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The Berean CHRISTADELPHIAN

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

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

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

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Notes.

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* * *

L. WOODS (Brixton). —Thanks for all yours. We note you suggest that J. Bell and Strickler may be right after all. We leave you in the hands of bro. Lake. Moreover, no one has written more strongly against Bell and Strickler teaching than the editor of the Christadelphian, just as he did about two classic Birmingham speeches, but when the editor changes, all his followers change likewise, and find excuses like yourself.

"PUSHED OFF THE FENCE."—You say Birmingham has in latest edict, pushed you off the Fence. We are wondering whether you mean pushed or pulled. This applies to many ecclesias who vowed they would "not be dictated to by Birmingham."

V.H.—Thanks for suggested correction, but we can see endless counter corrections on what may be considered a matter of interpretation. One of your (and our) best supporters, spoke of it as an excellent digest. Certain utterances of yours were equally criticized, but we pigeon-holed them for similar reasons.

A. H. WARWICK (Toronto). —So glad to hear from you. Hope to write you a letter shortly, but you will understand how overburdened we are.

O. JONES (Canada). —We thank you for your encouraging epistle. No doubt by the time you read this you will have received the printed matter you ask for—it has been mailed to you. We are not surprised that you can get nothing from Birmingham; its policy is "hush." What you tell us about M. Adams being in fellowship for years with bro. J. Bell's ecclesia confirms previous information, and yet as you say received with open arms in Birmingham notwithstanding their Basis of Faith. The fifty years' old

practice of Christadelphians is now in the melting pot so far as the editor of the Christadelphian is concerned.

JEWISH RELIEF FUND. —We have pleasure in acknowledging a further Ten Shillings from W. (Y), which bro. Bellamy has duly placed to the Fund's credit.

H. TREVIS (Birmingham). —Right. Take the Hall and invite your brethren, and we will gladly avail ourselves of the opportunity to come and address them on the "Trouble," and answer any questions. But, evidently you do not know the conspiracy of silence among the Arranging Brethren.

H.P.G. (Calif.)—Read Christ our Passover, and you will see we will not knowingly fellowship, or insert the Ecclesial News of any who deny that the Offering of the body of Jesus was a sacrifice "for himself" that it might be "for us." We thank you for the information, which we have noted.

C.C.H. (Sydney). —As to munition-making, you will since writing have seen our mind in the Berean Christadelphian for June and July. As to Gog; may we suggest another read of what Dr. Thomas states in Elpis Israel? (Robert Roberts' or Maranatha edition, pp, 377 and onwards). We think you will find all you want there.

P.L.—We cannot do better than appropriate an answer given by bro. Roberts nearly sixty years ago. "We admit that 'thrashing' a man will not improve him, but we deny the application of this to our procedure with----- . We simply made manifest their true position. This was a service to them, if they were true men; a service to others who were being insensibly blinded by their pernicious axioms; and a service to the Truth which is thereby defined in more striking outlines to the general cognition. The interests of the Truth are supreme. If a man stand in the way of those interests, he has himself to blame if he receive some of the blows struck in their defence. . . . It were treachery and cowardice unpardonable to shrink from duty in the matter. . . . We admit a wrong feeling can be brought to bear on this work, and how far any of our correspondents may appear to go is matter of opinion. Some of them may evince the pugilism of the old man. This, however, does not exclude the fact that there is a zeal which is divine, and a contention for the faith, which is sanctified by the highest motives."—R.R.

J.B. (Philadelphia). —Since writing you we have received your further comments, but it leaves us in doubt as to whether you do or do not make "munition-work" a test of fellowship. As to ourselves, we are dead against such work, but do not dare to make it a test of fellowship. Where shall we draw the line? Shell-making and poisonous gas are munition-work; and so is the weaving of cloth for an officer's coat, or, polishing the lens for a field glass.

E. HILL (Port Credit). —We received yours of August 27th. You deliberately state that bro. A.D. Strickler is sound in the faith, and you Jesuitically "appeal to our better side" to give you space to say so at length. We make you this offer instead. Bring bro. Strickler to England, and let him meet either of ourselves in debate on this question: —Is the book Out of Darkness into Light in accord with our Statement of Faith. We will deny if he will affirm, and in advance, will let him have 250 different statements in his book which are not Christadelphian teaching.

On the other hand, if bro. Strickler has repented, let him affirm that he unreservedly believes, and will uphold our Statement of Faith; and let him as a pledge of good faith, announce that he entirely withdraws his book and other writings of a similar character. We allege here and now, that the set of questions you and bro. Waite, with bro. C.C. Walker's connivance or approval, put to him were deliberately framed so as to avoid the whole point at issue, just as the Fraternal Visitor recently questioned bro. Bell, of Sydney, in the same subtle way, and, by skillfully avoiding the real issue, was able to whitewash his darkness.

NEW ZEALAND—SEVERAL. —The Sydenham Statement of Faith contains a few good "explanations"—but in some respects is wise above "what is written;" especially is it astray from

Bible Truth in regard to the promptings of the Flesh. The Bible teaches, as a First Principle, that Jesus was tempted in all points like his brethren; and how they are tempted both James and Paul clearly define—James 1: 14-15, and Romans 7. We all know that apart from the minding of the flesh, or the carnal mind there would be no temptation. That being so No. 42, 43, 44 and 45 of the “Doctrines to be Rejected” need revising. Maybe the compilers of the “Sydenham Statement” mean allright. Again, Doctrine 31” to our mind, requires “thinking about.”

NEW ZEALAND, W.M., F.D., W.H., L.W. and others. —We do not, and cannot, regard “in fellowship” a brother who does not believe there is “sufficient light available in our days” to make a man responsible to the judgment seat of Christ; for, our contention is that, if the light available is sufficient (altogether apart from miracle), to make a man wise unto salvation, then there is sufficient to make him wise unto condemnation. If that is not the mind of W.H., then we cannot bid him God-speed, nor any ecclesia which retains him in fellowship.

B.W. (Chicago). —We are aware of the “trimming of sails” so as “to allow of fellowship between brethren C.C. Walker, H. Fry, A.D. Strickler, and North London.” We note in a letter of J.T. Irwin, he writes “giving reasons for my disbelief of the doctrine that is held by some Christadelphians, that Christ had to offer for himself,” and that he knows that “bro. Walker takes this view very strongly.” Hence his aim to “state the doctrine more clearly, and yet in terms that will likely be accepted by those with whom we feel obliged to take issue.” Evidently any compromise for the sake of Ecclesial peace!

J.B.A. (Canada) and others. —See reply to B.W. (Chicago).

C. BERRY (New Zealand). —We are with you in your earnest contention for the upholding of “Clause 24” of the Basis. Apparently bro. R. Roberts was inclined to compromise at the start, but ultimately unreservedly endorsed the resolute stand, and excluded Intelligence from ecclesias not in harmony therewith. That is where the Berean Christadelphian stands today.

A BIRMINGHAM SISTER. —We can sympathise with you, for it does seem hard that your husband (although repentant) should be withdrawn from for being guilty of “defrauding the company by travelling without previously paying his fare,” while a managing brother guilty of an unmentionable offence against a candidate for baptism was passed over with mere censure. Respect of persons doubtless obtains in the Temperance Hall. You say it is useless to appeal to the Christadelphian, as the editor is on the side of the Arranging Brethren; but surely; but surely it must be obvious to you the Berean Christadelphian cannot help you.

R.D. (Solomon’s prayer). —Thanks; but being written on both sides of very thin note paper, it is so difficult to read we have had to shelve it until we get time to decipher it. Any matter for the printer must only be written on one side of the paper.

The Berean

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Dr. John Thomas
(Christadelphian)

His Life and Work

CHAPTER 10.

Before the publication of the second number of the Advocate, the Doctor decided to leave Philadelphia, and carry out his original project of going to Richmond. On learning of his decision, the members of the Campbellite meeting in Philadelphia, among whom a coolness had for some time prevailed, nearly all withdrew their subscriptions to the Advocate, which strengthened the Doctor's determination to go. On his way to Richmond, he stopped for several weeks at Baltimore, where the second number was issued. Six weeks after leaving Philadelphia, he arrived in Richmond, where he had been for a long time expected, Mr. Campbell having, twelve months before, sent word that he was on his way. The meeting in Richmond had no preacher, and the Doctor was called upon to occupy the pulpit, from which there was no escape. The congregation offered him a salary, but he refused to accept it. He remarked on the subject in the Apostolic Advocate, vol. 5, p. 93: “The securing of our services as an evangelist was agitated among the brethren. But concerning this, our mind was and is made up. If any community of brethren ‘desire to be at charges with us,’ we should not so much object to receive the donation, but to become a hireling, and to have our pay, and so forth, discussed at cooperation meetings, at the bar of the church and the world, being unscriptural and degrading, we cannot away with it.” His ideas had been expressed in the following remarks, in the Apostolic Advocate, vol. 1, p. 186:

“A man who devotes his time and energies to proclaiming the good news, has an apostolic and Scriptural right to be supported. Common reason testifies the same thing. To preach to live is one thing; to live to preach is another; and this constitutes all the difference between paying a clergyman and a preacher of the gospel. It is as much the duty of every Christian man to preach the gospel as brother A. or any other proclaimer. But all have not the ability. Then those who feel so little interest in, and know so little about the cause they profess to love and serve that they cannot open their mouths to plead for or recommend it, and who from natural incompetency are incapable of doing as they would, are bound by all the principles of honour, justice and Christian virtue to minister of their

substance to those who can. The congregation of the Lord is the ‘pillar and the support of the truth.’ The weekly fellowship was instituted to supply this body with funds. The poor saints, the aged widows, the apostles, evangelists, &c., depended upon these funds for their relief, sustentation, and travelling expenses. If the gospel, therefore, remains unknown to the regions round about us in Eastern Virginia, it is to be attributed to apathy—nay, rather, to the criminal delinquency of the congregations of disciples of this section of country relative to these matters. We do not say that this is their character; but if they do not do their duty in sounding out the gospel, the least that can be said is, they will deserve it.”

The Doctor told the Richmond Campbellites that he would rather live on bread and cheese, and maintain his independence of thought and action, than submit himself to the power of committees and trustees. He commenced the practice of medicine in Richmond for his own support, at the same time carrying on the *Apostolic Advocate*. During the first year, his receipts afforded a comfortable livelihood; but in the second year, they fell off greatly, in consequence of the frequency of his absence in various parts of the country, to which he was invited to speak.

The troubles that ended in the Doctor’s disconnection from Campbellism began soon after his arrival in Richmond. The foundation of these troubles may be said to have been laid in the publication of an article (by himself) in the sixth number of the *Advocate*, entitled *Anabaptism*. In this article (an extract from which we shall give directly) the Doctor contended that no immersion was valid that was not based on an intelligent faith on the part of the subject of it at the time of the immersion. Among the Campbellites, who at that time numbered many thousands, were large numbers who had been Baptists, and who were received into the Campbellite communion without any further immersion. Many of the preachers had also been Baptist ministers. The Doctor’s article, which was only a consistent application of Campbellite principles, proved very offensive to this class, and even to Mr. Campbell himself, who saw in this stringent doctrine a great barrier to denominational development. The following are the leading portions of the article in question: —

THE CRY OF “ANABAPTISM.”

“ANABAPTISM is a compound Greek word. It is constituted of *ana*, which, in composition signifies iteration or again, and *baptisma*, baptism. Used as a verb, it means to baptise again, or to rebaptise (*anabaptizo*) . . . Anabaptism, in the strict etymological and Scriptural import of the term, is unjustifiable and highly to be deprecated. There is a case, however, in which re-immersion can not only be justified, but is really and obviously a duty. In the foregoing definition, I have purposely left undefined the much-disputed term baptism. With Schrevelius’ Greek Lexicon before me, I discover it means an immersion, a dyeing. Hence the idea conveyed to my mind is a dyeing by immersion. This is what logicians would call a profound idea. By further research, I find that the dyers among the Greeks, both ancient and modern, use the words *baptised* and *baptism* when speaking of stuffs that had been dyed. To dye by immersion is to baptise anything dipped in a coloured medium. The term is confessedly a dyer’s word. If you were to dip, plunge, or immerse a piece of white linen in clean water, and then present it to the Greek dyer, he would tell you it was *lonzed*, bathed, dipped, or washed, but not *baptised* or dyed; but if you were to take the same piece of linen, and dip it in a bright scarlet-coloured fluid, he would then tell you it was not only dipped but dyed. Hence the English word *immersion* only conveys half the idea intended by the word *baptism*. There is no single word in the language that exactly conveys the idea of *baptisma*. Immersion is but one half of baptism. A man may be immersed, and yet not baptised; a man, however, cannot be baptised without being immersed. The fluid into which he is plunged must be tinged of a bright scarlet colour. Let me not be misunderstood. It is not supposed that this tinge is obvious to the natural eye, but the eye of faith can see the crimson dye flowing from the pierced side of Jesus into all the baptismal waters. If a man confess Jesus to be the Son of God, and apprehend his blood shed for the remission of sins, and he be immersed in the waters of the Potomac, or other rivers, the eye of faith can see those waters dyed around him with the blood of Jesus. The eye of faith, however, must be open in the person baptised or dyed, as well as in the dyer or baptiser . . .

“Hence, then, two things are essential to constitute baptism, namely, blood and water. Four things are likewise necessary before a person can enjoy the benefits which flow from blood and water. First, belief; second, repentance; third, confession; and fourth, immersion. Neither belief alone, nor repentance alone, nor immersion alone, will suffice to put men in possession of spiritual blessings . . .

“Divine baptism is truly a dyeing process, and the subject of it acquires a moral hue. His robe of righteousness is washed and made white in the blood of the Lamb. —Revelation 7: 14. He puts on this dyed garment when he puts on Christ by the ‘one baptism’ . . .

“The Baptists . . . Look at their black and white members: how many in a thousand have been immersed upon a confession of the faith? I do not mean on a confession of their faith, but of the faith. I would say, perhaps, five. Now, it is agreed, I believe, on all hands, that water alone does not impart remission, but water alone does not impart remission, but water and blood. What is there in Baptist baptism to make it an ordinance for the purification of sin? Nothing! For no Christian will contend that a sinner’s experience can make water purifying. I, therefore, do not believe that sins are remitted by popular baptism, which is itself a sin that needs to be repented of. Nothing but the ‘one baptism’ can impart remission, and that ‘one baptism’ is very rarely practised by the sects. There are a few exceptions, and *exceptio probat regulum*, the exception establishes the rule.”

The discussion to which this article gave rise, was greatly stimulated a few months afterwards by the publication of a letter from the Doctor to the church at Baltimore, from which we will give extracts in our next chapter.

(To be continued.)

The Bible wholly inspired and infallible.

No 112. — Bible Times.

Second Article.

THE PROPHETIC CHARACTER OF THE CREATION STORY.

The first of the six days of the “creation” God said, “Let there be light.” It should be noted that the Hebrew word for “created” in Genesis 1: 1 is *Boro*—to create. God is the *Bourai*, i.e., Creator. It is not said that God in that day made light. Simply it is, “Let there be light.”

Compare this with the events of the first thousand-year day and take up the Bible symbolism of light therewith. Jesus is the Light of the World, because he brings the knowledge—the good news—of salvation. In truth he was the light of the first of the “days” of man. Darkness came upon Eden through the transgression of Adam and Eve. Seeking with “earnest desire to cover new ground and to obtain the information” the serpent had made Eve desire (as the Hebrew literally is in Genesis 3: 6), and thus neglecting to take counsel of God and to place before Him the subtle teaching of the serpent rather than to rush headlong into a breach of His express commandment, “Thou shalt not eat thereof,” Adam and his helpmeet came into the darkness of sin, despair, and death. If there had been no promise of hope the darkness would have been as complete as the literal darkness of the first day. But God said again to Adam and Eve, “Let there be light” in the promise He made of a Redeemer. “The seed of the woman shall bruise the serpent’s head.” Along with this, God unfolded the doctrine of sacrifice and the necessity of the shedding of blood for the remission of sins. This sacrificial recognition of sin was shown to be absolutely necessary, and the first attempt to ignore this brought tragic circumstances (Genesis 4: 5-8). So the light of God’s Truth—His plan of Salvation—illuminated the darkness in which the first thousand-year day opened.

It should be carefully noted that the orb of light—the sun—was not made on the first day. The Sun is to us the great giver of light, but there can be, and is, light without the Sun.

When the Sun came, it was designed to “rule the day,” and to have the power of the dispensation of light. But until its advent, light was in the world.

This is exactly in line with the spiritual facts relating to the diffusion of the light of God’s Truth in the earth. The light was there all through the first four thousand years, but when Christ came it was concentrated in him. He came to rule the day. He came to manifest the light. Hence the gospel of John in its first chapter co-relates the first day of Creation in the natural sense to the first day in the spiritual sense.

IN THE BEGINNING

Was the Word—Logos—and the Word
was with God, and the Word was God.
All things were made by Him.
In the Word was life, and the life was the
Light of men.
And the light shineth in darkness.
That was the true Light.
The Word (the light) was made flesh and
dwelt among us.
And we saw his glory, the glory as of the
only begotten of the Father, full of grace
and Truth.
Jesus was born in the close of the fourth
thousand years.

IN THE BEGINNING

God created the heavens and the earth.
Darkness was upon the face of the deep.
The earth was . . . void; and the Spirit of
God moved . . . and God said, “Let there
be light,” and there was light.
And God saw the light that it was good.
And the evening and the morning were
the first day.

On the fourth day God made the greater
light—the Sun—to rule the day.

Here is perfect parallelism. One sees at once why the old and silly objection of the infidel critic, “How could there be light on earth without the Sun?” falls to the ground; and also the further objection we but recently heard, “Why make the Sun so late? Why not make it on the first day, if light were needed?” The reason “why” is clear. The natural or physical had a definite teaching of a spiritual character enshrined therein. So the world waited till nearly 4000 A.M. before its great and ruling light came. Hence Jesus declared openly to the multitude in the Temple precincts, “I am the Light of the world. He that followeth me shall not walk in darkness, but shall have the Light of Life”—John 8: 12. The significance of the matter is that here is a parallelism which the human mind, unaided by God, could never have conceived. It is utterly contrary to what man could have discovered by his researches. Man, by observation, has concluded that the Sun was the original source of light. He would never have reached any other conclusion except by the Revelation of the Creator. It is God who reveals the fact that there was light before the Sun was made, and it is He who has shown why He so arranged. As in the corporeal ritual and sacrifice the spiritual truth was symbolised, so in the literal creation the spiritual new creation was foreshadowed. —G.H.D.

(To be continued.)

ABRAHAM AND MARRIAGE.

Abraham, like every enlightened father, was anxious on the subject of the marriage of his son. His anxiety differed altogether from that of the moderns, whose principal solicitude relates to income and worldly prospects. He might have found a suitable match on this score among “the daughters of Canaan”—the landed folk of the age; for he was on terms of equality with the leading people, even to their very kings. But he declined an alliance in this direction. The cup of the Amorites was not yet full, but it was filling, and he did not wish alliance with a state of society whose corruptions may be learnt

from Leviticus 18, as applied in verses 24-25. He preferred to seek a wife for his son in the family of his own father, who had joined with him in the original pilgrimage from Ur at the command of the Lord—Genesis 11: 31, and the members of which showed in their subsequent intercourse with Abraham's servant that they knew and feared the God of Abraham. Thus early did scruples on the "marriage question" characterize the friends of God. —R. ROBERTS.

Editorial.

SIGNS OF THE TIMES. —THE RISING IN GEORGIA.

Georgia, in Southern Russia, objects to the present Bolshevik rule in Russia, and desires to cut loose. Many of its leading spirits are agitating for complete separation and the setting up of a new State.

The attitude of the Turkish Government and people affords an interesting study. The Angora Government strongly objects to the kind of rule set up by Lenins and Trotsky, and would gladly see a buffer State set up in the Caucasus.

Reports from Trebizond state that Turkish influence is being used in Georgia to that end, and that the Turkish Government is willing and anxious to act for the League of Nations as an instrument for pacification.

What an interesting thing it would be if the role of liberator of Georgia were committed to the Turks.

Observers who are following Dr. Thomas in their present expectations are not surprised at the first tokens of a new antagonism between Turkey and Russia. Mr. R. MacDonald's description of the war now being prosecuted by the Bolsheviks against the people of Georgia is that "it is a crime, a wanton piece of aggression." It is difficult to harmonise this view of his with the Russian Treaty recently concluded.

* * *

DRIFT.

On of the great facts of experience since before the flood till now is that human nature always takes advantage of favourable circumstances to drift further along the stream of ease and self-indulgence. From time to time a great awakening has come, as, for instance, in Hezekiah's time and in Josiah's time, but after a little while the impetus to righteousness lost its force, and a drift back down the stream ensued. So also in the days of the planting of Christianity; the fervid first love became dulled, and the tendency to drift pleasantly along first rid the ecclesias of persecution by temporising with the world, and then drifting faster, came at last to Apostasy as exhibited in Roman Catholicism.

As we have before remarked, all new religious movements have waxed and waned. There is no record anywhere of a community growing stronger in its "holding fast" of its first foundation. In our day we see exactly the same phenomena. The strength of conviction of fifty to sixty years ago, and the rigid adherence to the doctrine of fellowship which Dr. Thomas and bro. R. Roberts exhibited, has given place to laxity, ease, and drift. Many instances occur to the mind now of authentic reports received recently as to what is happening in ecclesias in this country that recently followed Birmingham Temperance Hall Ecclesia's lead. Having given away on the great point of the fellowship of those holding and countenancing error, and having eliminated from their midst those who resisted this tendency to drift, the flesh takes advantage and counsels more and more ease.

Take Ealing "majority" meeting. This majority was achieved for Birmingham by the hard work of bro. W.H. Boulton and bro. H. Thompson. Bro. H. Thompson, son of bro. A.S. Thompson, of

North London (who, by the way, “attested” during the war to save his reputation with the world), was elected the Secretary of the meeting. Recently he resigned his office because he had not time enough to fulfil his duties—so he said. He may now be seen on a Sunday morning, along with another brother named Phillips, playing golf “for his health’s sake”—not for spiritual health, but for the ease of the flesh.

North London Ecclesia, once a real active centre of spiritual life is rapidly deteriorating. On May 3, for instance, as a visitor of great acumen informed us, in an ecclesia of nearly 300, only thirty-five turned up to the Bible Class. The presiding brother, R.H. Ford, did not know the subject allotted for the evening; the first speaker who should give the chief address did not turn up or provide a substitute, and the presiding brother had to “fill up the time.” Questions were, in the main, answered by an able brother who is blind; but the blind brother is not among the “leaders” of the meeting. These were all absent at home. What a spectacle! Bro. G.F. Lake would have been better employed looking after his ecclesia than staying at home to write scurrilous libels.

Give the flesh an inch, and it will take a yard. Let the lesson of all time be heeded. Faithful brethren will never trust the flesh. Let the old logical light of experience guide those who desire purity, to refuse even to touch the garment spotted by the flesh.

* * *

DID CLAPHAM ECCLESIA “DRIVE A WEDGE?”

In the Message, an American publication with a good motive, in the October number comment is made upon the “explanatory communication” from the Birmingham Temperance Hall Ecclesia appearing in the August Christadelphian as follows: “This seems to place the responsibility for trying to force a world-wide division squarely upon the Clapham Ecclesia and not upon the Temperance Hall.” This is further described as “trying to drive wedges between the members of the Body of Christ.”

We desire to point out—

- (a) The Birmingham Temperance Hall Ecclesia withdrew from bro. Viner Hall and a number of other brethren and sisters because they made a strong protest against the open rejection of the doctrine of fellowship by bro. A. Davis and others.
- (b) The Clapham brethren believe that this protest by the John Bright Street brethren was a justifiable one, and the said withdrawal unscriptural and unjustifiable altogether. Even Birmingham Temperance Hall’s great advocate, bro. I. Collyer, calls this “The one sin of Birmingham.”
- (c) Plain evidence has been forthcoming that the Birmingham Temperance Hall Ecclesia has never dealt with the offence against God’s law by bro. A. Davis and has no intention whatever of doing so, and has re-appointed that rejector of the Truth as an Examining Brother, thus opening the door wide to Apostasy.
- (d) After long, careful, and Scriptural reasoning, admonition, and expostulation by faithful brethren, the Temperance Hall Ecclesia remained obdurate, and declared unequivocally that to give fellowship to John Bright Street Ecclesia meant that those who did so were not in fellowship with Birmingham Temperance Hall Ecclesia. Logically it is so, and their pamphlet on Ecclesial Relationships made their intention clear, as did their manifesto published in the June Christadelphian.

- (e) Clapham Ecclesia following God and not man, declare that John Bright Street Ecclesia is right, and today these two ecclesias, and all who take the same view, are out of fellowship with Birmingham Temperance Hall Ecclesia.

Hence the responsibility rested at the onset with Birmingham Temperance Hall Ecclesia—and still rests there. That ecclesia can make peace by re-establishing in its midst the purity of the Truth. — G.H.D.

THE BEREAN CHRISTADELPHIAN.

In reply to more than one reader we wish it to be distinctly understood that the Berean Christadelphian is wholly and solely a private undertaking, and in no way whatever subject to the control of any ecclesia, in London or elsewhere. Its editors alone are responsible for its contents.

We also desire to make plain the fact, that although we take every precaution, and get the best information we can of the ecclesias whose Intelligence is inserted under the heading of Ecclesial News, and although we have not, and will not knowingly insert any Ecclesial News from those who are not “with us,” we cannot guarantee that an unfaithful or unsound ecclesia may not “creep in unawares.” Therefore it remains for each ecclesia to have its own doorkeepers.

* * *

At the same time, although the Berean Christadelphian is under no ecclesial control, the editors have sought, and will still seek, counsel from experienced and faithful brethren and sisters in London and other ecclesias, not as authoritative decisions, but as advice to be respected. We have no use, however, for those whom we find watching for evil, or ready to make a man an offender for a word. There is a world of difference between winking at known sin, and looking for trouble. Heresy hunting when the heresy is detected is a godly duty, but an evil work when the heresy is only surmised. —F.G.J.

The Breaking of Bread.

A Sunday Morning Exhortation by Bro. R. Roberts.

The occasion of the origin of this institution (the breaking of bread), is one of deep interest from many points of view. That occasion was an observance required by the Law of Moses, in celebration of Israel’s deliverance from Egypt—the feast of unleavened bread, otherwise called the feast of the Passover, from the passover lamb slain in connection with it, and a typical celebration of the greater deliverance to be effected through Jesus, as the slain lamb of the great scheme of human redemption. As a Jew, “made of a woman, made under the law” (Gal. 4: 5), Jesus, who came not to destroy the Law and the Prophets, but to fulfil, was forward in readiness to obey this as all other of the Mosaic requirements. But he had a special inclination to celebrate the Passover on this occasion. Having given his disciples directions as to the place where it was to be eaten, they went and made ready; and in the evening, at the appointed hour they came together. “With desire,” he said, “I have desired to eat this Passover with you before I suffer.”

The attempt to realise the origin of this desire brings many interesting phases of Christ’s character under review. His susceptibility to sorrow is a prominent feature. “My soul,” he said, “is exceedingly sorrowful, even unto death!” Why was he labouring under this weight of sorrow? The prospect he had before his mind, affords the answer. He was about to be deserted of his friends, and delivered to the heartless mob. He was about to be given up to the authority of the law, like a common felon. He was about to be abandoned to the ravening wolves who thirsted for his life; to be given over to insult and violence at the hands of hypocrites, who had been prophetically styled in the Psalms,

“dogs and bulls of Bashan”; and to be put to the most agonising and ignominious death which it was possible for man to suffer. A prospect like this was enough to fill his soul with darkness.

Paganism has glorified the doctrine of indifference, and the world accounts stoicism as heroic. But this no more savours of true wisdom than the many other doctrines of the ancient schools, which Paul has pronounced to be foolishness with God. An exquisite nature like that of “the Holy One of God,” which the sins and miseries of men alone weighed down with sorrow and made acquainted with grief, was not likely to be insensible to so great a woe as was about then to overwhelm him. The desertion of friends, the withdrawal of the divine purpose and protection, the triumph of hypocrisy and barbarism (though but for a moment), and the agonies of outraged nature, were terrible to his soul just in proportion as the reverse of all these conditions was his delight. He was not insensible to the sorrows of our common nature. “We have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are.” He groaned under the weight of his load. He sweat, as it were, great drops of blood. He prayed earnestly that if it were possible the cup might pass from him (Luke 22:44). He did not refuse to drink it, if the plan of divine love required it. “The cup which my Father hath given me to drink, shall I not drink it?” (John 18:11), he said: in view of the suggestion, that the hour might pass from him, he said, “For this cause came I unto this hour “ (John 12:27).

It pleased the Lord to bruise him; to put him to grief (Isaiah 53: 10), and grievous was the burden of his sorrow which cast a mantle of gloom over the days of his flesh, when with strong crying and tears he offered up prayers to Him that was able to save, and was heard in that he feared (Hebrews 5: 7). We can understand why this sorrow should increase with the approach of the bitter hour, and why he should look, with some degree of consolation, to the unbosoming of his sorrow which was to take place at the eating of the passover.

It was a sober meeting in that upper room, when all outside was feasting and gladness. “All ye shall be offended because of me this night,” said he. The pain and perplexity of the disciples, caused by this remark, can be imagined, especially when he added the further saying, “Verily I say unto you, one of you shall betray me.” The simple loyalty of the disciples could but unite with Peter’s exclamation, “Though all men forsake thee, yet will not I.” Yet they could not penetrate the portentous sayings of their Master, whose wisdom they had learnt to have in awe, though his teachings they did not at all times comprehend. They sat still in the cloud, and waited while light began to break. Having unburdened his own soul, Jesus proceeded to pour the oil of consolation into their smarting wounds. “Let not your hearts be troubled,” he said; “ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”

Herein we have the connection between the cross and the crown. The sorrow of the hour was but part of the work of preparation for the Great House of the Father, whose presence (“the tabernacle of God with men”) shall lead to a wiping away of tears, and a blotting out of every curse and all death. The first “going” of the Lord in the work of preparation was “to prison and to death.” This was the cup that could not pass. If the Lord had not died, men would not have been saved, nor mansions developed. Death had passed upon all through sin, under the law which constituted death the wages of sin; and it had pleased the Father to require this law to be fully upheld as the basis of the scheme by which salvation had come by Christ.

Without the blood of a sinless representative, the covenants of promise must remain a dead letter. Without the slaying of the lamb, there could be no “passing over” by the angel of death.

This mystery Jesus, after the unburdening of his sorrow, proceeds to bring before his disciples in new symbols, in the use of which he laid a new basis for the fellowship of his friends, and established a new bond of connection between himself as THE TRUTH, and all who should come unto God by him. “As they were eating (the Passover), he took bread, and when he had given thanks, he brake it and gave to his disciples, saying ‘Take this, and divide it among yourselves. This is my body broken for you. This do in remembrance of me.’ And likewise the cup, when he had given thanks, saying, ‘This cup is the New Testament in my blood, which is shed for you: drink ye all of it.’”

This brings Christ forward as the bread of life, in the partaking of whom by the truth, we become constituents of the ONE BODY. It places him in the position of the Head, the First, the Alpha and Omega, of the salvation of God; and, in this respect, the “Lord’s Supper” is a continual protest against the fancies of men by which they hope to save themselves without Christ. It is also a continual profession of subjection on the part of all true disciples, and a continual remembrance of those things which are apt to pass out of mind. The fealty of the One Body and the Supremacy of the Lord, as head and husband, root and vine, are the most glorious and characteristic features of the system which centres in him. This mutual relation is tempered by the highest love. The Lord loves the ecclesia. Hence the latter sing: “Thou hast loved us, and washed us from our sins in thine own blood.”

Also Paul says that men ought to love their wives “even as the Lord the ecclesia.” This love is returned. “All that love the Lord Jesus in sincerity and in truth,” is Paul’s description of such as constitute the ecclesia. Where this reciprocated love does not exist, the relation to Christ is not by him recognised. “Except a man love me . . . he cannot be my disciple.” Now, consider this feature, and you will find it has in it the greatest glory conceivable to the human mind. We never see a finer thing on earth than love. We do not see it often in its perfect form, because the conditions necessary for its full play are rarely met with. There is plentiful and abundant scope for the love that takes the form of benevolence: kindness to the afflicted, attention to the humble and poorly-gifted, and almsgiving to the poor. These are godly manifestations, and satisfying to the doer; but the glowing attachment that is gendered by the mutual exhibition of excellence—the luxury of requited noble love—is a flower of heaven that grows not by the way-side. It is to be met with in secret corners, now and then, blooming like the violet unseen, and coming never to maturity then, unless the good seed of the kingdom is the germ of the flower. In the Captain of our Salvation the conditions of love exist in their fulness. Presented to us as the object of supreme attachment—attachment to whom is the indispensable condition of discipleship—we have in him, as Paul expresses it, “all the treasures of wisdom and knowledge” (Colossians 2: 3).

He is the wisdom of God manifested in an individual of our race. He is the “power of God,” to whom is committed all power in heaven and earth. He is the goodness of God; “God was in Christ, reconciling the world unto himself” (2 Corinthians 5: 19). Wisdom, power, excellence, goodness, and authority combine to make him altogether lovely, and this loveliness is made to shine with greater power into our hearts by the fact that he died for and gives life to us, but for which, we should never have risen above the level of the perishing races around. We can love him without danger of recoil. No inferior manifestation will ever cool our ardour or tire our preference. He is the focus of the covenanted goodness; the head of the body; the centre of the circle, the nucleus of the glorious family, the beginning of the new creation; the spirit of the system; the life of the community. “As is the heavenly, such are they also that are heavenly.” The body is of common nature with the head. The younger members of the family bear resemblance to the Elder Brother. The wisdom, nobility, and love of the head radiate to the utmost member, and impart a contour of beauty and health to the whole alike. We may not see this illustrated at present. The one body, of whom these things are affirmed, is only in process of development. Its principal constituents are in the womb of the night. The gates of hades enclose the multitude of sleeping saints.

The few who are in the land of the living are set in ungodly surroundings, and in association with many who have the name but not the spirit of the calling. In the family as it exists in the state of probation, there is much that is adventitious and destined to be rejected. This is needful to the effectual proving of the genuine. The aspect of the family in the land of the living will disappoint those who consider it in the light of its divine ideal. They make a discouraging mistake who look to find the heavenly excellences in every professed member of the bride. Only a few will be saved. The divine ideal will not be realised till “all the children of God scattered abroad (living and dead) are gathered together in one” (John 11:52); and presented to Christ by himself, a glorious ecclesia, without spot or wrinkle, or any such thing (Ephesians 5: 27). Keeping the eye on this, faith can feed, and purpose in Christ grow strong. We can see in the future a whole family of glorious sons and daughters, among whom will be no liars, cold hearts or fools—a community of righteous men in perfect health, with boundless wealth, unwearying faculty, overflowing love, and everlasting joy. Oh, the glory of the

divine purpose in Christ. It is the substance of the shadowy visions which cross the dreams of poets and philosophers; but a substance that can never be reached by them. They are out of the channel of its development. In God only can it be found. It cannot be reached outside of His way. His way is in Christ, and the philosophers and poets reject Christ, though in words they profess to admire him. The way of Christ has been made known by his ambassadors, the apostles, and the safety of perishing man lies only in hearing their word.

To see Christ unbosom his grief to his disciples, and soothe the sorrow caused by his words, is to learn that if we belong to the Christ community, we are not callous theorists or unsanctified dealers in “doctrines” that touch not our feelings and move not our sentiments; but on the contrary, the love of Christ constraineth us, “because we thus judge, that if one died for all, then were all dead: and that he died for all, that they that live should not henceforth live unto themselves, but unto him that died for them, and rose again” (2 Corinthians 5: 14-15). This love is one of the fruits of the Spirit, which will only grow in well-tended soil. The “good and honest heart” is the good ground that will yield a harvest to this culture; but without the culture, the harvest will not come. Natural goodness and honesty of heart will not of themselves bring forth the fruits of the Spirit, any more than rich garden ground will grow roses and gooseberries without planting. Good ground will grow nettles as easily as bad ground, and a little more luxuriantly if it is turned to that use. An excellent constitution of mind requires the Spirit-seed before the Spirit-fruits can come. “The good seed is the word of the kingdom”; the descending rain is to be found in the Spirit shed upon us through the prophets and apostles, to the refreshment of our dry and thirsty souls. From thence issues the water of life, which the Spirit invites us to drink, that in the end we may thirst no more. In plain speaking, the root of the matter is to be found in the Word of God, which liveth and abideth for ever. The despised Bible, which perverted people call a dead letter, is this golden cistern. Daily companionship therein, in diligent, methodical and attentive reading thereof, and continual meditation on its many and wonderful unfoldings, will gender and nourish the fruits of the Spirit, and cause a gradual but certain growing up into Christ our living Head. It will bring about in us a like-mindedness to him, renewing the spirit of our mind, and strengthening the image of the new man, which has been formed within us by the Truth.

The study of particular subjects will not bring this result. A man is likely to be a dry and sapless branch who feeds on one extracted element of the vine-juice. The kingdom alone without the God of the kingdom and the purpose of the kingdom, will generate spiritual idiocy. The signs of the times, without the two great commandments on which hang all the law and the prophets, will gender hardness of heart. The mortality of human nature studied by itself will produce a monster; the “state of the dead,” spiritual moles and bats; earth creatures, who delight to burrow in the “dust and ashes” of this state of humiliation, insensible to the noble aspirations after the higher ways, to which Christ is the door. God-manifestation by itself will give us a scorching glare, that will parch the ground, and spread desolation. In the spiritual, as in the natural, we must have all the elements of growth, in order to have a healthy life of the creature, or healthy fructification of the soil. Let us have the air, earth, and sky of God’s entire Word; the refreshing shower, as well as the invigorating breeze; the moon that walks in her brightness, as well as the glorious orb of the day; the ploughing, and harrowing, and planting, as well as watering and garnering; the ramble on the mountain side, as well as the meditative rest at home. We must have all that goes to make up a healthy life. We must have the glory of the promises, the beauty of holiness, the sweetness of love, the tenderness of compassion, the brightness of hope, the vigour of good sense, faith in the mysteries, intelligence in the signs, taste for the first principles, skill in strong meat. All these will combine to make a lovable, and interesting, and useful man in Christ Jesus; but this can only be reached by continual presence in the Word, a daily picking up over the breadth of its richly-furnished fields, neglecting no corners, giving no preference to any part, but honouring, and studying, and treasuring all alike. Thus will the man of God be thoroughly furnished unto all good works. The labour is not great, but continuous. It is like the small economies which, steadily practised, lead to wealth; little by little, till more is in your hands than you know. The result in this case is beyond all price, and, therefore, worth all perseverance. It is, indeed, the pearl of great price, which a wise man will dispense with everything to obtain. It is the one thing needful, which secured, will never be taken away. It leads to the blessedness which eye hath not seen, nor ear heard; nor hath it entered into the heart of man to conceive. “Oh how great is thy goodness, which

Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men" (Psalm 31: 19). —ROBERT ROBERTS.

Luton and Birmingham.

To the Editors of the Berean Christadelphian.

September 10th, 1924.

Dear Brethren, —Greeting. We shall be grateful if you will publish in the Berean Christadelphian the enclosed two letters. One is a copy of the final letter the Luton Ecclesia sent to the Arranging Brethren of the Birmingham Temperance Hall Ecclesia, in which we drew their attention to the information we had obtained as a result of our seeking "diligently" to find out if the charges made against that meeting were true; the other is the Birmingham reply. We have made quite an independent search into the matter, and we feel that if those who are still halting will compare the evidence contained in our final letter with that already published by other brethren, they will be convinced that the "thing is certain," and if they desire the Master's "Well Done" they will stand aside from such an ecclesia, and also from all those who support them by remaining in their fellowship, until such time as they shall realise that the commandments of Christ and his Apostles are binding upon all who would be his "friends," and act accordingly.

Faithfully your brother, on behalf of the Luton Ecclesia,

GEO. ELLIS, Rec. Bro.

[Our Letter to Birmingham.]

59, Buxton Road,
Luton, Beds.,
March 26th, 1924

Dear Brethren, —Our duty to Christ compels us to write yet another letter to you upon the subject now troubling the Brotherhood. Your reply to our last two letters, dated 20th July, 1923 and 5th September, 1923, was quite unsatisfactory to us in that you did not answer the definite questions we submitted to you; but you referred us to your pamphlet (Birmingham Frictions, 1917-1923), which we particularly asked you in the name of Christ not to do.

Seeing that we could not get a satisfactory answer by post, two of our brethren visited your ecclesia on Sunday morning, September 16th, 1923, with the object, after the meeting, of getting all the first-hand information possible. Our two brethren had quite a long conversation with bro. F. Smith (recording brother) who informed them that the Temperance Hall Ecclesia would not withdraw from bro. Davis, because the only thing in which he differed from the ecclesia was, that he did not agree with Birmingham's method of withdrawal—automatic.

Bro. Davis preferred that each case be considered on its merits.

The same day our two brethren visited the house of bro. Davis and asked him if he would kindly give them some discussion on the matters now troubling the Brotherhood.

Your bro. Davis was quite willing, and our two brethren had an hour and ten minutes with him, during which time many questions were asked, many of which we now consider (after carefully thinking them over) were answered unscripturally. Sister Davis was present during the discussion and would know if anything our two brethren have reported is untrue in essence.

One of our brethren made notes for the greater part of the time, whilst the other brother conversed with bro. Davis. We mention this so that you may see that our two brethren did not rely upon their memory for the facts that we shall bring before you in this letter.

They tell us: —

“We asked bro. Davis if he thought that under the Scripture teaching a constable could be a brother of Christ? He at once asked what were our grounds for saying that a constable could not be a brother? We quoted first, ‘Resist not evil’ (Matthew 5); bro. Davis said in reply, ‘Do you apply that to physical force only?’

“And in the discussion he said that ‘we used force when we disfellowshipped a brother or a sister.’

“And again towards the end of the conversation bro. Davis said, ‘This is where we disagree; you would use coercion, I would use persuasion to get a brother out of the Police Force.’

“This agrees with his own statement in his ‘Personal Statement,’ July 10th, 1919, ‘I personally would not withdraw from them;’ and again, ‘Nevertheless, their fault is not such as to justify disfellowship;’ and again, ‘But if, in spite of this, he still joined, I would not accept the responsibility of disfellowshipping him.’

“We asked if he would agree that it was Scripturally wrong for a brother to join the Constabulary or Army? He said he had never justified anyone joining. He asked if we were taking the Scriptures as our basis of argument? We said, ‘Yes;’ whereupon bro. Davis quoted the 16th Acts which he said proves that Paul baptised a policeman, or one in the same position; and said that Paul did not require him to leave his work. From the same Scripture bro. Davis argued also that the Apostle did not require a candidate to know a great deal of the Truth before baptism, because he took that jailor ‘the same hour of the night and baptised him.’

“He said the laws of Christ were then in force and yet Paul did not require the jailor to leave his position.

“We contended that this Scripture does not enlighten us as to whether he remained in his calling or not; but bro. Davis objected, and contended that the jailor remained in his position. We stated that a policeman is an integral part of the kingdoms of men which are styled ‘beast kingdoms’ in God’s estimation of them in the Scriptures, and we have the command to ‘come out from among them and be ye separate, and I will receive you.’

“Brother Davis objected to this expression, ‘beast kingdoms,’ and said, ‘We are all integral parts of the kingdoms of men.’ We put against this, that we are not integral parts of the kingdoms of men; we do not vote; we are not citizens of Britain; we are Jews by adoption and faith; we are citizens of another country, a heavenly future one. A policeman today is an oath-bound servant of an earthly king—oath-bound to administer human law.

“Brother Davis still objected, and said we are integral parts and mentioned the payment of taxes.

“He asked us, ‘Did Paul ever disfellowship a constable?’ He said ‘it was entirely incompatible for a brother of Christ to be a constable,’ but he would not say it was a sin. He stated again, ‘it would be wrong, but all wrong is not sin.’

“He further said, ‘he could not take the responsibility of disfellowshipping one who would, he felt sure, leave the Police Force when he came to realise that Police service was incompatible with our position in the Truth.’

“Brother Davis said, ‘There is no Scripture which says we must not be a constable.’ He quoted Philippians 4: 22, ‘they that are of Caesar’s household;’ these, he said, would have to use force if commanded to do so by Caesar.’ We asked him how he knew they would; did he not know that many of the early brethren suffered martyrdom because they chose to obey God rather than man?

“We asked him if he thought the Christadelphians would have all joined the army had they been commanded to do so? To this he did not answer plainly, but said ‘there was a way of escape.’ Brother Davis said, ‘if Paul baptised a policeman I personally would not take the responsibility of disfellowshipping one.’ He said, ‘the ecclesial world was not agreed upon the question whether we should do so. The position the Luton brethren were taking was extreme.’ He said, ‘I do not agree that this is a question of doctrine.’

“He said also that it was mere assumption on our part to say that the early brethren took no part in politics. ‘Where was the proof of that?’ Brother Davis quoted during the conversation 1 Corinthians 6: ‘And such were some of you,’ and said ‘Paul did not disfellowship them; he waited for them to become enlightened and leave their evil practices—so with a constable.’ He said, ‘Nobody who was fully enlightened would ever join the Police Force.’ He would never be a constable himself. He also contended strongly that a policeman could be honest in his service, and that he could refuse to do anything contrary to the laws of the country. We asked, ‘What about God’s laws?’

“Brother Davis also said that the contentions he brought forth in his speech which has caused the trouble have never been answered or properly discussed from a Scriptural standpoint.”

Now, dear brethren, with these statements of bro. Davis before you, can you honestly say that your brother is sound on this question of withdrawal from those who join the State Forces? Can you honestly say that bro. Davis’ only objection is to your method of withdrawal?

If you have not known of these things, we appeal to you in the name of Christ to consider them, and deal faithfully with this erroneous teaching which has been the cause of the division now taking place in the Brotherhood. Your bro. Davis has said that his contentions have never been answered or properly discussed from a Scriptural standpoint. We ask you brethren, why have you not properly discussed and answered bro. Davis’ contentions? Is it because you believe the same things? If so, brethren, be honest and tell us so. If you do not believe the same as does bro. Davis, we again appeal to you to take the matter up with him.

With love in Christ Jesus, awaiting your early reply,

On behalf of the Arranging Brethren,

Faithfully your brother,
J. OLDROYD JOWITT.

[BIRMINGHAM’S REPLY.]

29 Lime Grove,
Handsworth, Birmingham,
April 9th, 1924.

Dear Brother Jowitt, —Your letter of March 26th on behalf of your Arranging Brethren was considered by our Arranging Brethren on Monday, the 7th inst., and in reply I was directed to say we would again refer you to our previous correspondence.

We as an Executive are not open to re-discuss the question you raise, neither the conversations between individual brethren. Our final word was issued in the pamphlet Birmingham Frictions, 1917-1923. Since then we have closed the matter.

Sufficient to say the Temperance Hall Ecclesia is quite sound irrespective of all that has been written by some to the contrary.

With love begotten of the Truth

I remain, faithfully your brother,

J. FRED SMITH, Rec. Bro.

(EDITORIAL NOTE. —“Irrespective of all that has been done by its members. What a conception of soundness!)

DRESS.

Who are the world's greatest fools? Those who dress the highest. The empty snob is known by his superb and ostentatious appurtenances. You find him got up in the latest style of Vanity Fair, with all noisiness of colour, flash and fumigation; loud voice and impudent swagger, disporting himself in the widest ways of the city. His sister, if possible, more empty-headed than he, is also in the foremost ranks of fashion. What is fashion? It is the mere ingenuity of the world to vary its pleasures and to deliver itself from what—to its foolish heart—would be the dull monotony of existence. Its enjoyments are of a kind that soon grow stale. It requires “change;” and in the matter of dress, it issues fresh decrees with every moon; and with what alacrity its decrees are obeyed. At once the millions bow the knee! The people—vanity are they! —recognise fashion as their king. . . .

There is no necessity for being odd, but there is need for eschewing the excesses into which the world is running in the matter, and this can be done without any offence to a pure taste. —R. ROBERTS, 1870.

An Open Letter.

Dear Brother Walker, —Are you quite at ease in letting your readers think our estrangement is due to personal differences, when you know that, during our thirty years pilgrimage, at home and abroad, there has never been a wry word between us personally? You know there was never a rift until, on 28th August, 1914, you labelled bro. Roberts “very extreme” on the matter of Military Exemption. You know the breach was widened when you refused to put your name to the London Standing Committee Report, although your four Birmingham colleagues were willing. You know you widened the breach when you resented our counsel not to put on khaki, do drills, or shoulder the rifle. You know, you still further widened the breach, when you published those damaging articles in the *Christadelphian*, 1916, pp. 169 and 262.

If you have had any grievance, why have you not sought an interview on the lines of Matthew 18? You know, we have courted such an interview, for, both bro. H. Sulley and bro. Franklin have so informed you. Not until we had proof positive that you—a leader—was truckling to the Truth's enemies (Clerical, Military and Heretical) did we openly oppose you. We were not alone in such conclusions, many of your principal co-workers were, and still are, of the same mind (see *Solemn Warnings*). Now, you are entrenching yourself behind the philosophy of bro. Islip Collyer; but, can you not see, that, arguments by which he seeks to justify your attitude with Davis, Pearce, Strickler and others, are your condemnation for holding aloof from the Suffolk Street Community.

Pardon our breaking off here to ask a question or two of other dear ones, both in your own ecclesia and elsewhere.

TO OTHER TEMPERANCE HALL FRIENDS.

Dear Brothers and Sisters, —Are you quite happy at the way the “Birmingham Trouble” has been hushed up? Placing a Constitution of man in front of the Word of God. What now do you think of your leaders' assurance that if you left the “Birmingham Trouble” in their hands, it would “soon fizzle out?” Does it look like fizzling out when you see, that, wherever the ecclesias have been allowed to hear both sides, brethren are deciding to wipe their hands of what your late fellow-member, bro. Islip Collyer, has correctly labelled “the Sin of Birmingham?” Behold London where nearly 500 have come out from the tents of these wicked men; Nottingham nearly 100, Ilford nearly 100, Dudley nearly 70, besides ecclesias in Plymouth, Luton, Leamington, New Tredegar, Croydon, St. Albans, Pemberton, Oldham, Bexley Heath, Blackheath, Southend, Bridgend, Swansea, Redhill, Margate,

Hitchen, Liverpool, and dozens of other places “where two or three are gathered together,” rather than fellowship an unfaithful community.

TO FRIENDS OUTSIDE BIRMINGHAM.

Dear Brothers and Sisters, —Many of whom have been beloved and esteemed for the Lord’s sake—comrades of twenty, thirty, forty and fifty years—such as brethren Bamford, Barker, Battersby, Boulton, Bontoft, Buckler, Clifford, Cole, Collyer, Collard, Davis, Eastwood, Garside, Handley, Jones, Laxon, Palmer, Richards, Smith, Stimpson, Sulley, Thomas, Thompson, Thorneloe, Tipping, Todd, Walker, Wells, Young, and many others.

If you have really decided we are in the wrong, why have you not done as Paul did with his brother Peter, “withstood us to the face”? You know we have, at sacrifice of time and money, visited most of your districts and offered to meet any of you on an open platform; but you have not accepted the opportunity. Nay, in many cases you adopted clerical tactics—even warning your flocks to keep away!

Brethren, that is not how Paul, or Dr. Thomas, or bro. Roberts acted.

Assuming you have finally decided we are carrying on an unholy campaign—can you, on your bended knees tonight say, “I have done what I could to show my old comrade the error of his way, and he won’t listen to me”?

And here, forgive our again breaking off to address our younger brethren.

TO THOSE 3000 ELIGIBLES.

My Dear “Conscripts,”—You, true soldiers of Christ, of whom we had the Heaven-given honour of giving a helping hand during those terrible war-years, 1914-18; you, on whose behalf, for Christ’s sake, wife, home, health and business, all had to take a back seat; you, who never forgot where to write, or telephone, or wire in your distress; Have you forgotten your old friend now that he is in distress. (Ah, we are in distress, and spending sleepless nights in seeing you now passively siding with those who—with their patriotic reservations are siding with those who then regarded you as “parasites on Society”).

We are aware that you are at the mercy of unfaithful Recording and Managing Brethren who love darkness rather than light; but, nevertheless, you can do what has been done in many ecclesias. You can rise in a body, and make them realise they are your servants in Christ—not your masters.

We will conclude this Open Letter with extracts from a “Meditation” found in the August number of our excellent contemporary, The Christadelphian Family Journal.

We commend it

TO THE ENTIRE BROTHERHOOD.

“Since bro. Roberts’ death, our ship through bad seamanship, has many times been well nigh wrecked. Today we are in the midst of another storm. The boisterous winds of heresy and unfaithfulness are blowing a deadly gale, and many lives are in peril. Oh! for the eyes, the ears, and tongue of a bro. Roberts. The men now in control have forfeited our confidence. They have blundered and blundered. Whilst the vessel bumps and bumps, and breakers and rocks become more and more visible, a voice through the Birmingham megaphone is assuring us that there is no cause for alarm, that we can go to sleep, that it is only a little passing breeze. (‘Pay as little attention as possible to the passing heresies and crotchets which becloud the Truth’—Christadelphian, 1924, p. 124). The situation makes wise men mourn. Let us not be befooled by the sincere or the insincere. The old boat

is sinking! Let those still aboard prepare for emergencies. For the sake of such let those who know how matters stand cease not to warn their fellows of their danger—neither let them cease their efforts to arouse the captain and the men manning the boat to a sense of their duty. (‘Repent and do the first works’—‘Anoint thine eyes with eye-salve’—‘Be zealous, therefore, and repent’—‘He that hath an ear, let him hear what the Spirit saith unto the Churches’). Let no one fear to jump off the slowly sinking boat. Rafts are plentiful. It is safer to be on a float than on a Titanic with a hole in her side! In the wisdom of Providence it may be that modest raft-experience may be the saints’ experience till the promised land is reached.”

Now you know the reason for this Open Letter.

Faithfully your brother,

FRANK G. JANNAWAY.

“Our only safe course is to give earnest and constant heed to the ‘things which we have heard,’ attending weekly on the memorial appointed by Christ, looking at all duties, realising all dangers, avoiding all hindrances, and laying hold of all helps; that in the day of Christ’s revelation we may be prepared with a well-speaking conscience to stand before him.”—R. ROBERTS.

The Rise of the Jewish Sects.

(Continued from page 124).

SIMON TO HEROD.

We left off our consideration of the Pharisees and Sadducees where the two sects came to the front in the new epoch under the great Simon. The high priesthood had been forcibly transferred from the family of Zadok, the prescriptive heirs, to that of the Asmoneans. Thus, after Jonathan’s death, Simon was both High Priest and monarch of Palestine. This quickly afforded a bone of contention for the two sects. The Sadducees argued that this transfer was perfectly legal, inasmuch as the Asmoneans were descended from Jojarib, a member of the High Priestly and Aaronic stock. The Pharisees contended that inasmuch as a lineal heir in the most direct line to the office was then living in the person of the son of Alcimus, the last High Priest of the Zadokite line, who died seven years before Jonathan’s accession, the line of the Asmoneans had no claim whatever to the office. After Simon’s death John Hyrcanus assumed the double office and was quickly met with a public objection as to his right to be the High Priest by the Pharisees who contended that, although eligible to be king of Judea, John was out of place as High Priest. He disregarded their objection, which he could safely do, inasmuch as the Pharisees numbered but about 5,000 of the whole population. The attitude of superiority and disdain which the Pharisees assumed towards the great body of the people was fatal to the formation of any close bonds of sympathy between them. It is true the people generally supported the Pharisees in their conflict with the Sadducees, but it would be a mistake to infer from this that the Pharisees were at the head of a popular movement. However, it is probable that the Pharisees would have allowed this irregularity to remain in abeyance if the political conduct of the Maccabees had been more in accordance with their own policy of isolating Judea from the rest of the world. The Maccabees claimed to be too well aware of the precarious nature of Jewish independence and of the unstable state of international politics to commit themselves to such a perilous line of action. On the contrary, John Hyrcanus allowed the ideas and aims of the Pharisees to remain in the background and devoted the energies of his long reign to augmenting the glory of his country. In this course he was supported by the Sadducees. But the unmistakably secular aspect which the Jewish State assumed under this prince, its worldly diplomacy, its frequent raids for conquest, its love and tolerance of Grecian customs, and its intimate relations with heathen States, repelled the Pharisees and deeply wounded their religious feelings. To them it was unbearable that the most sacred ritual of public worship should be performed by men whose lives were spent for the most part amidst scenes of war and councils of State. Therefore, they set themselves to compel the Maccabees to relinquish the high priesthood and be

content to possess the crown. The Sadducees stoutly resisted the assaults of their opponents on the privileges of the crown, and the struggle grew in intensity between the parties till it finally culminated in civil war. John was able during his reign to ward off this misfortune, but the Pharisees broke out into revolt, and in the reign of Alexander Jannaeus (B.C. 105-79) and for many years after, Judea became a prey to anarchy, bloodshed and misery. After many vicissitudes the victory remained with the Sadducees. Alexander showed little mercy to his adversaries, and they were for a time subdued. In the succeeding reign (that of Alexandra Salome, B.C. 79-69) the Pharisees again rose to prominence, and by means of superior power terribly avenged themselves on the Sadducees. On Salome's death the Sadducees, led by her son Aristobulus, again asserted their supremacy, and the renewed rivalry of the two factions again led to civil war.

THE ROMANS CALLED IN.

Both sides now called in foreign help; the Sadducees, the Romans, and the Pharisees, the Nabateans, with the usual result. All power over the nation was taken from both. Rome added Judea to the number of her conquests, and the political complexion of the strife between the parties practically ended B.C. 63. Under Herod, the Sadducees had little influence over the national fortunes, and the opposition which the Pharisees had so long shown towards their political tendencies practically died away. Herod was not the kind of man to share his power with any party, and during his reign the Sadducees had to be contented with the exercise of their priestly functions in the Temple. The High Priests were Sadducees in every instance during his reign, but Herod in his worldly wisdom took care that none but weak, puny men occupied that position. Of the two parties he appears to have favoured the Sadducees, in evidence of which is the fact that on his accession to the throne the Sanhedrin was mostly composed of Pharisees, but at the time of his death the Sadducees had a large majority. It cannot be disputed that Herod was the instigator of this change, knowing as he did that the Sadducees were less hostile to his supremacy and more disposed to support his Hellenic tendencies than their opponents.

(To be concluded next month).

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).)

* * *

JOY COMETH IN THE MORNING. —The day when the Roman Power cast its destroying harrow across the land of Israel remains a day of mourning for the Jew. Happily, in these latter times, a glimmer of light has shot across the horizon of our destiny; and we are looking forward to another Day when, as we have been promised and tradition asserts, the date of Israel's mourning will become a date of great joy—joy all the greater, because of the sorrow and the tribulation which for ages have been associated with it. May it come speedily, and in our own time! —(b).

AN APOSTATE SON. —The Jewish world has learnt with pain that Mr. Hans Herzl, the only son of Theodor Herzl, has entered the Church, just before the twentieth anniversary of the death of his illustrious father. It is said that this dramatic perversion is due to his abnormal state of mind and the desire for notoriety. It has been known for years past that Hans Herzl was strange in his ways, and this explains why no place has been found for Theodor Herzl's son in the Zionist Organisation. But no one could have imagined that wounded vanity would go so far as to desecrate the name of a father who had immortalised his son by touchingly tender references to him in the recently published “Diaries.” That the only son of the man who proclaimed that the return to Judaism will precede the return to the Jewish land should have turned his back on his own people and his God, is indeed a tragedy. —(a).

BAD TASTE, OR A GENEROUS EXPLANATION. —What, too, we would ask, is to be thought of the decency of the manner in which Mr. Herzl's conversion was announced in a certain organ (not, we

need scarcely say, *The Jewish Chronicle* or *The Jewish World*), which actually had the wretchedly bad taste to declare that his act was an indication that he was non compos mentis, and at the same time mentioned the distressing fact that a sister of Mr. Herzl was in like manner afflicted! —(c).

A PEACE CONFERENCE v. ZIONISM. —The well-known German Professor Quidde has stated in an interview that the International Peace Conference in Berlin, which will open at the beginning of October, will also deal with definite proposals of one of its Committees for the support for the movement for re-settling Jews in Palestine. Professor Quidde declared that he was an ardent Zionist and supporter of the Jewish demands for minority rights. —(b).

A NEW JERUSALEM INDUSTRY. —A new well-equipped workshop was recently established in Jerusalem by Mr. A. Salzmänn with the object of producing in Palestine brass work and olive wood souvenirs equal to, if not better than, the Damascus ware. A new industry is therefore being established, and the success attending the sale of the above is such that many cables are sent to Jerusalem for repeat orders. —(d).

IN THE JEW'S WAILING PLACE. —In Erez Israel each year finds the commemoration of the destruction of the Temple increasingly observed. No newspapers are published and shops are closed. But in Jerusalem the outstanding feature of the observance is the pilgrimage made to the Wailing Wall, last relic of our ancient glory, by thousands of Jews. From sunset to midnight there is a constant stream of Jews of all types and categories, from the most orthodox Rav to the so-called “non-religious” wing, the professional man and the merchant, women and children, the artist, the lawyer, the business man, the student—all join the immense throng that passes through the Jaffa Gate into the Old City. The space at the Wall itself is occupied by devout worshippers, who, sitting unshod on the ground, recite the Lamentations by candle-light. The way thither is via gloomy, winding alleys, on which the moon's light plays fitfully. Descending the cobbled, slippery steps of the street that seems to be leading one almost into the bowels of the earth, past dwellings that are semi-subterranean and ‘neath low, overhanging arches that remind one of a world long past, the huge crowd ceaselessly moved, going and returning, for past the Wall there is no exit, and each must retrace his footsteps as he came. In the narrow, twisting road which traverses a purely Arab quarter there was not the slightest disorder, and the tremendous concourse passed to and fro, self-disciplined, to pay its silent tribute to the memory which the Kotel Ma'arabi perpetuates. —(a).

JEW BOY SCOUTS. —The Young Judeans Association in America, which consists of 800 clubs, with a membership of about 14,000, has decided to support the Boy Scout movement in Palestine, which is in need of funds. Mr. Louis Robison, Vice-Chairman of the Zionist Organisation of America, who has left for Eretz Yisrael, will act there as Treasurer of the Young Judeans Fund. There are some twenty-eight Jewish Boy Scout patrols in Palestine now, in addition to a number of groups of Girl Guides. The Scout movement was introduced into Palestine five years ago by a few enthusiasts who had trained Boy Scouts in Egypt. The Scouts carry out their ritual in Hebrew, their colours are the Jewish colours—blue and white—and the well-known Boy Scout Badge, the “fleur-de-lys” is replaced by a palm-tree, supplemented with the Magen David —(c).

ALL ABOUT THE ARABS, COUSINS OF THE JEWS. —A word about the Arab as he is. The true Arab is a blood brother to the pure Jew, but the “pure Jew” is a myth. The Jew of today has the blood of many races flowing in his veins. The Palestinian Arab is by no means pure either. He is a hybrid if ever there were one. Some people hold that the ancient Canaanite stock, which the ancient Hebrews came up against, is by no means dead. It walks the land today in the guise of the Muslims of the Holy Land. How far this is true we cannot say. Certain it is, from the very different types one sees up and down the country, that many stocks have gone to make the Arab of today. His language is Arabic, his religion Mohammedanism with a good cake of paganism under the Islamic icing-sugar. His fear of the evil-eye is certainly pre-Islamic, Mucalister holding that the only clothes worn by the Palestine Cavemen was an amulet protecting against the evil-eye. He lives in a mud-hut. He has no furniture. He squats on the floor—what need has he of tables and chairs? When he can sleep soundly on the rushes on the floor why should he need a bed? He needs no books for he cannot read. He needs no wine or

beer for he may not drink. He does not eat much. The simplest fare satisfies him. He is not averse to money, for the more money he has buried in the ground (Mother Earth being his bank) the more honourable will the wife be—for he can buy her with more gold. If he be very wealthy he may be able to afford more than one wife. The prophet allowed his followers to have as many as four. More money means more work; and as already remarked, the Arab prefers laziness. The Arab is conservative. What was good enough for his fathers is good enough for him. His agricultural methods are of the crudest. While his Jewish neighbour is using the most improved machinery, and is getting his land to produce six or ten times as much as the Arabs, this son of Shem goes on using his wooden plough, drawn by an ox and a donkey. —(d).

EGYPT AND GREAT BRITAIN. —The affairs of Great Britain in the Near East are of great interest at the present moment, and Zionists must watch the development of events with keen concern. The attempts of the Egyptians to oust Great Britain not only from their country but also from the Soudan give an indication what this country may expect in that part of the world, notably in relation to the Suez Canal, and those who have cried themselves hoarse in the demand for the “bag and baggage” policy in Palestine must now feel rather small and very foolish. The trend of affairs is likewise illustrated by the reported refusal of the King of Hedjaz to sign any treaty with Great Britain unless Palestine is brought entirely under his authority by the elimination of the Jewish position assured under the British Mandate. —(a).

FIRST OF ITS KIND. —Official sanction has been granted to the “Hassneh” (The Bush) Insurance Company, the first undertaking of its kind with a wholly Palestinian management and personnel. Its capital has been fixed at £E. 25,000 shares being vended at £E.5 each. —(e).

CHRISTADELPHIAN PUBLICATIONS.

It is to the “pestilent fellows” and their publications in all ages, not to canting pietists and sickly sentimentalists puling from morn to dewy eve about “charity” and a “Christian spirit,” that the world is providentially indebted for the preservation of the Gospel from entire oblivion. The charitable and pious orthodoxy of “The Four Denominations” fills the pulpits of the land. Baptists, Methodist, Presbyterian, and Episcopalian clergy all recognise one another as ambassadors of Christ, and their sects as so many divisions of the true Church. But what have they done with the Gospel?

They have laid it in a sepulchre, and walled it up, and have set to it their seal of reprobation. But God has raised it from the dead, and put it into the hearts of certain, whom it has freed from ecclesiastical servitude, to contend for it earnestly and fearless of the authority, power, or denunciation of Scribes, Pharisees, hypocrites, or any other of this generation of vipers now revived.

This is our work, and by God’s grace we will do it heartily until the hour of His judgment comes, and the Lord Jesus appears to vindicate his own. —DR. J. THOMAS.

Tainted Evidence.

A WORD OF WARNING TO OUR BRETHREN BEYOND THE SEAS.

We have been shown a letter from a brother in Philadelphia (U.S.A.) stating that bro. H. Fidler, the Recording Brother, on a visit to England, has written home saying he is returning with first-hand evidence that “Birmingham and the Christadelphian are in the right, and Clapham and the Berean Christadelphian are in the wrong concerning what he terms the “Birmingham-Clapham Trouble.”

We were dumb-founded, for although we knew bro. Fidler was expected to get what information he could, we were certain his ecclesia did not expect their recording brother to interview one side only.

Let us state the facts concerning our brother's tactics. On 4th July, bro. Fidler, of the Arch Street Ecclesia, Philadelphia, sent "Intelligence" to both the Christadelphian and the Berean Christadelphian, recording withdrawal from all ecclesias in fellowship with bro. A.D. Strickler. It was duly inserted in the August Berean Christadelphian, but declined by bro. Walker, and not inserted in the Christadelphian!

On 5th July, bro. Fidler had arranged to sail for England, but although he advised the Christadelphian of his visit, not a word did he say to the Berean Christadelphian, and had it not been for what we feel sure was an act of Providence, we should have known nothing of his visit until it was over. Let us explain what we mean by "an act of Providence."

In the middle of July we were startled by a visit early one morning from the Metropolitan Police to inform us that a bundle of pamphlets and miscellaneous effects had been found the previous night in a London street, and that the name of Frank G. Jannaway appeared on some of the documents. We immediately visited the Police Headquarters and got possession of the bundle. Taking it home to solve the mystery, we discovered, to our amazement, that the goods and chattels were the property of bro. H. Fidler. We say "to our amazement," for although his "ecclesial news" was posted July 4th, not a hint was given of his passage booked for July 5th! Whereas, as we now know, he did inform bro. C.C. Walker and asked for an interview with him to discuss the situation! Having learned bro. Fidler's destination in Birmingham, we immediately wrote apprising him of the safety of his belongings, and asking an interview to go into the pros. and cons. of the Birmingham Trouble.

To cut a long story short, let us here reproduce our last letter to bro. Fidler:

"Am disappointed at not having heard from you to fix a time to meet me to hear our side of the 'Birmingham Trouble.' You tell me, that, in coming to England, it was expected that you would gather what information you could. Well, except for that 'Club' Lobby conversation, with the hall-porter standing by, we have had neither correspondence or talk. True, you had last Sunday with bro. Lake, but he is not only the enemy of 'our side,' but also of your side in the decision your Ecclesia has taken on the 'Strickler heresy.'

"If you find it inconvenient to come to London, let me come to you (at my own expense, of course), this week-end, go thoroughly into the matter, and deal with what you may think tells against our attitude. I am quite willing that bro. C.C. Walker shall be present, for you will be the better able thus to judge both by seeing and hearing. But, it is not fair, either to yourself, to us, or to your own Ecclesia, to return with one-sided information.

"If necessary, wire or telephone me, and I will at once put on one side all other engagements to meet you,

"Sincerely yours,

"FRANK G. JANNAWAY."

The same experience is that of our Nottingham brethren: the recording brother in Nottingham, where bro. Fidler has spent much of his time, writes: —

"I am very disappointed in bro. H. Fidler. Almost immediately after promising to go into the matter of the 'Trouble' here, he arranged to lecture and exhort at 'the other meeting;' and when I accidentally met him and asked when we could have a further chat, he put the matter off saying 'There is plenty of time'—he had to go to certain other places and then he would see me."—W. J. ELSTON.

At the time of going to press, our requests for an interview have been unanswered. More than ten weeks have rolled by since our brother reached England, and in a few days he will have departed, unless he has already gone.

We strongly advise the Arch Street Ecclesia, and all other ecclesias, to refuse to listen to any such one-sided "information" collected by bro. Fidler; not only is it tainted, but what is more, his Birmingham informants know it, or they would not counsel a "hush" policy, and resort to a secret slandering of those they dare not face on an open platform. Our brethren everywhere have all the evidence necessary to come to a righteous decision, in the printed "blue" and "white" books, to be had free on application to bro. H. E. Purser, 6 Elms Road, Clapham, London, S.W.4. —F.G.J.

LATER. —The following correspondence is just to hand, and throws further light on bro. Fidler's one-sided investigation: —

September 17th, 1924

Dear Bro. Fidler, —I have been expecting to hear from you to arrange a conversation concerning the Ecclesial Troubles in this country.

You will remember that when I saw you two days after your arrival in England, you said that you had not considered the matters which had caused divisions here, and that you would go into the subject with me.

In view of this, I was rather surprised a few days afterwards to notice your name on the hoardings advertising a lecture for the Mechanics' Hall meeting.

However, with memories of the position you took up on the Inspiration Question, and also the division at Chaucer Street, I trust you will in this matter take up the position of contending earnestly for the Faith. Trusting to hear from you,

Yours faithfully,

W. J. ELSTON.

P.S.—Can you meet me on Monday evening next?

* * *

September 20th, 1924.

Dear Bro. Elston, —In reference to yours of the 17th. I must say, I had made up my mind before I came to Nottingham, to fellowship where I had always done in the past, so long as "The Faith" which I have espoused, was upheld and recognised.

The meeting in the Mechanic's Hall does this. I cannot help your being surprised. The bar of fellowship has not been put up by me. And from what you have said and written, I have not altered my opinion, although I have given further consideration to the position you have taken.

Another interview with you, would not change my mind, as I do not apply your line of reasoning to the present situation.

Faithfully yours,

HERBERT FIDLER.

* * *

September 22nd, 1924.

Dear Bro. Fidler, —Your letter of the 20th duly to hand, in which you state that before you came to Nottingham you had made up your mind to fellowship "where I always had done in the past, so long as the Faith was upheld."

When you told me in July last that you would come and see me, as you had not considered the Trouble here, I believed you were sincere; but what am I to believe when you say that you had made up your mind before coming to Nottingham?

When you use the words, “to fellowship where I had always done in the past,” what do you mean? Do you mean the particular room? If so, I do not think you have ever fellowshipped there before. If you mean the people, —then there has been a division. How do you know which section is the one which is upholding The Faith, without enquiry? And, how can you enquire, if your mind is made up before you arrive? But, I notice, that you state that you have further considered the position which we have taken. Do you mean by further consideration, that you have listened to reports from “the other side” while evading those who have taken the position?

Consider, please. You make up your mind before you arrive; you then consider the position which you have taken up by carefully evading us and listening to our adversaries; and, when you are pressed to be faithful to your word and arrange the promised interview, you reply, that another interview will not change your mind, as you do not apply our line of reasoning to the present situation.

Now, seeing that you fail to fulfil your promise to hear our view of the present situation, will you kindly let us know what is the line of reasoning that you object to and what is the line of reasoning you would apply; and do you believe that we are commanded to “contend earnestly for The Faith,” and that we are warned that in the Last Days “the love of many will wax cold?”

Yours faithfully,

W. J. ELSTON.

“DON’T”.

Don’t (if you are a speaker or public reader) say, Jeho-ver for Jeho-vah; don’t say lore for law; don’t say singh-ing for singing; don’t say com-promise for compro-mize; don’t say con-troversy for contro-versy; don’t say queshtion for questi-on; don’t say inspire-ation for inspir-ation; don’t say infine-ite for infin-it; don’t say Gode for God; don’t say speerit for spirit; don’t say ham for am; don’t say hair for air; don’t say Hegypt for Egypt; don’t say witch for which; don’t say weather for whether; don’t say ope for hope; don’t say orse for horse; don’t say wile for while; don’t say appy for happy; don’t say droring for drawing; and don’t say Christie-delphian for Christ-tadelphian, but pronounce it the same way as Christmas, Christian and Christopher.—F.R.S.

Paul’s Epistle to the Romans.

“O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out. . . . For of him, and through him, and to him are all things; to whom be glory for ever”—Romans 11: 33, 36.

* * *

We do well to keep in mind those infallible words from the Epistle to the Romans. The grouping of the epistle into chapters is, as we know, artificial. This epistle, like all the epistles, is one continuous whole; well reasoned, and developed along orderly lines of thought—orderly lines of thought, as distinct from the trained lines of thought of so-called cultivated minds.

The words of which we have quoted form an appropriate connecting link between the earlier and the latter portions of this epistle, leading us from the “why and the wherefore” to the “how and when” of our relationship to the purpose of God. Having in the earlier chapters lucidly explained the development of the Divine plan and purpose, the Apostle in the opening verse of the twelfth chapter makes a comprehensive declaration as to what our correct attitude in the matter should be.

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God . . . “

The Apostle Paul was essentially practical, and had an obvious distaste for anything in the nature of generalities or evasiveness. Having thus, in a few words, given a prescription which, if followed, would undoubtedly bring salvation, he does not hazard the future lives of those of those who would employ that prescription by exposing them to the risk of misunderstanding the symbols he had employed to convey his meaning. Having in a brief but comprehensive manner summed up in advance a sure basis upon which those to whom he was writing could work out their salvation, he proceeds to elaborate his meaning in such a plain straightforward way as to carry conviction, not only of his own integrity but of the over-ruling power which impelled him to place these things on record.

As we pass to the second verse of this twelfth chapter, we are struck by the orderliness already mentioned. The first lesson which we have to learn as we stagger out of the murky atmosphere of pagan superstition into the dazzling brilliance of God’s truth is that we have turned our back on the world and all implied by that term. How appropriate, then, is the Apostle’s first injunction guiding us as to how we can offer ourselves as “living sacrifices.” “Be not CONFORMED to this world, but be ye TRANSFORMED by the renewing of your mind.” CONFORMED: “To bring into harmony, to adapt, to submit.” When we embrace the truth, we, by that act, place ourselves “out of harmony” with the world. We become, as the world terms it, “shortsighted,” because we train our eyes on a distant objective not perceived by the world at large, and which the world, therefore, considers to be visionary and unreal. We, nevertheless, try to keep our eyes fixed on that distant objective. In the foreground are many rough and forbidding places, and our worldly contemporaries would persuade us that the obstacles ahead can be more easily negotiated with the assistance of the paraphernalia and mental abstractions which they themselves find necessary in order to make their aimless existence tolerable.

When we start on our journey to the Kingdom we shake ourselves free from all these things, we turn our back on the world, and, firmly grasping our passport—God’s inspired Word—we step out, thankfully and hopefully, bending our steps in the direction of that distant objective. The mists of time are deceptive, and we do not know how long our journey will occupy; but we are firmly resolved that whatever happens we will not retrace our steps.

As we proceed, we need frequently to ask ourselves whether we are being lured down deceptive by-paths which keep us in touch with those things which we are supposed to have left behind, while, at the same time nursing the delusion that we are making progress on that journey upon which we set out with such high hopes.

If we are alert in our faith and responsive to our obligations, we shall have little difficulty in finding an answer to such self-examination. Every hour will bring its sharp reminder; the discordant note will meet us at every turn, and, if it does not do so, let us look to the cause and see whether it is because we are endeavouring to “adapt” or “conform” ourselves to the world’s standards, allowing its aims and interests to sap our spiritual vitality, and drugging ourselves into a false sense of security.

For every spiritual malady there is a simple remedy to be found in the divine Sanctuary of healing, which has no limited visiting hours or vexatious restrictions, but which is accessible to everyone, without fee or influence, and at all hours of the day or night.

Be not CONFORMED to this world. Paul places first the most malignant disease known to the Household of Faith. It occupies, amongst spiritual ailments, the position which cancer occupies amongst physical diseases, and is no less scourging in its effects. The menace lies in the obscurity of its origin, and the insidiousness of its growth. Before the nature of the trouble is recognised it has generally developed beyond the range of effective treatment. The operating knife is sometimes brought into use; there is a cutting off of the offensive growth—the worldly associations—but how often does it happen that the body proves too frail, the cancer breaks out anew elsewhere and finally gains the upper hand.

There is, however, a remedy for this spiritual cancer, but only one certain remedy, and the Apostle has indicated it to us here. "But be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."

We have to be TRANSFORMED, to "change the character or disposition" of our minds, turning from the vanities of the world and nourishing our minds upon this spiritual food which will bring us spiritual health and in closer harmony with the will of God.

And then the Apostle strikes a direct blow at one of the most prominent of worldly sentiments:—

"For I say (through the grace given unto me) to every man that is among you, not to think of himself more highly than he ought to think."

We do not know to what extent the implied rebuke was merited in Paul's day, but that it was necessary is evident by the fact that Paul included it in his Epistle. We do know, however, that, in our own generation, these sentiments are entirely subversive of all that is believed and taught. The world's method is to elevate and applaud personal pride, confidence, and self-reliance. This is the dominant note in the colleges and universities in this and all other countries; a man's success is measured by his ability to thrust himself into greater prominence than his fellow men.

But, what have we to do? "To think soberly, according as God hath dealt to every man the measure of faith."

Whatever we may think of our individual attainments or capacities, it is not by reason of those attainments or capacities, but rather in spite of them that we have been brought into the privileged position we occupy. The humblest in the Household of Faith stands on an equality with all others in this respect, that the same Truth has been revealed to all, and it is within the capacity of the humblest of us to keep that Truth bright and untarnished.

(To be continued).

"The Gospel is the glad tidings of God's purpose to bless all the world, and to make His will done here as it is in heaven."—R. ROBERTS.

Answers to Correspondents.

(For which in the main we are indebted to our beloved forerunners, Dr. Thomas and bro. Roberts).

SPIRITUALISM.

J.P.—The phenomena upon which the theory of spiritualism is founded are real, but the theory itself is a pure fancy, originating in theologically-begotten immortal soulism on the one hand, and ignorance of nature on the other. The former supplies the "departed spirit" to which the latter attributes "the manifestations;" and, hand in hand, they form a strong delusion of which it is difficult to shrive those who are possessed by it. When men become enlightened in the testimony, there is little danger of their believing in the "spirits" of spiritualistic theory which are so shy that they have to be coaxed to the legs of a table by a warm circle of "believers," and are so impotent that they have to use the cumbrous methods of utterance devised for them by their material courtiers, and so idle and irrational in their tricks, that they raise tables, send fiddles spinning about the air, grasp peoples legs in the dark, and do a good many other things that honest people can see no sense in whatever. A little knowledge of nature will enable them to account for the "manifestations" without any recourse to the absurd belief which, in some places, has become so common.

* * *

WE SHALL BE CHANGED.

I.O.—By reading Matthew 22, beginning at the 30th verse, with the corresponding places in Mark 12 and Luke 20, also 1 Corinthians 7: 29 & 50, the subject may be easily understood. The flesh and blood system will be abolished. Paul says, “We shall be changed;” and this change, as will be seen from the reading of the chapter, refers to the transformation of flesh and blood into Spirit. Therefore the sexual relation which is only incidental to the flesh and blood state, must cease.

* * *

WHERE IS HEAVEN?

J.S.—It is impossible astronomically to define the location of “heaven.” The universe is too vast for exploration. The little section of its boundless field brought within the ken of our philosophers by optical assistance is beyond the grasp of the human mind. How, then, shall we attempt to realise the fathomless depths beyond and all around? Nevertheless, the universe is something having extent and proportion. Locality is the very essence of all its arrangements; no condition is more fixed and unalterable. Every body in it has a fixed and definite place, and keeps its place with unerring exactness throughout the rolling ages. Now, though infinite space is something which our weak intellects cannot grasp, we cannot help conceiving that there is a centre to this apparently unlimited expanse of creation. There must be a point which is at the middle, and, therefore, there must be extremities. Reasoning from analogy, we should be inclined to place “heaven” proper—that is the habitation of personal manifested Deity, at this spot. It is said He dwells in light which no man can approach unto: but, where is this spot? It is simply impossible to say. There are no phenomena within the feeble power of the telescope which afford any clue to the centre of the stupendous framework of creation: but this much has been observed, that the whole system of starry creation is in revolution around a centre.

Ecclesial News.

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

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

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

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

ASHTON-UNDER-LYNE. —Our little band here still continue to remember Christ in the appointed way. At present we are breaking bread from house to house, but hope in the near future to secure a suitable room. We have had as visitors bro. and sis. H. Cockcroft of Oldham. Bro. Cockcroft has exhorted us on one or two occasions and his services have been much appreciated. A number of our brethren and sisters attended the Oldham Fraternal Gathering and were greatly edified by the faithful

words of exhortation. We are at present instructing six children in the things of the Kingdom and Name. —J. H. MELLOR.

ARDROSSAN. —Lesser Town Hall. Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.; Tuesdays, 7.15 p.m. We are still busy proclaiming the Word of Life, as says the Apostle, “Always abounding in the work of the Lord.” Very few have the hearing ear, and realise that we are nearing the end of Gentile ascendancy. We are not discouraged, remembering that “few there be who strive to enter the strait gate” leading to the Kingdom. Even when one “stranger to the Commonwealth of Israel” does come, we are sometimes surprised, as we know the whole world of the ungodly are completely given over to pleasure. Since we find the alien have no thought for their future, we therefore make our lectures more on the educational basis for our own benefit. We may say that we have had quite a good number of visitors since August, and all from London. These were with us bro. and sis. H.T. Barker, bro. Hubert Jannaway, sister Mabel Jannaway, sister A.T. Jannaway, bro. and sister E.W. Browne. Brother Hubert Jannaway gave us the word of exhortation, and also lectured for us on one occasion. Brother E.W. Browne also gave us an exhortation, and a short address at the Tuesday night meeting. We may say that these visits are most encouraging to us, as we are not very strong numerically; that they also tend to lift us up from a feeling of loneliness which is apt to fall upon small ecclesias. Then the voice of the visiting brother who can utter forth “words of truth and soberness,” is indeed a balm and invigorating tonic and “at such a time as this.” Sister Browne and sister Mabel Jannaway are still with us, but will be away before this appears in print. We take this opportunity of thanking them (all our visitors) for their sojourn amongst us here in Scotland. —JOHN HOLLAND, Rec. Brother.

BACUP, near Manchester. —I am sorry to say that sister E. Milnes and sister C.A. Thorman have gone back to Heywood meeting (Temperance Hall fellowship). This leaves three of us in this place—myself, sister wife, and sister York. —JOHN WILLIAM HEYWORTH.

BIRMINGHAM (John Bright Street Ecclesia)—Bristol Street Council Schools. Sundays, 11 a.m. and 6.30 p.m. Wednesdays, 8 p.m. We are still being encouraged by good attendances of the stranger to our lectures, and by the interest of some who are leaving the darkness and seeking to follow the Lord, that they may have the Light of Life. We have had the company of brethren F. Jakeman (Scott’s Green), T. Phipps (Great Bridge), F. Sidaway (Lichfield), S. Thornton (Ilford), W.H. Trapp (Ilford), and bro. and sis. Southall (Great Bridge), and have been encouraged thereby in our striving to fit ourselves for the spiritual temple of God. Our number is increased by the addition of bro. and sister Roland Smith, and bro. Jones of West Bromwich, whom we rejoice to welcome “in the Lord.” —A. H. BROUGHTON, Assistant Rec. Bro.

BLACKHEATH. —Sundays, 11 a.m.; Thursdays, 8 p.m. We continue to speak of the Kingdom and of the Name. There was a time when we were in isolation, cut off from the body of Israel, put out of the camp like lepers, but we remembered the words of Isaiah, recorded in chapter 66: 5 also the words of Jesus in Luke 6: 22. We looked to him and had confidence in God who said, “I will never leave thee, nor forsake thee,” and time has proved our words that help would come (if not from Birmingham, from some other source). We rejoice because so many brethren and sisters can and do see eye to eye with us who whole-heartedly accept the basis and interpret Rule 5 in harmony with the commandments of Christ, which makes it the golden rule; and now we call ourselves “Berean Christadelphians.” We thank the many brethren who have assisted us in the work of the Truth, giving words of exhortation to those of like precious faith, and warnings to the strangers who will have ears to hear, reasoning of righteousness, temperance, and judgment to come; but the only answer as yet seems to be, “Go thy way for this time; when I have a convenient season, I will call for thee.” But we must continue to contend earnestly for the faith which was once delivered to the saints. —W. H. SIDAWAY, Rec. Bro.

BRIDGEND. —Wyndham Street. Sundays: Breaking of Bread 11 a.m.; Eureka Class, 3 p.m.; Lecture, 6.30 p.m.; Bible Class, Tuesday evening Bible Class, 7.30 p.m. We are much encouraged by the regular attendance at all our meetings of interested visitors. Sister Cockcroft, of Oldham, attended

our Bible Class during her holiday at Porthcawl. Bro. and sis Ellis paid us their usual visit on Sunday 21st. Brother Ellis gave us the faithful word of exhortation.

BRISTOL. Sundays: Eureka Class, 11, at 9 Southernhay Avenue, Clifton Wood; Breaking of Bread, 3, at 41 Stokes Croft; Week-night meeting: Wednesdays, at 7.30, "Nazareth Revisited," at 9 Southernhay Avenue, Clifton Wood. It is with further pleasure that I am able to report that sister Durston (sister-wife of our bro. Durston, who we reported in last month's intelligence had withdrawn from the Backfields meeting) has also withdrawn from those on the Temperance Hall fellowship, bringing our number up to three. As announced above, we have decided to hold a Eureka Class Sunday mornings at 11 o'clock, and a weeknight meeting on Wednesdays at 7.30, when any brother or sister passing this way will be welcomed. I made a mistake last month in referring to the article "They asked Bread;" bro. Appleton only wrote to bro. Davis and the letter at the end of the article from bro. Pearce, was received by another brother. We rectify this mistake, not only because it is right we should do so, but because we are sorry if bro. Appleton has been caused any inconvenience. We were cheered by the company of sis. Florrie Reed, of Clapham, who joined us at the Memorial Feast on September 21st.—F. WALKER.

COVENTRY—Cooperative Room, Lockhurst Lane. Sundays: Breaking of Bread, 2.45 p.m.; Lecture, 6.30 p.m.; Bible Class, Wednesdays, 8 p.m. Once again in the mercy of God, we are able to rejoice in the fact that we have been permitted to assist another to put on the saving Name of Christ in baptism. Miss Ella Gates daughter of bro. and sister H.C. Gates, was immersed on Tuesday, September 9th. This brings our number up to twelve, and although we do not "glory in numbers," knowing that there are few that be saved, we nevertheless feel encouraged by this addition, knowing that even in heaven joy is caused by "one sinner that repenteth, more than over ninety and nine just persons that need no repentance." May our young sister walk so that joy eternal may be hers in due time. —H. C. GATES, 14 Wyken Way, Stoke Heath, Coventry.

CROYDON. —Gymnasium Hall, 117 High Street; Sundays 11 a.m. and 6.30 p.m.; Thursdays: Bible Class, 8 p.m., Horniman's Hall, North End. We have been visited by bro. E.C. Clements (Leicester), bro. Davis (Clapham). If the Lord will, five special lectures will be delivered on the Friday evenings during October, in the Gymnasium Hall, 8 p.m., and we hope good will result. We shall be glad to have the support of any brother or sister who can attend. —ALFRED J. RAMUS.

DERBY. —We are pleased to announce to the brotherhood that God has seen fit to again increase our number. Sister E.E. Laskey, wife of bro. Laskey, after having duly considered the situation and made up her mind to stand with us, to uphold the purity of the Word. I might say that bro. and sister Laskey have been longsuffering, and contended quite a long time with the other side hoping that they might be fruitful in bringing them to a sensible understanding. —W. E. CAULTON.

GREAT BRIDGE. —Christadelphian Meeting Room, Whitehall Road, Great Bridge. Sundays: Breaking of Bread, 3.30; Lecture, 6.30. We are pleased to report that having secured the above room and suitably furnished it, we commenced our public proclamation of the Truth on Sunday, September 28th, when we were pleased to have the company and support of bro. Denney and bro. D. Jakeman, of Dudley. We number eleven at present, having separated some twelve months ago from the West Bromwich Ecclesia owing to their unscriptural doctrine of fellowship. We also maintain our separation from the Birmingham Temperance Hall Ecclesia, and all ecclesias who support them by remaining in their fellowship, until such time that they cease to extend their fellowship to those who hold or tolerate false doctrines, and also to those who hold reservations concerning the commandments of Christ. We are determined to preach and uphold the Truth in this place, with the same enthusiasm and jealousy which characterized the brethren who first preached the Truth in Great Bridge many years ago, in the days of bro. Roberts; peradventure we may be found among the "few" who shall be holding "the Faith" when the Lord appears. —WALTER SOUTHALL, Rec. Bro., 91 Hampton Road, Birchfields, Birmingham.

MOTHERWELL. —Orange Hall, Milton St. Breaking of Bread, 11.30 a.m.; School, 1 p.m. At a special business meeting of the Motherwell Ecclesia, held on the 28th August, to further consider the Birmingham Trouble, the brethren and sisters of the Motherwell Ecclesia have unanimously decided that, owing to the failure of the Birmingham Temperance Hall Ecclesia in not giving a clear lead on the issues in dispute, while the ecclesias up and down the country are being divided, and in fellowshipping those who do not unreservedly accept their own Amended Constitution and Basis of Fellowship, we, the members of the Motherwell Ecclesia withhold fellowship from the Birmingham Temperance Hall Ecclesia and all who fellowship them, until we have definite assurances that they (the Temperance Hall Ecclesia) have dealt with the matter in a Scriptural way and in accordance with their own Amended Basis of Fellowship; and that we join hands with the Clapham brethren and all brethren in their fellowship in the faithful stand for the purity of the principles of the Truth. It gives us joy to report that Miss B. McDougall (16), one of the members of our Bible Class, daughter of bro. and sister McDougall of this ecclesia, has, after witnessing a good confession, been baptized into the sin-covering Name. May she run faithfully even to the end. —ROD. H. ROSS, Secretary, 34 Coronation Road, New Stevenston, Holytown, Lanarkshire.

RESOLUTIONS.

“That we, brethren and sisters of the Motherwell Ecclesia withhold fellowship from the Birmingham Temperance Hall Ecclesia and all other ecclesias who fellowship them, until they (the Birmingham Temperance Hall) give us sufficient evidence that they have dealt with those who do not unreservedly accept their own Amended Basis of Fellowship.

“The cause of our withdrawal being as follows: —

“(1) Their unscriptural withdrawal from the brethren and sisters comprising the John Bright Street Ecclesia, against whom the Birmingham Temperance Hall bring no charge of false doctrine, or breach of Christ’s commandments; the only charge being that they did not submit to the majority.

“(2) Their toleration of views contrary to the commandments of Christ, in that they extend fellowship to those who hold the clean flesh theory.

“(3) Their observance of the two minutes’ silence in honour of the dead killed in the war, which is idolatry.

“(4) Their refusal to publish the speeches of brethren Pearce and Davis, so that all Ecclesias may see whether they are Scriptural or not, seeing that the addresses are (according to evidence) in the possession of the Birmingham Temperance Hall.

“(5) From what has been advanced from time to time by brethren who have investigated the matter, and the continued silence of the Birmingham Temperance Hall in not putting forward evidence that would at once clear away any doubts, and would leave the issue clear, open, and above board, we cannot but come to the conclusion that the Birmingham Temperance Hall have erred, and that they have no intention of getting back to the bed-rock by acting up to the clear and explicit commandments of Christ as set forth in their own Basis of Fellowship.”

IPSWICH. —Public Hall (Arcade Street entrance). Sundays, 11 a.m. and 6.30 p.m. We have pleasure in recording that with the assistance of our Clapham brethren, Miss Marjorie Kathleen Hayward, daughter of bro. and sis. Hayward, was baptised into the saving Name on August 17th. We have been greatly cheered during the past few months by the company at the Table of the Lord of several brethren and sisters who were spending their holidays in this district. We also take this opportunity to thank the Clapham and Ilford Ecclesias for their continued help in sending lecturers. —S. C. SIMPSON.

ILFORD. —Cranbrook Hall, Cranbrook Road: Sundays, 11 a.m. Bible Class, Tuesdays at 8 p.m. Cleveland Road Schools. We propose to hold a Tea and Fraternal Meeting on Saturday, 18th October, at the Christchurch Road Schools, Christchurch Road. A cordial invitation is extended to those in fellowship. —W. W. DIGGENS.

LONDON, South (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 have pleasure in reporting the baptisms on August 31st of Bertie Charles Garner (formerly neutral), and on September 7th, Charles Richard Cormac (Presbyterian). —F. J. BUTTON, Assistant. 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 with pleasure that we have to announce that bro. and sister S. Powell formerly of the West Green, Tottenham Ecclesia, have decided to join this Ecclesia, both being convinced after much careful consideration of the matter, of the unscripturalness of the Birmingham Temperance Hall fellowship. —C. C. REDMILL, Rec. Bro.

LONDON (Putney). —Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. I am happy to be able to state that the brethren and sisters who, as announced last month, came out from the Walham Green Ecclesia, have obtained a suitable hall for the Sunday meetings in Putney. The new ecclesia will now be known as “The Putney Ecclesia,” meeting in “The Scouts’ Hall, Oxford Road, Putney, S.W.” Since our last intelligence we have been pleased to welcome into our fellowship bro. and sister Norman Reynolds and sister Reynolds, senr., thus increasing our number to twenty. Any brethren and sisters in fellowship residing in this district will be heartily welcomed. —GEO. CATTLE, Rec. Bro., 172c New Kings Road, Fulham, S.W.6.

LUTON. —Oxford Hall, 3 Union Street. Sundays, Breaking of Bread, 11 a.m. and 6 p.m.; Sunday School, 2.45 p.m.; Bible Class: Thursdays, 8 p.m. With pleasure we report that Lawrence Phillips, aged 16 of our Sunday School, was immersed on September 22nd, in the presence of a good company of brethren and sisters and two interested friends. We trust he will strive earnestly all the days of his probation to do that which is right, and so gain an entrance into that everlasting kingdom. We have greatly appreciated the faithful services of brethren from the Ilford, Clapham, Southend, Croydon and St. Albans Ecclesias. Bro. McNair and bro. and sis. Shorter of Hitchin, and sis. McNair of Liverpool, have visited us. We shall always be pleased to welcome any brethren and sisters who are sound in the faith, having no reservations on revealed truths, and who are therefore not in fellowship with Birmingham Temperance Hall and allied ecclesias. —GEO. ELLIS, Rec. Bro.

NOTTINGHAM. —Huntingdon Street Schools. Sundays: Breaking of Bread 10.30; School, 2.30, Lecture, 6.30. Tuesday Eureka Class, 7.45. Wednesday, 7.45. The Eureka Class Tea and Fraternal Gathering will be held (D.V.) on Saturday, October 18th, in the Huntingdon Street Schools. Tea 4 o’clock; after-meeting 6 o’clock. Subjects: “The Study of Eureka,” bro. A.C. Simpson; “The Holy City, New Jerusalem,” bro. O.G. Beere (London); “His servants shall serve Him,” bro. J.B. Strawson; “The Paradise of Deity,” bro. W.J. Elston. Brothers and sisters from other ecclesias in fellowship will be heartily welcomed. As a result of circularizing the district, followed by a house to house visitation there has been an increase in the number of scholars attending the Sunday School and also of strangers attending the lectures. —W.J. ELSTON.

PEMBERTON (nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays, Bible Class at 7 p.m. We are pleased to report the following additions by baptism: On August 21st, Janie Simm (16), daughter of sis. Simm, Lily Foster (15) daughter of bro. and sis. Foster, and Gilbert Hill (22) son of bro. Hill. All are Sunday School scholars. We pray they may faithfully endure to the end, and gain the prize of Eternal Life. On Saturday, August 23rd, bro. F.G. Jannaway, of London, spoke at a meeting on the “Ecclesial Trouble:” in spite of the many invitations sent out, only a few responded. Representatives only from two ecclesias were present, who listened attentively to a good defence of the position of the faithful followers of Christ Jesus. We hope the blessing of God will rest upon the effort, and we pray that others will be moved to stand faithfully to the Lord Jesus. Our thanks are due to our bro. Jannaway for his visit here, and for the word of exhortation he faithfully ministered to us on the Sunday. We have also been strengthened by the ministration of the word by brethren W.

Rothwell (Liverpool), W. Cockcroft and A. Geatley (Oldham) and Viner Hall (Sutton Coldfield). On October 18th, we purpose (D.V.) to hold a Fraternal Gathering in the School room, Loch Street, Pemberton, when we hope to have the company of bro. W.A. Billiad, of Nottingham. Brethren and sisters from other meetings in our fellowship are cordially invited. —J. WINSTANLEY.

RED HILL. —Rees Rooms, Warwick Road. Sundays: 11.15 a.m., Breaking of Bread; 6.45 p.m., Lecture. We propose, God willing, to hold a special effort, on each Monday in October, and first Monday in November. The programme is the same used by the Clapham, Landor Road, Ecclesia for August. We shall be pleased to see brothers and sisters from other ecclesias in fellowship, to help us if only by their presence. —W. H. WHITING, 63 Frenches Road, Red Hill.

SOUTHAMPTON. —“I wish to acknowledge the many letters and kind thoughts of brethren and sisters during bro. Robinson’s illness.”—(Sister) F. E. ROBINSON.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread, 6.30 p.m.; Thursdays, Bible Class, 8 p.m. We have been pleased to welcome the following visitors to the “Table of the Lord.” Sis. Marchant, of Ropley, 7th September, and sis. Karley, of Havant, 21st September. We are very pleased to be able to announce that sis. Karley will in future meet with us, she having conscientiously decided to separate company from those with whom she used to meet, preferring to hold the Truth in its purity, rather than continue to fellowship false doctrines. By the righteous decision she has made, she withdraws from the Birmingham Temperance Hall Ecclesia (until such time as they repent), and all other ecclesias who uphold the unscriptural position of the Birmingham Temperance Hall Ecclesia, by remaining in their fellowship. —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. We have had the pleasure of the company this month at the Lord’s Table of the following sisters of Avondale Hall Ecclesia, London, namely: Sisters May Bird, Muriel Bullen and Fletcher. Also on two occasions, sis. May Cockcroft, of Greenwood Street Ecclesia, Oldham, who have recently come out in defence of the purity and practice of the Truth. It is encouraging to see brethren, while on holiday, travelling thirty or forty miles to be able to attend the Lord’s Table: it goes to show them to be of the real stamp, and helps to strengthen and encourage each one on the road to eternal life especially in this age of drift and indifference. — J. H. MORSE.

WALSALL. —We were glad to see bro. and sis. H. Jones and their little daughter who stayed a night with us in London before proceeding to Australia. They expressed their full adherence to the position we have taken up, and we heartily recommend them to the faithful ecclesia at Brisbane. Bro. Jones’ health has been very precarious for a long time, resulting from the work of national importance that he did during the war. We hope he will be restored by the change of climate. —G.H.D.

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CANADA.

MONTREAL. —Allies Hall, 284 Charron Street. Breaking of Bread, Sundays, 11 a.m. We are sorry to say that after a meeting of the brethren here we decided to withdraw from bro. and sis. Breize for long continued absence from the Lord’s Table. —J. V. RICHMOND, Rec. Bro.

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UNITED STATES.

HAWLEY (Pa.)—Riverside School House. Sunday: Memorial Service, 10.30 a.m.; School, 11.30. We regret to report that three have not endorsed our resolution against Birmingham Temperance Hall fellowship, viz., Bro. Peter G. Cooper, and sister Dora and Margaret Cooper, and have gone to Lackawaxen for fellowship. Replying to our request for a meeting about the matter as advised by the “Ecclesial Guide,” the Lackawaxen Ecclesia does not feel bound to accede on the ground that they are automatically disfellowshipped by us. We had explained to them that plenty of time would be allowed,

and it would be their decision to stand for those mentioned in our resolution that would work automatically to cut us apart, and as they have decided against us now, even so it is. Bro. and sis. Finch who reside in Hawley also meet with the Lackawaxen Ecclesia. Pleasant association with these brethren in time past gave promise of better things; we are, however, thankful to God that all with us are of one mind in the bond of peace. The Hawley and Scranton Ecclesias held meeting together at Ariel on June 29th. Recent visitors: Bro. and sis. Wm. Jones, and bro. John Jones (of Glendale); sis. Fischer, of Mizpeh Hall Ecclesia, Buffalo. —H. A. SOMMERVILLE, Ariel, Pa.

DETROIT (Mich.)—I.O.O.F. Hall, Canton and Gratiot. Sundays: 10 a.m. and 7 p.m. Wednesdays, 8 p.m. Our Recording Brother requests me to forward the intelligence for him this month. It is with much sorrow we announce the death of his sister-wife, who passed away rather suddenly on July 6th, and was laid to rest on the 9th. She performed life's duties faithfully and cheerfully, and now sleeps in Jesus, to whom the Father has committed quickening power. Also, on the 8th August, we fulfilled the same said last office for his aged father, bro. Shaw, late of Irvine, Scotland. Bro. Higham conducted the service on each occasion. We take comfort from the Apostle's words to the Thessalonians. Our Sunday School and Fraternal Outing took place 16th August, at Tashmoo Park, reached by boat. A quiet and profitable time was spent. We have arranged a course of lectures for October. This after a lapse of time, from one case, and another, with God's help, we hope to continue. In this matter of public proclamation, we sorely need the support of our more talented brethren, and earnestly beseech any engaged in this work who are able to come our way, to remember this, and not withhold. It is our regretful duty to advise withdrawal from bro. and sis. G. Craig, and bro. and sis. Vaughan (late of Scotland, and for a short time with us) as they have joined the meeting in this City which is professedly supporting the teaching of bro. A.D. Strickler. —G. GROWCOTT, for THOS. SHAW, 4522 Belvidere Avenue.

FROM OUR POST BAG.

GREAT BRITAIN.

(From BRISTOL).

“My Dear Brother Jannaway, —Your book *Lest We Forget* received quite safely. Thanks for same. We fully endorse all that is within its covers.

“It is to be hoped that ecclesias will be firm on this matter for the sake of the younger brethren. It certainly looks that London will have to fight—as they did before. But God will certainly bless your efforts as He did before.

“Stick at it, brother Frank—you'll come out conqueror—and prove to the Ecclesial World who are the real brothers and sisters of the Lord. My dear father (bro. J. Lander, Newport) used to say often, that something of this kind would come about, and I am sure were he alive now, he would be with you heart and soul, but our Heavenly Father has laid him aside quietly for a little while (and now we miss him); he had fought long enough, but we fully think faithfully; and ere long we shall see him once again, clothed with Immortal Life, for which he fought and suffered so much. No one appreciated more that he did your efforts, during the War, for the younger brethren, and many were the blessings he asked God to shower upon you.

“Now, my dear brother, will you kindly send the book, *Lest We Forget* to the following

With love from us both to sis. Jannaway and yourself. —Bro. and sis. G. SILVERTHORN.”

(Since receiving the foregoing we have been expecting to hear further from our “little sister,” and have anxiously scanned the “Ecclesial News” from Bristol. Her letter is typical of hundreds of others whose writers have evidently forgotten their “first love,” and have for the moment bartered their unbiased

convictions for a mess of pottage—or its equivalent: Birmingham patronage with invitations to address the “1300;” Auxiliary Assistance; Family considerations; Fear of Isolation; Dread of Division—and alas, in a few cases, vested interests. To one and all we address “Our Open Letter” in the current issue of the Berean Christadelphian. —F.G.J.).

(From SOUTH LONDON).

“Concerning the Clean Flesh and Substitution Heresies it is very true what bro. Smallwood says, that they have their origin in the attempt to bring the Mystery of Godliness within the rules of human reason, instead of accepting the divine testimony with child-like simplicity.

“It is also true what another brother quoted, that men do not understand the Atonement because they do not approach it from the Old Testament. —A. H. PURSER.”

(From GALASHIELS, Scotland).

“Herewith I enclose 2/- for increased sized Berean Christadelphian to end of year.

“My comment regarding the magazine is, that it is a boon to all serious-minded Christadelphians. The levity and pleasure-seeking of the present age is of a most seductive and intoxicating character. Their tendency is to involve man, woman and child alike. Entertainments of every conceivable kind pander to the natural man’s inclinations, with the result that Christ’s commandments take second place in our daily walk and conduct. No doubt there are few of the brethren who would seek to deny the alienating influences of everything appertaining to the world and its affairs; but the almost universal habit of making excuses for questionable behaviour and doubtful associations bodes no good for the rising generation.

“All admit that our Lord Jesus Christ has been appointed by the Father our pattern, our example, and we are enjoined to follow in His steps. It is admitted, however, that our shortcomings are many; and that he would be a bold man who could say of himself, as the Apostle Paul did to the Corinthians: “Be ye followers of me, even as I also am of Christ.” Now the strange thing is that our weaknesses (instead of creating within us ‘fear and trembling,’ and impelling us to increased watchfulness, circumspection, and anxiety, lest we let the things wherein we have been instructed slip) induces us to magnify the qualities in both Christ and Paul and the holy men of old, and thus find excuse for our own misdeeds.

“The ‘Free Life,’ ‘Clean Flesh,’ and other unscriptural doctrines, have their foundation in the argument that Jesus was not bone of our bone and flesh of our flesh; and that being so, the natural fleshly feelings did not operate in his system as in the other sons of Adam; and, as a consequence, he could not be ‘tempted in all points as we are.’

“The motive, doubtless, in the mind of those who contend that Jesus was not physically the same as his brethren—‘flesh and blood’—is to extol and do him honour; but in reality the very reverse is the case. It deprives our Lord at one sweep of the well-earned victor’s crown. It ignores the temptations he had to endure; his midnight cries on the mountains ‘to Him who was able to save him from death;’ and his Gethsemane conflict with his natural feelings, and the need for angelic strengthening.

“We can sympathise with our Lord in all his trials; and he can sympathise with us in all of ours. The apostle John says plainly: “Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ whereof ye have heard that it should come; and even now already it is in the world.’ Now in all this John agrees with Paul. If Jesus’ flesh was not as ours, then what kind was it? We have no experience of any other (with its proneness to disobey God’s

law) than we possess. If Jesus was different naturally from the Adamic race in his flesh; how can he be our example? Wherein lies his 'overcoming?' And, how the 'Captain of our salvation?'

"The Spirit of God in Christ—the Eternal Spirit—is, nevertheless, not ignored. The prophetic utterances indicate God as the Upholder and Sustainer of Jesus in all his ways; and Paul says, 'Christ through the Eternal Spirit offered himself without spot to God.' Again, through Jesus we are promised help in all our ways; but on the condition that we follow Jesus' example, and Paul's example—to fight, to contend for the Faith, to bring every thought into obedience to Christ. Says the Apostle, 'I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.'—W. W. KER."

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CANADA.

(From NORTH VANCOUVER).

"Please find enclosed one dollar fifty cents for the Berean Christadelphian. For many years we have received the Birmingham Christadelphian, but we found its pages opened to the hirelings of the Apostate Roan Church, and giving its support to the Strickler Substitution heresy, while at the same time refusing a hearing to those of us who were trying to uphold the Truth in its purity, it was brought forcibly home to us that it was time to change. We asked for bread and we were given a stone. May our Heavenly Father's blessing attend your efforts in upholding the Faith once delivered to the Saints. —JOHN B. ALLAN."

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UNITED STATES.

(From POMONA, Cal.).

"Have received copies of the Christadelphian Family Journal. The zeal, purity and rich spiritual character of the Journal should commend it to every spiritually-minded parent in the land.

"We are pleased to note that bro. B.J. Dowling is now in my old homeland, Texas, helping out in the Fraternal Gathering there. From the days of Dr. Thomas the brethren in Texas have tried to keep up a yearly rally in some convenient place in the State; where for eight days they endeavour to lay by temporal cares and strive to build for the Master and encourage one another in their race for Life Eternal.

"Bro. Dowling is associated with old bro. W.J. Greer who is uncompromising with error, whether in doctrine or practice; and will never lower his arm till the foe is at a safe distance. The sword is ever bright and burnished, and quick and powerful in his hand.

"When the issue between Birmingham and London reached Texas, by the vigilance and perseverance of such standard-bearers, it found the brethren not unwise to the issue, and ready to choose in favour of the Truth. They wrote me that when bro. C.C. Walker refused to go on record with the forty-eight ecclesias against the heretical teachings of bro. A.D. Strickler, he practically refused their fellowship. This is my view of the matter, so I am unwilling to fraternise with a neutral body. By the able efforts of bro. B.A. Warrender, from Birmingham, and a few other willing-minded helpers, I am hopeful of an early pronouncement."

"Hoping that all with you will have their arms held up and strengthened till the floods of error and general apostasy and lethargy be overpast, and a Bride adorned to meet the soon-coming Bridegroom be found a chaste virgin, without spot or stain of sin awaiting him is my prayer through his anointed name. —H. W. BANTA."

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

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.

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.

GREAT BRIDGE. —W. Southall 91 Hampton Road, Birchfields, Birmingham.

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

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

HAVERHILL. —C. H. Atkin, "Rookwood."

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 (Putney). —G. Cattle, 172c New Kings Road, S.W.6.

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

LONDON (West). —W.E. Eustace, 9 Clovelly Rd., Ealing, W. 5.

LUTON. —Geo. Ellis, 44 Oak Road.

MANCHESTER. —(See Oldham).

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

MILFORD HAVEN. —A. Charman, Castle Hall.

MOTHERWELL. —R. D. Ross, 34 Coronation Rd., New Stevenston, Scotland.

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.
