here with the indications and certainty of Christ's second coming. Again, Revelation 20 reveals that on our Lord's return, he will reign for a thousand years. Hence the term "millennial reign." We are justified in assuming that 6000 years represents the pre-millennial span of human history, and the seventh day of a thousand years is God's sabbath day and Christ's reign.

Turning back to the Creation story we discover this order.

- 1<sup>st</sup> Day. —Light. Night and day.
- 2<sup>nd</sup> Day. —Firmament. Division of the Waters.
- 3<sup>rd</sup> Day. —Seas and Land. Grass and Trees.
- 4<sup>th</sup> Day. —Sun and Moon.
- 5<sup>th</sup> Day. —Fowls and Fishes.
- 6<sup>th</sup> Day. —Beasts and Man.

In the co-relationship of all God's arrangements it is certain that in this order we have also a spiritual or perhaps better to say—a historical and prophetic order indicated, relating to the six days of the life of the human kind.

The first thousand years of human story takes us from Adam to Lamech, father of Noah, 4000 to 3000 B.C.

The second thousand embraces the flood and finishes at the birth of Abram.

In the third thousand there are the Promises made to the fathers and the development of the Hebrew nation, concluding with the setting up of the great Temple in Jerusalem by Solomon, when Israel's zenith was attained. The fourth thousand goes on to the birth of our Lord Jesus as a babe in Bethlehem. Here we would explain that we believe the world was 4000 years old, 40 days after the birth of Jesus (see Leviticus 12: 2-4 and Luke 2: 22).

The fifth millennium takes in the foundation of the Gentile ecclesias and the persecutions of the Christians, and ends in the dark ages when Apostasy reigned and the Truth was almost lost.

The sixth thousand we now live in: it will end in Christ's return.

Next month we will show how all these phenomena are related by symbol to the story in Genesis. —ED.

(To be continued.)

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## It's all Right.

(Romans 8: 28).

'Tis easy to be thankful  
When everything goes well;  
To recognise God's goodness  
And on His love to dwell.

But are we just as thankful  
When everything seems wrong,  
To recognise His goodness  
And in His strength be strong?

His ways are all unerring,  
My dim eyes cannot see,  
The good the present evil  
Is working out for me.

Yet all things work together  
To those who loving God,  
Are called in His great purpose,  
Yes, e'en the chastening rod.

And when that rod with patience  
Its perfect work hath done,  
'Twill bring its promised blessings,  
Unending as the sun.

Then courage in the trial,  
The fight is not for long,  
The night tho' dimm'd with weeping  
Will soon give place to song.

—V.M.B.

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## Editorial.

### A LABOUR GOVERNMENT, FRANCE AND GERMANY.

From the point of view of the Truth and consequently of the Scripture prophecies, the situation of today and the international relationship of politics after six months of Labour Government in England, is full of interest. We may note the outstanding features as: —

1. —The “sea and the Waves roar” (Luke 21).

The conferences of the Independent Labour Party and of the Trades Unions betray the fact that the present Labour Government does not satisfy its own supporters. While the Cabinet has had to face facts and not theories on taking office, its supposed supporters clamour against it really for not ignoring plain facts. Divisions in the ranks of the Labour party serve but to illustrate Christ's words. The members of that heterogenous party are roarers, and in the most literal sense the noisiest people who have ever indulged in political warfare at any time.

2. —France and Germany.

After prodigious efforts, an agreement has been arrived at in London under the Chairmanship of the Premier, Mr. R. McDonald, whereby certain concessions are to be made by both of these countries with a view to ensuing European peace. The intervention of the United States of America helped to bring about this agreement. We have no faith in the agreement. Already clamorous voices protest against it in this country, both Labour and Conservative, while very strong national parties are opposed to it in both Germany and France. It will brew trouble in the future, and develop further bitter antagonisms, although it may be to many politicians the only possible agreement today.

When we read the pregnant words of Zechariah, Ezekiel and of Jesus as recorded in Revelation 16 regarding the bringing of “all nations” into the great War of Armageddon—the final great human war before the Millennium—we can see one thing clearly that this Conference and agreement has done. It has brought all nations into the orbit of European politics, and will involve them all in any great conflict to come.

We watch and we wait.

#### PRAYER.

These are trying times for all faithful believers. The Truth is again in danger at the hands of its professed believers. Treachery and deceit stalk through the world.

Brethren and sisters, let us get to our closets and pray God to bring His Spirit to bear upon the situation that those may be strengthened who are fighting for the Whole Truth, and that many more may be brought to join in the Fight. Let us pray for humility and loving kindness to continue along with our strivings, and for the Divine help and guidance to overcome the pitfalls of the flesh. Earnest prayer will help us all.

#### DRIFT: —BRADFORD JOINS HANDS WITH THE WORLD.

As illustrating the tendency of many of those called Christadelphians to broaden out the basis of our faith, an illuminating incident comes to hand from Bradford. The Jewish Chronicle is our authority, of date, July 18<sup>th</sup>, 1924.

The Chief Rabbi of the Jewish community, Dr. Hertz, visited Bradford on the previous weekend.

Among other engagements, he lectured in the Regent Theatre on Sunday evening, July 13<sup>th</sup>, on "The Bible as a book." His views are well known to us, and without going into detail are largely such as no brother of Christ (whom the Rabbi contemptuously rejects) could possibly support.

Yet many Bradford brethren supported the lecturer, and a very hearty vote of thanks was proposed to him by the "Rev." W. Paxton, minister of one of the largest congregational churches of Bradford, noted for its "breadth of view." In fact, this Church was one of those which gladly welcomed R.J. Campbell's new theology.

Mr. Paxton warmly commended the Rabbi's views.

But the motion was, we understand by previous arrangement seconded by bro. A. Norris, a leading member of the Bradford Ecclesia, who associated himself with Mr. Paxton in warmly thanking and congratulating the speaker. Can you imagine our Lord Jesus proposing a vote of thanks to Gamaliel for a "masterly address?"

Yet his pseudo latter-day disciple does this to the successors of Gamaliel and Caiaphas!

Can you wonder that a meeting led by such men as bro. A. Norris' stamp, sides with Birmingham Temperance Hall Ecclesia in countenancing apostasy. How could it be otherwise?

#### DRIFT.

"First Principles."

In the September Birmingham Christadelphian, a very great and grave development is to be seen in the plot made by bro. A. Davis and his colleagues in the Temperance Hall Ecclesia to bring about unity between the Temple Street brethren and the Suffolk Street (Partial Inspiration) ecclesia and fellowship.

This plot, it was claimed, was frustrated some few years ago by the protests “of the London brethren.” Bro. A. Davis at that time remonstrated with one London brother and claimed that only a shadow divided the two ecclesias.

Recently he averred to a Lancashire brother, we are informed, that the day for re-union was rapidly approaching.

Recent events have shown that errors quite as grave as the Partial Inspiration heresy of 1885 have been winked at, and even defended as far as fellowship is concerned by the present decadent editorship of the magazine we mention. The September number, however, goes the whole way, and throws the door wide open.

Bro. C.C. Walker directs attention to the first and leading article as follows: —“We draw attention to the calmly-reasoned article by bro. I. Collyer in this issue.” This article takes up exactly the position held in 1885, and consistently ever since, by the Suffolk Street brethren. We know that the late J.J. Hadley and also the present editors of the Fraternal Visitor have both expressed the same views and could heartily acquiesce in fellowship on that basis. The teaching of bro. Collyer is the most subtle possible on the question of fellowship. This is it: —

- (a) “A candidate for baptism reveals a sound knowledge of these simple truths and of this simple explanation of them.”
- (b) “It is a tragedy if brethren become divided through the effort to see further.”

Here the premises are all begged. “Seeing further” is an absolute impossibility for a faithful brother. Here and now we say that we believed “certain simple truths” when we were immersed thirty-four years ago. We have never swerved in believing them and we believe them still. We have never “seen further.” We have now possibly a better and fuller understanding of them, but the conviction of the “simple Truth” was, and is still, with us: governed by the same Statement of Faith.

- (c) “Causes have led brethren astray when they have tried to probe deeply into the doctrine of atonement.”

Yes, astray into error, the “causes” being the flesh and its lusts. Such brethren have departed from the simple Truth they first believed. What, then, should faithful brethren do? Cut themselves off from the “astray” ones when all entreaty has failed? Yes, certainly.

But this is not brethren Collyer’s and Walker’s way.

- (d) No; the “brethren who are agreed as to these fundamentals still argue and suspect each other of being unsound,” says bro. Collyer.

If the “brethren were agreed as to these fundamentals” they would never “argue or suspect” any more. Argument would be finished. The whole trouble about the clean flesh heresies promulgated by Strickler, Bell, Ladson and Co., is that such brethren reject these fundamentals.” This is “calmly” ignored, and it is concluded in the most subtle fashion that “unless brethren insist on a misleading form of words making for strife, there should be no difficulty in agreeing.”

This was J.J. Hadley’s argument in 1885 and has been used by hundreds of false brethren since. Hence the manufacture and manipulation of Statements of Faith all along the last sixty years to cover the fellowship of men who hold and teach error.

Let us say in the most emphatic way possible: —We have fellowship together in Christ on a belief at baptism of the whole counsel of God as set forth positively and negatively in our Statement of

Faith, and by a strict continuance in that belief until He comes. We ask no more and we will take no less.

The Birmingham counsel means in practice today that if plain simple statements such as No. 4, 5 and 10 in "Truth to be received" are challenged, the trouble is that such are "misleading forms of words," and can be left out of account. Again, No. 35 in "Doctrines to be rejected" is very simple. Bro. Davis will not uphold it, and says, "I will not accept the responsibility of withdrawing" from one who breaks it. Bro. Collyer is said to be speaking "calmly" when he argues that it is a "misleading form of words" that causes the trouble.

How well and truly the ground is being prepared for the coming "re-union of all the sections" of those who condone error! History repeats itself. The flesh conquered the early church within sixty years of Christ's ascension, except for a faithful remnant.

Today, fifty years after bro. J. Thomas' death, the flesh is again in the ascendant, seeking "forms of words" to cover its own lusts with a cloak of respectability. Let us join the faithful remnant who stand still by the "simple Truths."

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"Christ, impressed with reality of the joy that was set before Him, endured the Cross and despised the shame. Paul, similarly moved, counted all things but refuse that he might win the recognition of this King. Let us see to it that this mind is ours, for without it we shall have neither the wish nor the strength to "overcome."—C.H.J.

"Our only safety is to make it our business to read the Bible regularly and systematically; if you do not do it systematically you won't do it at all; the man who trusts to fugitive reading, will find himself lacking in the end."—R. ROBERTS.

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## A Sunday Morning Exhortation

BY BROTHER ROBERTS.

### God in History.

On several notable occasions, God has interfered in the affairs of men. Upon all these occasions, the interference was looked for by a few, and indicated by signs not discernible by the world at large. Our near relation to a greater interference than any, makes it profitable to look back, that we may learn the lessons of a waiting attitude. A certain old man who was a pilgrim and a stranger and who worshipped an unknown God, went down with his family, under perfectly natural circumstances, to a certain strange country, which was a prosperous country, and a powerful country in its day. That old man, the days of the years of the life of whose pilgrimage reached to 147, by and bye, went to the dust, and his family increased to a nation, a nation within a nation, a community living among the Egyptians, but not of the Egyptians.

At the end of a certain 400 years, of which mention had been made to that old man's grandfather, some of the more intelligent of his descendants began to look up. They began to speak one to another of the time of the fulfilment of the promises having drawn near, when they would no longer serve the stranger, but come out from him with substance, and return to the land of their fathers, to which Joseph, dying, had commanded them to carry his bones. Knowing the time was near, they were intent upon the signs of the times. They looked for something happening that would lead to the promised redemption.

The world at large saw nothing, knew nothing, suspected nothing. The bulk of Israel were equally unintelligent in the matter. The sun rose and set, the ordinances of nature went quietly on; there was nothing unusual to be seen on the surface, and those who looked only on the surface were lulled by the apparent absence of indication. To such as were instructed, there were broad features

characteristic of the situation and indicative of the divine purpose. There was, in the first place, Israel in Egypt; in the next place, Israel had been there a long time. In the minds of the discerning, these facts led to the expectation of Israel's deliverance from Egypt, because they were part of a known programme, of which that would be the upshot. Upon the undiscerning, the opposite effect was produced. Israel's presence in Egypt, in the capacity of bondsmen, was a familiar fact of long standing. It was to them a matter of course, a something they had known from childhood, and which brought with it no token of approaching change. They knew the Hebrews as a race of bondmen, and as a race of bondmen expected they would remain.

A very little band in Egypt were looking on with very different eyes, how large or small does not appear; but we know that Moses was one of them, for, at 40, he expected that his brethren would have understood how God would deliver them by his hand (Acts 7:25), and we know his father and mother were other two; for they had been the teachers of Moses, of whom it is testified that by faith he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God; and, of them, it is testified that by faith, they were not afraid of the king's commandment. They were, doubtless, of those who treasured the word spoken by Joseph before he died. He said—

“God shall surely visit you; ye shall carry up my bones from hence.”

They treasured up that prophetic tradition, and they united with Moses and others in expectancy. But there was nothing beyond general expectancy. God had not spoken, and in the light they had, there was no revelation of details. God had revealed nothing beyond the great fact that deliverance would come at a certain time broadly indicated.

Well, how was this looked-for deliverance brought into shape? By a very common-place occurrence. Moses, who had been introduced into the family of Pharaoh, through the apparent accident of being found by Pharaoh's daughter, when left to perish on the banks of the Nile, under the brutal decree of the king, and who, putting all things together, had concluded he was, providentially, in that position, with reference to the promises—Moses, nursed and instructed by his mother, and afterwards educated in all the wisdom of the Egyptians, brought up at the court of Pharaoh, and known to the great people of the land, killed an Egyptian who smote a Hebrew. This was murder, some may say; superficially it may appear so, but let us look closer. Murder is the unauthorised taking away of life. When God, who makes alive, commands to kill, it is not murder. Did God command in the present instance? We have no evidence that He did directly; but Moses now was forty years old, the four hundred years were nearly up, and Stephen gives us to understand that he regarded himself in the position he occupied as providentially raised up for the deliverance of Israel. —(Acts 7.) Under this impression, which, however derived, turned out to be a right impression; it was, therefore, no excess of power to interfere between the Egyptian and the Hebrew, who was being wronged.

We may have a difficulty in realising the righteousness of Moses' act, from our being placed under a law that forbids violence of any kind. But our difficulty will disappear on reflection. The Lawgiver varies the law as it pleases Him. That is a right which God requires, and he may require one thing at one time and another at another. The offering up of Isaac was righteousness in Abraham, and, in us, would be murder. We are commanded not to take the sword but to suffer. This is our present trial. We have to resist not evil: to be submissive to the destroyer. This is one of the ordinances of the house of Christ, doubtless, designed to train all who are of that house to submission to the will of God, even at the expense of our strongest instincts: but it is merely as a preliminary trial. The time will come when the people of God will not always be under the heel. The time will come when they shall be released from this bondage. It is not the will of God that righteousness should always bow before the sinner. It is an evil thing that justice should have to be trodden under foot. The sword of judgment will, at last, be put into the hands of the saints, and then woe to the destroyers of the earth.

Moses, when the death of the Egyptian had been reported, fled out of the country, and went away into the deserts of Arabia, where he sojourned with a certain family for nearly forty years. At the end of that time, while he was feeding the flocks at the back of Horeb, as was his wont, the message of the Almighty came to him. In the flaming bush, the God of Abraham, by His angel, appeared, and gave the word of command which began the work of setting up the kingdom of Jehovah in the midst of the earth. Of this great event no one knew. The interference of God had commenced, and the world was ignorant of the fact. Upon the strength of that message, Moses went to Pharaoh, and began a series of operations which inflicted great judgment upon the Egyptians, and delivered Israel. That was the first great interference of which I wished to speak.

The next great occasion was the appearance of the Messiah in the flesh—the next greatest interposition of God in human affairs to the one we are now looking for. And who knew about that? A very little band. There was nothing to tell of it to the people who discerned not the signs of the times. Externally, the course of things was apparently natural. Mary was delivered at the end of nine months, but few were aware of the marvel, or were looking for anything out of the natural course. There were one or two like Hannah and Simeon in expectation of the Lord's Anointed, but the mass were undiscerning. Thirty years after, John the Baptist appeared in the wilderness, but his appearance was not understood by many. Led by the Pharisees, the people regarded him as a fanatic, yet that fanatic was the man sent to prepare the way of the Lord. John himself was one of the expectants. He knew not the Great One through whom the Father was to show himself to Israel. His testimony was:

“There standeth one amongst you whom I know not, whose shoe latchet I am not worthy to unloose, and I know him not, but He who sent me to baptise with water, the same said unto me, upon whomsoever the Holy Spirit shall descend, the same is he who baptiseth with the Holy Spirit.”

By and bye this Great One was manifested to Israel, but what was there in his appearance to excite or to incite common people who knew nothing of God's word? Nothing. Isaiah had said beforehand—

“He hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him.”

He was a plain, grave, quiet man, teaching with an air of authority, but not answering to the popular conceptions of the Messiah. So little was there to appeal to the merely sensational and sight-seeing order of the mind that the multitude, who for a while were taken with the novelty of his miracles, joined in the clamour for his destruction.

“He was despised and rejected of men; a man of sorrows and acquainted with grief . . . who shall declare his generation, for he was cut off out of the land of the living.”

And what was there in that death which we are met this morning to commemorate, to mark that an extraordinary man had been nailed to the cross? True, the heavens were overcast, darkness prevailed over the land, and the rocks rent, but in a few hours all agitation subsided; apparently the power of the Jews had triumphed; and yet that significant event, as it appeared to the common eye, was the greatest event the world has ever seen.

Subsequently to this, another event exemplified God's operations where none could recognise it but those instructed. Jesus, while with his disciples in the flesh, foretold the destruction of Jerusalem, and gave them directions for their individual preservation.

“When ye see Jerusalem encompassed with armies, know that the desolation thereof is nigh; and let them which are in Judea flee to the mountains, for these be the days of vengeance,” &c.

This encompassing of Jerusalem with armies, He represents as a divine visitation; for he speaks of it in parable as the Father—

“Sending forth His armies to destroy the murderers of His Son, and burn up their city.”

But he could not tell them when it would occur; he said,

“Of that day and that hour knoweth no man, no not the angels which are in heaven, nor the Son, but the Father.”

He, however gave them to understand it would be in their generation, and that they were to deliver themselves by flight when certain signs were visible.

Well, Jesus went away, and forty years transpired, and the disciples were looking for the threatened disruption of the Hebrew commonwealth, as an event necessary before the reconstitution could take place. They well knew that the ministration of Moses, as existing in the system of the law, must pass away before that of a Messiah could come into force; therefore it was to the disciples a practical expectancy, this looking for the passing away of the then existing constitution of things. It was a something for which they looked before the kingdom of God could come. They did not know the length of time that would elapse between one and the other; they knew the one would follow the other, and probably thought it would do so immediately: “they thought the kingdom of God would immediately appear;” their thoughts were concentrated upon their own day.

Time went on; things took their course, and as Jesus had predicted, the love of many waxed cold. Business, family cares, persecution, and one thing and another, began to cool the ardour of many

who started well; iniquity abounded, hate came into play, social chaos prevailed, to the discouragement and subverting of such as had no root in themselves, and were not root in themselves, and were not training themselves in spiritual development. The number of the faithful became comparatively few; the signs of the times thickened; and the hand of God appeared, but only to such as discerned. An ordinary quarrel sprang up between the Jews in Jerusalem and the Roman army that garrisoned the country. As the result of the quarrel, Cestius, the governor of Syria, invested Jerusalem, the Jews resisted and by violent sorties broke up the investment and drove the Romans out of the country. The whole nation then revolted and appeared to establish a successful defiance of Rome.

Unbelief said "There! This is very like what you were looking for, isn't it; where is the destruction of Jerusalem? Where is the promise of His coming?" But the faithful reasoned the other way. They took warning from the fact of Jerusalem having been surrounded. They took this as the sign, and quietly retired; they as much as said this, "the Jews are successful now, for which we were not looking, but the city has been surrounded, and we know what that means." And they accordingly left the city. Three years afterwards, events showed they were right. At the expiration of that time, the very thing that Jesus had foretold occurred; Jerusalem was hemmed in and destroyed, and the faithless perished with her. That is the third event that stands out prominently, as a lesson for us who live in the neighbourhood of the most interesting manifestation of all. Eighteen hundred years have rolled away since Jesus departed, leaving behind him a promise that He would return.

In the prophet Daniel, we have indications of the time and the purpose for which Jesus will reappear viz: —for the destruction of the political system represented by the fourth beast of Daniel 7., at the end of the career of that element of the system represented by the Little Horn. These indications have been made intelligible by the unlocking power of history, and we know we are near the great culmination, when the Lord will be manifested as the little stone to smite Nebuchadnezzar's image upon its clay and iron feet, bringing about the disruption of the great despotisms of the earth, substituting His own authority over all. The time has gone drearily on; the fourth beast has slowly developed itself in history. Its most remarkable feature has been shining conspicuously in the political heaven for twelve centuries past—the Little Horn with eyes; and the most remarkable predicted performance of the Little Horn is of recent occurrence. It has opened its blasphemous mouth, and spoken "great words" which have stunned the world with their audacity and been followed by terrible calamity. It has declared the old infatuated occupant of "St. Peter's chair," to be the incarnation of divine wisdom in the earth, whose individual opinion is to be taken as the settlement of all religious questions.

Then have we not seen the great sign that Jesus indicated to his servant, John, in the Isle of Patmos, eighteen hundred years ago; the activity of the frog-power towards the European nations, causing war? We have seen this sign—this intermeddling of French diplomacy, in operation for twenty years, and we see the result in the present complicated state of European politics—the present confused state of the world—the present armed condition of the nations. Then during the past year, we have seen Europe plunged into war, in the midst of a cry of "Peace, peace," through the machinations of the same power.

We do not know the exact time when the Lord will come, any more than the disciples at the beginning of the Christian era knew when Jerusalem was to be destroyed. The details are not revealed, but we do know that we have reached just that point of time when He may come any day. Every true heart will say with John,

"Come Lord Jesus, come quickly!"

"Blessed is that servant whom his Lord, when he cometh, shall find watching."

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#### SPECIAL CONSTABLES.

FROM THE Daily Mail. DEDICATED TO BIRMINGHAM.

"Groups of railwaymen collected, and the appearance of special constables, with the butt-ends of truncheons peeping out of their mackintosh pockets, gave a sudden ominous aspect to the situation, but there was a hearty laugh when, with a jaunty squeak of its whistle, the engine drove off—without the train!"

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“The debatings over fermented or unfermented wine are mere desolating strifes calculated to obscure the mental vision of Christ Crucified. If some prefer grape juice in which fermentation has been chemically arrested or prevented, let them have it. But they must not make their preference a law to other brethren who consider that wine necessitates fermentation in its production.”—C.H.J.

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## Death of Sister Lasius.

Sister Lasius, whose maiden name was Eusebia Thomas (daughter of Dr. John Thomas) “passed away” suddenly on 9<sup>th</sup> July, 1924. She was found dead in her bath room at 91 Graham Street, Jersey City, United States. She had reached the advanced age of eighty-eight years. Our dear old sister was not only personally known to the writer, but a very dear friend, and correspondent until the end of last year, when her mind was poisoned by a lying report from Birmingham that we owned the Maranatha Press, from which she was led to believe that their “craft” was in danger, and would result in loss to her. No one knew better than the editors of the Christadelphian, that we had not, and never did have, a penny interest in that concern; and no one knew better that were the Hendon Road publishing wiped out of existence, sis. Lasius would not have suffered in the least.

Until Birmingham frightened the dear old lady last September, she had naught but praise for all our books and pamphlets, whether published by bro. Walker or the Maranatha Press. Even Bible Treasury and Christadelphian Facts, which so exasperated brethren Walker and Ladson because of including what they termed bro. Lake’s wicked views on Copyright, our dead sister was delighted with. In one of her last letters in which she ordered a further supply of Christadelphian Facts, she wrote: —

“Christadelphian Treasury brings to memory a treasure of spiritual thoughts to us who have been associated with the Truth for many years. As saith the Apostle Paul in his Epistle to Timothy—‘If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine, whereunto thou hast attained’—1 Timothy 4: 6.”

And, in a yet later letter, she wrote: —

“Many thanks to you, dear brother and sister Jannaway, for the book Christadelphian Treasury. I have loaned my copy to a brother, and have not heard anything from him since. Also if you have any more of the Christadelphian Facts to spare, do please send me a few.”

Unfortunately both works were out of print. Our sis. Lasius reminded us in many respects of our late sis. Roberts, who always—annually—to the year of her death, wrote encouragingly of our plain speaking in the Temperance Hall, notwithstanding the resentment of such by the anti-Dr. Thomas type. Let us also here reproduce one of her latest letters: —

“Dear Brother Frank, —Loving greetings to you and dear sis. Rosa. It was a red-letter day at the Temperance Hall last Sunday. I very much enjoyed your rousing practical address in the morning. Paul and Timothy gave you a noble theme on which to exhort all present, and I doubt not will prove of lasting benefit, especially to the young whose career lies before them.

“Also those who have been long in the Master’s service would feel strengthened to persevere while physical energy remains. And some of us old ones can look back with some degree of pleasure at the trusty years of earlier life which were devoted to many phases of the Master’s service, and rejoice at the outcome, and that there are still so many faithful workers rejoicing in hope of receiving the Lord’s approval when he returns. . . .

“Excuse my rambling letter. It takes a decided effort to write letters now-a-days, but I do thank God for so many faithful workers . . .

“My love to all your extended family circle, etc.

“JANE R. ROBERTS.”

Dear old sis. Roberts! We have no doubts as to what the Lord will say to here (Mark 14: 8).

And her daughter used to be of the same mind as her mother. When upon the last occasion of our being permitted to give the word of exhortation in the Temperance Hall—when we were brow-beaten, before ever we left the platform, on account of our bro. Dr. Thomas and bro. R. Roberts anti-clerical tendencies—we were cheered in the course of a few posts with a letter from sis. Ladson, who viewed the scene from just below the platform—and among other things she wrote: —

“I feel I should like to send you a line just to tell you how sorry I was not even to get a handshake, when you were over—!

“You were so fully occupied, and you had not to come down, as of yore—to greet the dear ‘Mother in Israel’ who is now—for the time being—but a sweet memory, but surely an inspiring one, and many a time do I think of her gracious and loyal ‘days and ways,’ and take courage.

“I was more than usually anxious to have had a word with you this time, ‘such and such things’ being ‘in the air,’ and I rather wished you might have been staying with us. Bro. Ladson was away this time, and was more than usually sorry . . . As to that anonymous communication, doubtless you have learned by this time never to take such things seriously. . . . I heard you well: and if any are of the opinion that your words are too ‘forcible,’ they must take further lessons in ‘rightly dividing the Word of Truth’ . . .

With much love to you both, Ever yours affectionately,

“JANIE.”

Notwithstanding what sis. Ladson states in the foregoing, it is evident she did not know all, and that we were right in thinking that our “forcible” words at that, our last Temperance Hall exhortation, would be resented by the influential, social, patriotic, and clerical element, and that it would prove as we predicted, our last invited visit—and so it turned out.

Apparently those whose worldly interests are bound up with the Birmingham publishing office can condone any amount of freedom of thought on matters affecting the principles of the Truth, but to trespass on their preserves by independently publishing works on the Truth without the Birmingham Hallmark, is an unpardonable sin, as bro. Boulton and others are now discovering. —F.G.J.

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## For and against the Truth,

BY DR. THOMAS, IN 1853.

The Truth creates “sides;” the for-it side, and the against-it side; and between these two sides there is no neutral ground. He that is not for me, said Jesus, is against me; and he styled himself “the Truth.” If we are for the Truth, we cannot encamp with the enemy, and cooperate with them. Being for the Truth, it will place us in the minority, and identify us with those who suffer for the Truth’s sake. He that runs with the hare, but holds with the hounds, will never save the fugitive from being worried to death. There were men in the days of Jesus who would preach his doctrine and not speak lightly of him, but would also carefully avoid identification with his unsavoury name. This is referable to the pride of life, love of popularity, or to some other equally unworthy thing. It is certainly a course not prompted by a devotion to the Truth, or a love of righteousness. Moses acted not thus. He renounced

the throne and treasures of Egypt for the society of enslaved brick-makers. The other course evinces indecision of character which cannot be approved of the Lord when he comes. Sky-kingdomism is unscriptural and wholly false, and therefore subversive, wherever it prevails, of “the Gospel of the Kingdom of God,” which is wholly Scriptural and only and altogether true. If I identify myself, without a standing protest against it, and with those who believe and advocate it, I become by example an enemy of that which I believe is true. —Herald, 1853.

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“They are unfaithful to the doctrine of Christ, who from any motives of personal interest would weaken the point of doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him.”—R. ROBERTS.

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## They asked for Bread:

### THEY RECEIVED STONES.

A brother of the Temperance Hall (Birmingham) fellowship, whose partisanship there with caused him to end lecturing appointments with “John Bright Street,” being moved to reconsider his position, wrote bro. A. Davis a letter, of which the following is a copy: —

“Dear Brother Davis, —For a long time I sincerely hoped that the ‘Trouble’ separating the John Bright Street brethren from the Temperance Hall brethren would be settled locally, but as instead of a local settlement, the condition has spread so as to involve practically the whole brotherhood, I am venturing to write you for information, because as it is alleged (rightly or wrongly, I know not) that a speech delivered by yourself and another delivered by bro. T.E. Pearce, caused the breach, it seems to me that you are in a unique position, inasmuch as you can provide the ecclesias with evidence of a character that would enable them to end the uncertainty which exists apparently throughout the brotherhood.

“I earnestly trust that you will not mind me writing direct to you, and I also hope that you will be perfectly frank in your reply, as I am desirous to ascertain the truth about the unfortunate affair, so that I can definitely settle the question in my own mind.

“As you may be aware, I have served the John Bright Street brethren on two occasions in the past, feeling justified in doing so, as, so far as I knew, no doctrinal difference existed between them and myself, and because as stated above, I hoped that the breach would be healed. I have not served them since they decided not to fellowship any in fellowship with the Temperance Hall brethren. This is mentioned so that you may be quite sure that I am not biased in their favour, or in favour of Clapham, although I admit that I have read a good deal of what has emanated therefrom in connection with the case under review. I have also read pamphlets written by bro. I. Collyer, bro. F. Turner, The Unjust Balance, and the Birmingham Final Statement, in hope of arriving at a satisfactory decision without troubling you, as doubtless you have had plenty of correspondence respecting the matter; however, being still unable to decide on the basis of what has been put into print, I appeal to you in all sincerity to kindly answer the following questions, preferably with either a yea or a nay: —

“1. —Is it, in your opinion a sin against the law of Christ for a brother to join, either, the Army, the Navy, the Air Force or Constabulary, in any of the branches of either?

“2. —Would a brother by the act of joining the Imperial Forces cut himself off from your fellowship as a Christadelphian?

“3. —Do you think bro. Roberts went too far in ‘Lecture 18,’ Christendom Astray, pp 304, 305; or does he state the Christadelphian case adequately and accurately?

“4. —Is a copy of your speech still in existence?  
(a) If so, would you be willing for me to read it?

“5. —Have you renounced your speech, either wholly or in part?  
(b) If not, may I take it that you honestly believe it to be free from doctrinal error?

“6. —Do you object (free of expense to yourself) to the speech in question being printed and distributed to every ecclesia in fellowship with the Temperance Hall at the time the speech was delivered, so that, every brother and sister could decide for himself or herself?

“7. —Do you not think that it would be a real service to those for whom Christ died, if you could and did make a declaration to the brethren as suggested hereunder: —

I.....believe it is a sin for any brother to join the Army, Navy, or the Constabulary. It has never been my intention to teach otherwise, and if any of my utterances have at any time appeared to countenance joining the Imperial Force, I sincerely regret it.

Signed.....

“I feel that perhaps I have somewhat neglected my duty in not writing to you at least eighteen months ago, but I did not wish to interfere, thinking and hoping that brethren of greater experience would effect a satisfactory and Christlike settlement.

“Sincerely yours,

“H. APPLETON.”

(Stamped addressed envelope for reply).

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Copy of letter received from bro. A. Davis.

“Dear Brother, —I regret I am unable to enter into correspondence on the subject of your letter. All that is relevant has already been discussed at great length in the documents you mention, and if you are unable to get a clear view from them I am quite sure correspondence would prove futile.

“Faithfully your brother,

“A. DAVIS.”

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The other “speech-maker,” bro. T.E. Pearce, who seconded the Temperance Hall amendment not to withdraw from brethren who joined H.M. Forces, has also been written to by one still in fellowship with Birmingham, and the following is the final and curt reply he received: —

“Dear Brother, —I thought I told you, my speech was delivered seven years ago, against what I consider hypocrisy on the part of some among us; and also that I was taking no part in the present strife about words to no profit. Christianity to me says leave it alone, so please leave me alone.

Yours fraternally,

“T. E. PEARCE.”

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“The world says, ‘Look out everyone for himself: attend to No. 1.’ This is the world’s motto universally acted upon. Christ forbids it to his friends. He says we are not to live for ourselves, but to love our neighbour as ourselves.”—R. ROBERTS.

“Too frequent repetition of God’s name in prayer indicates that the person is standing afar off, and feels a difficulty in securing God’s attention.”—R. ROBERTS.

## Palestine and the Jews.

(Information culled from Jewish and other papers; the respective papers to be distinguished by a letter in brackets, thus: —“Zionist Review” (a); “Jewish Chronicle” (b); “Jewish World” (c); “Jewish Guardian” (d); “Palestine Weekly” (e); “Gentile Press” (f).)

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PALESTINE IMMIGRANTS. —During the past three years over 35,000 Jewish immigrants have been settled in Palestine. Whether that number can be doubled or tripled within the next few years rests largely upon the funds forthcoming to carry on the constructive enterprises required to absorb them into the normal life of the country. —(a).

DEPORTED TO PALESTINE. —Forty-one Zionists, accompanied by fifteen members of their families, left Moscow on 27<sup>th</sup> June for Odessa, to embark there on their way to Palestine, whither they are being banished by the Soviet Government as a punishment for having engaged in Zionist activity. —(d).

INCREASE OF JEWISH COLONIES. —Eighty-five Jewish agricultural colonies, conducted along approved scientific lines, now dot the land from Dan to Beersheba. Modern suburbs, new business quarters, hundreds of houses have been built, while on the former barren sand-wastes near Jaffa has arisen the thriving city of Tel-Aviv, with a population of 20,000. The waters of Jordan are to be harnessed, providing electrical energy for Palestine’s future industrial development. Medical and sanitary work safeguarding the health of Palestine, is carried on through seventeen hospitals, polyclinics, dispensaries and laboratories, in which, during the past two years, over one million cases have been treated, Arabs, Christians and Jews. A complete system of Hebrew Education has been established—131 schools (including trade and professional schools), with 12,456 pupils, aimed particularly to train the growing generation for practical work in rebuilding the land. The first buildings for the Hebrew University on Mount Scopus are now being erected, and ancient Hebrew again lives as the every-day language of the Jewish people. —(a).

MOUNT SCOPUS COLONY. —The new colony which Mr. E.S. Kadoorie, of Shanghai and London, is founding in memory of his wife, will be situated at Mount Scopus, near the Jerusalem University. —(b).

CRITICAL OUTLOOK IN EASTERN AND CENTRAL EUROPE. —Never has the situation of the Jewish people in Eastern and Central Europe been more critical than today. Hundreds of thousands of men, women and children have been uprooted from their homes, a vast army of refugees to whom every door leading to peace and security has been closed. Restricted immigration practically bars their way to safety and to freedom, even in America. —(a).

JEWISH NATIONAL LIBRARY. —The Jewish National Library has lately received 250 books from the son of the late Mr. Boris Goldberg, 120 books from the Jewish students in Edinburgh, 460 books from those of Leeds, and a number of books from Professor Freud of Vienna and from the heirs of the Hebrew savant, Mr. Samuel David Luzzatto (Shadal). —(b).

PROPOSED HARBOUR AT JAFFA. —Mr. Dizengow, the mayor of Tel-Aviv, will leave Palestine tomorrow for London to plead at the Colonial Office for the construction of a port at Jaffa. If this plan fails he proposes to construct a jetty at Tel-Aviv. —(f).

SABBATH IN PALESTINE. —Meetings of orthodox Jews have been held in Jerusalem, Tel-Aviv, Haifa, and Petach-Tikvah to protest against the alleged public violation of the Sabbath and of the dietary laws by Mr. Van Vriesland, Treasurer of the Palestine Zionist Executive, and Dr. Georg Halpern, Managing Director of the Jewish Colonial Trust, during their stay in Haifa. Resolutions demanding their resignation were adopted. —(c)

NO PALESTINE JEWS EXECUTED. —The Palestine Telegraphic Agency learns that according to official figures, twenty-six persons have been executed in Palestine for murder and attack on the military since the British occupation. Not one Jew was among them.

PALESTINE LAND FOR JEWS. —The Palestine Land Development Company has completed the purchase of a valuable estate containing 16,000 Dunams of land at Afuleh, in Emek Israel. The Company has already sold 8,000 Dunams of the land to the Zion Commonwealth, and 8,000 Dunams to a group of Jews in Bessarabia. —(b).

COMMUNAL INCENTIVE. —We are always being told that communistic experiments must fail because there is a lack of initiative. If a man works for himself he works hard, but if he is the whole time working for others there is no incentive and he slacks. This view may be true, and history would seem to support it in other countries, but it is certainly not true in Palestine. The Eyn Harood incubators prove it. Here they showed us the most up-to-date incubators that America produces, and month by month the colony has an addition of a few thousand chickens. They are extremely proud of their incubators. The visitor has to see every one, and not alone has he to see the incubators, but all the chickens too, ranging from two days old to ten months, each age being kept in a division by itself. —(d).

PALESTINE TOURISTS. —The tourist traffic to Palestine proceeds apace, and this year has exceeded all previous records. In 1922 as many as 13,556 tourists visited the country, and in 1923 the figure had risen to 15,501. Some tourists, we are told, see the country in a week and then depart, doubtless to give their “expert” opinion upon it as that of “the man who has been there.” Others, however—and mostly Jews—make a more extended stay, so as to study the possibilities of the place and establish trade with their country of origin. —(c).

JAFFA ORANGE INDUSTRY. —Golden Jaffa oranges seem to dominate the Palestine Pavilion, and since Her Majesty the Queen has been presented with cases of the oranges for use at Buckingham Palace, it seems that, next season, British people will be asking for “Jaffas” in the same way as, in the past, they have asked for “oranges.” Some days as many as 7,000 oranges are sold singly to the people who flock into the Pavilion. Great interest centres round the fact that the Palestine Company which is sending these oranges to London intends sending them in refrigerated chambers during the coming season. If this experiment is a success, other orange markets will be seriously affected by the Palestine trade. Palestine wine, mother-of-pearl, soap and pottery pass out of the Pavilion in large quantities, and the wholesale orders which every exhibitor covets are not wanting. —(d).

PETACH-TIKVAH WINE INDUSTRY. —During the vintage which lasts some two or three months, about eighty workers are employed in the cellars alone, and about half that number during the rest of the year. It is difficult to estimate how many are employed in work on the vineyards, but the number undoubtedly runs into thousands. The colonies give employment to more than fifty surrounding Arab villages, in addition to scores of workmen inhabiting each colony, and extraordinary improvements have been effected in the Arab standard of living. —(b).

PALESTINE TOBACCO INDUSTRY. —The general situation in Palestine has sensibly improved during the last few months. Most of the unemployed have found work, thanks to the development of the tobacco crop, and as a result there is a further increase in the number of immigrants. —(d).

COMPANY ACTIVITY. —Of twenty Palestinian companies registered, with a total capital of £E. 1,215,000, the two most important were the Palestine Electric Corporation Ltd. (authorised capital, £1,000,000), and the Jaffa Electric Co., Ltd. (authorised capital, £100,000), formed for taking over and working the Rutenberg concessions for the generation and distribution of electric power and electric light. —(d).

THEODORE HERZL AND CROWNED HEADS. —The story of Herzl’s approach to various dignitaries in connection with his life-work is largely a record of failure. The only encouragement he

received was from King Victor Emmanuel III of Italy, who said, it is only a question of time until the land is yours. If only you had half a million Jews there already!"—(b).

1795 JEWS TO PALESTINE IN ONE MONTH. —It is gratifying to know that during the month of June as many as 1,795 immigrants who are Jews entered Palestine. If this, or a trifle larger immigration, could be regularly maintained as an average, we should be able to see the Jewish National Home making sensible progress in its building. —(c).

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#### THE PERILS OF METAPHOR.

Lecturing brethren should be very careful in the use of metaphor. A good use of such helps to build up and to make attractive, but it should always be sparingly used and with caution.

We, a little while ago, heard a brother speak of gossip and scandal as "that slippery-slimy stuff that cuts and wounds." In a book on Japan we recently glanced at we found the following: "Japan has leapt from rung to rung of the ladder of national greatness, and promises to be as leaven to the whole Eastern world, rousing, vitalising and developing what had lain in the valley of dry bones for many centuries."

A learned judge recently, in sentencing a dishonest butler, said he "had feathered his nest with his master's bottles."

In a recent lecture the speaker in his concluding remarks observed that, "in the preparation of stones for the temple of God in the coming age, it was necessary for pruning and transplanting and careful cultivation of those who had been grafted into the good olive tree." These examples show what to avoid. —G.H.D.

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### The Position in Australia and New Zealand.

We have had much correspondence during the last two years, and do not agree, after reading it all carefully through, that bro. C.C. Walker is right when he says there is much "confusion," and that this confusion may be used as an excuse for giving fellowship to all who come from the Antipodes, no matter what their position.

We call attention first of all to the following facts: —

1. —Bro. Bell, of Sydney, and bro. H.G.Ladson, of Beechworth, have promulgated views contrary to those contained in our Statement of Faith as to the nature of Jesus and the character of his Sacrifice.
2. —Resulting from this preaching of error by "popular" speaking brethren who are allied in the "Bell" camp, ecclesias have been contaminated and in many cases divided.
3. —Many half-way houses have been manufactured in order to accommodate (or make a compromise for) those who have not done so. This has been done in the spirit of bro. I. Collyer and others who desire a "form of words" to cover as with an umbrella all who want shelter for their varying views.
4. —Bro. Mansfield, sis. M. Adams, and others who belong to ecclesias giving fellowship to bro. Bell and bro. Ladson, coming to England on visits, have been given fellowship in Birmingham, Crewe, Manchester and other ecclesias.

5. –At the same time the views of bro. Bell and his friends as expounded in the Shield have been roundly and properly condemned by bro. C.C. Walker in the Christadelphian.
6. –At the same time bro. C.C. Walker, facing both ways has defended fellowship with bro. Mansfield, sis. Adams, etc.
7. –We, who are today contending for the purity of the Faith and a true Christian fellowship utterly condemn any and every departure from our Statement of Faith. We hate, with all our heart and soul, the false doctrine purveyed by bro. Bell and his kind, and we will not either directly or indirectly extend fellowship to him and his followers.
8. –When we say “indirectly” we mean that we do not extend fellowship to any ecclesia or any person who has not withdrawn from bro. Bell’s community, or to any ecclesia that does not refuse fellowship of any kind whatsoever to him and his friends.
9. –Hence we refuse to recognise as sound any ecclesia (such as Birmingham Temperance Hall and others), that at any time extends fellowship to those who have not definitely separated themselves from the fellowship of bro. J. Bell and his friends and supporters.
10. –For that reason, although some ecclesias (again such as Birmingham Temperance Hall and North London) have passed resolutions condemning the Shield teaching and refusing fellowship to those who hold it, yet we refuse to break bread with them because they have allowed members of meetings that countenance bro. Bell to enjoy their fellowship.
11. –North London Ecclesia condemns bro. J. Bell’s teaching in unreserved terms, but defends Birmingham Temperance Hall in giving fellowship to such as those mentioned. We advocate and practise consistency.

Now these are the outstanding features of the situation.

We thank the many brethren who have written us at length giving us information and help so that we might understand the situation in Australia and New Zealand. We believe we do understand it and we say here and now that we will insert no Ecclesial News from any ecclesia or brother that cannot make the following

#### DECLARATION.

This ecclesia unreservedly believes and upholds the Statement of Faith in each and every part thereof. We will not extend fellowship to any brother who holds, or ecclesia tolerating, views contrary thereto, such as those of bro. J. Bell and Bro. H.G. Ladson and others, nor will we extend fellowship to ecclesias or brethren that have not so determined.

If an ecclesia decides to withdraw from bro. Bell and those with him or from any other brother advocating heresy, and then allows individuals who profess soundness, to come into their fellowship who have not so withdrawn, we will refuse fellowship thereto until they have rectified their error.

Birmingham Temperance Hall Ecclesia, having compromised the whole position by its recent actions, we withdraw from that ecclesia and all in fellowship therewith until they have amended their ways and come back to the righteous doctrine and practice of fellowship in Christ Jesus.

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Let this be considered by the ecclesias in the Antipodes, and according to their decision as conveyed to us, we will or will not insert their News and extend our fellowship. —EDITORS.

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## The Gathering into Armageddon.

“And he gathered them together into the place called Hebraistically, Armageddon.”

—Eureka, Volume 3, page 594; Revelation 16: 16.

Since the day Dr. Thomas gave to us and to the world the above translation of the original Greek in this particular verse, events in the Holy Land have moved with such rapidity, that many events of importance to the faithful in these last few years of the “Times of the Gentiles,” have passed unheeded and unnoticed.

We believe that “all who love the appearing of Jesus Anointed,” will desire to have an accurate knowledge of when they may expect him to “come the second time,” and also that they may be able to read aright “the signs of the times.”

Again, brethren who are truly concerned about their own and others’ salvation, will have broadened out their mental horizon, so that a set idea or a well worn path will not always be kept or sought.

The A.V. of this verse, and our highly esteemed brother’s exposition are possibly unfortunate. His translation on the whole tallies with that of the King James Version.

Perhaps a short summary of what Dr. Thomas taught regarding this verse will not be out of place, more specially with those who do not possess the three volumes of Eureka. The Doctor remarks that the Frogs, and work of verses thirteen and fourteen, are not accomplished by themselves, but that the “One Angel standing in the Sun,” the One-Angel Body, invested with omnipotence and glory; the Perfect Man, constituted of “the kings of a Sun’s risings,” have this work to do; in short, that Christ and his risen brethren accomplish the gathering.

The position is this: —The Authorised Version and our bro. Dr. Thomas give us the impression that “the gathering together of the kings of the earth and the whole habitable,” is done by the “HE,” representative of the One Angel Body; while the Revised Version says “THEY”—the froglike demons do it. Of course, there was no Revised Version in Dr. Thomas’ day, and we can only marvel that he was able to give us a translation which was afterwards found to be very near what we estimate a nearly perfect translation—a translation with very few errors. \* In this particular verse it so happens that the Greek word “he gathered,” can also be translated “they gathered,” and no doubt this is the cause of the difference between the Authorised and the Revised Versions. Fortunately, we are not left to speculation as to which is the correct translation.

\* We do not share this high estimate of the R.V., and take no responsibility for our esteemed brother’s views. —EDITORS.

If the fifteenth verse be as the Doctor says, a parenthesis, or a warning, then it has no influence on the Greek verb; then the singular translation is wrong in the sixteenth verse. Here it ought to be in the plural, as it is made in the Revised Version. Then it is not “the kings of a Sun’s risings” that do the gathering, but the Froglike or unclean spirits, as indicated in the fourteenth verse.

Regarding “the place” Armageddon, the Doctor gives us the etymology of the word itself. Unfortunately, he couples it with “the valley of sheaves,” or the Valley of Jehoshaphat (p. 603). The two places are quite distinct and are not close to one another. The Valley of Jehoshaphat is quite close to Jerusalem, while the Plain of Armageddon is a long way off from the city. Another point to remember is that what takes place at Armageddon is a gathering, not a war or battle.

Now, can we in our time locate any such a gathering? Is it possible that such an event could take place and we should be quite unaware of it having taken place? If the sixth vial was to dry up the

River Euphrates, and we now see it dried, was not the work or purpose of the sixth vial accomplished? We have been taught by our beloved brother, Dr. Thomas, that Christ would come during the outpouring of the sixth vial, that the seventh vial could not be poured out until Christ had returned (p. 605), and the dead had been raised. Bro. -----says the seventh vial began to be poured out in 1914, so that we are left now to make individual search for ourselves.

The first great question which faces us now is, Could such a stupendous upheaval among the nations which we witnessed in the Great War be left out of prophecy? It seems that the answer must be in the negative. Then the question arises, Was the Great War the sixth vial? Consider afresh what was contained in the sixth vial! To condense it into a few words, it contained that which was to dry up the River Euphrates (Ottoman Empire or more correctly, the Euphratean Turkish Empire), and to gather the kings of the earth and of the whole world into Armageddon. Was this done during the Great War? Undoubtedly it was. For the benefit of those who would like to go further into this, they will find "the Earth" identified as Europe in the Christadelphian for 1916, page 52. For be it remembered, that the phrase "the earth," "the sea," "the heaven" and such like have all a special meaning attached to them in the Apocalypse. It is patent to all the "watchmen of Zion," that the drying up of the Euphratean Turkish Empire is an accomplished fact, but what is not so patent is the fact that a gathering took place at Armageddon. During Allenby's triumphal sweep of the Turk from Palestine, he had men from every quarter of the globe with him. Those who were privileged to see the film known as "With Allenby in Palestine," would note the various regiments used in the operations. Those who watched Colonel Lawrence and his Arabs would recognise the cosmopolitan nature of the forces engaged to bring about the great gathering at the Plain of Esdraelon (Armageddon). This was where the best and finest of the Turkish Army were taken prisoners. Here they were surrounded, and here they surrendered.

Here then we have exhibited the gathering as the result of forces at work among the kings of the earth prior to 1914. Today we look back and behold the amazing spectacle of prophecy being fulfilled and take comfort in the thought that we have been privileged to witness what many have desired to see.

We put forth these few remarks in the hope that many of the brethren will be stimulated to "observe narrowly" the political events taking place today.

As for the seventh vial, it was to be poured out into the air. We believe it began to be poured out in 1914. But we would defer it till 1925. We will not meantime give our reasons for doing so, but could make out a very good case if called upon to do so.

Meanwhile we would ask all to give the foregoing a fair hearing, and not to be biased in any way, and we are sure that the coincidence of events must appeal to even those unacquainted with "the deep things of the Spirit."—J.H.

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#### REJOINDER TO THE FOREGOING.

Whilst we heartily endorse J.H.'s belief "that all who love the appearing of Jesus Anointed . . . will desire that they may be able to read aright the Signs of the Times," we consider the foregoing letter is not conducive to the attainment of that knowledge. In regard to the subject of Armageddon, J.H. has adopted the views of most of the present day clergy, who are the "blind leaders of the blind;" it is the view also of many popular journalists such as J.L. Garvin and others. These are men who, although learned in the wisdom of the world, are ignorant concerning the deep things of God, which He has revealed by His Spirit in the prophets. A study of Eureka is convincing evidence that Dr. Thomas was, on the contrary, mighty in the Scriptures, and his exposition of the prophecies unequalled. We regard it, therefore, as very unfortunate that J.H. should suggest that brethren who are following his lead in these matters, are in the wake, and not in the forefront of the battle, by which we assume he means that they are behind the times, or out of date. Let J.H. and all of us remember with gratitude the work that Dr. Thomas has providentially accomplished in the recovery of the Truth from the rubbish of Papal and Protestant errors of the centuries, and our desire will be to read and to know

more of his matchless exposition and to criticise less. There will then be no disposition to “broaden out our mental horizon.” So as to embrace the ideas of those “who know not the thoughts of the Lord.”

Dr. Thomas is criticised for his adoption of the A.V. of Revelation 16: 16. “HE gathered them,” etc. The R.V. reads, “THEY gathered them,” etc., and J.H. seems to suggest that as the R.V. was not in existence in Dr. Thomas’ time, he was unaware of the fact that the original word could be so rendered. This is not the case. Dr. Thomas was well acquainted with the writings of such commentators as Dr. Cumming and Elliott (see preface to Eureka Volume 2, p 4.), both of whom tell us that the word can be rendered “THEY.” Dr. Thomas’ acquaintance with Elliott’s *Horae Apocalypticae* is evident from the many references to it in Eureka; he must, therefore, have known that Elliott adopts the word “THEY” in his translation of this verse (see *Horae Apocalypticae*, Volume 4, p. 18 (4<sup>th</sup> Edition). Although undoubtedly possessed of this knowledge, Dr. Thomas adhered to the A.V. because of its doctrinal correctness. The “gathering of the nations” is the work of the “One Angel Body”—the Perfect Man—the kings from the Sun’s rising. J.H.’s contention in reality has no weight; he merely proves that the word can be rendered “THEY,” not that it should be, which is quite different.

The main object of J.H.’s criticism of Dr. Thomas is to show that the “stupendous upheaval among the nations which we witnessed in the Great War” was the gathering of the nations into Armageddon. We would suggest a few points for J.H.’s consideration which we believe adequately expose the fallacy of this contention: —

1. —It is admitted by J.H. that Armageddon is located in Palestine. The gathering of the nations is therefore to be looked for in that land. The prophecies concerning Armageddon clearly indicate that Palestine will be the centre of this gathering, or the principal sphere of military operations in that day.

Apparently J.H. contends that this was so in the operations of 1914-1918. Although admittedly the principal centre of interest to brethren and sisters, Palestine was by no means the principal sphere of military operations. The most important, and by far the greatest gathering of the nations was unquestionably on the Western front, in France and Belgium. If J.H.’s contention were true this would not have been so.

“I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there,” etc.—Joel 3: 2.

“For I will gather all nations against Jerusalem to battle,” etc.—Zechariah 14: 2.

2. —From other prophetic testimonies we learn that when this gathering of the nations into Armageddon occurs, the Holy Land will be invaded by Gog, the prince of Rosh, and that he will then be hostile to the “merchant power of Tarshish,” or Britain and her allies, who will then be in possession of Jerusalem—see Ezekiel 38.

J.H. does not need to be told that in the great War, Russia and Britain were allies, and were not occupying the relative positions required by the prophecy of Ezekiel.

3. —At the gathering of the nations to Armageddon, God will decisively intervene in the conflict, to the discomfiture of Gog and his army.

Let J.H. carefully study Ezekiel 38: 18-23, and ask if this was realised at the “gathering of the nations” to which he refers. There are many other important points which could be mentioned. A careful perusal of Eureka will show the fallacy of this clerical and “worldly-wise” contention. —W.J.W.

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## A SOUND MAGAZINE

The Truth would long ago have become extinct, but for such “pestilential” publications as the Herald, whose “mission” is to agitate the waters, that stagnation may not arise. They are like the great Teacher, in that they “come not to bring peace, but a sword.” As soon as they cry “peace” their “mission is at an end.

They preach peace to the righteous; but for the wicked, who make void the Word of God by their pious traditions, they have nothing but torment day and night. This is the philosophy of that cry against them of bitterness, censoriousness, and severity!

Cry aloud and spare not. —DR. J. THOMAS.

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## GLAD TIDINGS.

A great deliverer is waiting the appointed time of blessing; Christ, at God’s right hand, is the future King of the World. He who endured the shame of a malefactor’s cross is coming to wear the honour of a universal crown; and though dark be the clouds that will usher in his august advent, and fierce the convulsions that will attend the earth’s deliverance, yet bright will be the glory that will afterwards cover the earth, and peaceful the repose that will settle upon its everlasting hills. —R. ROBERTS.

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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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BEDFORD. —71 Warwick Avenue. I am pleased to inform you that we are getting on splendidly in our little meeting at the above address. We have been encouraged since I last wrote you by the addition to our numbers of bro. and sis. C. Benson who have thrown in their lot with us, as they are no longer in sympathy with Birmingham. They are the first to come out from the Alexandra Place meeting, and others may now follow their wise move. We have had the pleasure of the company in fellowship of sis. C. Fletcher of the Clapham Ecclesia, who is here on duty nursing the sick. We have been greatly encouraged. —W. H. COTTON, 23 Rosamond Rd., Bedford.

BRIDGEND. —Wynndham Street, late Adare Chambers. Sundays: Breaking of Bread 11 a.m.; Eureka Class, 3 p.m.; Lecture, 6.30 p.m.; Bible Class, Tuesdays 7.30 p.m. Kindly note our change of address. At last we have got a front room in a prominent position which is already attracting the public, and we are much encouraged by the attendance of visitors. It seemed fitting that we should be cheered by the company of visiting brethren at the opening of our new room, and we are pleased to report the attendance of bro. and sis. Ellis, Ystrad, and bro. Redmill and sis. Trapp of Clapton Ecclesia. Bro. Redmill exhorted us to faith and good works in the morning, and lectured on Baptism in the evening.

Bro. Ellis also cheered us with a very fitting address on the previous Sunday morning. —W. WINSTON, Clifton House.

BIRMINGHAM (John Bright Street Ecclesia)—Bristol Street Council Schools. Sundays, 11 a.m. and 6.30 p.m. Wednesdays, 8 p.m. We have been greatly privileged by the company and cooperation of a good number of brethren and sisters since last Intelligence: Bro. Gates (Coventry), bro and sis. O.G. Beere (London), bro. and sis. Chas. Jakeman (Scott's Green, Dudley), bro. Wilson (Nuneaton), brethren W. Southall and T. Phipps (Gt. Bridge), bro. S. Harrison (Lichfield), bro. and sis. Tom Pearson (Scott's Green), bro. C.F. Powell (Blackheath), and bro. Roland Smith (Edmund Street). At the last Ecclesial Quarterly Meeting the following Resolution was unanimously passed "That we do not fellowship those who hold or teach the doctrines advanced in the pamphlet Out of Darkness into Light, or those who fellowship such." So we record our separation from those who "with lies . . . have made the heart of the righteous sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Continuing in "preaching the Gospel" in times of intense pleasure and distress, and apathy towards God, we pray and wait for the times of "healing everywhere." We are glad to say that our numbers tend to increase, and are now over forty. —A. H. BROUGHTON.

BRIGHTON. —Athenaeum Hall, (Room C), 148 North Street. Sundays: Breaking of Bread, 5.30 p.m., Lecture, 6.30 p.m. We have been pleased to welcome the following brethren and sisters to the table of the Lord: —Bro. and sis. Gates and bro. Gates, jnr. (Coventry), bro. Webster and sis. Nicholson (Ilford), sis. Smart (California, U.S.A.), brethren Jeacock, Evans, P.M. Sharp, bro. and sis. S. Skinner, sis. Thirtle (Clapham), sisters Brown and Evans (Gunnersbury). We are continuing to proclaim the Truth to the stranger (God willing) every Sunday. Any visiting brothers or sisters who are in fellowship are always welcome. —J. A. ANSTEE.

BRISTOL. —41 Stokes Croft. Breaking of Bread, Sundays, 3 p.m. Since writing the "news" appearing in last months' issue, I am pleased to be able to report that our bro. Chas. R. Durston has satisfied himself that the attitude of the Birmingham Temperance Hall on the Davis-Pearce dispute is wrong, and will now meet with me on the "Berean" basis. This is all the more satisfactory because our brother came to his decision without any pressure on my part. He felt the case proven, when as a last effort he endeavoured to obtain from the two brethren named the assurance that they endorsed the Birmingham Amended Statement of Faith embodied in the following questions, the last of which made allowance for bro. Davis' opinion on the wisdom of the much pressed "automatic withdrawal" phase of the controversy. The questions ran as follows: —(1) Do you believe that a brother who joins the Constabulary under any conditions whatever breaks the commands of Christ? (2) Is breaking the commands of Christ a "sin"? (3) Do you admit that anyone breaking these commands should be withdrawn from? (4) Is your only objection to the above procedure the method the Birmingham Constitution has of carrying it out? In face of the fact that the whole of the brotherhood regards this doctrine as a first principle which must be accepted by all who are on our basis, bro. Davis' answer is particularly hostile. He wrote, "I cannot devote any more of my life to the discussion of this 'futile subject'," and bro. Pearce retorted, ". . .so don't ask me 'silly questions'." Are first principle questions "futile subjects" and "silly questions"? Our bro. Durston decided, as have all those who are on the Berean basis of fellowship, that such "answers" show these brethren to be out of harmony with the Statement of Faith they profess to believe, and therefore cannot be fellowshipped by those who wish to hold the Truth in its purity. We are using this opportunity to again circularize every member of the ecclesia, drawing attention to these facts, and exhorting them to more seriously consider the situation. It is noticed, by a strange coincidence, that bro. Appleton has been treated in a similar manner by these two brethren, notwithstanding his extreme desire (as I presume it has been the desire of us all) to avoid having to break away from the Birmingham Temperance Hall Fellowship. This treatment appears in the present number under the title "They asked for Bread." But such treatment of the doctrines of God, which are His power unto salvation to every one that believeth, leave us without question as to what we must do if we would receive approval at the end. We are also pleased to add that in conversation with others, the extreme hostility manifested at first is now giving place to more serious reflection, which we hope will mature, as in the case of our bro. Durston. —F. WALKER.

CREWE. —We regret to state that we have received notice to quit our room. Though for the time being homeless, we remember we are not Fatherless, and that “all things work together for good to those who fear God.” We understand a bi-weekly meeting is to be established at Shrewsbury; it is our desire and aim to go over there as often as possible, so that we may be mutually strengthened by the presence of bro. and sis. Saxby, of Wellington, and those also living in Shrewsbury. It is now over twelve months since we left “the Great Apostasy” at Crewe and elsewhere. We are thankful to our Father in heaven for the way He has led us. The exhortations during the past twelve months have been largely those of our deceased faithful fellow-labourer, “bro. Roberts”—sterling matter indeed of no uncertain sound, and from the correct perspective. We hope (D.V.) to make our position known in Crewe with no uncertain voice during the coming winter, and to get back to the vigorous language of days of yore, in lieu of that of some in mere recent years of “offend-no-one-style.” People can only be roused from the sleeping sickness of worldliness and inattention by frontal attacks with the Spirit’s sword. We must either be constantly fighting or succumb to death. —J. W. ATKINSON.

DERBY. —We are grateful to our Heavenly Father that in His mercy and loving kindness He has caused bro. W.R. Laskey, of the Athenaeum Room meeting, who are in fellowship with Temperance Hall, Birmingham, to step aside and join us in standing up for the whole of the Truth. We now number nine. —W. E. CAULTON.

DUDLEY. — Scott’s Green. Sundays: 11 a.m., Lecture, 6.30; Sunday School, 2.45 p.m.; Wednesdays, Bible Class 7.30 p.m. It gives us pleasure to report the baptism of Frank Ellis Perry, age 18 years, which took place on Wednesday, 6<sup>th</sup> August. Our prayer is that he may run faithfully to the end. Our thanks go out to bro. F.G. Jannaway, for his labours on our behalf on Saturday, July 5<sup>th</sup>, when he gave to us a clear narrative of the existing trouble, and the position of the faithful in Christ Jesus. He also gave us the word of exhortation on Sunday, July 6<sup>th</sup>. Whilst we rejoice in the adding to our numbers, it is mixed with sorrow. We report the death of our dear bro. Beckley, on Thursday, May 8<sup>th</sup>, aged 69, bro. D. Jakeman officiating at the grave-side in Brockmoor Churchyard, amidst a number of brethren and sisters on Wednesday, May 14<sup>th</sup>. On Thursday, August 21<sup>st</sup>, our dear bro. W. Morgan fell asleep in Christ, age 85 years, the oldest member of our Ecclesia. Immersed, April 1883, he was much loved amongst us, and will be greatly missed. Bro. Morgan was laid to rest in the New Cemetery on Sunday afternoon, August 24<sup>th</sup>, amidst a number of brethren and sisters, bro. D. Jakeman officiating. We trust it will be our joy to meet him again, and all of like precious faith in the Kingdom of God. We have been visited by bro. C.F. Clements, of the Clapham Ecclesia, who gave us a most encouraging Exhortation on Sunday, August 24<sup>th</sup>. We have also had the loving help of bro. Viner Hall, and bro. A. Cheffins, bro. W. Southall, and bro. T. Phipps. We have been pleased to welcome sis. Dean, sis. T. Phipps, sis. Southall, snr. —A. BICKERS.

ILFORD. —Cranbrook Hall, Cranbrook Road: Sundays, 11 a.m. Bible Class, Tuesdays at 8 p.m. Cleveland Road Schools. We have much pleasure in reporting the immersion on June 4<sup>th</sup> of Mr. Alfred Webb, eldest son of sis. Webb of Manor Park, E., and we trust that he will run the race to the end and win the prize of everlasting life in the Kingdom of God. We held a Tea and Fraternal Meeting on Saturday, 7<sup>th</sup> June, at the Cranbrook Hall, when we enjoyed the company of a number of brethren and sisters from the John Bright Street, Swanage, Westcliff-on-Sea, St. Albans, South London, Bexley Heath, and Luton Ecclesias. Five addresses were delivered on the subject of “The Bond of Perfectness,” and a profitable and uplifting time was spent. We have lost by removal to Ealing, bro and sis. Taylor. We are sorry to lose them, though the Gunnersbury Meeting will be the gainers. We have gained by their removal to Leytonstone, bro. and sis. Gurd from South London. On the 28<sup>th</sup> July, Arthur Basil Lindsey, son of our bro. and sis. Lindsey, was baptized into the saving name at his home. His acceptance of the Truth as it is in Jesus was a great source of comfort to his parents. On the 1<sup>st</sup> August he fell asleep to await the coming of our Lord and Saviour Jesus the Christ, the faithful Judge. We sorrow not as others which have no hope. —W. W. DIGGENS, Sec.

LIVERPOOL. —Room 7, 18 Colquitt Street off Bold Street. Memorial Service, Sundays, 11 a.m. Lecture, 6.30 p.m. Eureka Class, Wednesdays, 8 p.m., 31 Stanley Street, Fairfield. It is with much

pleasure that we report the addition to our number of sis. F. Clarke (late of Altrincham), who after a thorough consideration of the Ecclesial situation, has decided to stand with us in our contention for purity of doctrine and fellowship. We continue our witness before those from whom we have separated, and the alien with varying success, realizing that we must sow the seeds, leaving the increase in the hands of Him with whom we have to do. —W. ROTHWELL.

LONDON, S. (Clapham). — Avondale Hall, Landor Road, S.W. Sundays 10 a.m.; Mutual.Improvement.Class; 11 a.m.; Breaking of Bread 11 a.m., Sunday School; 7 p.m. Lecture. Raleigh Hall, Brixton, Tuesdays 8 p.m.; Eureka Class and M.I. Class (alternately), Thursdays, 8 p.m. Bible Class. We had the pleasure of baptizing on August 17<sup>th</sup>, on behalf of the Ipswich Ecclesia, Miss Marjorie Kathleen Hayward, of Ipswich, and trust she may run well and so attain the prize. Our losses by removal are bro. H.C. Rivers to Worthing, and bro. and sis. Gurd to Ilford. We regret to record the death on August 21<sup>st</sup>, of bro. F.E. Robinson at Southampton. He will be laid to rest at Streatham Cemetery on August 27<sup>th</sup>. Our sympathy goes out to his sister-wife and relatives in their bereavement. The M.I.C. have arranged for an Outing, God willing, to the British Museum, on Saturday, September 27<sup>th</sup>, in conjunction with a visit of the brethren and sisters from Nottingham. There will be tea and an after meeting at the Essex Hall. Brethren and sisters from other meetings in fellowship are cordially invited. Programmes will be issued later. —F. J. BUTTON, Asst. Rec. Bro.

LONDON, E. (Clapton). —Pembury Hall, 41 Pembury Road, Clapton. E.5. Sundays: Breaking of Bread, 11 a.m., Lecture, 6.30 p.m. Tuesdays, Bible Class, 8 p.m. It is indeed gratifying to record that still another member of the Leytonstone Ecclesia, viz., sis. Pullen, has realised the unscripturalness of Birmingham (T.H.) Fellowship, and has, therefore, joined this ecclesia. We have been pleased to welcome bro. and sis. H.W. Clark, of Croydon, and sis. Hutley of Gunnersbury, to the memorial feast, and to receive the word of exhortation from bro. Clark. —C. C. REDMILL, Rec. Bro.

LONDON, W. (Gunnersbury). —Ivy Hall, corner of Cambridge Rd., Chiswick, W.4. Sundays: 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m. We have to report the marriage of bro. W.E. Eustace, and sis. Dora Trapp, on August 2<sup>nd</sup>. The best wishes of the ecclesia go with them in their new relationship. We have had the following visitors since last report—Bro. and sis. Atkin, Haver Hill (bro and sis. Atkin sailed for Australia since), sis. Bath, Clapton, sis. Jessie Trapp, in isolation, sis. Acock and bro. P. Taylor, both of Clapham. —Wm. JACKSON, for Rec. Bro.

LONDON, S.W. (Walham Green). —On August 19<sup>th</sup>, fifteen brethren and sisters of the Walham Green Ecclesia met at the appended address to consider their attitude re the Birmingham Troubles, and unanimously adopted the following resolution and formed themselves into a separate ecclesia on the Amended Birmingham Statement of Faith, which they intend to rigidly enforce. Resolution: —“Seeing that the Birmingham Temperance Hall are determined to continue to fellowship some of their members who doubt the righteousness of withdrawing from all those who break the commandments of Christ by joining the State Forces, and that the Birmingham Temp. Hall Ecclesia have withdrawn from those of their members who protested against this laxity, we do therefore withhold our fellowship by withdrawing from the Birmingham Temp. Hall Ecclesia until such time as they repent. We also withdraw from all other ecclesias who uphold the unscriptural position of the Birmingham Temperance Hall Ecclesia by remaining in their fellowship. We refuse to admit that we have liberty of conscience as to whether we obey or disobey the commandments of Christ. —Signed by: —Brethren Geo. Cattle, E. Perry, A. Gay and A. Cattle; sisters E. Cattle, F. Gay, M.A. Gay, L. Winnall, L. Perry, L.G. Cattle, L. Reed, M.W. Piffin, M. Udall, L. Shekel and S. Harden.” We also gain by removal to London from Southend, bro. W.H. Jackson and sis. H. Jackson, who will in future meet with us. Until we can get a Hall, we propose to meet for the Breaking of Bread at bro. E. Perry’s, 117 Fawkepark Road, Putney Bridge Road. —GEO. CATTLE, Sec.

OLDHAM. —Cooperative Guild Room, (Greenwood Street), Huddersfield Road. Breaking of Bread, 2.30; Lecture, 6.30. We held our first Fraternal Gathering on August 2<sup>nd</sup>, when we were encouraged by the company of about forty brethren and sisters. Bro. Cockcroft presided, and addresses were given by

brethren Rothwell, (Liverpool), and S.H. Coliapanian (Ilford). Words of warning and encouragement; remembering that the coming of the Lord draweth nigh. We have been assisted in the work of proclaiming the Truth by the following brethren: —W. Mosby (Knaresborough), V. Hall (Sutton Coldfield), S. H. Coliapanian (Ilford). The lectures are very well attended by the strangers, for which we are thankful to our Heavenly Father. —A. GEATLEY.

PLYMOUTH. —Temperance Hall, Millbay Road; Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursday, Bible Class, 8.15 p.m. We have been pleased to welcome on July 30<sup>th</sup>, bro. Leslie Williams, of Braintree, Essex, on August 3<sup>rd</sup>, bro and sis. Squire, of Bridgend, on August 10<sup>th</sup>, bro. J.M. Evans, sis. Evans, sis M. Evans, of the Clapham Ecclesia, and sis. Hilda Powell, of Clapton. We were greatly cheered by their company, and the words of exhortation from bro. J.M. Evans, who also lectured on the subject, “A Look round this Troubled World with the Bible in hand.”—JOHN HODGE, Rec. Bro.

ST. AUSTELL (Cornwall). —Although we are so far in the West, yet we have had the welcome company of sis. Wilcox, of Clapham, sis. Cockcroft and three daughters from Oldham, and sis. Bullett, of Ilford, who all broke bread at bro. and sis. Milner’s. It gave an opportunity of much pleasant intercourse on the Truth. —ALFRED SLEEP, Rec. Bro.

SUTTON COLDFIELD. —As before we shall be pleased to see any of like precious faith who may be passing this way “where two or three are gathered together.” We have had the company of bro. Broughton (amongst others), John Bright Street, bro. Sidaway, Lichfield, bro. Wilson, Nuneaton, bro. Powell, Blackheath, sis. Clapcott, Gunnersbury, and bro. and sis. C.F. Clements, Clapham, London. We may note with sorrow the death of sis. Philip Hall, snr., who fell asleep in Christ, aged 82, August 15<sup>th</sup>. She was breaking bread with us a few weeks ago, having declared her dismay and abhorrence at the attitude of the Temp. Hall toward the doctrines of brethren Davis and Pearce. A visit of enquiry by several visitors from the U.S.A. showed that our position was not clearly understood there. Having had a perfect understanding of these matters from the beginning, we were able to put the evidence before them by word of mouth. They decided on their return to America to make the position fully known. —A. CHEFFINS.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread, 6.30 p.m.; Thursdays, Bible Class, 8 p.m. we thank our Heavenly Father that we have been greatly cheered and strengthened by the love, company and assistance of the following visitors: —Bro. and sis. Lindars, of Ropley, August 3<sup>rd</sup>; sisters Morris and Kidman of Clapham, August 10<sup>th</sup>, and again on the 17<sup>th</sup> inst.; on the latter date we also had the pleasure of the company of sis. Jeacock, also of Clapham, who made the journey from the Isle of Wight in rough weather, for the purpose of meeting at the “Table of the Lord.” Their company was most encouraging. A hearty welcome awaits any brother or sister visiting Southsea, who, with us, are striving to uphold the Truth in its purity. It is my sad portion to announce that the last enemy to be destroyed (death), visited our little meeting on March 6<sup>th</sup>, last, and we have lost thereby our beloved mother, sis. Corder, snr., in her eighty-fourth year, who passed peacefully away, firm in the Glorious Hope, after a long illness most patiently borne. Our beloved brethren, Viner Hall and A. Cheffins, of Sutton Coldfield (John Bright Street), performing the last rites, by whose presence we were much comforted and strengthened. We patiently look forward to the time when death shall have no more dominion over us. We desire to take this opportunity of thanking all brethren and sisters, for their kind letters of sympathy and comfort. We much appreciated them. Also we wish to thank all brethren who would so willingly have helped as bearers, etc, but was prevented through illness, stress of business, etc. we find it impossible to answer each individually. It is a great comfort to know that where one member suffers, all the members suffer with it—true to the One Body. We heartily thank all for their labour of love in the Lord. Will all concerned please note that the writer’s address is now 28 Upper Arundel Street, Landport, Portsmouth. —A. G. 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 have had the company of brethren A.C. Cottrell and F.J. Morse, of Avondale

Hall, during the month, who gave us faithful words of exhortation. Also sis. May Bird of the same Ecclesia and bro. T. Watkins, of Bridgend. We welcome them as being fellow-labourers with us in the Truth's vineyard, and are pleased to see brethren and sisters in fellowship who come our way. — J. H. MORSE.

WELLINGTON (Shropshire). —47 Urban Terrace. It gives me great pleasure to be able to report that on Saturday the 26<sup>th</sup> July we were able to arrange a little Fraternal Meeting at Shrewsbury. It was quite a small number, but, of course, this is a day of small things, is it not? However, we were much encouraged in having the company of our bro. Atkinson of Crewe, with his son and the sisters Steele; also of bro. and sis. Southall, of Birmingham. Bro. Southall gave us a very helpful and interesting address on "Apostolic Fellowship," a consideration of the "obligations of the true friends of Christ," and our bro. Atkinson spoke to us words of comfort and encouragement. We are hopeful, God willing, that this Meeting may be the forerunner of many more to follow. In September we anticipate being able to arrange for a fortnightly meeting for worship and breaking of bread. At present our circumstances are such that we cannot conveniently arrange a weekly Meeting. —H. G. SAXBY.

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#### CANADA.

BRANTFORD (Ontario). —C.O.F. Hall, 136 Dalhousie Street. Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m. Our journey "through Time's dark wilderness of years" has been brightened by the visits of bro. Wm. Smallwood, of Toronto, and bro. W.H. Barlow, of Buffalo, N.Y. Both encouraged and strengthened us by their exhortations, and delivered strong lectures witnessing to the Truth. Our bro. Clifford Styles and sis. Lillian Hickman were united in marriage on May 31<sup>st</sup>, and have the wishes of our ecclesia that such union may redound to God's glory, and be to their mutual help and comfort in the race for the prize of Eternal Life, which should be the sole objects of the temporary arrangements we may make in this life. Sis. E. Price, of Hamilton, Ont., was a recent visitor. —WALTER J. LIVERMORE, Rec. Bro.

GUELPH. —We had the pleasure of the company of bro. W. Smallwood of the Don Hall Ecclesia, Toronto, who gave us words of exhortation at the Table, drawing our minds, by the Inspired Word, to those blessings that will soon be a reality in the earth: also sis. L. Sturdy from the same ecclesia. We appreciate these visits from those of the same faith. Also sis. Green of Winnipeg. —J. HAWKINS.

HAMILTON, (Ont.). —I.O.O.F. Temple 41 Gore Street. Sundays; 11a.m. and 7p.m.; Wednesdays, Bible Class 8 p.m. We are again (in the mercy of our Heavenly Father) able to report the immersion of one more of Adam's posterity. On July 17<sup>th</sup>, Miss E. Tonks (formerly Baptist) was baptized for the remission of sins. For some time she has attended our week-night and Sunday meetings, and now rejoices with us in a knowledge and love of the Truth. We trust she may run well and so attain the prize. Our visitors at the Table of the Lord have been from London, Toronto, Winnipeg, Guelph, and Brantford, whose company is much appreciated. We have been assisted in our ecclesial labours by bro. G. Gibson, of Toronto, whom we thank for his words of comfort and earnest appeal to those still outside the household of faith. —H. WARD, Rec. Bro. 504 Aberdeen Avenue.

LONDON (Ont.)—Ulster Hall, corner of Dundas and Clarence Streets. Sundays: 11.30 a.m. and 7 p.m.; School, 10.15 a.m. We are very pleased to report that we have assisted three more to put on the sin-covering Name of Christ in baptism: —Mr. and Mrs. E. Howard, son and daughter of bro. and sis. W. Howard, immersed on May 8<sup>th</sup>, and Mr. H. Gammidge, immersed on August 6<sup>th</sup>. We hope and pray that our brethren and sister may run the race successfully for eternal life. We have recently been increased in number by sis. L. Howard resuming fellowship with us, also bro. and sis. D. Martin, jnr., from Hamilton, Ont., sis. Medlin from Texas, U.S.A. and sis. Carney from Ohio. Sis. Medlin and bro. H. Barber were united in marriage on June 17<sup>th</sup>. They have our best wishes. We have lost by removal bro. Pyne, snr. to California. The following brethren have assisted us: —Bro. B. J. Dowling (Worcester, Mass.), lecturing on April 21<sup>st</sup>, and speaking to the brethren and sisters, April 22<sup>nd</sup>, bro.

Hall (Detroit), and Bro. Phillips (of Canton, Ohio), giving us words of exhortation, and bro. D. Martin, snr. (Hamilton), exhorting and lecturing for us on August 3<sup>rd</sup>. We thank our brethren for their labours of love. Visitors have been bro. and sis. Harvey (Essex), bro. and sis. Hall (Detroit), bro. and sis. E. Howard (Detroit), bro. Bartlett (Canton, Ohio), bro. and sis. Martin and daughters (Hamilton), bro. and sis. Smith, and bro. and sis. Petrie (Hamilton). We held our Annual Sunday School Gathering to Port Stanley on August 4<sup>th</sup>, where we had over ninety sit down for supper, weather being fine. All had an enjoyable time. We welcome to our fellowship all those of like precious faith, who do not tolerate the false teachings of Bro. A.D. Strickler or his supporters. —W. D. GWALCHMAI, Rec. Bro., 18 May Street, London, Ont.

TORONTO (Ontario). —Don Hall, 957 Broadview Avenue. Sundays: Breaking of Bread 10.30 a.m.; Sunday School, 12.15 p.m.; Lecture 7 p.m. Wednesday, Bible Class, 8 p.m. Despite the troublesome times in which we are living, we still continue to proclaim the glad news of the Kingdom of God, and as an ecclesia, we are contending earnestly for the Truth, endeavouring to maintain purity of doctrine and fellowship. We held our annual Sunday School picnic at Ward's Island on Civic Holiday, August 4<sup>th</sup>. The attendance was fair, but the day was very much disturbed by heavy showers. Nevertheless, the outing was much appreciated by all. We regret to announce our withdrawal from bro. J. Preston, on account of long-continued absence from the Table of the Lord. We also regret that bro. H.E. Clare has separated himself from our association and fellowship, having become a supporter of bro. A. D. Strickler, of Buffalo, N.Y. It is sad, indeed, to see capable brethren led astray by the works of this brother. We have been pleased to welcome the following visitors—Bro. and sis. A. Kennedy and sis. Thompson (of Hamilton), and bro. and sis. W. Howard and bro. and sis. Phillip, of London, Ont. Owing to the resignation of bro. Emery as Recording Brother, the writer was appointed for the balance of the year. —GEO. A. GIBSON, Rec. Bro., 106 Wolverleigh Blvd.

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#### UNITED STATES.

CANTON (Ohio). —Eagle Hall, McCurdy Block, Corner Walnut and Tuse Streets, E. —We wish to report with sorrow the death of bro. Arthur Gowing, who died on July 12<sup>th</sup>, after several months' illness. Bro. W. Whitehouse gave words of comfort and consolation to the bereaved family, and the few brethren and sisters who turned out to the hurried service held the same day, through the rules of the institution where he had been confined. On July 4<sup>th</sup>, we held our annual Sunday School Picnic at Springfield lake, about sixteen miles from here, a special interurban Car provided for the occasion afforded comfortable means of transportation for those who took part, about sixty persons were present, and all seemed to enjoy the day. Our last Intelligence sent to the Christadelphian of Birmingham and appearing in the July number, was stripped of its objectionable parts for publication, the part containing a re-affirmation of our attitude towards the Strickler doctrines, which further justifies our recent decision to discontinue sending our Intelligence to that Magazine. Other items of Intelligence that contain statements favourable to the above teachings are given full space for publication, which proves on which side their sympathies lie. —P. PHILLIPS, Rec. Bro.

DENVER (Colorado). —Charles Bldg., 15<sup>th</sup> and Curtis Streets, Room 221. Sunday School 9.45 a.m., Worship 11.00 a.m. We are pleased to announce that we have had sis. Barcus and sis. Clements, of Chicago, also sis. Margery Hall, of Omaha, Neb., visit us. We are still putting forth the light of the gospel, for we can but sow the seed, but God gives the increase. —PERCY E. DIXON, Rec. Sec.

LANSING (Ohio). —Bro. A. P. RUTHEM writes: —“We have signed the Los Angeles declaration. We desire to keep clear of all false doctrine. We are not in fellowship with those who hold or teach the doctrine advanced in the pamphlet Out of Darkness into Light, neither will we fellowship any ecclesias who have not declared their position in regard to these heresies or any other heresies now prevailing among Christadelphians in the whole world. Our meeting is at my house, Stop 21, Wheeling Creek Coal Works; Barton Street Car Line. Bro. W. Whitehouse has informed us of the good work bro.

Denney has always tried to do to the honour and glory of God. May God help you to fight the good fight of faith to the end. We extend an invitation to all of like precious faith.”

WORCESTER. —(Mass). —Assembly Hall, Elm and Chestnut Sts. Breaking of Bread, Sundays 10.30 a.m.; School, 12 noon; Lecture, 7 p.m. Bible Class, Tuesdays, 8 p.m. On July 4<sup>th</sup>, we held our Annual Sunday School Outing at Lake Quabang, East Brookfield. A very pleasant and happy day was spent by the scholars and friends. Boating and bathing were features much enjoyed by the children. We discontinue our evening lectures during the summer months. The efforts we have put forth in this direction, arousing the strangers who have attended, will be we trust to the honour and glory of the Deity. In Worcester we have the deplorable spectacle of two meetings (both of which we have had to withdraw from) in fellowship with Birmingham (Temperance Hall) Ecclesia and kindred ecclesias, while at the same time they are as opposed to each other as were the camps of Israel and the Philistines in the days of David and Goliath. We stand aside and will not knowingly fellowship, those who believe or teach, or uphold by fellowship the false doctrines advocated by bro. A.D. Strickler, whether they be in Birmingham or elsewhere. Regarding the “principles” of “fellowship,” we believe the Bible to be simple, clear and explicit. Likewise the trenchant writings of bro. Roberts, all beautiful to contemplate. There was nothing “bereft” concerning fellowship in the mind of bro. Roberts—everything clear and to the point. —A. MARSHALL, Rec. Bro.

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#### AUSTRALIA.

SUBIACO. —We have to announce that a resolution has been passed unanimously by this Ecclesia to withdraw fellowship with all who are in fellowship with Temperance Hall (Birmingham), and tender our fellowship to the Berean Ecclesias. I am enclosing copies of correspondence with Temperance Hall. We pray that God may bless your work in upholding the Truth in its purity. We have fought the clean flesh heresy since its inception here, and view with regret its spread throughout the ecclesias, but we realise that it is but another sign of the near approach of our Lord. —E. C. FOLEY, Rec. Bro.

#### COPY

86 Crawford Rd. Maylands,  
Western Australia, March 8<sup>th</sup>, 1924.

To the Arranging Brethren,  
Birmingham Temperance Hall Ecclesia.

Greetings in Hope. Seeing the troubled state of the Brotherhood, and that most of the trouble seems to be centred in Birmingham, it seems that all ecclesias will soon have to take a stand on the matters that are troubling us. We realise that we cannot condemn anyone unheard, so are writing to ask your minds on the following subjects: Do brethren Davis and Pearce believe that it is possible for brethren to join the ranks of soldiers, sailors or constables, or anything that involves taking an oath, and would they refuse fellowship to anyone who did so? We view with regret the fact of Birmingham fellowshipping those who hold the clean flesh heresy a doctrine which we have fought for many years, and which has left but a small faithful remnant who hold the truth in its purity. We refer particularly to your action in fellowshipping sis. M. Adams and bro. Mansfield (Adelaide). We know that sis. Adams believes in clean flesh; also that bro. Mansfield is a Clean Flesh veteran of over ten years standing. Does Birmingham believe it right to fellowship those who fellowship bro. Bell? If you do, you cannot logically refuse fellowship to anyone. In view of your action in this respect, this ecclesia is compelled to ask you to show cause why we should not withdraw fellowship, and trust that you will, as a matter of kindness and courtesy, answer this at your earliest convenience, as we see the absolute necessity of making a very strong stand with regard to fellowship, and we have a clause in our Constitution to the effect that we cannot fellowship any who would fellowship those who hold the Clean Flesh doctrine. This ecclesia expects to receive your reply within four months from date.

In Israel's Hope.

For the Subiaco Christadelphian Ecclesia,

E. C. FOLEY, Rec. Bro.

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COPY

86 Crawford Rd., Maylands,  
W. Australia, July 26<sup>th</sup>, 1924.

To the Arranging Brethren,  
Birmingham Temperance Hall Ecclesia.

Greetings in the Master's Name. As we have received no reply to our letter of March 8<sup>th</sup>, it was decided by the ecclesia at a special meeting held on July 10<sup>th</sup>, to withdraw fellowship, the reasons being your unscriptural attitude with regard to John Bright Street Ecclesia, and fellowshiping those who hold the Clean Flesh doctrine.

E. C. FOLEY, Rec. Bro. Subiaco Ecclesia.

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### FROM OUR POST BAG.

UNITED STATES.

(From TEXAS).

“Whatsoever we do we are commanded to do all to the glory of God. So then our whole life is covered with obedience to commands; we can haul rails, chop wood, or plough to the glory of God, or any other honourable labour for the providing for our families, brethren, or others as we are able. The man of God is thoroughly furnished unto all good works, and he need not do anything blindly as service to God, for whatsoever is not of faith is sin, says Paul. Then I ask bro. C.C. Walker and the 1300 with him to give me chapter and verse which their faith or belief was founded on for their glorifying the dead in the world war after God had cursed them by beginning to pour out the seventh vial of wrath upon them as bro. Sulley and bro. C.C. Walker both have taught. I understand to glorify is to bless as Christ asked God to glorify him. So it is beyond my conception how they could turn the curse and wrath of God into a blessing or glorification, and that too just at the time of the Memorial Supper; and in their petition—in their song—they ask all the world to keep silence before Him while they partook of the Supper, but the world we know did not keep silence before Him, so that we know bro. C.C. Walker and the 1300 never turned that curse, wrath or “woe” of God into a blessing. The dead that were to see to the burying of the dead were sent along as chaplains with the armies. Here was a direct command to bro. C.C. Walker and the 1300 from him that was born king of the Jews, ‘Let the dead bury their dead.’ Did they obey it? No. Why not? Just because another king said glorify them. Did they glorify them? No; they just pretended to. Where was the First King’s command while they were pretending to glorify the dead? Was not His command trampled under their feet? Which of the two kings’ commands was obeyed and which was ignored? Faith comes by hearing the Word of God. Did this glorifying of the dead come by hearing the Word? No, it came by hearing the King of England’s word. Then it was not of faith, and Paul said whatsoever is not of faith is sin. Then did they not sin in attempting to glorify the dead? For me to say I am in fellowship with Temperance Hall Ecclesia is to say I am in agreement with them in doctrine and practice, which I am not. May they reconsider the question while there is the time and opportunity to repent. Some may say speaking so is too harshly, but what saith the Spirit? Cry aloud and spare not. If we see dangers, and warn not our brother, his blood will be required at our hands. The doctrine of glorifying the dead can be traced from the king through his harlot ecclesiastical bride to her whorish mother Rome, and from there to all her harlot protestant daughters—they all glorify their dead right into Paradise at death. It is easy to trace it back through Greece and Rome in their paganised form to Babylon and Egypt, and if its headquarters in Birmingham are not now tinged with it I fail to discern aright. Courage, brethren! Courage! I believe God is with you; and if you fail, help will arise from another source; for God will not leave the earnest contenders for pure fellowship without help. —W. J. GREER, Texas.”

(From TEXAS).

“The entire Robert Lee Ecclesia is with you in this awful Birmingham Trouble, and we desire it to be placed on record in the Berean Christadelphian. We consider the evidence is so overwhelming and convincing that we cannot understand anyone coming to any other decision. In brief our reasons are those stated in our ecclesial letter to bro. C.C. Walker which we requested him to publish in the Christadelphian, as follows: —‘Dear Brother Walker, —We, the entire Robert Lee Ecclesia, with profound regret withdraw our fellowship from you and those with you on the following grounds. First; Because you hold brethren in fellowship, who, according to your own statements hold false doctrine and call the commandments in question. Second; Because of your unrighteous withdrawal from brethren who uphold Christ’s commandments. Third; Because you uphold bro. Strickler as sound in doctrine; and Fourth, Because you hold erroneous doctrines in regard to Military Service. We much regret having to withdraw from your fellowship, especially as some of us here have upheld you for more than thirty years. On behalf of the Robert Lee Ecclesia, Texas, U.S.A.—JAMES GREER, Rec. Bro.”

(From BUFFALO).

“We were much pleased to receive the enlarged Berean Christadelphian. Enclosed herewith you will find money order to cover the extra expense; and we trust that should the Lord delay his coming for another year that we shall see a further enlargement for which we shall be pleased to contribute and to give our whole-hearted support in the good work manifest in its pages to uphold the purity of our most holy faith which was once delivered to the saints. We bid you God-speed in your work. —L. P. ROBINSON.”

(From WORCESTER, MASS.).

“Is it not dreadful to contemplate? Those who are now advocating following the editor of the Christadelphian and his ecclesia, can be likened in many ways to the children of the “mother of harlots.” They consider that old viper on the Tiber infallible, and therefore what he says is law. Bro. Walker considers bro. Strickler ‘fundamentally sound;’ his friends follow the counsel of their leader; hence, all is well. But what a poor standard to be led by. Bro. Walker writes, ‘In nothing do we feel more bereft than in this question of fellowship.’ In the book of Proverbs (25: 19), it is written: ‘Confidence in an unfaithful man in a time of trouble is like a broken tooth and a foot out of joint.’ Contrast bro. Walker’s confession with the exhortation of his forerunner, bro. R. Roberts, ‘It is the duty of the friends of the Truth to uphold it as a basis of union among themselves, by refusing to receive either those who deny any part of it, or those who would receive those so doing.’ Bell, Ladson, Strickler, Hill, Fry and others deny many parts of it, but what does bro. Walker care? Brethren, never mind the traducers, the slanderers, the backbiters. Remember the duties—be strong and of good courage, and God will assuredly bless you. —A. MARSHALL.”

(From CANTON).

“Dear Brother, —Since writing you we have been informed that you contemplate a visit to Canada and the States sometime in the future, and I have been requested to inquire whether you expect to come anywhere near Canton, and if may possibly anticipate a visit to this city. . . . Bro. C.C. Walker’s attitude towards those who are opposed to the Strickler teaching is manifest in his striking out entirely the portion of our Intelligence which declared our position upon the question, though he is really acting more consistently than when he published Intelligence from both sides in the same columns, though he claimed to repudiate the Strickler views as is evidenced by his article on ‘Christ the Firstfruits.’ What changed his attitude or what has silenced his objections to these errors is not apparent. Although our Intelligence was sent at that time with a good deal of reluctance, we can now see that it gave him the opportunity to show which side he was on, and we now feel fully justified in our recent decision. —P. PHILLIPS.”

## CANADA.

(From LONDON, ONT.).

“You will find enclosed Intelligence from our Ecclesia. Our Intelligence will no longer be sent to Birmingham. We are glad to see that you are still fighting to keep the Truth pure, but it is a hard task in these last days. Some brethren and sisters in Canada refuse to disfellowship the Temperance Hall (Birmingham) Ecclesia, although they have in the past refused to fellowship bro. Strickler; so to get over the difficulty they are re-reading Out of Darkness into Light, and coming to the conclusion that bro. Strickler is all right in his teachings. They then refuse to fellowship faithful brethren and sisters who put their personal feelings behind their backs and stand for the Truth, and continue to fellowship the Temperance Hall Ecclesia who violates the commandments of Christ. We note the Berean Christadelphian has increased in size at which we rejoice very much. —W. D. GWALCHMAI.”

[Our brother’s news illustrates the force of a bad example. The classic speeches in Birmingham caused “consternation and made bro. C.C. Walker aglow with indignation; faced, however, with consequences he reconsiders the speeches and decides the speechmakers all right. And now his Canadian friends are following his example. —EDS].

## AUSTRALIA.

(From SYDNEY).

“I have long since seen how things have been going to the bad as far as the policy of bro. C.C. Walker, manifest in the Christadelphian, is concerned. I tell you, brethren, that brethren out here who have for pretty well half a century looked up to that magazine as a standard help, as the one journal they could confidently look to for support, are cut to the quick by the appearance in the Shield of notices, such as that in the editorial for the January number wherein the ‘Bell’ with the ‘tinkling sound’ peals rancorously forth against the only Christadelphian magazine worthy of the name—the Berean. Bro. Bell says, “. . . we must tender him (C.C.W.) our hearty thanks for his generous defence in a cover note in the October issue.’ Also in the issue to hand for May, under the heading of ‘The Unclean Flesh Heresy’ it reads concerning bro. Lake’s indictment—‘why the booklet (of G.F.L.) was published at all at this late hour of the day is hard to understand, unless it be with the intention of ‘slamming the door’ in the face of those who desire a better state of affairs than the present division, which they think might possibly happen as a result of bro. C.C. Walker’s comment in the Christadelphian a few months ago, that bro. Bell has been grossly misrepresented by some recent writers. The ‘bereft on this question of fellowship’ policy is causing grief to faithful brethren who contend earnestly for the Truth, and filling their adversaries with snug satisfaction—it is absolutely sickening. . . . God bless you, brethren, in your faithful work and give you strength to overcome our subtle yet powerful enemy—the spirit of toleration, i.e., of error. —P. O. BARNARD.”

(From SYDNEY).

“Enclosed is money order from four brethren who have requested me to order the Berean Christadelphian for them. More requests of a like nature will be forthcoming, I think, and am glad for they evince a right state of mind—a desire to know what ails the brethren in Birmingham, Bournemouth and other places. Ah! What ails them, bro. Denney? Methinks a spiritual malady is in evidence. The Berean Christadelphian diagnoses the complaint, and makes plain that the remedy is not a soothing beverage but the nasty physic (to the flesh) of Scripture testimony. The tone of the magazine is excellent: keep it up, and take courage for even in these latter days there are the ‘seven thousand’ who have not bowed the knee to the loose and unscriptural fellowship. As did the Apostles, so let us do, build on the foundation of Jesus Christ, and his ‘wholesome words,’ therefrom deflecting neither to the right hand, nor to the left. —PERCY O. BARNARD.”

IN FELLOWSHIP. —The brethren named will be willing to afford information as to meetings in their vicinity on the “Berean” basis of fellowship: —

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.

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.

DUDLEY. —A. Bickers, 39b Swan Street, Pensnett.

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

FALMOUTH. —W. Warn, Budock House.

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

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.

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

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

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

IPSWICH. —S. Simpson, 116 London Rd.

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.

PEMBERTON (near Wigan). —J. Winstanley, 29 Green Lane, Orrell, near Wigan.

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.

ROPLEY (Hants.). —C. H. Lindars.

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.

## 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.

INDIA.

L. W. Griffin, Chakadahpur.

NEW ZEALAND.

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

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