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

## Notes.

100 Points proving The Bible wholly inspired and infallible. It is proposed to publish these "Points" in Book form. They have already appeared month by month in the Mutual and Berean Christadelphian Magazines, but will be completely revised by the Author.

Cro. 8vo., about 300 pages, and bound in Cloth, gilt lettered, the work will prove a unique volume, dealing as it does with "Points" not often perceived in ordinary reading, but weighty in their effect when analysed.

Price 5/-, post free 5/6. Parcels of six copies sent post free. G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8.

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R.E.F. (N.Z.). —With great pleasure we acknowledge your contribution of £2 10s, for the poor, distressed Jews. We have handed same to the Treasurer of the Fund, bro. J. Bellamy.

C.P. (U.S.A.). —As to His Majesty's Forces, our attitude is that any believing soldier or constable applying for baptism, before being received, would have to comply with what is found on p. 269 (par. 3) and p. 270, of Without the Camp, and undertake, without any delay, to get his absolute release. A fuller appreciation of the scope of the oath taken, has made us tighten our belts as it were; and the revelation of the Temperance Hall reservations has also stiffened our backs in the right direction. Where we have been lax or slack hitherto, let us pull up before the Master returns, and not follow the Temperance Hall multitude in doing evil. All in our fellowship are in line as to no reservations. Yes; bro. Viner Hall is in our fellowship. The police constable at Clapham would not comply with the foregoing, hence the Ecclesia had no option but to withdraw from his fellowship in faithfulness to the King of Kings.

CROYDON TEA AND FRATERNAL. —Will be held Saturday, December 13<sup>th</sup>, St. Peter's Hall, Selsdon Road, Croydon. Tea 5. 0. After meeting 6.15.

WALKER'S EUREKA POCKET DIARY. —Bro. Walker, 41 Stokes Croft, Bristol, desires it to be notified that for financial reasons this will not be published again.

J.W.A. (Crewe). —Thanks. The reason for the visit of sis. ----- to Manchester and the two other ecclesias not being included in the Intelligence sent to the Christadelphian is manifest. The sister in question has made no secret of the fact that she is in full fellowship with bro. Bell, "the enemy" of old time Christadelphians, as bro. Sulley describes him with his clean-flesh heresy, and it is not fair to her to say as does bro. ----- that bro. Walker was a victim to her "astuteness." The Temperance Hall leaders invitation is now practically, "There is room enough for all who loyally agree to submit to our constitution." An unreserved belief and adherence to every first principle in the Basis of Faith is now openly disowned! Bro. Walker himself has evidently forgotten that he, only a short time since, labeled bro. J. Bell an "enemy" and his teaching "a terrible heresy," (Christadelphian, 1918 p. 458). Who has changed? Bro. Bell has not.

WANTED by mother and daughter, unfurnished room suitable for combined. Near an ecclesia where the Meeting Room is on the ground floor, and the district not hilly, as daughter is crippled and has to go out in invalid chair. They also have for sale a Bath Chair in good condition, body nearly new, also Tyres, ball-bearing wheels, price £4. 10s. 0d. —Apply Mrs. (sis.) Waddington, Tower House, Gowlands Court, Ogleforth, York.

R.E.B. (Subiaco). —Glad to receive your assurances and trust that you have communicated with J.D. and cleared up the misunderstanding.

"WELL-WISHER" (B). —We much appreciate your suggestions and all our endeavours are to accomplish the end in view; but how difficult the task, especially when the slanders reflect one's

ecclesia, or ecclesias in our fellowship. In the case in question the retailer of the slander has been almost intimate and “affectionate” fellow-labourer of the brother he now slanders to a third party, and has never so much as hinted such a charge to his victim; in fact, the latter would never have heard of it but for a third party forwarding the letters. In any case, the slanderer has forgotten Matthew 18 during the thirteen intervening years.

F.G. (Southport). —There is much in what you write, but your article should surely be sent to bro. C.C. Walker, for insertion in the Christadelphian, with whom and which you and your ecclesia are in fellowship.

H.A.S. (Ariel). —Some of the brethren whose writings are incorporated in Christ our Passover, we are aware, are not with us in fellowship, still remaining in the Temperance Hall Camp. They are quoted for the purpose of showing the right teaching held by them on the matter. Such ought either to adopt a consistent attitude and come out from the Temperance Hall Fellowship, or honourably alter their professed Basis of Faith, so as to consistently allow of Brethren Bell, Strickler, H. Ladson and Fry remaining in their fellowship.

L.W. (Brixton). —Thanks for letter, but evidently although you kept a copy of your previous letter, you did not keep copies of forty-six commentary notes in red ink with which you smothered your returned copy of the Berean Christadelphian or you would not now write what you do.

ENQUIRER (Birmingham). —To tell strangers that the reason for the meetings at Suffolk Street or Bristol Road is “convenience sake,” was doubtless with good intention, but it is not honest. We leave Suffolk Street to speak for themselves, but for our part we candidly tell enquirers that we are separated from the Temperance Hall people because we are not of “one mind” with them, that whereas we insist upon individual and wholehearted acceptance of and adherence to every item in our Basis of Faith, the other side are content with their members assenting to such while holding reservations concerning one or more of the items, just as Bishop Barnes assents to the Thirty-Nine Articles of his Church, without believing them all to be true. In London we always let the enquirer have all the facts, and place, the Birmingham Trouble and the Rejoinder at their disposal (the “Blue” and “White” pamphlets).

NEW ZEALAND, H.H.J. and others. —We are in receipt of your letter, and hope shortly to deal with the arguments by which you seek to prove that Christ, unlike his brethren, was not tempted from within. If such be your settled conviction, then we submit you preach “another Jesus,” and a barrier exists between yourself and us, so far as fellowship is concerned. We note you question our assertion that bro. Roberts said it was not a matter for dogmatism that it was an outside tempter referred to in Luke 4. We call your attention to the Christadelphian 1895, p. 60, where bro. Roberts says: “Adam was tempted by a personal tempter. We are often tempted by outside tempters. Doubtless we are tempted inside as well. But if Christ was tempted in all points ‘like as we are,’ then his temptation may have been by an external tempter also, as we believe. He will tell us when we meet him.”

A.J. (U.S.A.). —Wants the Berean Christadelphian for August and October 1923. Will pay full price and postage. Address: A. Johnson, 20 Thompson Av., Gloucester, N.J., U.S.A.

J.H. (N.B.). —You will have heard ere now from W.J.W. direct. We are of his mind concerning the exposition of Dr. Thomas concerning the leading powers in the Time of the End. As to details on which there may be room for differences of opinion, we do not think any good purpose would be served by opening the pages of the Berean Christadelphian, for their discussion, in fact we candidly confess, as did bro. Roberts, our determination to countenance nothing that would undermine the great work he did.

W.J.L.—Like yourself, we cannot endorse Clause 31, of what is known as the “Sydenham Statement of Faith”; it goes beyond “what is written” and if insisted upon creates a barrier to fellowship. Neither

can we agree with Nos. 42-45, if they are meant to be in opposition to the self-evident meaning of Hebrews 4: 15; 2: 17-18; and James 1: 14-15.

JEWISH RELIEF FUND. —We acknowledge with thanks receipt of £1 from bro. W.P. of S., which has been duly placed in the hands of Bro. Bellamy.

BROTHER seeks opening in Grocery or general trade on the South Coast. —Apply to H.M. for particulars, c/o G.H. Denney.

SMALL CUP AND PLATE wanted for small meeting. —Address: K. Jackson 438 Wimbourne Road, Bournemouth.

COMFORTABLE COUNTRY HOME, temporary or permanent. —Full particulars from Mrs. A.M. Dennis, The Poplars, Vernham Dean, nr. Hungerford, Berks.

H. A. THOMPSON. —Your letter received. You admit being a shepherd of the flock and at the same time admit that you have been carrying golfing tackle about on the morning of the First Day of the week Surely a Presiding Brother ought to diligently respect 1 Thessalonians 5: 22. Our offer to insert your letter in full if you would answer two simple questions was held open until the last moment of going to press, but no reply came. We are glad to know that you were not playing golf and are sorry at having so stated our information was not from the brother you mention.

GENERAL ELECTION. —The result came as we went to press. We expected it. God decrees enmity between Russia and Britain. Some puny men would have it otherwise, and fail utterly. God rules in the kingdoms of men. Extreme views seem to prevail and the moderate man is of little account. All this accords with the signs of our Lord's Advent.

NEW ZEALAND, W.H.F.—Am writing you. Perhaps our letter will have reached you ere this comes under your notice. Our pronouncement in September issue (pages 322/3), ought to clear the air. That, with our Editorial in October Issue, defines our position. What more can we say?

TO MANY. —We cannot undertake to “return enclosures” unless accompanied with a stamped and directed envelope. Poetry and long articles have to wait until one of the editors can find time to peruse same. Moreover, short letters are always read before long ones!

RECORDING BRETHERN. —Please bear with us for holding over such portion of your communications as do not strictly come under the designation of “Ecclesial News.” We dislike using the blue pencil, but limited space impels.

NEW ZEALAND, F.M. and others. —You may not think so, but if you mean all you say in your letter, Jesus was in the position of Adam before he fell, and did not possess sinful flesh, which the Bible defines as “deceitful;” “desperately wicked;” and in which “dwells no good thing.” You would make our Great High Priest stultify himself when he said, “Not my will, but Thine be done.” You make out that until tempted from without the flesh is “very good” and “undefiled;” in fact what you maintain is the heresy of “clean flesh,” convinced with the theory no-willism. The Berean Christadelphian has no fellowship with such opposition to the Truth.

To V.H., D.W.—We much regret that yours, with other good matter, although in type, is squeezed out at the last moment, but merely for want of room.

# The Berean

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Dr. John Thomas  
(Christadelphian)

### His Life and Work

#### CHAPTER 11.

The letter from Dr. Thomas to the church at Baltimore referred to in our previous chapter, and which greatly stimulated the discussion on the subject of anabaptism, contained the following, and was headed—

#### JUSTICE TO THE TRUTH.

“Brother Ware, of Howler’s Essex, Virginia, one of the Rappahannock brethren, tells me he has paid you a visit. Both he and brother P. are delighted with what they witnessed. I learn from these brethren that our sister Church in Baltimore, receives none from the ‘Old Baptists’ who do not confess Jesus publicly at the time of admission into her fellowship. I cannot express the satisfaction this intelligence affords me; for in this practice the Church of Christ in Baltimore recognises the principle I have contended for in my writings as well as addresses, which many brethren can testify. I rejoice not because what I contend for is admitted; but because the church in its practice is doing justice to the truth, which it is high time to do in the face of a frowning world. The principle is this—that the terms of admission into the Baptist Church are not adequate to a reception into a Church of Christ. But my satisfaction is not without alloy, for it appears to me, and with all deference I state the conviction, that the church has not carried out the principle according to knowledge. Illustrative of the matter I would respectfully submit the following queries to the candid and unflinching examination of the brethren:

1. –Wherefore do you demand a confession of a Baptist? If it is because none has been made by him before, then of what value was the immersion of such a candidate, unconnected with the confession that Jesus is the Christ, whose blood cleanseth from all sin?
2. –Is a Christian built upon immersion, or upon the confession made by Peter (Matt. 16:16)? If, on the confession, then, as the foundation is always laid before the building is raised, the confession ought to come first and the immersion after; but by acknowledging the immersion valid without the confession (which the church does in practice, by requiring confession of

- Baptist candidates long after their immersion), the immersion is made the foundation and not the rock or confession, that Jesus is the Christ.
3. –Is immersion, unconnected with belief in the written testimony of the Holy Spirit concerning Jesus, baptism in the estimation of the church? If it is (which I do not for a moment believe), then it is the water, and not the blood, that purifies, and washes away sin.
  4. –Would the church immerse a man first, and then proceed to convince him that Jesus is the Christ? If she would not, why does she now receive persons into her fellowship who have been immersed first and are required to confess afterward?
  5. –If it be necessary for these to confess, why are they not required to be immersed again, in order that they may be baptised for the first time? Confession is not baptism, neither is immersion without confession.
  6. –Can the ordinances of the kingdom of heaven be administered validly by aliens and therefore, beyond the territories of the Great King; and independently of the Church of Christ, which is the pillar and support of the truth?

“If, brethren, we admit the premises, by all that is sacred in the truth, do not let us flinch from the conclusion, that, in nine hundred and ninety-nine cases out of one thousand members of popular Baptist Churches, both confession and re-immersion are necessary for their admission into the Church of Christ. Illustrative of this necessity, take the following exhibition of the way in which Baptists ‘get religion,’ and then say if the religion they get be not superstition, their faith credulity, and the whole a strange delusion sent them by God, that they should believe a lie, because they believe not the truth, but take pleasure in unrighteousness. —(2 Thessalonians 2: 12). It is taken from the Religious Herald, whose editor has copied it approvingly from the American Baptist. Michael Quin, the writer, says he came to Cape May, as a missionary, under the patronage of some anti-Christian body, called ‘The New Jersey Baptist State Convention.’ He found things in great confusion, and proceeded to institute measures for the renovation of the Church, which he says he performed, not by the word of God, as we would expect; but by the assistance of a council from sister churches. This is the means of renovation generally adopted by his holiness the Pope, Mr. Michael Quin’s master. By the end of the year he says, he baptised thirty-one persons. Now mark the preparation for this Baptist baptism. The question with this missionary’s flock was ‘what can be done?’ ‘The church solemnly agreed to meet on the first week in February.’ ‘Those of us,’ says Mr. Michael, ‘whose business it was to preach would try to do so, and those who could pray and exhort would do so; and those who could do neither would weep before the Lord the slain of the daughters of our God’s people! Five whose business it was to preach began their operations. A general movement of the spirit was discernible from the beginning, but it appeared on the Monday evening as if the Lord had let down the Holy Ghost in His powerful influence so as to affect the whole congregation!’ Here is the preparation for the immersion for the immersion of thirty-one persons. An alleged state of things, which if the Scriptures be true, is the grossest falsehood, the merest old wife’s fable of all the fictitious tales ever published in a religious newspaper. How was the movement of the Spirit discernible? Was it seen or heard? What does this Michael Quin mean by the Lord letting down the Holy Ghost? Did a single man, woman or child in this assembly work a miracle, speak with tongues, or had they luminous appearances on their heads? If not, where was the power of the influence in converting to the Baptist religion thirty-one out of one hundred who asked ‘for an interest in the prayers of God’s children?’ Is this what the Baptists call the powerful influence of the Holy Ghost? What a discrepancy in the power exerted at Cape May and on the day of Pentecost! Of the remaining sixty-nine some are asking what they must do to be saved; and others profess to have obtained a trembling hope.

Now, brethren, suppose these thirty-one immersed, but deluded votaries of superstition, were to present themselves for admission into the Church over which you preside, could you conscientiously receive them upon a simple confession? If you could, then I see no cause why you should not fraternise with every devout poedorhantist in the land, upon a simple confession that Jesus is the Christ. But, brethren, I am too well acquainted with your intelligence to believe you would receive such persons with these facts before you, without requiring them both to confess and to be re-immersed. The true Church of Christ is thus spoken of by the apostle: ‘Christ also

loved the congregation and gave himself for it, that he might sanctify it, having cleansed it with a bath of water with the word (not separate nor distinct from, but with the word) 'that he might present it to himself glorious, a congregation not having spot or wrinkle, or any such thing, but that it might be holy and without blemish' (Eph. 10:27). Can it be said of Michael Quin's thirty-one converts—can it be said of Baptist churches generally, that they have been cleansed by a bath of water conjoined to the word of truth. Are they sanctified? No; for in their prayers they confess they are full of wounds and bruises, and putrefying sores; that they are sinners in the hope, the 'trembling hope,' of pardon, and that if they get to heaven at all, they must get there as sinners. Paul teaches us we must get there as glorious, immaculate, unwrinkled, holy, and unblemished saints. But Michael Quin and the populars know better than Paul. If they yield obedience to one precept of the divine law, it is the obedience of bondsmen and not of sons. If a church of Christ receive such into its fellowship, can it be said to be without spot or wrinkle? The apostle exhorts us to 'examine ourselves, whether we be in the faith.' Let us do it, therefore, even if it should bring us to the conviction that we ought all to be re-immersed that we may be for once baptised. If we are wrong at the foundation, all the rest is a mere rope of sand.

My conviction is that all among us who have not been immersed upon the confession that Jesus is the Christ, and who did not understandingly appreciate the value of his blood, had better be re-immersed upon that confession; and that all, from this time forth, who may wish to join us from the Baptist denomination (a few excepted who can show just and Scriptural cause for exception) be required to make an intelligent confession, and to be re-immersed. These things I submit to you, brethren, in your presbyterial and congregational capacity, as matters of superlative importance to the well-being of us all, and of those who may prayerfully declare for the Truth. None will object who have embraced the principles of the Reformation from a love of the truth. Had I not good testimony, or rather the testimony of a good conscience, purified by faith in the blood of sprinkling, this day's sun should not go down before I put on Christ intelligently. Let us act nobly in these matters, for the very perfection of the Christian nobility is, when we discover our errors, to abandon them even at the peril of liberty, of property, and of life."

The leaders of the Baltimore church replied to this letter; and to their reply the Doctor made a rejoinder. Their reply and the Doctor's rejoinder appear in the *Apostolic Advocate* for September, 1835, p. 97. The Baltimore letter on one point refers to Mr. Campbell's periodical (*Millennial Harbinger*, vol. 5, extra, p. 411), for explanation. In the Doctor's response to this, appears the first symptoms of disagreement between him and Campbell; and it also contains a clear indication of the Doctor's knowledge of the kingdom at this early date. He says, "The reference to the 'extra' is not satisfactory. It is a hazardous affair to set one's judgment in opposition to such a giant as our beloved brother Campbell; but in this instance, I cannot help it. He says, 'The whole earth is the present territory of the kingdom of heaven'; but this is contrary to fact. China, India, the Mohammedan countries, Europe, Africa, and America, are all the territorial and actual possessions of the rulers of the darkness of the world. Jesus does not possess a foot of land that owns his undisputed sway. He will possess all these countries, but he will have to conquer them first."

The breach incipiently visible in these words will be further dealt with in our next chapter.

(To be continued.)

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#### ORTHODOX COMMENTARIES.

A brother of Christ who rejoices in the knowledge of the Truth, can have no respect for a class of interpreters (however philologically expert) whose ignorance of the Truth unfits them for the work of interpretation. Their efforts are the futile struggles of men with an insoluble puzzle. As sis. Roberts said this morning, they are like men at a locked door with a bunch of wrong keys, trying first one and then another, in vain. Sometimes one seems to fit, and they think that must be it; but the door does not open. —R. ROBERTS.

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# The Bible wholly inspired and infallible.

No 112. — Bible Times.

Third Article.

## THE PROPHETIC CHARACTER OF THE CREATION STORY.

Take now the second day of Creation. On this day it is recorded God made a division between the waters above and the waters below. The present atmosphere was created and life in an active form became possible. “The waters were divided from the waters,” we read. Now the second thousand years of human history saw the declension of mankind from the Truth resulting in such wholesale apostasy that only Noah and his family remained faithful. It only needed the destruction of that righteous family to complete the work of ridding the earth of God’s Truth and law altogether.

Now waters are often used in the Scriptures to denote “peoples.” Some instances are: —

Luke 21: 25, where the distress of the nations and the voices of democracy—signs of the 2<sup>nd</sup> coming of Jesus—are spoken of as “sea and waves roaring.”

Isaiah 59: 19 where the invaders of Judah “come in like a flood.”

Isaiah 18: 2 where the various invasions of the land of Israel are thus described: “Whose land the rivers have spoiled.”

The analogy between the events of the second day of creation and the second thousand year day of human history lies in the fact that in that day God divided the generations of men before the flood from the generations afterwards. The deluge brought about this division. The division was necessary in the natural sense that the way might be prepared for the advent of living organisms. The division was just as necessary in the spiritual sense that the way might be prepared for the advent of living to regain the paramount position it ought always to have if the generations of apostasy were continued in which “every imagination of men’s hearts was evil continually.” The danger of the loss of all spiritual life was imminent. By destroying all wicked human flesh God created a new atmosphere in which Noah and his family had the opportunity of again lifting to undisputed supremacy the standard of Divine Truth, and in which to exhibit its characteristics, and live the spiritual life.

As also the light of the first day typified the light of Truth at last centred in Christ, so also here the waters were used to symbolise the work of our Lord. This was the Rainbow covenant. Noah is taken to look upon the rainbow created by the sun shining through the clouds dissolving in rain: its beautiful colours, the division of the light caused by refraction.

He is told that the rainbow was God’s pledge that He would no more destroy the earth with a flood but would continue it unto “perpetual generations.”

The Rainbow covenant reveals its true and full meaning when we read Revelation 4. When the throne of Christ is established on earth and He sits upon it who is “like a jasper and a sardine stone, there is a rainbow round the throne in sight like unto an emerald.”

How clearly we then see that in the Ante-diluvian period the “waters” rose against God—the waters of the wicked peoples of that time. When God fittingly used water to destroy them and at the same time, to save the faithful “eight souls,” he made a division between the waters in two ways. First,

He divided the generations of men into Ante and Post-diluvian, and Secondly He divided between righteous and unrighteous by the building of the ark of Salvation.

Surely, too, we may see how the many peoples who will be saved in the day of God's salvation, are divided from the sea casting up mire and dirt consisting of all earth's wicked generations, by the ark, even Jesus, in whom there is salvation. Baptism is the like figure of division in the present generation and by water the would-be child of God, passes from one relationship, the Adamic, to another, "in Christ."

Is not too, the rainbow itself a true symbol of Christ's ascension to heaven and his return to the earth. The arch or half circle, is completed when his throne is set on earth.

We conclude that this relationship of symbol and sign thus created for us by the Scriptures is not a mere human surmise but the work of the Divine mind.

Chronology of the Second Day.

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Creation of Adam	....	....	....	.....	.....	...	...	...	...	...	...3996 B.C.
Noah 600 years old at the Flood	...	....	....	....	....	...	...	...	...	...	2341 B.C.
											G.H.D.

---

TO THE BOASTFUL 1300.

(With thanks to Dr. Thomas).

If we be few as compared with you, you should remember, that our relative minority is not so great as yours, when regarded in reference to the multitude of your opponents—for

“Numbers are no mark, that you right will be found;  
A few were saved in the Ark, for many millions drown'd.”

---

Editorial.

THE TRUE SEQUENCE.

Moral works have a certain value in keeping sweet and clean the body politic. Public opinion is largely on the side of morality, at least as far as open expression is concerned. A true Christadelphian will be one who is morally perfect if he attains the ideal set before him in Christ Jesus “who did no sin.”

The Epistle to the Colossians lays emphasis upon what the late Bro. E. Challinor used to term “the moral side of the Truth.” It is full of precept and exhortation to living aright in the sight of God. It covers the whole of life's various experiences in a full and comprehensive way.

Now Paul by the Inspiration of God was able to show that a certain sequence was involved in the matter without which there could be no great result of morality. He recognised, as we have to do, that good works alone cannot save any man. He also recalls that no man except our Lord ever did or ever can escape sin in some form or another on the moral side. The weakness of the flesh continually produces failings and indiscretions. Hence the constant need of Him who “intercedes” at the Father's right hand.

It is further clear that as no man can keep even his own standard of right living, consequently his works alone can never save him.

For these reasons the first chapter opens by showing the sequence of the whole matter of right living and how it may be carried out.

“We desire that ye might be filled with the knowledge of His will in all wisdom and understanding that ye might be able to walk worthy of the Lord unto all pleasing being fruitful in every good work, and increasing in the knowledge of God”—Colossians 1: 9-10.

The knowledge of God—the understanding of His will—is the first thing. Let that dominate the life of a man and he will then be able to walk worthily.

The idea is that if the Truth be understood and held tenaciously it will govern the whole life and control the actions, at last bringing perfect walking before God.

It follows that the holding of the Truth with all the heart and soul and strength and might, is the first thing. All other things are then added.

In ratio therefore to the “holding fast of the form of sound words” by those who profess the Truth will be their moral standard of attainment. If there be a lapse from the tenacious hold, the moral standard will likewise lapse. The one follows the other, hence the many panderings to the flesh that we from time to time notice in our columns as following in the wake of treachery to the doctrine of fellowship by so many in whom we used to repose confidence. The Truth is like the governor of an engine—it keeps the machine steady: without the Truth, no man can claim, no matter how morally upright he may be, that he is living perfectly.

We can only today, (as John indicates in his First Epistle) do one thing perfectly. That one thing is, we can keep the Truth perfectly and intact. The flesh, however, calls out all the time for ease and self-gratification, and seeks to break down the tight hold on the Truth in order that it may loosen the moral discipline also.

Let us heed the warning and let us exhibit our “faith by our works.” A wealth of meaning is in these words of the Apostle James.

#### THE GENERAL ELECTION—CONSCRIPTION AHEAD.

By the time these lines are in print the result of the present election in the United Kingdom will be known. We regard it as one of the greatest blessings of the Truth that we are able to stand outside the arena and watch the strife without any need to participate. No true Christadelphian ever dreams of voting, though some, as bro. C.C. Walker recently said, would find a way of compromise. “Touch not” means that no compromise is possible. One of the next great issues is indicated in two Labour papers, and whatever party returns to office will have to face it. It is the question of Army’s strength. During the past year in spite of unemployment, the recruiting for the Standing Army and for the Territorial Forces was far below the necessary quota. The Campbell case was taken up by the War Office because of its possible bearing upon recruiting. The reason why the Government decided to let the withdrawal of that prosecution become the main issue for an election was, we are informed, because immediately ahead is the rock of Conscription. Mr. R. MacDonald and others in his Government were deadly opponents of Conscription, but Mr. T. Shaw was converted by the facts he had to face. This appears to have been the shadow in the background.

We do not see how Conscription can be avoided. This is, therefore, not a time to play with our principles as some have done. Through the action of the Birmingham Temperance Hall Ecclesia we are today in jeopardy. Let those who are faithful stand together as one man. We can have no tampering with the doctrine of fellowship. —G.H.D.

Now is the time to ask our readers abroad to say if they want the Berean Christadelphian for 1925, and if so to say how many copies they will require. We trust they will be as responsive as during

the year soon to end. We can use the very language of bro. Roberts fifty years ago when he wrote under similar circumstances: “That it has served a useful purpose in the past, there is abundant evidence in the spontaneous assurances we receive from hundreds of correspondents whose letters as private communications never see the light. That it may continue to do so will be our endeavour during whatever further delay may occur in the great expectation of the Lord’s Coming. We have not aimed at pleasing readers in the inferior sense; and we shall not begin to try. We have but one object in this publication, to which we shall inflexibly adhere, however we may be stigmatised as narrow by such as serve not the Lord Jesus Christ, but their own ends—and that is, to serve the Lord Jesus Christ in the endeavour to preserve the Truth in its integrity, and purity, to cheer its friends, comfort its toiling servants, record its triumphs, hide its shame—giving free course to all its purifying, enlightening, ennobling principles, and shutting the door against crotchets that vex, corrupt and destroy. In this policy we shall have the support of all true friends in Christ; and when the day of burden is at an end, there will remain the sweetness of a good conscience, and the great joy of the Lord’s approbation in the day of his Coming.”

That is the one and only aim in the Berean Christadelphian. It is purely a labour of love on the part of its editors. Neither they nor any of their helpers—contributors, typists, office helpers, or others—receive financial pay in any shape or form. When it did once happen, that a reader out of the abundance of his heart enclosed a £5 note, it was given to the readers the following month in the form of eight extra pages, and when another followed his example, 2000 free copies were printed and broadcasted. Each of the kind donors knew what was done with his gift.

Errata. —Page 344, October number, “Editorial”: May 3 should have been September 3.

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#### HENCEFORTH.

A year ago we stated that, having consulted some of our most valued co-workers in London, we had consented to assist in the editing of the Berean Christadelphian on the understanding that we should continue to consult them, from time to time, with a view to obtaining their advice where necessary.

Brother Denney readily agreed with the proviso.

A year has rolled by. The battle during that period has been far harder for bro. Denney and myself than most of our readers can possibly know. The forces of evil, the secret slanders, the anonymous accusations, have been of such a character as to arouse indignation resulting in what may have appeared too severe judgment. In combatting one extreme, we have possibly, in our zeal gone too far in the opposite direction. If so, we are truly sorry.

Whether that be so or not, some of our most valued friends, whose advice we again seek, are of the opinion, that now, we can well afford to call a halt, and should, henceforth, exclude matter of a personal character, that is, where such can be done without violating divine precepts, thus confining the magazine to the consolidating and upbuilding of those for whom it exists, with a single eye to the honour, glory, and approval of Him whose servants we are. To such counsel we are constrained to say, Amen, feeling sure that the majority of our readers will endorse our decision. Some may say—“Wait until the New Year, and then turn over the new leaf.” What a mistake: the New Year may not be ours; hence, we will not put off till tomorrow what can, and ought to be done today.

Brother Denney is entirely in accord with this pronouncement. —F.G.J.

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“First Pure—Then Peaceable” has been our motto during 1924, and, with God’s help, it will be during 1925.

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The subscription for the year is still 6/- for Ecclesial Parcels, or 7/- by separate post. Should there be any increase in size, no subscriber will be asked to pay extra.

We shall not take up space to give a detailed balance sheet, but ant subscriber in fellowship who desires such can have one, duly audited, at the year-end.

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### A MONSTROUS CONCEIT.

It is a monstrous conceit that the only discipline the ecclesia can enforce in these times is against false doctrine, and not against immorality of doctrine. Such a rule as this, approved of by any society of professors would make it a fellowship of iniquity. For myself, I would not belong to such a body of evildoers. The conceit is itself false doctrine, and, therefore a matter of discipline. Such a dogma is symptomatic of immorality in the holder. An ecclesia should, at least, aim to keep itself free from the corruptions that are in the world through lust, though it may not succeed to the extent desired. To fellowship iniquity knowingly, and without rebuke, makes us partakers in the guilt. —DR. JOHN THOMAS.

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## Vanities of Life.

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

It is indeed true, as we have been singing, that few are the days, and vain the strength, and empty the joys of man. The saying that is hackneyed, but terribly real in its meaning, as applied to this life apart from the blessed hope, that “all is vanity and vexation of spirit.” The finest intellect grows dim and twinkles out at last; the sublimest powers wane before the decay of years. The most splendid honour shrivels in the presence of death. Friends with their pleasantness and favours avail nothing to avert the unalterable doom. Riches, with all their surroundings of ease and elegance, are powerless to stay the hand of the Destroyer that sweeps all, at last, into the pitiless abyss of oblivion. The dread consummation hurries. Death walks in the noonday, and the thousands fall before him. Every soul is ultimately included; every good destroyed. The finest estate has to be left; the fondest desire surrendered; the largest fortune given to others. “Every man at his best is altogether vanity.” The coffin is the goal: the fret and sweat, the anxiety and the effort, the hopes and the achievements, the laughter and tears of life, as lived by the unjustified sons of Adam, end in the quietness of the grave.

But there is a better lot for man, if he would but put forth the hand. We behold not in the earth, as we see it now, the consummation of the divine purpose therewith. A poor outcome it would be of the stupendous power and wisdom we see at work on sea and land, if there were to be nothing higher than the incessant coming and going of perishing races, and the highest of these an abortion. No, no! A destiny commensurate with the marvellous power put forth in its creation and maintenance, is in store for this beautiful world. A habitation of joy will it be when the work is finished—a sparkling gem of the imperishable universe. All wisdom and righteousness and excellence, and love and favour, and goodness, and strength and beauty will crown the blessed heads and swell with praise the hearts of the redeemed multitude that will be revealed with the rising of the sun, at the end of this dismal night of darkness and nightmare. This is the sum of the great and precious promises made sure by transactions of unimpeachable historic record.

Yet men turn away from this glory to be revealed. They seek good in that wherein is none. They spend their money for that which is not bread, and their labour for that which satisfieth not. They hew themselves cisterns wherein is no water. They turn away from the real and lasting concerns of the divine purpose and bestow supreme attention on the concerns of this passing life, which, though important in their own place, are trifles in comparison with the things that are of God. Like the miser in Bunyan’s “Pilgrim’s Progress,” they scrape among the muck, while the angel stands over them with an offered crown.

What is the meaning of this almost universal infatuation? It has an explanation, but the explanation involves many details, which there is no time to elaborate now. Briefly stated, it may be defined as the want of understanding. In spiritual things, the generality of mankind are what the agricultural labourer may be supposed to be in relation to "stock" as trafficked in by a broker on 'Change. "Stock" is a commercial fiction. In its right relation, it may be the doorway to all the realities of this life; but actually, it has no existence except in the brains of those who deal in it. It is an artificial embodiment of the value attached to houses and lands, and minerals, and merchandise. In itself, it is a nothing, though vastly productive of wealth, when skilfully manipulated. Now, the ignorant agricultural labourer knows nothing about "stock." He understands turnips and potatoes. He can see, and handle, and appreciate them, and has no objection to buy a field of them from his neighbour, if he can do so at a low price. But suppose a commercial visitor offer him "stock"! Perhaps the visitor is of a benevolent turn (a rare thing for a stock-broker, true); and perhaps he happens to know that a peculiar "stock" is going up, and that his acquaintance on the farm would make a fortune, if he could be persuaded to invest his little savings in it. What does the clod-hopper say to it? He shakes his head. If it were "fat stock" he could see through it, but "stock" that he can neither handle, nor see, nor understand, is beyond him; so he concludes to leave it alone, and stick to his potatoes. His visitor pities his stupidity, and goes away to invest as largely as he can in the artificial article which the other has despised. He has understanding of the matter, and the other has not. By the eye of commercial faith, he sees looming through the invisible article which he buys at the Stock Exchange, and by an act of commercial obedience, secures, in a single week, more potatoes and turnips, and houses and lands, than the other could get in twenty lifetimes of clod-hopping.

So it is in spiritual matters. The world is nearly all clod-hoppers. They can see the turnips and potatoes of the mortal existence; they can appreciate clothes on the back, money in the pocket, bread in the cupboard; they can understand working night and day to get a house over their heads; but to talk to them of justification, and faith and obedience, the promises, and sowing to the spirit, and heirship of the Kingdom of God, and they do worse than shake their heads: they spurt out, "theological trash!" and pronounce you a fool. The gospel is a mythical affair with these clod-hopping children of the flesh. The short-sighted deluded creatures! There is, at last, more of even their real things in the gospel than they can ever reach, with all their pains. There is life and health, and wealth, and honour, and joy, more abundant than they ever dreamt of. They don't see the connection. They have no faith in the spiritual stock, because their understanding is darkened. That is their misfortune. We are here this morning as representing a happier state. We surround this table because we are better informed than the spiritual clod-hoppers. We know how faith in the unseen verities of the gospel will lead at last to things more seen and tangible than those the world now hugs with fond desire.

The foundation of the matter lies in the fact symbolised on the table. Our stock has for its basis the historic reality of Christ, and we know that this is a reality—our enemies themselves being witnesses. We are not dealing with matters of surmise and speculation. We have not followed cunningly-devised fables. The historic reality of Christ defies all the efforts of the keenest criticism to overturn it. Unbelievers have given up the attempt and changed their tactics. They admit the historic reality, but try to explain it away, which is more futile than trying to deny it altogether. We take our stand on the historic reality. We have not seen Christ, but we are certain he was, and is, and is to come. We have not seen China, but we are certain there is such a place. Why? Because many people tell us there is. But how are we sure they do not lie? Because people of ordinary sanity don't lie without an object. An incessant uniform testimony of personal knowledge, where no object is served by the testimony, is a guarantee of the truth of the thing testified. Where the testimony brings disadvantage on the testifier, the rule is all the stronger. On this principle, we are as certain there is a place called China as if we had been there; and on the same principle, (strengthened by the second condition named), we are as certain there was a man Christ Jesus in Judea 1,800 years ago, as if we had been alive and seen him; and on the same principle, we are certain he rose from the dead and now lives. We begin with facts open to the eyes of all men. It is not a matter of speculation or opinion at all. Here is fact No. 1; A fame of Christ fills the world; millions of people believe on him though they do not understand him. How came they to believe? This introduces fact No. 2. The people of the present day have inherited their belief from forefathers, but how did the belief begin? This we have on the strength

of history, apart from the New Testament: history admitted by unbelievers to be true. We have the testimony of the Roman historians, that the foundation of it was laid by the incessant agitation of Christ's disciples, in the teeth of persecution, in the first century. This testimony of the Roman historians, which is given in a very superficial and incidental way, is amplified in the writings of the apostles themselves. By the concurrence of these two sources of evidence, we have the apostles before us as actually as if we were eye witnesses of their operations. We hear their voices as it were. What did they say? They declared the testimony of the disciples was that Jesus Christ, whom Pontius Pilate had publicly executed, was risen from the dead, and was offered to men as a means of eternal life through faith in him. They one and all made this declaration. They all told the same story in different parts of the world; and in all places, the result was the same: opposition, insult, spoliation, and death. This is proof positive that they themselves believed what they said. To prove this is, in the circumstances of the case, to prove the truth of what they said: for upon what ground did they declare that Christ had risen? Because someone had convinced them? Because someone else in whom they had confidence had seen him? No, No! They declared it on the authority of their own personal eyewitness. "We are his witnesses," they said (Acts 10:39). "We ate and drank with him after he rose from the dead (verse 41). "Have I not seen Jesus Christ our Lord?" says Paul; "he was seen of me as one born out of due time."

Not only did they declare they had seen him since he rose, but they testified that he was with them 40 days, precluding the idea that their sight of him could be an illusion, and furthermore that he had taken a formal leave of them, and ascended in their presence to heaven, leaving a promise of return. Now prove the honesty of men as applied to testimony like this, and you prove the testimony itself. Where a witness of proved honesty testifies to facts of which he declares himself personally cognisant, his testimony is accepted as proof in every court of law, even when it is not against his interest to give the testimony; but where the testimony tells against himself, confidence is established ten-fold. Now in the case of the apostles, the testimony related to facts seen and heard. "We cannot," says Peter, "but speak the things we have seen and heard" (Acts 4:20). Hence, the evidence of their integrity which their submission to evil consequences affords, is evidence of the truth of their testimony. If it is not, there is no such thing as proving anything on testimony and our courts of law are a farce. But there is such a thing as proving on testimony—the every-day practices of all society being proof; and the only reason why the process is so strenuously resisted in the case of the apostles, is because there is an intense desire to get rid of the fact which their testimony proves. But it cannot be got rid of. The competence of the apostles to give evidence (proved by their logical, clear and forcible epistles), and the honesty evinced in the course they pursued, together established beyond the possibility of refutation the fact that the crucified Jesus rose; and if Christ rose, Christ lives; and if Christ lives, Christ will come again; and if Christ come again, he will take possession of the kingdoms of the world, and those acceptable to him will revive from the dead and be glorified, and enter into the kingdom he will establish. Those only will be acceptable to him who believe and obey the gospel. Hence, the sanest thing a man can do is to study his gospel, become acquainted with his commandments, and live in the hope and practice of both. In fact, this is the only sane course there is, for all other ways of seeking good (and what are men doing everywhere but seeking good?) end in miserable failure.

Thus is the invisible "stock" of spiritual things, more valuable than the things which are seen; and as to its being "safe," the evidence is before the world. It has as real and sound a basis as any commercial scheme ever submitted to the Stock Exchange. People have no apprehension of the solid basis on which it rests; therefore, the cry, "Trash." Poor fools! Do they think themselves wiser than Paul, who said, "I count all things but dung that I may win CHRIST!" He lived in the very age when the scheme was launched, and when he had far better opportunities of deciding whether it was worthy of confidence or not. They profess to admire Paul, but practically set him down for a fool. They pooh-pooh! the language of his letters, which is the language of our spiritual exchange. They treat his most serious propositions as chimeras. His dissertations, such as that read this morning (Rom. 4), are meaningless jingle to them. How differently do the words of wisdom sound in the ears of those who understand them. Those phrases of Paul bring to such bring glad tidings of great joy.

Let us look at some of the joyful thoughts represented. "Justification by faith": this tells us that "not by works that we have done, but by the favour of God," are we admitted to a saving relation. Had we been left to what we could do for ourselves, we must have perished, for no amendment of our ways is perfect; and even if it were, it could not release us from the natural inheritance of death, nor from the consequences of our own transgressions, even if there had been no natural inheritance. The kindness and love of God have come near through Christ, to offer forgiveness through faith in him on whom He laid the iniquities of us all. This is Scriptural justification; not the imputation to us of acts of righteousness we never performed, as orthodox religion proclaims, but release from the consequence of the wrong we have done. That this is the right sense of justification is evident from Paul's quotation of David's words, in illustration of the blessedness of justification: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7-8). It is further evident from the association of the word "justification" with the process of absolution: "By him all that believe are justified from all things, from which ye could not be justified by the Law of Moses" (Acts 13:39); "Through this man is preached unto you forgiveness of sins" (verse 38); "Repent and be baptised . . . for the remission of your sins" (Acts 2:38); "God was in Christ . . . not imputing their trespasses unto them" (2 Cor.5: 19). Scriptural justification consists of a wiping-out of a sinful past; accounting unjust men as if they had been just; wrong men, as if they had been right; a giving to them a clear foundation, whereon to build the "works" which shall be unto life eternal. Justification does not ensure final salvation. A man may be "purged from his old sins," and forget himself (2 Pet. 1:9), and return like a washed sow to her wallowing in the mire (2 Pet. 2:22). In the justified state to which he is introduced on his obedience of the gospel, he may bring forth fruits of the flesh (Rom. 8:13), and not of the spirit, and of these he will reap—not life everlasting, but corruption (Gal. 6:8). Justification merely places him in a position where he may "work out his own salvation" (Phil. 2:12). This position is all of grace or favour. Without it, a man's exertions would be entirely in vain. In this respect, salvation is "not of works": the basis of it is the bounty of God. Yet in the position, works will determine everything. We shall be judged "according to our works, good or bad" (2 Cor.5: 10; Matt.16: 27; Rev. 22:12).

The glory of justification is seen in contemplation of the unjustified man's position. Do what he may, he is barred from life and joy to come. Nothing he can do can put him in probation for the kingdom. He may develop intellect to a high point; he may cultivate the moral faculties to a noble excellence; he may attain to great refinement of thought and manner; he may surround himself with the accessories of affluence; he may attain a world-wide reputation for talent, shrewdness, and philanthropy; he may be in favour with admiring crowds on the platform, and make pleasant company to cultivated fellow-sinners at elegant conversaziones and other refined assemblies. So far as futurity goes it is all in vain. There is a worm at the root; poison in the blood. He cannot extract it. He cannot avert the law of sin and death. The skull and cross-bones are his family crest. Into a coffin he must at last be nailed; down among the worms he must at last be lowered; to a piece of clay he shall turn, and worse than clay, a mass of corruption from which his warmest friends would recoil in horror. The way of God alone can justify. That way is revealed in Christ. If they will not hear Christ, corruption is their lot.

Be it ours, brethren and sisters, to keep fast hold of the wisdom which we have learnt from the word. Let us cast not away our confidence which hath great recompense of reward. Let us cling to the word, and let this be our guide unto death. Talk not of the standard being thus held too high. This (the book of God) is the standard. No one is safe to be listened to who holds the standard lower than this. Only the mind of Christ will avail as a standard in that shining day, when we shall stand in the heavenly presence, to hear what He thinks of us, and intends to do with us. The demoralised workshop will then be nowhere. The wicked world will have passed out of account. Wisdom only will sit in the judgment seat: our safety lies in making friends with Wisdom now. Hearken daily to her counsel; wait at the posts of her doors. Partake of her feast of fat things. Let no man take your crown. Be not clodhoppers; be dealers in "stock."—ROBERT ROBERTS.

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## Paul's Epistle to the Romans.

(Concluded from page 369).

The Apostle proceeds to remind us that we are “all members of one body;” a lesson which Christ taught his disciples. “For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and everyone members one of another.”

As in the natural body, the different parts have various functions to perform, so in the spiritual body. If the body is to exist in a healthy state it is essential that each part should function faithfully; and the same thing applies with the body of Christ, of which we are each a unit. Unless we each faithfully perform our duty the body will be hampered.

It is sometimes pointed out that if any of us neglects our duty God will find others to carry it out; but that truth should not be pushed too far. If the physical body loses a limb, life does not necessarily cease. It often happens that many years of useful activity follow such a catastrophe, but there is no gainsaying the fact that the absence of the lost limb is detrimental; it hampers and impedes the natural functions of the body. In any case, it is a terrible thing to contemplate that, by neglect on our part we may be instruments in trying the faith of our brethren, when we should be helping them, endeavouring to bear part of their load and gratefully accepting any assistance they are able to give us. “So we, being many, are one body in Christ, and everyone members one of another.”

The Apostle then beautifully illustrates how our functions, as members of that body, are to be exercised. It is something to be thankful for, although we are apt to overlook it at times, that there is a diversity in our talents, dispositions and opportunities. The Apostle shows us how to employ these talents, whatever they are, or, however obscure they may be. If our ability be in the “interpretation of prophecy” let us see that we keep closely to “what is written.” If we teach, it must also be in strict accordance with the Word; there is ample here to employ the whole of our time without seeking outside material for our lessons. If we have to attend to matters concerning the conduct of the Ecclesia, let it be “with diligence.”

The Apostle also mentions exhortation, but does not here appear very explicit; an acquaintance with his other writings, however, clearly discloses his mind. Our time is short, and there is so much to do that we cannot loiter in the by-ways of learning and culture. Perhaps some of us have at times sat spell-bound whilst a master of words tickled our ears with an eloquent exposition which has left little behind it but a headache. We have heard much logic, but events have proved how illogical human logic can be.

How crowded this short twelfth chapter is with good counsel, eloquent in its simplicity, but so far-reaching in its effects!

In offering our bodies as living sacrifices, we must be “not slothful in business; but fervent in spirit, serving the Lord.” We must “Rejoice in hope” and be “patient in tribulation.” It is more easy to rejoice in hope than to “be patient in tribulation.” Tribulation affects people in different ways. It makes some despondent, and some garrulous; while others become entirely irresponsible. The faithful attitude is patience, like to that which was exhibited by Job, David, Jeremiah, and others who were faithful vessels of God's mercy.

“Distributing to the necessity of Saints; given to hospitality”—the true hospitality which is bestowed in that direction where there is least possibility of reciprocation.

We have to be solicitous of one another's welfare, rejoicing with those who have just cause for gladness of heart, and trying to minister comfort and consolation to those who mourn.

“Be of the same mind one toward another.” There we have the remedy for ecclesial ills; but, it is a remedy which can only be applied if we are all of the same mind toward those things which are holy. If we have not the same mind with regard to the fundamental things of the Truth we cannot be of “the same mind one toward another;” there can be no true fellowship where such one-ness is absent; discord and unseemly strife must inevitably follow.

“Recompense no man evil for evil; avenge not yourselves, but rather give place unto wrath.”

How strong is the human urge within us at times to “get one back” as we term it. It need not take the form of physical violence, we can be just as much at fault with an ill retort as by striking a blow, and the sting sometimes lasts longer.

To be “Living Sacrifices” does not imply a disregard of temporal things, as the Apostle makes clear when he tells us “to provide things honest in the sight of all men.” But, we have to be ever on our guard that we go only so far as is necessary, and no farther.

And then, what significance there is in those words: “If it be possible, as much as lieth in you, live peaceably with all men.” Not an unqualified injunction to maintain peace, but an implied recognition that the maintenance of peace in some circumstances would not be possible. Paul was a man of striking humility, and lovable disposition, but by no means a “peace at any price” man. He “contended earnestly for the Faith,” both inside and outside the ecclesias; more inside, probably, than without.

Thus the Apostle proceeds through the following chapters with counsel which a life of experience cannot give us, for there is the inspiration of God behind it.

And what if we do all these things which the Apostle recommends, if we allow his advice to have free course in our lives? Have we any cause for congratulation on our own worthiness? The Apostle dispels any idea of that sort in a few words which we purposely omitted when quoting from the first verse of this chapter: —

“I beseech you that ye present your bodies a living sacrifice, holy, acceptable unto God, WHICH IS YOUR REASONABLE SERVICE.”

If we contemplate the blessings with which such service will be rewarded, and contrast them with those things from which we have been delivered, we cannot fail to realise how inadequate even the best of such service really is. We are humbled by the realisation that when we have done our utmost, the results are insignificant compared with the eternal joys which will begin to be experienced when he returns to fulfil his glorious mission.

We have the comforting assurance that Christ is conscious of our frailty; he is untiring in his representations to the Father on our behalf if we follow the Apostle’s advice, also found in this same chapter, and continue “instant in prayer.”

We are exhorted to be “not overcome with evil but to overcome evil with good.” Only partial success will attend even our best efforts in that direction, but we do know that if our efforts are earnest and unceasing we shall stand alongside Paul and others like him in that day when evil will have finally been overcome with good. —P.L.H.

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## Paul's Letter to the Corinthians.

### Thoughts on chapter 7 of the First Epistle.

In considering the two Epistles to the Corinthians we must bear in mind the circumstances under which they were written, and the nature of the ecclesia to which they were addressed.

And although it was 1900 years ago, we have full information on both these points.

It was an age of luxury and extravagance, and therefore of course of depravity and licentiousness. Many of the cities of the Roman Empire, of Greece, and of Asia Minor were at this time in a very flourishing and prosperous state by reason of their commerce, and were inhabited by a great number of wealthy people; and at the time of Paul's visit none of the cities of the east excelled Corinth in wealth and wickedness.

To quote one writer: "The tide of commerce flowed from the east straight on through the Corinthian isthmus to Rome, —leaving in the city about one of the most unenviable and mixed moral deposits conceivable. Imagine Liverpool and Brighton without a touch of the restraint of moral decency or religious influence rolled into one—and you have Corinth. The inhabitants were pleasure mad. Drunkenness and debauchery everywhere. The temples were consecrated to immorality, and the very priests and priestesses devoted their lives to licence."

That is a picture of Corinth as Paul saw it. A dreadful city, worthy only of the destruction which overtook Sodom and Gomorrah, one would think; and perhaps that is what Paul thought. "Quite useless to waste time here," he probably said to himself, "these people will never receive the truth." "Then spake the Lord to Paul in the night by a vision; Be not afraid but speak and hold not thy peace; for I have much people in this city; and he continued there a year and six months teaching the word of God among them"—Acts 18: 9.

There we have the history of the foundation of the ecclesia at Corinth to which about five years afterwards Paul wrote these two epistles.

An exemplary meeting undoubtedly during those eighteen months, under the influence and guidance of Paul.

But Paul could not spend the rest of his life in Corinth; he had other work to do; and so he departed for Ephesus on the way to Jerusalem.

And soon in the growing ecclesia the leaven of apostasy began to work, and the brethren began to talk about the merits of the speakers instead of concentrating their minds on the exhortations.

They became partisans, preferring one brother to another; critical no doubt of appearances, of dress and manners and ability.

Numbers appear to have been attracted to the Truth as they always have been, because they could not resist the logic of the doctrine—but with very little appreciation of the high calling to holiness of life; and so they did not hold the Truth in the love of it.

Many questions arose on which there were differences of opinion, because of their lack of true understanding. Questions relating to practice rather than doctrine. Some no doubt would say as some do today, "There is no harm in this;" and "I can't see anything wrong in doing that." And so no doubt at the suggestion of the faithful ones their doubts and difficulties were referred to the Apostle Paul who was then in Philippi.

And remembering their surroundings, the vices of the times, and particularly of Corinth, we can understand why some of the most important and urgent questions addressed to the Apostle had to do with marriage.

Now in considering Paul's directions as given in the seventh chapter we must remember his position and the position of the ecclesia.

Paul—continually taking long journeys—unable to count on making a long stay anywhere; and the ecclesia despised, contemned, and liable to daily persecutions, not only from the authorities but also from their own neighbours. How could they expect to settle down to the peace and comfort of quiet domestic life? It was mainly, no doubt, for these reasons, Paul never married himself, and pointed out to the unmarried the advantages of remaining so.

Now marriage is a divine institution, and nowhere in the Bible has God forbidden it or discouraged it, —or varied His own declaration that it is not good for man to be alone. Paul himself declares in another place that marriage is honourable in all, and foretells that one of the signs of the apostasy will be a forbidding to marry.

A good wife and a good husband are God's greatest gifts to His children. I am speaking, of course, of those who are God's children: His servants, who put His service and obedience to, and love for, Him before all things—either wife or husband or children or any thing else. To such the companionship of the married state is the highest form of happiness which can be obtained in this mortal condition—where both husband and wife are full of love for the Truth they are bound to be a help to each other in their endeavour to reach the Kingdom. But where there is lukewarmness or lack of sincerity on one side or the other the married state will be one of danger.

Brethren and sisters, if you contemplate marriage, don't be satisfied by a mere formal profession of the name "Christadelphian," but look in making your choice for an earnest, sincere love of the Truth in your future partner: so that your marriage may be to the glory of God, for that is what is implied by the Apostle's direction "Marry only in the Lord."

If the thirty-ninth verse of the seventh chapter were the only reference in the Scriptures to the matter it would be quite sufficient to establish the fact that it is a breach of Christ's commandments and therefore a sin for believers to marry aliens: that is those who have not obeyed the Truth.

But it does not stand alone in this respect. The divine principle of separation, calling out, and sanctification excludes the possibility of friendship with the world which, says the Apostle, is enmity with God.

An unbeliever is a part of the world; and to form the closest possible tie of friendship with such an one is an act of disobedience to God, and a defiance of His law. It is nothing less than rebellion and idolatry. This is well known and admitted by all of us, and, we are entitled to believe, by all who call themselves Christadelphians. With recollections of Solomon and of the times of Ezra, and other well known instances in our mind it is impossible to deny the sin and evil consequences of alien marriages.

But it is one of the signs of the times, —an indication of the drifting to apostasy which is taking place in the household, that a lenient view is being taken of this great sin against God. Not that it is being openly defended, but it is tolerated (which is very nearly the same thing) by the declaration that we have no right to make it a test of fellowship by withdrawing from offenders. A brother or an ecclesia who makes this claim has no right to be called a Christadelphian; it is apostasy from the Truth. If we ought not to withdraw from those who marry out of the Truth then we ought not to withdraw from anyone for any cause whatever.

Such withdrawal should cease upon repentance—2 Corinthians 2: 7. But it must be sincere repentance. It is difficult to say how there can be a real change of mind immediately after the event.

Just consider what a calculated act of disobedience it is.

The brother or sister concerned would for months contemplate the act, —make preparations for it, —reckon up all the pros. and cons.; and all the time presumably meeting at the table, approaching God in prayer, asking for forgiveness and guidance, while fully resolved to do that of which God has said, Thou Shalt Not. One hardly knows how to describe such a state of things—it is too terrible for words. We can see what God’s mind is upon such worship by similar sins in Israel, of which we read in Jeremiah 7: 9-10, 16.

Brethren and sisters, we have not been vigilant enough in this matter in the past. Some of us have known of a brother or sister who was keeping company with an alien and have held our peace; feeling perhaps that we were not called upon to interfere, or perhaps hoping it would right itself—or that someone else would deal with the matter, or that it was the duty of the presiding brethren. We must everyone of us realise we have an individual duty, if such a case comes to our notice, to talk to the offender and warn him or her of their error and the great sin alien marriage is in the sight of God.

And what a plain duty lies before the parents of children who have embraced the truth or who they are endeavouring to bring up in the Truth. It should be instilled into their minds from the earliest age that they are children of people who are separated from the world, and taught therefore that they must look upon themselves as subject to different rules and regulations to the children of those who are not Christadelphians. They should never be allowed to forget it; they should be continually reminded of it.

The Jews train their children in this way with success, —and ought Spiritual Israel to be less careful with their children? Would they be less successful? Have faith in God. Don’t heed those who say this is the way to drive children away from the Truth—who say “wait till they are old enough to choose for themselves; don’t subject them to restraints which will only irritate them and which they will throw off as soon as they have opportunity.” Don’t listen to such Laodicean teaching, have faith in God; follow His ways and leave the result to Him, and be sure His blessing will be upon you and your children as it was upon Abraham (faithful in this matter, as in all others) and upon his children.

We say to a child, this is fire—it will burn you; this is a knife—it will cut you; this is glass—don’t play with it, it is dangerous; and shall we be less careful to warn them of the danger of making companions of those who know not God?

Wait until a strong friendship is formed and it will be too late. Not one young woman in a hundred—not one young man in a thousand will break off an engagement at their parent’s request, when once a warm attachment has sprung up. The remedy lies in the Scriptural way—God’s way—and that is early training. —C. F. FORD, Clapham.

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“The mind of Christendom, in practical as well as doctrinal matters, is not the mind of Christ in scarcely one particular.”—R. ROBERTS.

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## 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); “New Judea” (g)].

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It is a common sight now to see boatloads of immigrants and tourists entering the ports of Haifa and Jaffa. A large number are men with means; merchants, and artisans. The tourists see the country not only on pleasure bent but with an eye to business. For many the trip is only a preliminary to permanent settlement. This steady flow of newcomers—contrasted with the emigrant wave of this period last year—has a general favourable effect. The figures for the past half year must be greater than for any previous six months. The countries of origin of the immigrants are as diverse as usual, but Poland is well represented. Among the tourists, Americans dominate, while a party of important Italian Jews have been welcomed for the first time. —(g).

NEW LAND PURCHASES. —The Jewish National Fund has acquired approximately another 40,000 dunams of land (some 7,500 acres) in the valley of Jezreel. The possessions of the Jewish National Fund, which in 1923, twenty years after the foundation of the Fund, reached, 20,000 dunams, have now grown to 150,000 dunams (approximately 28,000 acres).

The largest of the newly acquired tracts is an area of 30,000 dunams south of and adjoining Nahalal, so that the Fund now owns in the West of the Valley of Jezreel a single block of land of about 50,000 dunams. It is estimated that at least 400 families can be settled upon the land newly acquired. The Fund is now appealing for £500,000 in order that it may be able to double its possessions during the next two years. —(b).

What has been accomplished in the brief period since Jewish farmers settled near Jaffa, and especially the rapid strides made since the beginning of the Zionist Movement, leaves no doubt as to the ability of the Jewish people to create in these fertile valleys an agriculture and a civilisation of their own which will rival that of the most prosperous periods of the past. —(d).

The claim of the Bedouins that they are descended from Jews is purely hypothetical. At present they are not Jews, neither by race nor by religion. If, however, their request is granted, they become Jews by religion. It must, therefore, be assumed that they will be entitled to every consideration given to the born-Jew. They would have every right to take their share in the making of the Jewish National Home. Now supposing the example of the Bedouin tribe is followed by other Arab tribes who, in the heart of the Jewish National Home, will embrace Judaism, what is to be the attitude of the National Jews? The problem has never before faced Jewry, because the Jews are not a proselytising people, and partly also because there is little temptation for any non-Jew to embrace Judaism. But now the problem of mass conversion to Judaism and mass inter-marriage from within presents itself, and although the problem is rather old the form is entirely new. —(c).

THE JEWISH NATIONAL MOVEMENT. —Zionism, if without the “certain liveliness” which characterised previous years, has gone through critical periods, and on the whole stood them not unsuccessfully. The general election did not raise the Palestine issue to anything like the same degree as the previous one, and the new Labour Government lost no time in re-asserting its adhesion to the Balfour Declaration, subject to the Passover, and he expressed the hope that Lord Balfour and Baron Edmund lukewarmness into down-right hostility to Jewish National effort. Dr. Weizmann toured America, with very encouraging material results for the Jewish National Home, and a resulting American influence in the reshaping of the Zionist institutional forces has been a not unexpected corollary. Progress is being made with the integral elements of the Hebrew University in Jerusalem, and the particularly welcomed feature is the projected establishment of University Extension Courses and lectures, a feature suggested in the pre-war days when events as they have happened could not have been forecasted.

Ten thousand refugees (says I.T.A.) have been evacuated from Rumania since the beginning of the work of evacuation in May, 1923. Six thousand six hundred of these refugees were evacuated through the agency of the Jewish Colonisation Association, and 3,400 left the country without its assistance. The period of stay for the refugees, which expired on August 1<sup>st</sup>., was extended till January 1<sup>st</sup>., 1925, on representations made to the Government by the headquarters of the Ica, to enable it to complete the work of evacuation.

Two thousand eight hundred of the refugees went to the United States, 2,1600 to Canada, 1,100 to South America, 375 to Palestine, and 175 to other countries.

Three years ago there were 45,000 Jewish refugees in Rumania. The Ica made great exertions to evacuate them to other countries, but the work was made difficult in consequence of the exhaustion of the United States immigration quotas and the new restrictions on immigration into the Argentine, and several times the Rumanian Government had to be asked to extend the period of stay for the refugees. It is hoped that by the end of this year all the refugees will have been evacuated. —(b).

The Rt. Hon. J.H. Thomas, M.P., Secretary of State for the Colonies, received an address in Johannesburg on September 10<sup>th</sup> from the South African Zionist Federation, in which gratitude was expressed for the Balfour Declaration and its endorsement by the present British Government. In reply Mr. Thomas expressed his pride in being the first Labour Minister to announce that endorsement in the House of Commons. He referred in the highest terms to Sir Herbert Samuel and Dr. Weizmann, and said that the Jews could rely upon the sense of honour and the good name of Great Britain as sufficient guarantee for the realisation of their hopes for the future of Palestine. —(d).

The purchase of a site for a colony to be established in Palestine, in memory of Max Nordau and Alexander Marmorek, is reported by the Jewish Telegraphic Agency. It is to be undertaken by the Society of Friends of Nordau and Marmorek in Paris. The Society is said to be arranging for the publication of a Hebrew translation of the literary works of Nordau and of the scientific works of Marmorek. The Committee includes Prof. Victor Basch, Dr. Nahum Slousch, M. Andre Spire, Dr. Stephen S. Wise, Prof. Yahuda, and Israel Zangwill. —(g).

According to the new immigration regulations, which have just been made public in Jerusalem, Jewish agriculturists are to be permitted to invite dependents to join them in Palestine without reference to their income. The provision covers young male relatives over eighteen likely to increase the productivity of the household, even if other labour may be available in the country. The concession applies to all settlements except cooperative groups, the members of which, however, are entitled to invite at least one dependent relative for every working member. This means the possible early increase of over a thousand persons to be added to the Zionist agricultural population, in addition to the regular quota. All Keren Hayesod Kvotzot and Meshabim are officially approved as being capable of carrying an increased population. —(d).

The Palestine Telegraphic Agency learns from what is described as “an impeccable source” that Sir Herbert Samuel has decided not to remain in office, after the expiration of his term as High Commissioner in 1925. After his retirement, it is said, Sir Herbert intends to remain in Palestine for a year, and will devote himself to literary work. It is understood that he contemplates writing a book on Palestine. —(f).

According to the Daily Express correspondent at Moscow, official figures collected in the Ukraine by a Government committee investigating the loss of life and property during the civil war there, show that 1,235 Jewish pogroms occurred in the Ukraine region, in which 70,000 people were killed, and more than half a million driven from their homes, while 200,000 children were orphaned. —(b).

ZIONIST BUDGET ASSURED. —Dr. Weizmann, who has arrived in Palestine, announces that the special objects of his visit are to examine the possibilities of the transfer of the Zionist headquarters to

Palestine and to establish a closer connection between the Jewish Agency and Palestinian Jewish affairs.

In the course of an address delivered at Jerusalem, Dr. Weizmann said that the official opening of the Hebrew University was fixed for the coming Passover, and he expressed the hope that Lord Balfour and Baron Edmund de Rothschild would be present at the ceremony. He is confident that the Jewish Agency will shortly be able to mobilise three hundred American Jewish communities to contribute annually a sum of five million dollars. In the meantime, the minimum Zionist budget is assured for two years. —(c).

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## The Rise of the Jewish Sects.

(Concluded from page 360.)

### THE PHARISEES AND HEROD.

But the hostility which the Pharisees had in the past vented upon the Sadducees was now transferred to Herod. They evidently regarded his rule in the light of a Divine chastisement which it became a pious duty to tolerate till God's vengeance was appeased. As a body they not only refused to regard him as their legitimate ruler, but many were eager to intrigue against him whenever they had the opportunity. To Romanise Palestine was Herod's policy; it was essentially the same as to Hellenise it; and in resisting his measures the Pharisees were simply resisting a more radical form of Sadduceeism. It is true that the able manner in which Herod helped the Jews abroad and re-decorated and restored the Temple went far to make him popular. Intervals of apparent harmony occurred between Herod and the Pharisees at certain periods of his reign, but their normal attitude was one of distrust and ill-concealed hostility.

### THE HERODIANS.

A party mostly composed of foreign Jews admiring Herod's efforts to protect and help them struck off from the Sadducees or independently of them, and took to themselves the name of Herodians. They seem to have had no particular religious doctrines, some inclining one way, some another. They were simply and only a political party, raised up more for the purpose of helping Herod's children than to help Herod himself. So they are more particularly mentioned in connection with Archelaus, Herod Antipas, and Herod Phillip, than with any other. Some writers say that they profess to have found in Herod the promised Messiah of the Jewish race.

### AT CHRIST'S ADVENT.

To look now at the great mass of the people—for the four parties constituted but a fifth of the population—we find that as a whole they were feverishly and earnestly expecting the Messiah, but with no clear idea of that important personage's work, some holding one opinion and some another as to what it should be, according as they were influenced by the Pharisees in their capacity as Scribes and Teachers, or by the Sadducees as Priests.

### OTHER SMALL SECTS.

We find among the people another small sect, small in numbers although its opinions were widely held, professing to believe only the Kara (that is the written Word as literally written), disbelieving all traditional law. Then also we can discern another faction believing only the Pentateuch and discarding all the later books of the Old Testament. In Alexandria quite 1,000,000 Jews at the time of Christ's birth had a residence. Here amidst the learned scholars and philosophers of that great city some Jews had founded a new system of philosophy by blending Judaism with Platonism. They sought for the deeper truth which they believed to be hidden under every text of Scripture: intensifying all that was miraculous or supernatural, discarding the literal interpretation and neglecting ceremonial law

as being merely the symbolism which veiled the truth. Philo headed this mystic rationalism, tracing Plato's world of ideas back to Moses, but giving such a place in the Word of God as the plan of a building has a place in the mind of the builder; and in language like that which Plato uses in the Timoeus he describes how God, an invisible but ever-present Essence, created and ruled the world by means of ministering spirits or potencies of whom the Word is highest, second only to Himself. Thus Philo and his followers united the Eastern doctrine of Emanation with the Platonic doctrine of ideas to the discredit of God's Inspired Word. Philo flourished in Alexandria just before the Christian era.

Into this confused medley of ideas John the Baptist and the Lord Jesus brought their teaching of the Kingdom of God, with its appeal to the written Word.

The main conflict between Jesus and the Pharisees and Sadducees immediately became but another manifestation of the world-long conflict between the Word of God and the mind of man—the carnal mind. It will easily be recognised that the Pharisees desired a conquering King to set out upon the task of separating the Jews from the world and establishing a new and glorious independence. The Sadducees wanted a great diplomat who would link up a re-united Jewry with the Roman power in terms of amicable cooperation. Jesus in obedience to his Father, setting out righteousness first, disappointed and angered both.

In crucifying Christ the mind of man seemed to conquer, but to those who wait upon the Lord and trust His Word, the final victory is with the despised Galilean. —G.H.D.

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## Compelled to Withdraw.

### WHY THE DUDLEY ECCLESIA WERE COMPELLED TO WITHDRAW FROM BIRMINGHAM TEMPERANCE HALL.

The Arranging Brethren of the Scott's Green (Dudley) Ecclesia desire to submit the following, explaining briefly some of their reasons for their attitude in the present troubles of the Household.

On October 4<sup>th</sup>, 1920, we received an application for membership from sis. B----- of the John Bright Street Ecclesia. As she was a member of the Ecclesia that had been withdrawn from by Birmingham Temperance Hall, and acting under Rule 34 of our Constitution (which was the Birmingham Temperance Hall Constitution slightly altered in a few details to suit our ecclesia), we approached the Birmingham Temperance Hall Arranging Brethren to meet us prior to receiving her into our ecclesia. They replied that the case of John Bright Street was closed and they could not discuss the matter with us. We replied, that failing to get them to conform to their own Constitution, we should without prejudice carry out Rule 35 and act accordingly. On November 6<sup>th</sup>, 1920, we received a letter stating that if we did not admit that what Birmingham Temperance Hall had done in their withdrawal from John Bright Street was a righteous act, our position and fellowship would be jeopardized. We replied that we had acted on Rule 35 owing to their action in not carrying out Rule 34, and we had decided to fellowship and receive sis. B----- as a member, and in respect to their threat we left it to them to put it into effect. (This sister, however, removed from our district, and our resolution was not enforced).

On March 30<sup>th</sup>, 1922, the ecclesia decided to rescind the minute withholding fellowship from the Blackheath Ecclesia, who had been withdrawn from by the newly-formed Rowley Ecclesia, who had acted on the advice of Birmingham Temperance Hall Ecclesia. After much correspondence and interviews we decided to fellowship the Blackheath Ecclesia, as we considered it wrong to withdraw because this ecclesia desired to keep the Lightstand at Blackheath and not go with the majority to Rowley. These independent actions on our part were strongly resented by many of the Birmingham Temperance Hall Arranging Brethren, and these not only refused to render us service as hitherto, but prevented or attempted to prevent others also, although we were in their fellowship, their threat not being officially carried out.

On March 30<sup>th</sup>, 1922, we decided to continue to fellowship the John Bright Street Ecclesia, as we felt there was no just cause for withdrawal from them by Birmingham Temperance Hall Ecclesia.

When we received the Clapham and Ilford circulars to notify us that they after a given date would withdraw from Birmingham Temperance Hall and all in their fellowship, we decided to observe our neutral attitude, for although our sympathies were with these brethren, we felt that their ways and means to an end were not scarcely justifiable. (Other matters since to hand have forced us to agree that there was no other just course open).

With the knowledge that other unscriptural practices by the Birmingham Temperance Hall were freely circulated, and that we were isolated by the action of the Clapham and Ilford resolution, and the action of Birmingham lecturers who refrained from helping us, we decided to force an issue, and thus invited Birmingham Temperance Hall Arranging Brethren to meet a deputation from us to discuss the situation. After weeks of suspense we received a reply asking for details of the things we wished to discuss. We briefly gave these and were told that our letters were "nebulous and indefinite." We again asked for the interview and failed to get satisfaction, so we decided to draw up and submit four definite questions for their consideration.

We received their replies. We append the questions and their answers and our brief comments upon them—

No. 1 Question. —In respect to the statement contained in your letter of November 6<sup>th</sup>, 1920, that if we did not consider what you did in withdrawing from John Bright Street Ecclesia was a righteous act, our position would be jeopardized: we consider that because of this refusal from us, your Arranging Brethren, whilst not taking any official step in regard to us, have by individual effort endeavoured to prevent Birmingham lecturers from coming to render service. This being so, we desire to know if you are prepared to lift the ban, and allow us the same privileges as other ecclesias.

Answer from Birmingham Temperance Hall. —The Arranging Brethren have placed no ban upon lecturing brethren from this ecclesia, so if individual have refrained from visiting your ecclesia, such action apparently arises out of the unsatisfactory position you have yourselves created.

Comment. —We already knew the Birmingham Temperance Hall Arranging Brethren had not officially placed the ban on their lecturers, but we had absolute proof that some of them had tried to prevent lecturers coming, especially their Recording Brother, so our question is evaded and the onus of the unsatisfactory position was created by their unrighteous act in withdrawal from John Bright Street.

No. 2 Question. —Would your ecclesia carry out your Amended Statement of Faith in respect to your members who may join the Forces, or Constabulary, and if so, is your ecclesia now prepared to fellowship only those who loyally abide by the same Statement of Faith.

Answer. —Our Amended Statement of Faith is the basis of ecclesial action in any cases of departure therefrom. Our circular of May 1<sup>st</sup> deals with the latter part of the point.

Comment. —We already knew all about the first part of their reply. We wished to be assured of the promise to faithfully carry it out in view of the Davis and Pearce trouble, but here again is an evasive answer.

No. 3 Question. —Would your ecclesia refuse to fellowship any who hold the Strickler or Bell heresies in respect to the nature of Jesus, or any who have been in fellowship with those who hold the doctrine, unless they have since repudiated it.

Answer. —See the Ecclesial announcement on page 38 of January, 1924 Christadelphian.

Comment. —This announcement is general, and does not specifically define the heresy referred to above, and seeing we know they have since then had a sister at the Breaking of Bread, whose fellowship the faithful brethren in Australia refused, we submit that this answer to our question is evasive.

No. 4 Question. —Is it your intention not to countenance any ecclesia who would be willing to fellowship any who hold the Birmingham Amended Statement of Faith, unless they subscribe to the Birmingham rulings relative to the question of Fellowship.

Answer. —Our position with regard to this enquiry is laid down in the pamphlet Ecclesial Relationships, and embodied in our circular of May 1<sup>st</sup>, 1924.

Comment. —We had not received the May 1<sup>st</sup> circular when our questions were drafted, but had knowledge there was something coming along which would make it clear that Birmingham Temperance Hall would no longer tolerate neutrality. This was made very clear in their May 1<sup>st</sup> circular, but owing to resolutions from other ecclesias since, it has been modified, showing again the weakness of their case. So, in view of their mandate as expressed in May 1<sup>st</sup> circular, we had no other alternative but to join hands with those who were out for purity in ecclesial life, for we could not subscribe to Birmingham Temperance Hall and their ruling, which violated the Law of Christ and their own boasted Constitution.

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On Wednesday, June 18<sup>th</sup>, 1924, the ecclesia passed the following resolution unanimously: —

“We consider the answers to our questions to be nebulous, evasive, and very unsatisfactory, and in view of their circular of May 1<sup>st</sup> refusing to fellowship those who hitherto had taken a neutral attitude, and also the indefinite attitude of the Birmingham Temperance Hall Arranging Brethren on the question of fellowship, we reaffirm our position already taken upon the ‘Amplified Basis of Fellowship,’ and now join hands with the Clapham brethren and all in their fellowship in the faithful stand for the purity of the Principles of the Truth.”

On behalf of the Scott’s Green (Dudley) Ecclesia,

A. BICKERS, Rec. Bro.

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“Give the study of God’s book that place in the economy of your lives which is commanded in the words of the Spirit by Solomon, which pronounces a blessing on the man who standeth daily at wisdom’s gates, and waiteth at the posts of her doors.”—R. ROBERTS.

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## Fellowship.

### A Happy Meeting at Birmingham.

On Saturday September 27<sup>th</sup>, we attended a meeting of brethren and sisters at Edmund St. Birmingham, where the doctrine of fellowship was further considered. It was an exceedingly happy meeting, full of brotherly love.

Brethren from the following Ecclesias were present: —John Bright St. Ecclesia, Ashton, Coventry, Clapton, Great Bridge, Blackheath, Shattersford, Leamington, and Edmund St. (Birmingham) Ecclesia.

Letters were also read from the following Ecclesias: —Crewe, Ilford, Hastings, St. Austell, Lichfield, and Clapton (London).

The following resolutions were carried unanimously: —

1. —“That we resolve to abide by the following definition of fellowship.

“That Scriptural Fellowship is union with Christ, by immersion, upon a belief of the things concerning the Kingdom of God and the name of Jesus Christ, a union which is maintained only by “abiding in the doctrine of Christ.” Consequently, whosoever transgresseth and abideth not in the doctrine of Christ, ceases to be in fellowship with Christ, and must therefore be withdrawn from by all faithful brethren of Christ, according to Apostolic command.”

Mark 16: 15-16; Galatians 3: 26-27; 1 Corinthians 1: 9; John 6: 53-54; 1 Corinthians 10: 16-17; John 15: 1-14; 1 John 1: 3-7; 1 John 2: 24, 28; 2 John 8- 11; Romans 16: 17-18; Ephesians 5: 1, 11; Titus 3: 10-11; 1 Corinthians 5: 7, 13; 2 Thessalonians 3: 6,15.

2. —That we resolve also to unequivocally reject the following doctrines:

(a)—That individual assemblies are independent of other assemblies in the conduct of their affairs in the matters of doctrine and practice.

(b)—That in matters of doctrine and practice no responsibility rests upon the members of one assembly for things done in another assembly.

(c)—That all assemblies in fellowship with Christ must respect each other’s decisions in matters of fellowship without regard to the Scriptural merits or demerits of such decisions.

(d)—That it is lawful to fellowship those who hold “Reservations” on doctrines to be received, or doctrines to be rejected, or on the Commandments of Christ.

G.H.D.

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“The clerically-taught people are in a state of stupor from which nothing can arouse them but the seven thunders soon to issue from the Apocalyptic throne.”—R. ROBERTS.

“There are some who enter upon the race with zeal, but after a time they slacken, and, in some cases, give it up and return to the grovelling activities of worldly life. Poor infatuated creatures.”—R. ROBERTS.

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### “Outside Pressure” Again.

In April last the Editors of the Berean Christadelphian received many and strongly worded protests for inserting bro. W.H. Trapp’s exposure of the Ilford Ecclesia, (Temperance Hall Fellowship), for knowingly having in their midst a fully commissioned officer of His Majesty’s Army; and the action of the said ecclesia was condoned, and justified, both in London and Birmingham.

One of the protests from the said ecclesia affirmed, we “can find no Scripture which says he is not to continue the work which he is doing,” for, “we are commanded to abide in the calling wherein we are called.”

The brother in question—Major Mattison—is still at the same work, and yet in the Intelligence columns of the Christadelphian for October we read, on page 474,

“Ilford. —It is with deep regret that we report the withdrawal from brother Mattison on the ground that he will not obtain his release from H.M. Forces when he can do so. —JOS. LENG, Rec. Bro.”

What can we exclaim but “Outside Pressure” again? In other words, for expediency sake, to avoid another Davis-Pearce Trouble.

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## Ecclesial News.

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

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

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

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

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ASHTON-UNDER-LYNE. —27 Newmarket Road, Waterloo. Our numbers have been increased by the addition of bro. and sis. H. Cockcroft, transferred to us by the Oldham ecclesia. Our little meeting now numbers eight. On Sunday, October 12<sup>th</sup>, we visited Oldham meeting room, on the occasion of bro. F.G. Jannaway's visit. We were much cheered by the faithful words of exhortation, as also by our brother's lecture in the evening, when a good number of strangers were present. —J. H. MELLOR.

BEXLEY HEATH. —At our recent annual meeting encouraging progress was reported in all branches of the work, and we heartily thank all who have assisted us in the past. With the Father's blessing we hope to increase our activities, if the Lord tarry. The undersigned, having been entrusted with the secretarial duties, will be glad if any ecclesial correspondence be addressed to him at 232 Broadway, Bexley Heath, Kent. —H. A. MAYHEW, Rec. Bro.

BIRMINGHAM (John Bright Street Ecclesia)—Bristol Street Council Schools. Sundays, 11 a.m. and 6.30 p.m. Wednesdays, 8 p.m. We have good news this month. At Scott's Green Assembly Room on 15<sup>th</sup> October, there was baptized into Christ Clement William Rabone (60), formerly Church of England, the husband of our sis. Rabone. We pray that he may attain to the birth of the Spirit in the day that is so nigh at hand. A Special Lecture at the Midland Institute has been delivered by bro. F.G. Jannaway, on "Jesus Christ or Bishop Barnes?" and also other ordinary lectures on the same subject. Our efforts have aroused much enthusiasm and the underground influence of the clergy has apparently been at work in the refusal to us of the ordinary means of advertising (Press and Poster). Handbills and sandwichmen have had to be relied on for publicity. We count ourselves happy that we have been privileged by God to deliver such a witness to the people. We are much encouraged by bro. and sis. Tarplee having joined our ecclesia, and by the visits of very many brethren and sisters (far too many to mention by name). The unmistakable signs of the nearness of the day of Christ's appearing should urge us all to "work while it is day."—A. H. BROUGHTON, Rec. Bro.

BLAKENEY (Glos.). —Brook Cottage, New Road. Sundays: Breaking of Bread, 6 p.m. We are pleased to record that bro. W.H. Morton, late of Hereford, has taken up his residence at Parkend Village (five miles distant), and will, God willing, meet with us each week. His company is much appreciated in our isolation. We extend a welcome to any brother or sister passing this way. —H. MATTHEWS.

BOURNEMOUTH. —438 Wimborne Rd., Winton. Sundays: 11 a.m., Breaking of Bread. Thursdays, 8 p.m., Bible Class at 39 Frederica Road. We have been cheered by the company of sis. Smith (Croydon), sis. Peach (Leamington), and bro. Cottrell (Clapham), the latter giving us faithful words of exhortation. Bro. Purser (Clapham) was with us at the Bible Class last Thursday. Sis. Woods has returned to Birmingham (John Bright Street meeting). We are few in number, but strongly convinced

that whole-hearted acceptance of the Truth is the only safe position, rejoice that we have been helped to reject the evils of Laodiceanism and to declare ourselves without “reservations” on the Lord’s side. Others like-minded will be warmly welcomed here. —J. WILKINSON, 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. God, who giveth the increase has blessed our labours, and one more is added to the great Memorial Name. After attending our meetings for a very short time, Mrs. Gray, formerly of the Bible Students, saw the difference between counterfeit and truth, and was convinced. She was baptized into the sin-covering Name on Sunday, October 12<sup>th</sup>. The baptism took place at the River Ogmore in the presence of a goodly company of brethren and sisters. We are much encouraged by the addition to our little ecclesia, and earnestly pray our new sister will be given strength to fight the good fight, that she may receive the crown reserved for those who overcome. We are also encouraged by the attendance of interested visitors, and pray that others may soon be added to the Great Name. —W. WINSTON, 6 City Road.

BRISTOL. —Again we have pleasure in reporting that one more of the Backfields meeting has joined us. Sis. Eddolls, having carefully considered the Birmingham Trouble, is now convinced that ours is the only consistent position for brethren and sisters of Christ. We now number four. For the greater convenience of all concerned we have re-arranged our places of meeting. We are hopeful that in the near future something more settled may be announced if the Lord tarries. Meanwhile, instead of public lectures we are distributing weekly handbills announcing the Truth in one form or another, and offering the loan of Christendom Astray, thus witnessing for God, and leaving the results to Him. —F. WALKER, 41 Stokes Croft.

COVENTRY—Cooperative Room, Lockhurst Lane. Sundays: Breaking of Bread, 2.45 p.m.; Lecture, 6.30 p.m.; Bible Class, Wednesdays, 8 p.m. We are thankful to say that four more have stepped aside from the erroneous fellowship of the Birmingham Temperance Hall. Bro. O. Clee, sis. Ada and Winifred Clee, and sis. Kathleen Gregory, having withdrawn from the Coventry (Masonic Hall) Ecclesia, because it condones the Sin of Birmingham, and having satisfied us that they are “one in mind” with us on this matter, and that they desire faithfully to uphold the Truth in its purity, will meet with us in future. We thank God and take courage because of their decision, and welcome their cooperation with us in the Master’s work. —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 sis. D. Greenacre, and bro. F. Kirby, West Oxford. If the Lord will, we propose holding our Annual Tea and Fraternal Meeting on Saturday, December 13<sup>th</sup>, and extend a hearty invitation to all brethren and sisters in fellowship. Tea 5 p.m. after Meeting, 6.15. —ALFRED J. RAMUS.

DUDLEY. —Scott’s Green. Sundays: 11 a.m., Lecture, 6.30; Sunday School, 2.45 p.m.; Wednesdays, Bible Class 7.30 p.m. We were pleased to cooperate with the John Bright Street Ecclesia and assist them to help another to put on the All-saving Name of Jesus by baptism on October 15<sup>th</sup>, 1924. All communications to this ecclesia should be addressed to—F. H. JAKEMAN.

LEICESTER. —47 Wilson Street. Breaking of Bread, 11 a.m., Sundays. Will intending visitors kindly note bro. Ask’s change of address—47 Wilson Street. We have been visited on two occasions by bro. Lomas, of Derby, who gave the word of exhortation. Although we number four yet we are convinced that a “neutral” position between truth and error is impossible. Therefore we welcome all around the “Table” who are meeting in the Clapham fellowship. —CHAS. A. ASK.

LINCOLN. —109 Sincil Bank. Breaking of Bread, Sundays, 11 a.m. We are pleased to report that the little number here have been greatly encouraged by the increase of another who has determined to throw in his lot with those who are determined to hold the Truth in its purity. Brother Horace John Parker is now a member of the ecclesia. —Bro. F. T. HEATON.

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 report that bro. G.J. Stevens who was recently disfellowshipped owing to his having embraced the apostate doctrines of the world, has now renounced his erroneous views, and, after a satisfactory interview with three examining brethren, has been re-admitted into our fellowship. On the other hand, bro. A.E. Latchford has associated himself with the Stamford Hill Ecclesia, which will not extend fellowship to this Ecclesia. The former having amplified its Basis of Faith. We consider that our present Statement of Faith and Basis of Fellowship with the Commandments of Christ, affords a sufficient guidance for ecclesial relationships and conduct, and covers all the points raised in the fullest manner. We cannot, therefore, appreciate the necessity for enlarging by introducing vague clauses which are not always in harmony with the Scriptural understanding of fellowship. Sis. Hutley, of Gunnersbury, has been our recent visitor to the Memorial Feast, and we have been pleased to have her company. —C. C. REDMILL, Rec. Bro.

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 much pleasure in recording the baptism, on September 28<sup>th</sup>, of John Gordon Mitchell (formerly Church of England), and on October 19<sup>th</sup>, Grace Augusta Homer (formerly Congregational). We also add to our number by removal, and are pleased to welcome, sister Acock, previously in isolation. We lose by transfer, sister Pauline Reynolds to Putney Ecclesia. Our sympathy goes out to our sister Pizzey on the death of her youngest son, George Pizzey, who was buried at Malden Cemetery on October 10<sup>th</sup>. We also regret to record the death of our sister Emily Allen (age 83) on October 18<sup>th</sup>. She was laid to rest in Lambeth Cemetery, Tooting, on 23<sup>rd</sup>, by bro. F.G. Jannaway and a company of brethren and sisters. On Saturday afternoon, September 27<sup>th</sup>, the members of the South London Mutual Improvement Class paid their twenty-fifth visit to the British Museum, when many exhibits of interest to Bible lovers were inspected. Afterwards some 145 brethren and sisters sat down to tea at the Express Dairy Company's Tea Rooms, Hart Street. In the evening over 300 brethren and sisters attended a Fraternal Meeting at the Essex Hall, Strand, when five uplifting addresses were delivered upon the subject, "Our Lord Jesus Christ—Consider Him": —The Light of the World; The Good Shepherd; The Slain Lamb; The Man of War; The Prince of Peace. Visitors were welcomed from Bexley Heath, Birmingham, Croydon, Gunnersbury, Ilford, Luton, Nottingham, Oldham, Southend etc. —F. J. BUTTON, Assistant. Rec. Bro.

LUTON. —Oxford Hall, 3 Union Street. (off Castle St.). Sundays, Breaking of Bread, 11a.m. and 6 p.m.; Sunday School, 2.45 p.m.; Bible Class: Thursdays, 9 p.m. We report with thankfulness to God the baptism on October 15<sup>th</sup>, of John William Squires formerly Church of England. A meeting appropriate to the occasion was held afterwards, and we were strengthened in our Holy Faith. We hope our new brother will keep to that narrow path which leadeth unto Life Eternal. —GEO. ELLIS, Rec. Bro.

NEW TREDEGAR (Mon.). —Workman Hall. Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Just a note to let the South Wales brethren know that we are still keeping the "light" burning here, although we are only a few. We have now been joined by the brethren Cross, senior and junior, who are travelling a matter of twelve miles to meet with us in the Whole Truth. —GEORGE EVANS, 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 Ecclesia here has been again forcibly reminded of the destiny to which, by nature, we are hastening. On 8<sup>th</sup> of October, sis. E.H. Elston fell asleep. She was laid to rest on the 11<sup>th</sup>, in the presence of most of the Ecclesia, who left her in hope of a speedy awakening to the eternal joys of the kingdom. These experiences quicken our sincere desire for the Master's return, and our determination to work to secure his approval. Our sympathy is with our bereaved brother and his children, two of whom are rejoicing with us in the Truth. On Saturday, October 15<sup>th</sup>, we held our Eureka Class Tea and Fraternal gathering. Brethren and

Sisters were present from Brimington, Derby, Leicester, Grimsby, Langley Mill and Bexley Heath. A most upbuilding time was experienced, and the desire becomes the keener for the great Fraternal Gathering of all the redeemed, with their Redeemer when sorrow and mourning will be ended. —W.J. ELSTON.

P.S.—Berean Christadelphian Page 366. Second column, 3<sup>rd</sup> paragraph, 3<sup>rd</sup> line should read “the position which we have taken up.”—W.J.E.

OLDHAM. —Cooperative Guild Room, (Greenwood Street), Huddersfield Road. Breaking of Bread, 2.30; Lecture, 6.30. During the month of September we transferred bro. and sis. H. Cockcroft to the Ashton Ecclesia. On the 11<sup>th</sup> and 12<sup>th</sup> of October we had the company and assistance of bro. F. G. Jannaway, who lectured for us on the Saturday evening and also on the Sunday. We are glad to say the lectures were well attended, and all the strangers seem very much interested. We have also had the help of brethren Winstanley (Pemberton), W. Rothwell (Liverpool), J.B. Strawson and W.A. Billiad (Nottingham). Their assistance at the lectures and also words of exhortation were, indeed, a help to us on the way to the kingdom. —A. GEATLEY.

SOUTHEND-ON-SEA & WESTCLIFF. —Christadelphian Hall, Westbourne Grove, Westcliff-on-Sea. Sundays: Breaking of Bread, 11; Lecture, 6.30. Tuesdays, 8, Eureka Class, at “Dometo,” Swanage Road. Since our last report our little ecclesia has passed through several changes in its membership, still, however, numbering sixteen. We have lost bro. and sis. W.H. Jackson to Putney Ecclesia; and sis. Riley has gone to Toronto, Canada. On the other hand the writer and his sister wife have removed from Birmingham and once again settled in Southend, and also we are pleased to report that on Monday, October 20<sup>th</sup>, we assisted another son of Adam to become a Son of God. Formerly a Salvationist, our new brother, Thomas Girth Lovewell, has rapidly learned the elements of the Truth through the instrumentality of one of our brethren here. Only just over a month ago did he first come into touch with the Truth; but his mind had already undergone some changes and he gave a very satisfactory confession of his belief and knowledge. We pray our Heavenly Father that our brother may with us ultimately attain the goal of all our strivings here—the Kingdom. We feel greatly encouraged by this fruit of our labours, as for the last few years the proclamation of the Truth in Southend has been on uphill work, with few workers at little apparent results. We take this opportunity of thanking those from other ecclesias who have supported us during the year. The following ecclesias have been among the number from whom we have had visitors and lecturing brethren: —Clapham, Clapton, Ilford, Bexley Heath, John Bright Street, Gunnersbury, Luton, Leamington. The undersigned has been appointed secretary. —WM. LESLIE WILLE.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread, 6.30 p.m.; Thursdays, Bible Class, 8 p.m. Our numbers continue small, but nevertheless with God’s help, we find our Meeting is “strong in the Spirit,” and we are in consequence greatly helped and encouraged by this, for we all feel that after the meeting is over, that it seems to come to an end all too soon. We had the pleasure of the company of our beloved brother, Charles Corder, of Ilford Ecclesia, at the “Table of the Lord” on Sunday, the 12<sup>th</sup> instant, and regret that his visit was of such short duration. A hearty welcome to the “Table of the Lord” awaits brethren and sisters in Fellowship who may be in this district and we shall be grateful indeed for help of any kind in the Truth’s Service. —A. G. CORDER, Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street. Sundays, 11 a.m.; Eureka Class, Breaking of Bread, Thursdays, 8 p.m. It is with regret that we have to report the necessity of withdrawing from sis. Freda Watkins for marriage with the alien. On October 5<sup>th</sup>, we had the company of brethren W. Winston and T. Watkins, of Bridgend, the former giving us cheering words of exhortation. — J. H. MORSE.

PLYMOUTH. —Temperance Hall, Millbay Road; Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursday, Bible Class, 8.15 p.m. On September 17<sup>th</sup>, all the members of our meeting, with the

children and a few interested friends, journeyed to Bere Alston, and despite wet weather, an enjoyable time was spent. After tea a short meeting was held, bro. Quin presiding and bro. Brett gave us an encouraging address. Games were indulged in, and prizes distributed. We have been endeavouring to witness for the Truth by placing on our Railway Station a show-case for works on the Truth. Our name and address are boldly printed on it, and we are hoping by this to attract strangers to our meetings. At our Hall, we have also a large board advertising the subjects for our lectures. A distribution of our programme of Lectures for the next three months, with a personal invitation, has been carried out in several districts, which we hope will bring good results. —JOHN HODGE, Rec. Bro.

TIERS CROSS. —Breaking of Bread, 3 p.m. It is the unanimous wish of all here that the writer should undertake the duties of recording brother of this meeting. We are very small in numbers (seven only), but very united. We try to keep the light shining in this corner of the Vineyard, but there are many difficulties. We approached a “Reverend” owner the other day with a view to taking the school room to give a course of Lectures, but as soon as he knew for what purpose we wanted it—Oh, dear! No, he said, it would only upset the minds of the people. We could not have the school for that. So for the time being we must leave it in abeyance, and pray that a door may be opened in another direction. One thing we know, if God has any in this district whom he wants to know the Truth, all the “Rev’ds.” put together could not frustrate His purpose. Will correspondents please note that my address is no longer Ammanford. Sister Charman has been seriously ill there, but is now convalescent. We have definitely left Ammanford, and all communications should be addressed to me here. —A. CHARMAN, Castle Hall, Milford Haven, Pembroke.

WALSALL. —(12 Edward Street). It is with pleasure that I inform you the undersigned and sister wife have decided to withdraw our fellowship from the Walsall Ecclesia and the Temp. Hall (Birmingham), and those in fellowship with them upon the present crisis, purely on doctrinal lines. I am convinced that the attitude taken up by Birmingham is Scripturally wrong, and shall be pleased to be enrolled with those who have taken their stand for purity of doctrine. Our resignation was worded thus: —Dear Brother Webb: Greetings. The undersigned and sister wife have decided to withdraw our fellowship from the Temperance Hall Ecclesia at Birmingham and those in fellowship with them, and will in future only fellowship those who have taken their stand for purity of doctrine with London. We have not arrived at this decision hastily, but have studied the case over and over again and can arrive at no other conclusion than, that the attitude taken up by the Temp. Hall is Scripturally wrong. We are commanded to contend earnestly for the faith once delivered to the saints. This, in our opinion, they have failed to do. It is painful to have to take this step but there is no alternative: far better to plough the furrow alone than with a multitude who uphold false teaching and reservations respecting divine commandments. Your brother in Christ—(Signed) A. M. JORDAN.

YORK. —Tower House, Gowlands Court, Oglethorpe. —We—my mother and myself—have separated ourselves from the Temperance Hall Ecclesia, being no longer able to continue in their fellowship on account of the unscriptural conduct they have recently manifested. We shall now be in isolation, and would be glad if we could remove to some place where there is a true ecclesia. —(Miss) E. WADDINGTON.

#### UNITED STATES.

DALLAS (Texas). —710 Sth. Glasgow Drive. Breaking of Bread, Sundays, 7.30 p.m. We have much pleasure in reporting the immersion in July of Mrs. Kate Looney. We pray she may run the race faithfully. There has not been an ecclesia here for a number of years, therefore we feel encouraged by the removal of sis. I. Turner and sis. Evelean Price from Hamilton, Canada, to Dallas. Occasionally we have the company of the brethren from Hebron, Texas, to meet together at the “Memorial Table.” Other visitors have been bro. W.J. Green, Robert Lee (Texas), and bro. B.J. Dowling (Worcester, Mass.), as these brethren give their untiring efforts in the Truth’s service. We felt greatly cheered and edified by their visits. The Methodist denominations kindly loaned us their building and bro. Dowling gave a stirring address. Some interest is manifested and we pray that God will give the increase. —ADELAIDE TURNER.

ROBERT LEE (Texas). —We wish it to go on record that a Fraternal Gathering of much importance to the Christadelphians of Texas was held in August on the Christadelphian Camp Ground near Hye, Texas. It extended over a period of eight days, from the 10<sup>th</sup> to the 17<sup>th</sup> inclusive, and several travelled from 200 to 350 miles to be present. The gathering was a success in every way and a source of great consolation and comfort, not only to those in isolation, but to many who met at a Gathering for the first time, and were thus enabled to mingle their songs of praise and prayer with those of like precious faith from other parts, and so receive that comfort and spiritual upbuilding which is gained by such intercourse in things of the Spirit. We broke bread on the basis of the Amended Birmingham Statement of Faith, whole-heartedly and unreservedly accepted and attested by our signature to the 1923 Declaration of the Ecclesias of the United States and Canada. Twenty-four lectures and exhortations were delivered during the eight days and those speaking most frequently were the following: —Bro. Clarence Martin, of Stonewall, who ably presided over all the meetings, bro. J.O. Banta, of Pelly, Harris Co., brethren W. J. Greer and J. K. Magill, of Robert Lee, and bro. B. J. Dowling, of Worcester, Mass., who travelled almost the entire length of the Great Republic to be present at this Gathering. Bro. Dowling very forcibly exposed current heresies, and showed forth the “more excellent way, as the Truth is in Jesus,” in such a Scriptural manner, that his lectures and timely counsel will ever be a source of pleasure to all who heard him. Even brethren who were not in our fellowship admired his courage and skill in rightly handling the Word of God. After the Gathering, bro. Dowling returned to his home by way of the Pacific Coast and Canada. To the faithful in Christ the Gathering was like “an oasis in the desert,” most encouraging to all, but especially to those who, like bro. W.J. Greer and others, have been in the heat of the battle for purity of doctrine and fellowship, stimulating them to greater exertions on behalf of the Truth, and consequent preparation for that Greater Gathering of the 144,000 on Mount Zion, an assembly of perfect beings, without any admixture of alloy of any sort. —JAMES GREER, Rec. Bro.

#### AUSTRALIA.

SALISBURY (Queensland). —We meet every first day morning to partake of the emblems in memory of our risen Lord, and we partake of the same in obedience to God’s commandments and in love and affection to him who, though not having seen, we love; and so do in fervent prayer that our Heavenly Father would send him soon to raise the dead, and to give rewards to his servants the prophets and saints of all ages, and to establish His glorious Kingdom here upon earth. We pray that it may take place in our day: that we may not die before the Lord Jesus Christ comes, and that we may be found accepted as an unbroken ecclesia, and find an entrance into His glorious Kingdom. The Truth must be kept and maintained inviolate with knowledge, for ignorance alienates from the life of God. The Truth in its purity must be guarded as our lives. Rich reward is stored for those who keep the same. —ROBERT W. FERGUSON.

#### CANADA.

BRANTFORD (Ontario). —C.O.F. Hall, 136 Dalhousie Street. Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m. Once more we have reason to rejoice, in the fact that one more of Adam’s race has accepted God’s graciously extended call to a prospective share in the glories of His Kingdom. On September 9<sup>th</sup>, Mr. Frederick Brewer (37), was immersed into Christ, after a good confession of faith and understanding. We have been strengthened and comforted in our pilgrimage by exhortations from brethren D. Martin of I.O.O.F. Temple (Hamilton), and G.A. Gibson (of Don Hall, Toronto); both of whom also lectured to a few who had ears. Other visitors have been sis. Barlow (of Mizpah Hall, Buffalo, N.Y.), and bro. A. Marshall (of London, Ont.). —WALTER J. LIVERMORE, Rec. Bro.

HAMILTON, (Ont.). —I.O.O.F. Temple 41 Gore Street. Sundays: School, 9.45 a.m. Morning Meeting, 11a.m.; Lecture, 7p.m.; Wednesday, Bible Class, 8 p.m. Since last reporting progress we have received an addition to our numbers in the baptism of Richard Gill, son of our bro. and sis. Gill, who was immersed for the remission of sins, September 11<sup>th</sup>. We trust our young brother may run well, and adorn the doctrine he has espoused in the days of his youth. We are sorry to also report our

withdrawal from bro. Charles Sparham, for long continued absence from the Table of the Lord. We have been assisted in our ecclesial labours by the following brethren: —Bro. B.J. Dowling (of Worcester, Mass.) who paid us a flying visit on September 7<sup>th</sup>, lecturing for us on “The Earth: its Origins and Destiny.” Also our bro. Wm. Smallwood, of Toronto (Don Hall Ecclesia), who, on September 28<sup>th</sup>, exhorted us in the morning from Ezekiel’s prophecy, and lectured in the evening on “The Kingdom of God.” We are truly thankful for the willing assistance afforded us by our visiting brethren. Our visitors have been bro. and sis. James Howard, bro. and sis. John Howard of London, Ont., the former speaking the word of exhortation. Also bro. and sis. Nix, of the Don Hall Ecclesia, Toronto, and sis. Spragg, of Philadelphia, U.S.A. To all of whom we extend a cordial welcome to the Lord’s Table. The following resolution was adopted by this ecclesia at the quarterly business meeting held on September 24<sup>th</sup>, 1924: “We approve of the firm stand taken by the Berean Christadelphian, and pray that it may continue to exclude erroneous doctrines from its pages, as well as to have its Intelligence Columns serve somewhat as a guide to true fellowship. We, therefore adopt the following resolution which we earnestly submit for the approval and endorsement of the brethren and sisters. Resolved that since this ecclesia has not fellowshipped the errors of bro. A.D. Strickler, concerning Sacrifice, which stand we took in 1912, therefore, we will not fellowship those who are in fellowship with bro.A.D. Strickler, which at present includes bro. C.C. Walker, who in the July Christadelphian, 1923, p. 327, says: ‘This is his deliberate judgment that bro. A.D. Strickler is fundamentally sound,’ and also the Temperance Hall Ecclesia, who are fellowshipping bro. C.C. Walker and others who fellowship bro. A.D. Strickler. And on account of the trouble in Birmingham, we affirm that we will not knowingly have in our fellowship any who do not whole-heartedly and without reserve accept the Amended Birmingham Statement of Faith, and Doctrines to be rejected, including Clause 35: That we are at liberty to serve in the Army, Navy or Police Constabulary, take part in politics, or recover debts by legal coercion. We welcome to our fellowship only those who have made a clear stand for the Truth as earnestly contended for in the Berean Christadelphian.” That such drastic action should be necessary in this late day of the Truth’s revival, and warfare is to be regretted, but with knowledge of the present toleration of brethren who would corrupt the simplicity of the Truth by those who should know better, our action is in harmony with our profession as its custodians. —H. WARD, Rec. Bro. 504 Aberdeen Avenue.

TORONTO (Ontario). —Don Hall, 957 Broadview Avenue. Sundays: Breaking of Bread 10.30 a.m.; Sunday School, 12.15 p.m.; Lecture 7 p.m. Wednesday, Bible Class, 8 p.m.—We are very pleased to welcome again, sister Daisy Riley, who has returned to us after a year’s stay at her old home in Colchester, England. We are sorry however, to lose the company of bro. Geo. Van Lunen, who has left the city for the winter months. We hope for his safe return. The following brethren have assisted us: —Bro. B.J. Dowling, Worcester, Mass., gave us stirring exhortation on September 7<sup>th</sup>, and bro. A. Gwalchmai, London, Ont., exhorted us and lectured on September 21<sup>st</sup>. We are greatly indebted to these brethren for their assistance and encouragement in our labour of love. Visitors have been: —Bro. and sis. Percival, bro. and sis. Tebbutt and sister Louisa Carrick of Hamilton, Ont., bro. and sister H. Hills, and sister Viney, of Montreal, Que., and bro. W. Howard, of London, Ont. We have had trouble in our ecclesia as a result of reaffirming our position to the unscriptural teachings of bro. A.D. Strickler, and our determination to withhold fellowship from all who approve and support him in his errors, or condone them by fellowship. By the irresistible logic of events, the Birmingham Temperance Hall Ecclesia has become involved since we first took this stand, as that ecclesia now extends fellowship to brethren and ecclesias in fellowship with bro. Strickler, and has among its leading members those who condone his errors, consistency compels us to withdraw from it and all associated ecclesias. Some members of our ecclesia hold bro. C.C. Walker and others in such high regard that they cannot reconcile themselves to our action of withdrawal, and are consequently leaving us. While not unsympathetic towards such, we cannot be false to our covenants and truant to our principles in order to please them. How many we will lose as a result of our faithfulness, we do not yet know. —GEO. A. GIBSON, Rec. Bro., 106 Wolverleigh Blvd.

BUFFALO, N.Y.—Mizpah Hall, 221 West Henry Street, Memorial Service, 10.30 a.m., Sunday School, 12 noon. Week Night Bible Class, Wednesday, 8.15 p.m. at the home of bro. Kling, 26 South Putnam Street. M.I.C., Friday at 8 p.m. at the home of bro. Troutwein, 458 Grout Street. Commencing

Sunday, November 2<sup>nd</sup>, there will be a course of lectures every other Sunday for six months, 7.30 p.m., at the above Hall; on July 4<sup>th</sup> we held our annual Sunday School outing at Delamare Park, which was enjoyed by all present until 4 p.m., when we had to separate owing to rain. We are sorry that we have had to withdraw our fellowship from sis. Rachael Hargreaves, owing to her continued absence from the Lord's Table. Since last writing we have enjoyed the company at the Lord's Table of sis. H. Ward, sis. T. Pryer, sis Geo. Holt, and daughter, sis Islay Holt (all of Hamilton Ecclesia, Ont.) to whom we extend a hearty welcome, and to all that are sound in the Faith, and adhere to the wholesome words of our Lord and Master, Jesus Christ. We pray that the God of Israel may give the Editors of the Berean and their co-workers strength to carry on the good work of the Truth in its purity.

(COPY OF ECCLESIAL LETTER TO THE "CHRISTADELPHIAN.")

Dear Bro. Walker, —We have (no doubt you have known) for some time turned away from the Birmingham Temperance Hall Ecclesia as hopeless and unreliable in practice and precept. After writing you with no results we were glad of the opportunity of identifying ourselves with the Berean Christadelphian as you have, no doubt, seen by its Intelligence columns. If there is any doubt of our position, we write this to dispel the same, by stating that we are standing aside from the Birmingham Temperance Hall Ecclesia until it openly deals with those of its members who do not unreservedly accept its Statement of Faith. Hoping you will see your wrong before it is too late. We remain, yours sincerely with those fellow-pilgrims who have come out whole-heartedly for the purity of the Faith once for all delivered unto the saints. —Mizpah Hall Ecclesia, per L. P. ROBINSON, Rec. Sec.

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## FROM OUR POST BAG.

### WHY CANNOT BIRMINGHAM ANSWER?

Reams of paper are wasted on things that do not matter and on untaught questions, even on genealogies; but on matters of vital moment to the brotherhood the Editor of the Christadelphian and the Rec. brother of the Temperance Hall Ecclesia maintain a discreet but unbrotherly, if not wicked silence. From all parts of the world those two brethren—occupying prominent and responsible positions, with terrible responsibilities, are abusing their opportunities, and when asked for bread either give stones, or turn deaf ears to brotherly appeals. We could more than fill the month's Berean Christadelphian. We will let it suffice to reproduce two letters from the Colonies to Birmingham, and leave our readers to form their own opinions thereon.

The first letter, dated last July, ran thus:

“Dear Bro. Walker, —Greeting in Christ Jesus. We view with great distress of mind the present deplorable state the ecclesias in England are in, and make an earnest appeal unto you to do your uttermost to bring about a better state of understanding in the ecclesias. The following questions clearly, frankly, and fully answered, will, no doubt, bring about a better understanding, and will greatly tend to unite all who love God in sincerity and truth.

“(1) Is the following question sufficient to ask a brother or sister seeking your fellowship: ‘Do you believe that Christ came in the flesh?’ in view of the fact that there are many in these days who teach openly the evil doctrine called the Clean Flesh Heresy, and also many while not teaching the false doctrine are fellowshipping those who do, thus bidding Godspeed to them?

“(2) Do you recognise that a wrong has been done by Birmingham Temperance Hall Ecclesia in fellowshipping bro. Mansfield and sister Adams, who were, and are, in fellowship with those who uphold the Clean Flesh Heresy?

“(3) Do you believe that bro. Bell, of Sydney, and bro. H.G. Ladson, of Melbourne, and bro. A.D. Strickler are astray from the truth of God as revealed in the Bible, on the all-important doctrines of the nature of Adam before and after the Fall, the origin of sin, the nature and sacrifice of Christ?

“(4) Are you prepared to disfellowship all who teach the false doctrines as taught first by these brethren, or those who are followers of these three brethren, whether teaching the error or anything akin to it, of fellowshipping those who do?

“(5) Are you prepared to exclude intelligence from all ecclesias who are thus affected by the errors, whether they teach the false doctrines, or fellowship those who do?

“(6) Are you prepared to disfellowship all those who cannot wholeheartedly and unreservedly uphold the whole of the Birmingham Amended Statement of Faith and Doctrines to be Rejected, especially clause 35 of Doctrines to be Rejected, which is called in question in the Trouble now existing in England?

“(7) Seeing it is now well known what is required of those joining the non-combatant Service, and that the position of R.A.M.C. is compassed with evil and altogether inconsistent with the commandments of Christ. Seeing also that total exemption from all kinds of Army work has been recognised and granted the brethren by the Powers in the last war, and that the battle for our freedom has been fought and won, so that the Truth’s position is now fully recognised by the powers that be. Will you, in the event of Conscriptio coming again, whole-heartedly support that position, that we may obtain our just claim for Total Exemption from all kinds of Army work?

“Dear bro. Walker, we appeal to you to answer these questions clearly and fully, and let no uncertain sound be given. A word from you in upholding the Truth will have good results. We have heard it several times repeated that because a certain ecclesia’s intelligence has appeared in the Christadelphian magazine, they have said, ‘But C.C. Walker has received it; and that is good enough for me.’ But, alas; unfortunately it was not good, as the ecclesia was the----- Ecclesia, who while proclaiming that they are based upon the Birmingham Amended Statement of Faith, are likewise holding fast to a Declaration which they issued a few years ago, and which is inconsistent with itself, and destructive of the said Statement of Faith. They have refused to withdraw this as erroneous, yet you have received their intelligence, and thus have helped on the error. You see, bro. Walker, how much words and actions do, either in helping the Truth or the error. We plead with you to proclaim a strong position for the Truth, against the many errors of doctrine and practice which now exist. ‘Cry aloud, and spare not’ is the Divine precept.

“Lovers of God and His Word must present a bold and united front against all evils, whether errorists, or the evil powers that be, so we ask again of you to answer these questions clearly and fully.

“Please answer questions in parallel columns through the Christadelphian magazine.

“(Signed)-----Rec. Bro.”

The second letter was sent to the Rec. Bro. of the Temperance Hall (Birmingham) Ecclesia, and ran thus”

“Dear Bro. Smith, —Greetings. We are writing to you as Recorder of the Birmingham Temperance Hall Ecclesia, and ask you to bring this letter before your Ecclesia. The following are the questions, remarks and requests that we make.

“As bro. Davis and bro. T. E. Pearce hold views which are inconsistent with Clause 35 of Doctrines to be Rejected (which is appended to your Statement of Faith), also the Resolution passed by your Ecclesia which is quoted at the foot of the Majority circular (page 1), and also Birmingham Trouble (Blue Book, p. 47). Both the resolution and the 35<sup>th</sup> Clause of Doctrines to be Rejected

recognise that those joining either the Army, or the Police Force violate the commandments of Christ, and take up a position which is incompatible with our position as Christadelphians.

“To join the Army or Police Force is a position which the commandments of Christ prohibit, must be a violation of the commandments, and is therefore a sin.

“Yet bro. Davis says, ‘I am not satisfied that it (joining the Constabulary) is so far a wrong as to describe it as a sin.’ He also says, ‘That he unreservedly accepts the resolution;’ if this be so, how does he view it?

“The resolution teaches it is a sin to join the Constabulary because of the doing of violence, etc., which is prohibited.

“Bro. Davis says that Constabulary is a good thing, and not a sin to join; hence the contradiction and inconsistency of bro. Davis’ position.

“The 35<sup>th</sup> Clause of Doctrines to be Rejected was made a test of fellowship, but bro. Davis thinks that joining Special Constabulary in war time is not such a wrong as to justify withdrawal, therefore his position is inconsistent with the ecclesial position.

“Bro. Davis and bro. Pearce say they would not join the Constabulary themselves, and bro. Davis says if he knew of any brother thinking of joining he would try and dissuade him from joining. Why not join themselves, and why seek to dissuade others from joining? Is it not because they know it to be a sin to join? Let them be consistent and join wholeheartedly, either with those who have joined the Constabulary, in fellowship, or in upholding Clause 35 of Doctrines to be Rejected.

Keep to the resolution and Clause 35 wholeheartedly and without reservation, for Christ said, ‘He that is not with me is against me, and he that gathereth not, scattereth abroad.’

“We ask you the following questions:

“(1) Are you prepared as an ecclesia to approach these two brethren, and get them to give their word that they will wholeheartedly and unreservedly uphold Clause 35 of Doctrines to be Rejected, and the resolution mentioned above? Making this Clause a test of fellowship, and bringing it to bear on all those who violate the commandments of Christ, which covers this Clause, after the order of Christ’s wise rule in Matthew 18: 15-18.

“(2) Are you prepared (this having been done) that you will insist upon them, that they give their word, that they will rescind all former speeches, letters, or anything that has been misleading, and has revealed inconsistency; and will in future neither use these speeches, or any other of like nature, to hinder the ecclesia from doing the will of God when dealing with offenders of the commandments of Christ under similar circumstances? Failing to get them to wholeheartedly work together with you in upholding the Truth, are you prepared to disfellowship them?

“(3) If they give their word to uphold the Truth, and rescind their misleading speeches, etc., are you prepared to cancel your withdrawal from the John Bright Street meeting and receive them back into fellowship unconditionally, seeing they have upheld the Scriptural position in relation to this question of Constabulary, and are sound in the Faith?

“(4) Will you clearly, frankly, and fully, declare your position in relation to the heresies promulgated by brethren Bell and Ladson of Australia and bro. A.D. Strickler, of America; and state whether you are prepared to exclude from your fellowship all who teach these heresies, or anything akin to these, or fellowship any who are fellowshipping those who teach these false doctrines?

“We feel sure that if you will answer these questions clearly, frankly, and fully, a better understanding in the household will prevail, and the Truth of God will triumph, God will be honoured and glorified.

“We ask that you will answer these questions either by letter or through the Christadelphian—the latter is preferred for the benefit of all who love the Truth.

“(Signed)----- Rec. Bro.”

(Why are such letters not openly dealt with? Why such an utter lack of candour or frankness on the part of the Birmingham Executive? The answer is to be found in John 3: 20. It has been truly said, “Frankness is a combination of truthfulness and courage.” Its usefulness depends largely on its association with other qualities and circumstances; but to be frank is simply to dare to be truthful. There are many men who would scorn to tell a lie, who are destitute of frankness because they hesitate to face the consequences of perfect openness of speech or conduct. A Christian in the world may be truthful, he may neither deny Christ nor hesitate to show his colours, but unless he has the courage of his convictions he is not frank. Genuine frankness has been characterized as the sign of a noble mind, and such is utterly lacking in the Temperance Hall majority. —Editors Berean Christadelphian.)

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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. —H. A. Mayhew.

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. —F. Jakeman “Halford,” Stourbridge Road, Scotts Green.

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

FALMOUTH. —W. Warn, Budock House.

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

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. Palser, 4 Lodge Road.

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

IPSWICH. —S. Simpson, 116 London Rd.

KNARESBOROUGH. —W. Mosby, “Holmside,” Borobridge Road, Knaresborough.

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. —F. T. 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). —W. Jackson, 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.

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.

SOUTHEND-ON-SEA. —W. L. Wille, 20 Westbury Parade.

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.

WALSALL. —A. M. Jordan, 12 Edward St.

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

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

WORTHING. —A. Jeacock, St. Olaves, Boundary Rd., Worthing.

**UNITED STATES.**

(For list of ecclesias).

B. J. Dowling, 76 Florence Street, Worcester, Mass, U.S.A.

**CANADA.**

(For list of ecclesias).

W. Smallwood, 194 Carlow Avenue, Toronto, Canada.

**INDIA.**

L. W. Griffin, Chakadahpur.

**NEW ZEALAND.**

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

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