

The Berean CHRISTADELPHIAN

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

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

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

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Notes.

"Christadelphian Facts."—Bro. B. E. Hampton, 57 Clarendon Street, Boston, Mass., U.S.A., has on hand a few copies of Christadelphian Facts, bound in cloth, which he can let applicants have for 50 cents each (2/1 English) post free. In view of the fact that countless orders have had to be refused on account of the edition being so quickly disposed of, we would advise immediate application to ensure a copy.

S.Y.—You ask us to omit all names from articles or matter bearing on the present declension. We cannot, for the same reason that, a few years ago, when faithfully opposing heresy, bro. C.C. Walker frequently mentioned brethren Bell, Strickler, and others; the same reason that bro. Roberts forty years ago frequently had to cite the names of brethren Ashcroft, Chamberlin, and Hadley; the same reason too, that Paul had to specify by name, Hymenaeus, Demas, Alexander the coppersmith, Diotrophes and others who misled the brethren in their days. You say you know several who would leave the Temperance Hall fellowship and join in the Berean Christadelphian fight for purity, were we to do as you suggest. With all due regard to such, and to your own feelings, your information affords evidence against our adopting your suggestion; we would rather our would-be-friends remain away until they have the courage of their convictions. Our brethren are "not out" for numbers.

A BED-RIDDEN BROTHER would be glad to hear of a spare ear-trumpet—Address, R.S., care of Publisher.

MARAN-ATHA PRESS. —Sampson Low, Ltd., who have had a contract for packing and dispatching of Christadelphian literature have, entirely without the knowledge of bro. White, inserted in a few cases, advertisements of novels. In future all books will be dispatched from bro. White's own premises, "Bramleigh House," Laindon Hill, Essex.

J.G.; E.H.; A.L.; E.L.; T.H.; L.W.; W.T.; G.S.E.; A.H.?; E.M.D.; E.H.Z.; J.B.; E.W.B.; J.H.B.; H.W.B.; W.A.; C.C.H.; R.B.G.; H.W.; P.H.G.; W.W.; W.H.F.; F.F.; K.R.M.; L.A.C.—Many thanks; are sorry not yet able to find time to write fully but hope to later on. Any visits from the editors yet awhile quite out of the question except those already arranged.

L.W.—You will have seen our opinion of bro. C.C.W's lamentable confessions and professions re "Oaths," by our editorial in the December Berean Christadelphian. As to "the sophistry of the writer of the articles entitled, Principles;" we do not think them worth troubling about. They carry their own condemnation. The underlying principle in his teaching is, "First peaceable, then pure"—"Our neighbour first, God second."

W.T., G.S.E., A.H.L., E.M.D., and E.H.Z.—Please ask bro. J.K.B. to show you our letter: no doubt he will, without being asked, seeing it is really an answer to all your letters. We trust you will consider the position satisfactory and join us in THE work that really matters, and leave final decision to the Master when he returns.

B. and S.P.—Many thanks for Twenty Shillings for the Jewish Relief Fund; the sum has been duly handed over to the Treasurer of the Fund, bro. J. Bellamy.

A Brother, married, two children, desires post, as butler, caretaker, headwaiter, manager of restaurant, or café, or any place of trust. Has some knowledge of travelling. Replies to A.C., c/o. Editor, Berean Christadelphian.

J.H.—Concerning Christ Our Passover being a compilation of extracts apart from their context (not, though, opposed to the context)—we agree. That is what it claims to be. Of a similar character is the Declaration, as well as all other text books. We also agree, “the extracts are selected;” We have never seen an extract that was not selected! The compiler, however, of Christ Our Passover, has, in every case, given chapter and verse for his extracts, so that the readers can judge for themselves as to the consistency of such with the context.

E. HILL. —After the many letters and articles you have written in defence of Out of Darkness into Light, how is it you now write describing the author of the pamphlet “a silly old man”? Even if such be true, that is no reason why we should fellowship younger men who have championed his unscriptural teaching. If you now see what a mistake you made, in championing bro. Strickler, why not frankly say so, brother Hill, instead of ridiculing the brother who declares he cannot withdraw anything he has published? Read the articles we publish this month from the pens of brethren Dowling and Smallwood.

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Dr. John Thomas
(Christadelphian)

His Life and Work

CHAPTER 14.

Whether Mr. Campbell allowed the two letters of Dr. Thomas, found in our previous chapter, to appear in the Millennial Harbinger, we do not know; but the Dr. printed them in his Apostolic Advocate. The following are some of the more important paragraphs extracted.

FROM LETTER 3 (November 20, 1835).

“It is a very good rule to judge of a man’s faith by his moral actions, but then the deception is that the morality of an action is, for the most part, determined by a human and not a divine standard. The only true standard of morality is the New Testament, under the Christian Dispensation, and the Old, under the Mosaic. The ordinary standard now, is the common consent of mankind, a consent, for the most part, to consecrate as holy or moral that which God condemns. A professor who lives in conformity to the world, or who in his personal or congregational capacity, does not live in conformity to Apostolic teaching, although he may injure his neighbour in nothing, nor offend the customs of society, is, to all intents and purposes, an immoral or an unholy man, in the sense of Scripture, according to which he will be judged, and either acquitted or condemned.

Seeing that things are in this state, and the premises now before us, in answer to the question, What ought to be done? I would lay before you the following suggestions in relation to the ‘Reproclamation of Reformation and the Remission of Sins.’ Lay the truth, facts, testimonies, and practices of the New Testament before the minds of all, both immersed and unimmersed, with a view to convince them of sin, of unrighteousness, and of Judgment to come. If we succeed in this, and the unimmersed enquire, What are we to do? to them we must reply, in the words of the Apostle, “Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins’—Acts 2: 38. But if the immersed be convinced that they have

not been living according to the Truth, and they also enquire, What are we to do? I would reply to them all, 'Examine yourselves, and see if you be in the Faith;' and let that examination be conducted in the spirit of candour, and by the light of the testimony of the Apostles and Prophets. If upon a review of the past, some of them find that instead of being in the Faith, they are in their experience, opinions, feelings or conceits, and therefore, in their sins, I would call upon such to be reimmersed for the purpose of being baptized for the first time. And if others of the unimmersed upon due examination, become convinced that they are in Christ, but that since their baptism, they have not lived according to the Truth, then I would say to them, You must publicly confess your delinquency, and join with the congregation of the disciples in prayer to God, to forgive your derelictions, for He has promised to cleanse us from all unrighteousness, through Jesus, in this way, if we have previously become Christians. But if they will not examine? Then such are not fit for a society which professes to be preparing for the reception of the returning Bridegroom. They ought not to be received. These three classes, the unimmersed, the reimmersed, the suppliants (for distinction sake), should then be collected together into 'One Body,' or added to one already formed, and placed under the supervision of proper persons, competent to teach them the duties of their subsequent lives, and to drill them into good soldiers of the Cross."

* * *

FROM LETTER 4 (December 20, 1835).

"Now to those who object to the agitation of this subject, I say that this view of facts it is which moves me to it. For my own part, I desire to belong to a pure body of Christians, and therefore, I cannot rest without raising my voice, however weak it may be, against the corruption within, and the source of it from without. I am not to be led away by the Utopian speculation of converting the world in an enlarged sense, with our feeble means; we have not yet arrived at that period; the proclamations of the 'everlasting gospel' will do that at the appointed time. But we live in a day of thrilling and momentous interest to every right-hearted believer: a day of preparation for the reception of the returning Bridegroom. The business of our lives, therefore, ought to be, to clothe ourselves, and persuade other to do so, individually and congregationally, with the resplendent robe of righteous actions, compared to linen pure and white, in Revelation 19. It is a small minority only of mankind whose taste is suited to this employment. The self-denial is too great. We must, therefore, purge out the old leaven from among us, by a strict and righteous discipline, and be careful how we admit persons into our communities from the Baptist denomination.

"If the Scriptures be true, not a single man, woman, or child, will attain to immortality, in the Kingdom of glory, who does not submit to God's ordinances during his life on earth through all generations. To whom will the judge say, 'Come ye blessed of my Father, inherit the Kingdom of glory?' I reply, To his disciples, and to those who have kept his Father's laws under former dispensations. And who are his disciples? Not those who obey according to their knowledge, because if they happen to have no knowledge, there will be no obedience; but they 'who persevere in His doctrine,' and produce much fruit—John 8: 31, 15, 8. Now to persevere in the doctrine of Christ, we must be his disciples; and to do this there is no other way than to be baptized into him. The feeding the hungry, and clothing the naked, etc., will not be received as a substitute for obedience; they will be condemned in the disciples, not in the disobedient. It is true we shall not be pronounced blessed on account of faith, immersion, or regeneration, nor shall we be, without them; for no one, since the Apostles' days, can enter the Kingdom of glory, unless through the Kingdom of favour. There is no by-way to glory. The road is a royal one, i.e., we must follow the King. Could the High Priest enter the Most Holy without passing through the Holy Place? Neither can we enter heaven without passing through the Church of Christ. We must believe, be immersed, persevere in well-doing, die, and be raised from the dead, before we can enter the Kingdom of glory. This is the true and only way: 'the strait gate and narrow way' traveled by a very few. To win the prize we must start fair,

and run according to the rules of the race. To be immersed first, and to believe after, is the wrong start...

“Let those who are on the right foundation be thankful and remain so; those who are not should also be thankful that someone is disinterested and kind enough to endeavour to arouse them from their carnal security to a sense of the false position in which they stand...

“And now, brother C, I have brought to a close my views upon this matter. You and my readers can judge whether the Word of God is for or against me. I write not for applause but for truth. An eternity of weal or woe is staked upon our uprightness or demerits here. In view of this, I have not calculated on the approbation or displeasure that may accrue to me for the position I have maintained. I cannot but express my confidence that you will meet what has been fairly said in the Harbinger. You certainly owe me reparation for the unintentional misrepresentation of my practices, which you have published to the four winds of heaven. Let it not, then, remain on record, uncontradicted, that there lives in the metropolis of Virginia, one who contended that the citizens of the Kingdom of heaven should be rebaptised, and you will much oblige your brother, in the good hope to be revealed at the coming of our common Lord. —JOHN THOMAS.”

(To be continued).

“The lower we descend in the scale of civilization, the more pleased do we find the natural man with exterior ornamentations. The more empty his head the more childish his delights.”—R. ROBERTS.

The Bible wholly inspired and infallible.

No 113. — The Simplicity and Purity of the Bible.

Those writers and orators who have achieved the greatest success have been those who have been easiest to understand by reason of their simple and clearly spoken and written language.

From an old publication, circa. 1850, sent along to us by C.A.B. we cull the following: —

“Simplicity is the only universal characteristic of just writing; so the superior eminence of the sacred Scriptures in this prime quality hath been generally acknowledged. One of the greatest critics in antiquity, himself conspicuous in the sublime and simple manner, hath borne this testimony to the writings of Moses and St. Paul; and by parity of reason we must conclude, that had he been conversant with the other sacred writers, his taste and candour would have allowed them the same encomium.

“It hath been often observed, even by writers of no men rank, that the ‘Scriptures suffer in their credit by the disadvantage of a literal version, while other ancient writings enjoy the advantage of a free and embellished translation.’ But in reality those gentlemen’s concern is ill placed and groundless: for the truth is, ‘that most other writings are impaired by a literal translation; whereas, giving only a due regard to the idiom of different languages, the sacred writings, when literally translated, are then in their full perfection.’

“Now this is an internal proof, that in all other writings there is a mixture of local, relative, exterior ornament, which is often lost in the transfusion from one language to another. But the internal beauties, which depend not on the particular construction of tongues, no change of tongues can destroy. Hence the Bible composition preserves its native beauty and strength alike in every language by the sole energy of unadorned phrase, natural images, weight of sentiment, and great simplicity.

“It is in this respect like a rich vein of gold, which, under the severest trials of heat, cold, and moisture, retains its original weight and splendour, without either loss or alloy; while baser metals are corrupt by earth, air, water, fire, and assimilated to the various elements through which they pass.

“This circumstance then may be justly regarded as sufficient to vindicate the composition of the sacred Scriptures, as it is at once their chief excellence, and greatest security. It is their excellence, as it renders them intelligible and useful to all; it is their security, as it prevents their being disguised by the false and capricious ornaments of vain or weak translators. We may safely appeal to experience and fact for the confirmation of these remarks on the superior simplicity, utility, and excellence of the style of the holy Scripture. Is there any book in the world so perfectly adapted to all capacities that contains such sublime and exalting precepts, conveyed in such an artless and intelligible strain, that can be read with such pleasure and advantage by the lettered sage and the unlettered peasant?”

We thoroughly agree with this writer and would further call attention to the remarkable fact that the Bible invariably becomes the standard of any language into which it is translated. Our authority for this is a recent Annual Report of the British and Foreign Bible Society.

That the Authorised Version of the Scriptures is the standard of good English composition is generally admitted, and very modern endeavours to supplant it with such futilities as Dr. J. Moffatt’s recent new translations all fail. The Revised Version was confidently advertised as certain to take its place but it has never done so. It is read for reference and comparison but many of its alterations are not improvements, and its illogicalities and inconsistencies condemn it. On the balance the Authorised is the better. More, the A.V. is still the best and clearest, most reverent and spiritual of all English translations. We like the Daily Mail criticism of Dr. Moffatt’s version, for it expresses our view.

“‘The Old Testament,’ of which the first volume (Genesis to Esther) in a new translation by Dr. James Moffatt, Professor of Church History in the United Free Church College, Glasgow, is published today (Hodder and Stoughton, 10/6), is the outcome of a continuous effort that is being made to persuade the people that they do not understand the language they learnt at their mother’s knee—an assumption we believe to be the direct contrary of the fact. The further assumption that the Bible will be read more than it is if it is put into—as Dr. Moffatt is pleased to characterise his translation—‘effective and intelligible English’ is also, we believe, entirely without foundation. We have never heard of anyone who wished to read the Bible and was repelled because he could not understand it.

NOAH’S ARK A BARGE.

“And has any child been discovered who found a Noah’s Ark ‘unintelligible’? Yet Dr. Moffatt will have it a barge. And is there anything particularly obscure or difficult to realise in a ‘Garden of Eden’? Presumably so; at any rate, Dr. Moffatt proceeds to make it perfectly intelligible by calling it a ‘park.’

“Take a couple of familiar passages and see how Dr. Moffatt makes them ‘effective:’

OLD VERSION.

The beauty of Israel is slain upon thy high places: how are the mighty fallen!

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided.

DR. MOFFATT.

On your battlefields the slain are lying and heroes, alas! fallen low.

Saul and Jonathan, loved and lovely, never divided in life or in death.

“In each of the above-named verses in the old Version there is a sentence which has become part of our common daily speech. Yet Dr. Moffatt has found them unintelligible and cut them out.

VAPID.

“Of course if there really are people who can accept this singularly vapid rendering of the organ-music of the great Hebrew books as ‘more effective and intelligible,’ and, as Dr. Moffatt hopes, also ‘more interesting perhaps and less obscure’ than the Version authorised by James I, there is nothing more to be said.

“But it will be a Spartan choice. For of the stateliness and fragrance of the ‘English tongue’ into which the Authorised Version was rendered more than 300 years ago, to the delight of successive generations scarce a fragment or a trace survives in Dr. Moffatt’s translation.

“Why does not Dr. Moffatt ‘translate’ Shakespeare? Presumably that also is no longer ‘intelligible,’ since the ‘Swan of Avon’ and the old translators of the Bible flourished and wrote at the same time.”

Dr. Moffatt is a priest of the Higher Critical temple, soon to be destroyed by “the brightness of His Coming.”—G.H.D.

(To be continued).

“A man who is a neutral stands by with arms folded calmly viewing one’s destruction without any signs of help: the enemy, knowing this, cannot look upon neutrals in any other light than friends.”—R. ROBERTS.

* * *

“How will you feel in the presence of the intimation that ‘the Master is come and calleth for thee’? This will all depend upon the disposal you have been making of your time, your money, and your strength.”—R. ROBERTS.

Editorial.

RENEWALS.

We than those who have, in such large numbers, decided to support us during 1925 by their renewed subscriptions. We expected that a number of our old subscribers would drop out of our list this year in view of their inability to go all the way with us in our fight for the Whole Truth. One brother, for instance, wrote us: —“The Christadelphian (from Birmingham) soothes me: the Berean irritates me.” Needless to say this brother is an ardent supporter of compromise. We have been agreeably surprised and feel that we can take courage in the fact that so many who have not yet decided to throw in their lot with us are still determined to give us a hearing. We don aspire to provide a sort of Christadelphian Hibbert Journal, nor do we make any special claims to editorial ability. We just stand for Purity of Fellowship and for the earnest contention for the One Faith once delivered to the saints, and in that position we use our small abilities. We know we are “weak and incompetent,” for we are reminded of it by critical correspondents occasionally, but we do claim to be sincere in our convictions and in the position we have been compelled to take up because of growing apostasy in the brotherhood.

THE NORTH LONDON ECCLESIA'S CIRCULAR.

The Circular issued by the North London Ecclesia on January 7th makes curious reading. Bro. G.F. Lake had made it plain to that meeting, that, continued fellowship with Birmingham Temperance Hall, meant continued toleration of false doctrine in numerous ways. He counselled withdrawal, and has since the date of the Circular, resigned from the ecclesia and is breaking bread at home.

Bro. Powell, another old and esteemed brother, also resigned and joined Clapton ecclesia.

North London ecclesia were asked by bro. A.S. Thompson to accept his proposal to call a Conference or Consultation of the ecclesias to go into present matters. The motion found favour after a long discussion, and the Circular now issued has been compiled by Bro. Thompson and his colleagues.

We have received many letters about it, and the general opinion is that it is very Laodicean—Revelation 3: 15-16.

It agrees that at the present time “unsatisfactory conditions” exist; but it is not necessary to call attention to the Truth and those who hold it being “the scoff of outside enemies.” This is not exceptional. Noah and Christ had a similar experience.

It sets forth among the matters of “Object.” “2. —The more solemn recognition of and strict loyalty to the general bases of faith,” and asks “that all controversy on doctrinal differences supposed or real, shall cease, and that all withdrawals shall be cancelled. The italics are ours. We cannot reconcile these two. Where and how is the commandment to find its place? —“Contend earnestly for the Faith once delivered to the Saints.”

A later requirement is, that those who bring charges should be able to “sustain” such with witnesses. We did this in re A.D, Strickler, J. Bell, A. Davis, and T. Pearce, in May, 1923, and were thrust out by bro. Thompson and those who followed his lead. Bro. Thompson said, “The Birmingham ecclesia is far worse than bro. Denney or bro. Beere stated;” but as bro. W.A. Simper put it, with bro. Lake’s vehement support, “Any brother who introduces the Birmingham Trouble here will get kicked out.” Signs of change are now to be seen.

Clause 5 on page 3 is really puzzling. “Where it can be shown that an individual or an ecclesia has departed from any element of the basis of Faith, that individual or ecclesia must either amend their position or be withdrawn from.”

We ask—Before whom must it be “shown”? Is bro. Thompson to be the sole arbiter? We have “shown” bro. A. Davis’ rejection of Christ’s express command, to the whole of the ecclesias in every part of the world. The result is that those who desire purity have profited by the “showing,” have “proved the spirits,” and are with us. Those whose desire is not “shown” are those who have preferred to do nothing. Upon them the responsibility rests.

We come, however, to a very sinister thing in the last clause but one on page 3. Here it says “That actions against error of Faith or practice—violation of the basis of Faith—would not be retrospective but that only on fresh manifestation of such could it be brought to account.” This means that all the present evils are now to be condoned until the authors of them “do it again.” This Circular ought to be sent to all the ecclesias of the Suffolk Street, Birmingham, fellowship. Equally with North London ecclesia those meetings accept the same basis of Faith, and are willing to start afresh on the ground afforded by that clause.

We have called attention before to North London ecclesia’s leaning towards the Suffolk Street position. When in our circular letter, “Whither goest thou?” we pointed this out, we were greatly assailed and abused. Bro. Lake called that circular “A Tissue of Lies” on post cards sent openly. Here is evidence of the Truth of our contention. A fresh start for all. We deplore the weakness that needs

this “Consultation” with its “delegates” and other paraphernalia. And we advise our brethren not to appoint any “delegates” or “representatives” to such “Consultation.” The present position is clear and open. Why talk any more? Talk has been the bane both in North London and elsewhere. Now is the time for action.

Finally, if Birmingham Temperance Hall ecclesia is invited to attend, on what ground can Birmingham Suffolk Street be left uninvited? No! The right way is for each ecclesia to examine—not suppress—the evidence of declension, and to condemn the apostasy now in evidence. —G.H.D.

* * *

“A CAGE OF UNCLEAN AND HATEFUL BIRDS.”

This is the Lord’s description of “Papal and Protestant Christendom,” as also it was how our worthy forerunners, Dr. Thomas and bro. Roberts, always held it up to view.

In an “Appeal” in the Catholic Crusade (Christmas, 1924), “Father Craven” writes: —

“What must be the feelings of modest income holders to learn that there is a certain Government Department which employs people who revel in the appalling practice of burning money wholesale? Imagine it—burning our money! Yes, gentle reader, all our old, soiled and dirty Treasury notes! Is it to be wondered at that the Income Tax is 4/6 in the £? Or, that Father Craven is reduced to the necessity of asking the Catholic public merely for half-crowns, well knowing the shortage there must be of £1 and 10/- Treasury Notes, due to the burning propensities of our Government?However wicked your ‘Bradburys’ and ‘Fishers’ may be, and however soon retribution may overtake them, in Father Craven’s hands they will make good for the last time. Send them to him and see.”

From the same foul “cage”—Revelation 18: 2, another “unclean and hateful bird” advertises that for the sum of Ten Shillings, cash down, the subscriber “can have his own name, or that of a friend (living or dead) enrolled, and have the benefit of the Weekly Mass, and daily prayers for ever.”

Yes: those last two words are emphasised (italicised) by the “Rev.” Sorcerer himself; and he further announces, that, for £5, cash down, he will ensure the subscriber’s name, or that of any living or dead friend, being carved upon the Marble Tablet of his church!

MEETING THE “BIRDS” HALF-WAY.

Notwithstanding the foregoing, which are but samples of the practices of the Mother of Harlots and her Protestant daughters, there has arisen a generation of “Christadelphians” who have “friendly feelings” for some of these “unclean birds.” Such have a desire to see Eureka published in an “expurgated form,” as they “object” to the trenchant language of Dr. Thomas. The objectors overlook the fact that it was the Lord himself who pictured these traders in religion as “hateful and unclean birds,” “sorcerers,” “hypocrites,” and “whited sepulchres.”

Less than a month ago, a senior Temperance Hall exhorting brother wrote a letter declaring that the writings of Dr. Thomas and bro. Roberts, “however suitable for a past generation,” “are not suitable for our times,” being “too pungent”!

No wonder “Birmingham brethren are poor buyers of Eureka;” and that Dr. Thomas’ Life has been allowed so long to remain out of print.

No wonder, too, that the (Birmingham) Christadelphian is congratulated for having “expurgated” from its monthly title-page, its “Opposition to the dogmas of Papal and Protestant Christendom” (not, however, until the framer of those words, bro. Roberts, had been laid to rest in the cemetery at Brooklyn).

THE NEW GENERATION OF CHRISTADELPHIANS.

Yes; times have indeed changed, for let one of these “unclean birds” after reading Eureka or The Trial, get into the company of an “up-to-date” Christadelphian, and he expresses astonishment. The Apocalyptic “sorcerer” even voluntarily expresses “friendly and appreciative (!) feelings where such were formerly absent;” and the “up-to-date Christadelphian welcomes the testimonial (1923, p. 399). Can our readers imagine such a sequel to the Lord meeting a Pharisee? —Matthew 23; or Paul meeting an Elymas? —Acts 13: 10. Can we imagine any “Rev.” expressing “friendly and appreciative feelings” towards a faithful Christadelphian who describes apostates as did Dr. Thomas and bro. Roberts? —see Eureka, Vol. 1, pp. 17-18; The Trial, pp. 25-26.

Another painful sequel to the Temperance Hall example of “friendly and appreciative feelings” for the diabolos is that of a young, “up-to-date Christadelphian,” forsaking her home to spend her Christmas holiday in the bosom of a Roman Catholic family! (A child may as well go to an infectious hospital for a rest).

* * *

We call special attention to the article this month from the pen of bro. J.M. Evans, one of the old school of Christadelphians who foresaw the evils of Conscription, when Birmingham Christadelphian, which ought to have led, was blinded by “patriotism” and fear of consequences. — F.G.J.

BUYING UP AN OPPORTUNITY.

At the commencement of 1924, a young sister ordered the Berean Christadelphian for a brother “not with us.” He has had his eyes opened and “is now with us.” If every one of our readers who are with us in the work did the same, think of the result and sequel—Daniel 12: 3. If you have any brother or sister in mind and wish to know if such already takes in the magazine, write F.G. Jannaway, 99 Stockwell Park Road, S.W.9, and he will at once reply—Esther 4: 14.

John’s First Epistle. —Chapter 1.

A Sunday Morning Exhortation by Bro. R. Roberts.

The words just read were addressed to certain who had a standing in the Truth in the days of John. They are, therefore, suitable to be read and considered upon an occasion like this, when brethren and sisters come together, to consider the position in which they stand. They are indeed, in a sense, as much an epistolary address to ourselves or any ecclesia, at any time existing, as to those who were the immediate recipients of the letter. The things said apply equally to all who occupy the same position, no matter where or when. Let us look at some of these things. John rehearses certain leading features of the truth with the purpose thus expressed: “that your joy may be full.” Now, if the contemplation of the Truth was calculated to fill believers with joy in the first century, it need not be less powerful in this respect in our own day. It is indeed “glad tidings of great joy.” It is a delight, a solace, a glory. Yet, like everything else, it must be realised to have effect. It must be kept before the mind. We must remember it. One reason why joy does not always reign where the Truth dwells, is that memory is treacherous. Our minds are weak and often want refreshing. Things lose their vividness in our recollection. That is the reason many of the Apostolic letters were written, and a reason why we should read them constantly. Thus, Peter says:

“I will not be negligent to put you always in remembrance of these things, THOUGH YE KNOW THEM . . . Yea, I think it meet, so long as I am in this tabernacle to stir you up, by PUTTING YOU IN REMEMBRANCE.” —
(2 Peter 1:12-13).

He also says:

“This second epistle I now write unto you, in both which I stir up you pure minds BY WAY OF REMEMBRANCE, that ye may be mindful of the words,” &c.

The very object of this weekly assembly, instituted by Christ, is to bring to our remembrance the things concerning himself, and that we may be refreshed again by the Truth, which is always refreshing, but which, being forgotten, loses its power.

The Truth relates to great things—things greater and more precious than matters of ordinary acquaintance, or than the majority of mankind can appreciate. There is much in present aspiration we can never realise. We are in an abnormal state. We are, as it were, fallen from the standard of our being. The image in which we were created is but faintly represented in our weak and disfigured organizations, and the state in which we live is entirely immaterial, when considered in the light of what we were designed for. We are, as it were, cut off from the source of our being, having no visible connection with God—no actual intercourse with Him, except that one-sided sort of communion that is to be found in prayer—and we are surrounded with a state of society in which this causes no grief. The world lieth in wickedness. The earth is in the hands of those who have no fear or love of God before their eyes.

“The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts.”—

(Psalm 10: 4.)

“The wicked live, become old, yea are mighty in power. Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them . . . They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, ‘depart from us, for we desire not the knowledge of Thy ways. ‘What is the Almighty that we should serve Him, and what profit should we have if we pray unto Him?’”—(Job 21:7-15.)

This is the desolating state of society that prevails on the face of the globe at the present time. Rich and poor alike are far away from God. The world is a wilderness in which brambles tear the feet of the pilgrim, but this is not always to be so. God never intended that the fine sensibilities which appertain to the creature formed after the type of the Elohim, should for ever be violated. It is no plan of His that hearts shall always be torn and souls always withered by the hot breath of the desert. It was never intended that the world should always be the scene of that “inhumanity to man,” which “makes countless thousands mourn,” or that the meek of the earth, seeking after God, should always go thirsty for comfort never to be found. Such a state of things is of itself the best proof that it is abnormal. The very spectacle of man everywhere SEEKING, SEEKING, SEEKING, and never finding, is a proof of something out of joint. With the Scriptures out of our hands, we cannot account for it; for, away from the source of information, there is no explanation of the mystery that the principal works of nature should be the greatest failure.

The Scriptures explain everything. The Almighty ever-living One, who always has been, and whose wisdom, and power, and goodness, and justice are above the reach of our intellects, though not beyond the flight of our faith, is working out, on this little part of His unlimited dominion, a scheme or purpose, marked with great wisdom, and pregnant with great goodness, and joy, and glory, to all connected with that purpose in its ultimate form. We see Adam placed in the Garden of Eden, under the law of obedience. We see him disobedient, and we see and feel the consequence. God exiled man from His society and friendship. He drove him out to do for himself, and the race is now in that driven-off state. We are not under the divine guardianship Adam enjoyed. We are outside of the state represented by the literal Garden of Eden. We are not in communion with the Almighty. We are not living under His shadow. Human society is not constituted in harmony with his deep, eternal, and perfect laws. We are on the dark mountains of peril and death; we are left to every man after his own way. Hence, the uprising of the governments of the world, in which the few rule the many to the detriment of all. These governments are fitly represented by beasts in the symbolical visions. Merciless beasts they are, wherever existing. The best of them are brutes, only a little less furious than

their neighbours. Take our own country, where probably we have the best government practicable under the human regime. Take the workings of society, and you get at the real qualities of the much-vaunted British Lion. Snobbery instead of mercy; pride instead of compassion; grasping monopoly instead of justice. These are the sort of influences that, even in our country, cause the poor to groan, and grind their weary lives into the grave. Political arrangements are just what they are made by the chances of selfish intrigue. The “respectability” of the country is entirely selfish—the philanthropic hue and cry to the contrary notwithstanding. The philanthropy is skin-deep, showy, and conventional. The British Lion is a beast, though he has a king’s crown on his head. He cracks the bones of millions and fills his hole with raven, and his den with prey. He is a trifle more magnanimous than the hyenas of the Continent, but a wise and true, and fatherly ruler he is not. O, wretched state of things! Is it a wonder that we echo the words of the hymn we have sung? —(Christadelphian Hymn Book, page 65). We know there is such a thing as the love of God; we painfully know that now it is hidden; but thanks be to His name, we look forward to the not far distant time, when that “hidden love of God” will break through the clouds of darkness, and fill the earth with glory. “Truly we sigh” for the “repose” we shall feel when resting under the shadow of God, and walking in the glorious light. “We see from far” its “beauteous light” reflected from the past, in the time when God was the Great Shepherd of Israel; and, from the future, when He shall—

“Gather the lambs in his bosom, and gently lead those that are with young.”

We sigh in our inmost souls for that time of love, and comfort, and joy. True, we are not like the world in our sighing. It is not all vanity and vexation of spirit. We walk not in total darkness. We have light. This (Bible) is the little lantern by which we pick our way—a lamp to our feet and a light unto our path. Yet, who knows not that the flickering of a lamp on a dark night is a poor substitute for the glory of the sun, and that toilsome clambering on the dark hill sides by a lantern light, a very different thing from the delightful ramble over hill and dale, through pastures and woods, in the full blaze of the sun? Just so great a difference is there between the position we occupy in our struggles after eternal life now, and that in store for the faithful when the day of Christ shall dawn.

Meanwhile, we have to determine our position, and shape our course by the instruction left us by the Apostles. Some part of these we have in this chapter. We are to walk in the light.

“This,” says John, “is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not speak the Truth.”

This is a very important item of knowledge. We know that God is light, in a visible sense, for He dwelleth in light no man can approach; but He is light in the sense opposed to the moral and intellectual darkness from which Jesus sent Paul to turn the Gentiles. —(Acts 26:18.) Besides having knowledge, He is holy, and just, and truthful, and merciful, gracious, long-suffering, and wise. This aspect of the light has come—

“The true light now shineth.”

John says that light has come by Jesus. It shines, as it were, in his face. —(2 Corinthians 4: 6.) In him is light, and the light is the life of men. What we have to do is to look at that light, and walk in it, that we may be children of the light. —(John 12: 36.) If we walk in darkness, we are not in the light, whatever knowledge of the Truth we may have as a theory.

“If we say we have fellowship with him and walk in darkness, we lie and do not speak the truth.”

This is a test of comparatively easy application. Walking in darkness is living in opposition to the divine character. This may be done in various ways, ever remembering that disobedience in one line is as fatal as in all. A man who is in the habit of lying, which is an established habit in the world, walks in darkness, though he may “give much alms to the people.” A man who loves not, and is destitute of deeds of kindness, walks in darkness, though he may know all things; for God is love, and kind to the unthankful and the evil. A selfish man walks in darkness; so does the vindictive man, the quarrelsome man, the proud man, the dishonourable man, and whoever else behaves in opposition to the mind of Christ. Such have no fellowship with the Father, however much they may know of the Father’s affairs. They walk not in the way He has made known for men to walk in, and are, therefore, none of His. He wants “obedient children.” He has no use for such as are not “conformed to the image of His Son.” How lamentable it would be if it were otherwise! What an ugly state of things it would be for the

Kingdom to be filled with ungodly theorists; men of “doctrinal” skill, but of selfish and unprincipled hearts. The ugliness of such a spectacle you can see anywhere now. On fine estates, well laid-out, with houses supplied with all that wealth can contrive to make life agreeable, you find people who know all the affairs of society, are well-up in politics, perhaps, and even science, but who walk after the course of this world, the prince of the power of the air, the spirit that now works in the children of disobedience. The very splendour of the surroundings is a mockery. The folly of sinners would be better set in the circumstances of poverty. The change that is coming by Christ, is the putting of clever diabolism down from high places, and the raising of his own children of light from the dust. The beauty of the Kingdom of God will be its aspect as a state of society, founded in the love and fear of God, in which all wealth and power will be administered in righteousness, benevolence, truth, and holiness, and these things must be cultivated by us now, if that Kingdom is ever to be attained by us. Without them, we shall have no part in that glorious state of things. To develop them in a certain class of believers is the end and aim of the present form of divine operations. Jesus has established a missionary enterprise in the world, which is still continued in a feeble form, and the object of that enterprise is to purify unto himself a peculiar people, zealous of good works. We must never overlook this. Men in Christ, uncharacterised by righteous and holy works, are none of his. Christ will not accept mere knowledge of his affairs in the absence of the principles upon which he is developing his household, any more than we should in the little affair of choosing our society. He is at least as particular as we. What should we think of a person whose only claim to association was that he understood our family history, and was aware of the position of our business, what we were doing, and what we intended to do? We should, of course, prefer for association those who knew something about us; but supposing a person, knowing all these particulars, were dishonourable, vulgar, and low, should we accept his acquaintance with our affairs as a sufficient qualification for our society? Should we not feel inclined to spurn him from our presence? Should we not rather that he knew nothing at all about us? Depend upon it, it will be not less so with Christ. Our very knowledge of his affairs will be an offence to him, if we are unpurified and unzealous of good works. Let us, therefore, give the more earnest heed to the things we have heard, that our knowledge of the Truth turn not to our condemnation instead of our salvation. At the same time, let us not forget another Apostolic exhortation, and that is to strengthen the feeble knees, and lift up the hands that hang down, and make straight paths for your feet, lest that which is lame be turned out of the way. —(Hebrews 12: 13.) That is, if anybody is halting, let them boldly attempt to “try again.” Forget the things that are behind, and reach forward to those that are before. Let them not be overwhelmed by past failure, and say “it is of no use for me to try any more.” Better die trying than live after giving up. Take courage, and try again: the best have to act on this principle.

John says—

“If any say he has no sin, he deceiveth himself, and the truth is not in him.”

If absolute sinlessness had been possible for mere man, there would have been no need for Christ. We must not continue in sin; but no man, having any adequate apprehension of the greatness and holiness of God, and the weakness and imperfection of human nature, will imagine that every act and thought of his can be clean in the sight of the Holy One. Such an one—broken and contrite in heart—will feel that, even if ignorantly to himself, there must be much in his “walk and conversation” that is not well-pleasing in God’s sight, and for this he must come with a continual sacrifice, as it were, in the name of the Lamb who was slain. There is consolation in the fact that—

“If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous.”—(1 John 2:2.)

We are under a priesthood; and this fact indicates the existence of sin among those toward whom the priesthood is exercised, viz., the household of Christ; for Christ is “priest over his own house,” and not “over the outside world.” Jesus teaches this in teaching his disciples to pray—

“Forgive us our trespasses, as we forgive them that trespass against us.”

The fact, however, does not interfere with the other Apostolic principle, that the unrighteous shall not inherit the Kingdom of God; nor with the declaration of John that—

“He that is born of God sinneth not.”

As regards the libertinism which taught that believers being justified were under no need to “crucify the flesh,” it is true that those truly born of God sin not, and cannot sin. They are dead to sin and alive

to righteousness. They have turned from dead works and follow after holiness. If they stumble, it is not to fall, but to rise again, even seven times—(Proverbs 24: 16.) running with patience the race set before them in the Gospel. There is no Apostolic teaching that comes into collision with any other. There is a place for all; and the more we discern this, the more shall we be able to be instructed, and to walk in the light, in the hope that when the unveiled light of God shall be manifested in Christ, and fill all the earth with its glory, we may enter and rejoice in that light for evermore.

ROBERT ROBERTS.

Sin and Sacrifice.

BY BRO. WM. SMALLWOOD, TORONTO.

(Continued from Page 22).

PART 3.

According to the New Testament teaching, the Lord Jesus was God manifest in sinful flesh for the destruction of the devil and his works—Hebrews 2: 14; 1 John 3: 8. The devil (diabolos) is that in the nature of man which causes to transgress and has “the power of death.” We read that “the devil,” which is only another name for fallen human nature, “sinneth from the beginning”—1 John 3: 8, and is, therefore, the impelling cause of all the wickedness in the world. Consequently, the only way to suppress rebellion against God and put an end to the wickedness and misery that prevail, is to destroy the devil; for once he is destroyed his works (of transgression) will necessarily cease. Jesus partook of our sin-cursed, devil-possessed nature, that through death he might destroy this devil in himself first, and ultimately, as a result of his triumph over him, in all his people—Hebrews 2: 14. Death destroys the devil in every man, but it also destroys the man. But here is one in whom the devil has been destroyed and yet he lives, because he successfully resisted the devil and Satan during his life in the flesh, being “tempted in all points like his brethren, yet without sin.”

All who bear the diabolos nature are under the power of death; therefore, to release the faithful from death, diabolos must be destroyed. Diabolos having a physical embodiment must undergo a physical destruction; which enables us to see why it was necessary for Jesus, the one prepared by God to destroy diabolos, to partake of the same nature as Abraham and his children. The Divine plan goes to the root of the mischief and removes the cause; human substitutes only skim the surface.

There is little place for the devil in Bro. Strickler’s system or theory. We read much about “sin, iniquity, and transgression,” works of the devil, but the impelling cause of it all appears to be lost sight of, yet this was the very thing that Christ appeared to destroy, in himself, as a necessary foundation for the accomplishment of his mission “the taking away of the sin of the world”—John 1: 29, a work which will not be consummated until the devil and his progeny have been extirpated from the earth, or sinful flesh and its works have forever ceased to be.

Brother Strickler rejects such teaching as the foregoing as it does not harmonise with his theory. At the same time he claims latterly that his belief agrees with what brethren Dr. Thomas and Robert Roberts have written. The following citations prove otherwise. This is from the pen of Dr. Thomas: —

“The word sin is used in two senses, that of transgression of law, and also to express that combination of principles within us which in excitation is manifested in passion, evil affections of the mind, disease, death and corruption. They are called ‘sin’ because their manifestation was permitted as a consequence of transgression.”

“The thing called diabolos in Hebrews 2: 14, rendered devil in the English version, is sin in the flesh. He that walks according to the flesh, ‘serves sin,’ or the devil. The mortal body is ‘a

body of sin,' or sin incarnate; which with its affections, lusts and transgressions, is called the 'old man'—Romans 6: 6; Ephesians 4: 22; Colossians 3: 9. Destroy the ascendancy of the sin principle of the flesh over the thoughts and actions, and you have a morally developed 'new man'—Colossians 3: 10, and then eradicate it from the flesh by the spirit in the resurrection or transformation to eternal life, and you have a new man in combined moral and physical manifestation, 'equal to the angels'—Luke 20: 36. There is no sin in the angelic nature, therefore it cannot die. No element of it has the 'power of death;' so that diabolos exists not in angelic society. The devil has no place there, there being nothing in their nature causing them to transgress, there are no works of sin among them.

“This diabolos is the 'power of death' which subjects all the living to corruption. It has this power now, even over the saints, though the king of saints is no longer holden of it. It will retain this power till their resurrection, when they will be subject to its control no more. It will still, however, retain its hold upon humanity for a thousand years longer. The rest of the dead who are to inhabit the earth for ever with the saints and their king, will be extricated from its deadly embrace; for the 'last enemy, death, shall be destroyed' ...Death cannot be abolished so long as sin exists in the flesh, for 'the body is dead because of sin'—Romans 8: 10; it is the physical principle within us that makes us mortal.”

This is from the pen of Brother Roberts: —

“Christ through death destroyed or took out of the way 'the sin of the world.' In this he destroyed the Bible devil. He certainly did not destroy the popular devil in his death, for that devil is supposed to be still at large; but in his own person, as a representative man, he extinguished the power of sin by surrendering to its full consequences, and then escaping by resurrection, through the powers of his own holiness, to live for evermore. This is New Testamentally described as 'God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh'—Romans 8: 3. Sin in the flesh, then, is the devil destroyed by Jesus in his death. This is the devil having the power of death, for it is sin, and nothing else but sin that causes death to men”—Christendom Astray, Lecture 7.

Having discarded the Bible devil, bro. Strickler makes a feeble attempt to provide a substitute. His substitute is as intangible, immaterial and ethereal as the immortal soul of popular superstition—a poor homeless thing without a habitation or a name. It is mentioned in the following paragraph from the pen pf bro. Strickler himself: —

“The design of sacrifice by blood-shedding is to establish a moral unity between man and his Creator; blood-shedding is the first step towards such a union, as it gives expression to the justice of God's law which deal with the disobedience of man. The mode of death by blood-shedding is a declaration that the person committing sin deserves such a punishment, and which would be eternal. The consciousness of sin and the just punishment due to it, expressed by faith in the shed blood of Jesus Christ, is a declaration of God's righteousness; and therefore, and because of faith in the righteousness of God, the moral union of God is effected; having, then, the mind of the Spirit, which is 'life and peace,' those 'who through fear of death (because of the weakness of the flesh, the weakness of their will power to keep the will of God) were all their life-time subject to bondage,' and now delivered from the fear of 'the ministration of death,' because 'that having the power of death,' unforgiven sin, which is the devil, has been brought to nought or rendered powerless by forgiveness covering pardon. These things are always effective, for the reason that Christ having died unto the demands of sin, sin in the primary sense, was raised from the dead and exalted to God's right hand as a merciful and faithful high priest to make propitiation for the sins of the people”—Out of Darkness, pp 37-38.

If unforgiven sin is the devil, what are the works of the devil? Any honest attempt to answer this question makes manifest the absurdity of such a statement. Again, if the devil is unforgiven sin,

whose sins are referred to? It cannot be the sins of the faithful who lived prior to the Crucifixion because their sins were forgiven before they died, their faith being counted to them for righteousness. The resurrection of the Mediator ratified that forgiveness and made it everlastingly effective to the end that the promise (of an eternal inheritance) might be sure to all of Abraham's seed—Romans 4: 16.

Further evidence that such teaching is foolishness may be found in consideration of the following passages in which the word diabolos (devil) occurs: —

“Jesus led up of the Spirit into the wilderness to be tempted of the diabolos”—Matthew 4: 1; see also verses 4, 8, 11; also Luke 4: 2-13.

“Ye are of your father the diabolos”—John 8: 44.

“The diabolos having now put into the heart” etc.—John 13: 2.

“All that were oppressed of the diabolos”—Acts 10: 38.

“Thou child of diabolos”—Acts 12: 10.

“Neither give place to the diabolos”—Ephesians 4: 27.

“Stand against the wiles of the diabolos”—Ephesians 6: 11.

“Into reproach and snare of the diabolos”—1 Timothy 3: 7.

“Themselves out of the snare of the diabolos”—2 Timothy 2: 7.

“Had the power of death that is the diabolos”—Hebrews 2: 14.

“Resist the diabolos and he will flee from you”—James 4: 7.

“He that committeth sin is of the diabolos for the diabolos sinneth from the beginning”—1 John 3: 8.

“Christ manifested to destroy the works of the diabolos”—1 John 3: 8.

“The children of the diabolos”—1 John 3: 10.

“That old serpent called the diabolos and satan”—Revelation 12: 9, 12.

The word diabolos (devil) stands for “accuser,” “slanderer,” “deceiver,” and whatsoever else may be affirmed of sinful human nature. When we understand that the word is a personification of sin in the flesh and in its various manifestations among men, the meaning of the above testimonies is plain to those who understand the Truth; but, substitute bro. Strickler's devil—“unforgiven sin”—and the Word of God is reduced to foolishness.

The mission of Christ is to destroy the devil (diabolos), and his works—Hebrews 2: 14; 1 John 3: 8.

How a man who is ignorant of the Bible doctrine of the devil can be “fundamentally sound” is a problem for the editors of the Christadelphian to solve.

(To be Continued).

“There is nothing more beautiful than to see men and women attired in a plain, unobtrusive manner; high dressing takes a considerable percentage off the moral dignity.”—R. ROBERTS.

Dr. John Thomas and Bro. Robert Roberts.

AND

THE PROMINENT PART THEY PLAYED IN THE REVIVAL OF THE TRUTH.

In the development of the divine purpose God has invariably employed human agents chosen on account of their fitness for the particular work in hand.

No open vision has been vouchsafed in connection with the latter day revival of the Truth, but, nevertheless it has been providentially directed, and the instruments have undoubtedly been of divine choice. To affirm the contrary is to declare that the work of the last seventy years has been due to merely fortuitous circumstances entirely outside divine control. We have no hesitation in rejecting such a conclusion and gratefully acknowledge the Deity's hand in the labours of Dr. Thomas and Brother Roberts.

With equal certainty we conclude that the Deity manipulated the circumstances which led the Doctor to the United States, a country free from that reverence for tradition and the established order which is so marked in the Old World.

The ground was practically prepared by such sects as the Campbellites, one of whose favourite texts was, "Prove all things. Hold fast that which is good." The Doctor joined this body and, acting strictly upon this precept, applied it to Campbellism and after years of contention he discovered the Truth. "Thus," says the Doctor, "after a journey of fourteen years I have found the Truth which, on the ocean, I declared I would not rest until I had found."

The qualities which he brought to bear on the task were a clear intellect, great independence of character, an indomitable will, unswerving fidelity to conviction, and, above all, a reverence for God's Word. As Bro. Roberts remarked, "What was wanted was a man to break the clods and do the rough work connected with the nineteenth century sowing of the good seed of the Kingdom." This observation applied more particularly to the first fifteen or twenty years. In the later phase of the Doctor's labours, we have, as the result, those priceless works *Elpis Israel* and *Eureka*. The more we study these writings the more we are impressed with their profundity, their richness, their completeness, their greatness, and their fitness for the object in view.

Dr. Thomas performed his part faithfully, and, having finished its work, the instrument was laid aside.

And now we enter the second phase. Dr. Thomas planted, but another labourer was needed for the watering. The infant-ecclesias had to be nurtured, guided, educated, edified, consolidated.

The instrument had been provided in Bro. Roberts, a man of expansive intellect, and a great heart. Leaving the *First Principles* he devoted himself to the more advanced phases of the Truth. His gifts of intellect were employed in the opening up of the Scriptures for his less talented brethren. Who has not been solaced and uplifted by his meditations in *Seasons of Comfort*? And how beautifully does he trace in *Ways of Providence* the Deity's inscrutable hand in His dealings with His children? Bro. Roberts' various works provide a complete education in the deep things of the Spirit.

It is interesting to note Bro. Roberts' tribute to the writings of his predecessor. Here is an extract from a letter written in 1869:

"I got the Truth from reading Dr. Thomas' works fifteen or seventeen years ago. That event put me on the track of Bible study which I have ever since followed. I discovered nothing myself Dr. Thomas, I found, left nothing to discover. Having fallen in with the Truth, I early felt impressed with the duty of disseminating it, and my efforts in this direction have

succeeded to an extent I never dreamt of. But the first cause so far as human agency is concerned with Dr. Thomas, whom I hope to see before many hours have gone. All things are of God, but the actual relation of things established by Him is never to be ignored.

If bro. Roberts was indebted to the Doctor, we are under a greater obligation. We not only have the Doctor's writings, but we have that precious range of works from the pen of bro. Roberts. The disparager is often fond of charging us with placing these writings on a level with the Scriptures. Not so. We accept and revere them because we perceive that they are founded on the Scriptures and faithfully reflect their teachings. Were it otherwise, we should have to summarily reject them.

Today these writings have their expurgators and disparagers. But, we ask, where are the works of their critics? Has anything been penned since the death of the two forerunners that is in any way comparable with their writings? This disparagement and neglect of the works of the two men through whom, under God, we owe the Truth is an ominous symptom in the present situation.

We have now entered the third phase of the latter day revival of the Truth. It is strongly reminiscent of the attitude of Israel recorded in Judges 2: 7, 10: —

“And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel.... And also all that generation were gathered to their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel.”

Our Moses and Joshua are dead, and we perceive the same tendencies, the same failure to appreciate the mighty deliverance in God's providence by the instruments raised up by Him. Contrast the spirit of compromise and laxity that prevails today with the robustness of Dr. Thomas and bro. Roberts. Take for example the section in Eureka dealing with Antipas: —

“Antipas is still against all as in Apostolic times. As he is against all, so all are against him.”

And then note this testimony of the Dr.: —

“The author of this exposition (Eureka) is an Antipas; and would rather stand alone, faithfully adherent to the name and faith of the Spirit, than redolent of the odours of sanctity burned to his honour by all the clergy and pietists of ‘Christendom’.”

Such sentiments are very rare in current Christadelphian publications.

Again, let us quote from a letter written by bro. Roberts when Robert Ashcroft was undermining the Scriptures with his deadly theory of partial inspiration: —

“One thing you may rely upon, that from whatever quarter and in whatever form TREASON may arise against the Truth of God on which we stand, I shall, God helping me, MAKE WAR WITHOUT COMPROMISE OR QUARTER. I know no man after the flesh, and least of all will I parley with Dutch or German drivellers who understand neither what they say, nor whereof they affirm.”

That is the note we miss today; that is the example we so sorely need. Let us read and meditate on their writings, and we shall catch their spirit.

Together these two valiant warriors lie in Greenwood Cemetery, Brooklyn, having fought the good fight and kept the faith. True is the epitaph: —

“During a busy lifetime by mouth and pen they contended earnestly for the faith once delivered to the saints, and at their death left behind them as the result of their labours, a body of people in different parts of the world known as the Christadelphians.”

Through their joint labours we bear the glorious name of Christadelphian. Let us, then, esteem their writings as amongst God’s most precious gifts.
Clapham.

J. M. EVANS.

“Sin in the Flesh.”

BY BRO. B. J. DOWLING, U.S.A.

(Continued from page 29)

PART 2.

It must be obvious to everyone that bro. Strickler is heart and soul with the Australian brother in his argument against a physical body of sin, and we ask bro. Walker and his 1,300, “in the name of Scripture and common sense,” where is the difference? There is none; and the editor of the Shield sees no difference, therefore he says: “It is in protest against this monstrous blasphemy” (that Christ took part of the same—a physical body of sin. —B.J.D.) that bro. Strickler has written.”

But bro. Walker may say, “Oh, bro. Strickler in another place ‘affirms the truth’ and that is why we receive him.” Then “in the name of Scripture and common sense” why don’t you receive the Australian brother? For in your criticism of his statements you say, “in the end of the article the brother affirms the truth.”

If the argument is “wrong and heretical” in the one case, it must be so in the other. If it “is impossible to receive such” in the case of the Australian brother, it must be equally “impossible” in the case of bro. Strickler.

In the Christadelphian for September, 1923, p. 429, bro. C.C. Walker, replying to bro. W.J. Turner, of Winnipeg, Canada, concerning bro. Strickler’s indefinite affirmation of the truth, said: “If this does not agree with other things said by the brother, the answer is, perhaps not, but you are not bound to take heed to every word that is written. Let them alone, affirm the truth, and require that every one that comes to you brings the same doctrine, and there leave it.”

Now if these words express bro. Walker’s convictions in this matter, why, “in the name of Scripture and common sense” does he not practise what he preaches? Why discriminate against the Australian brother? Taking heed to every word he has written, condemning his statements as “wrong and heretical,” and although it is admitted by bro. Walker that “in the end of the article the brother affirms the truth” he nevertheless declares that “in faithfulness to the Truth it is impossible to receive such.”

On the other hand the American brother (A.D.S.) who writes absolutely the same thing as the Australian brother, and who, like him, affirms the truth (although in bro. Strickler’s case it is only affirmed in a hazy and indefinite manner, with certain reservations, such as redemption must be understood in the sense of deliverance) is fellowshipped by bro. Walker, and proclaimed by him to be “sound in the faith;” and those in America who “in faithfulness to the Truth find it impossible to receive” either the Australian or the American brother, are branded by this discriminating editor as “sowers of discord among brethren.”

Brother Walker, therefore, is not an impar4tial critic; he is biased—a “respector of persons,” for while the American brother and the Australian brother both teach and publish the same false and heretical views: —

He shields the American, behind “a magisterial air,”
But strips the poor Australian brother bare.

Commenting on Zechariah 3 and Matthew 20: 27, brother Strickler says: “Let no mistake be made here; it was not the ‘filthy garments’ (or the flesh) that Christ gave as a ransom... he gave his life a ransom. What kind of a life was this, a forfeited life? God forbid,” says bro. Strickler. “The sacrifice that God required was one that was not itself in captivity to sin and death”—*Out of Darkness*, p. 55. Now what is this but free-life doctrine? And bro. Walker not only censures those who withdraw from such teachers of heresy, but he proclaims the author of such statements “fundamentally sound”!!!

According to bro. Strickler’s statement, the Son of God made a mistake when he lovingly declared as “taught of God,” “the bread that I will give is my flesh, which I will give for the life of the world”—John 6: 51. “According to the Scriptures” bro. Strickler has made the mistake, for it is “God that hath spoken by his son,” and the Spirit hath also declared by the prophet Isaiah, that Christ would make his living soul of flesh and blood “an offering for sin”—Isaiah 53: 10, 12, and the Spirit again hath said, “My flesh shall rest in hope, for thou wilt not leave” it in the grave, and although for three days Christ was a captive in the heart of the earth, yet having by a life of obedience, even unto death, secured the key to the prison house, “God showed him the path of life,” He would not suffer the flesh of His “Holy One to see corruption,” and thus he was brought again from the dead “through the blood of the everlasting covenant,” and death hath now “no more dominion over him”—Psalm 16: 9-12; Hebrews 13: 20; Romans 6: 10.

This attempt of bro. Strickler to make a distinction between the “life” and “the flesh” itself is certainly very “wrong and heretical,” and “the logical end of it is the doctrine of the immortality of the soul with all its concomitant absurdities,” and in faithfulness to the Truth we cannot fellowship such.

On page 62 of *Out of Darkness*, bro. Strickler makes another bold heretical attempt to disconnect the “character” or mind from “the body.” He says: “Christ as the mind of the spirit, a concrete, conscious character, constituted the altar, NOT THE BODY.” This statement is so definitely worded that its unsoundness will be easily detected by the most inexperienced critics among the real and true Christadelphians.

To this attempt made by bro. Strickler to separate “character” or “mind” from “the flesh,” a “conscious” something distinct from “the body;” every unbiased friend of the Truth, will apply those words of wise censure and condemnation so fervently applied by bro. Walker to the Australian brother who made the same attempt. The following are bro. Walker’s words; “The attempt is wrong and heretical,” and although “in the article the brother affirms the truth, in faithfulness to the Truth it is impossible to receive such . . . It worked much mischief in the Renunciationist controversy . . . and can do nothing else now. Its logical end is the doctrine of the immortality of the soul . . . and the Immaculate Conception.”

Right here let us ask the question: Are those wholesome words of censure now applied by bro. Walker in the case of the American brother (A.D. Strickler) who has made the same glaring public attempt to separate “character” from “the flesh”? NO. Then “in the name of Scripture and common-sense,” we again ask, why? Now please consider carefully what appears to be intended as an explanation of bro. Walker’s attitude towards bro. Strickler. Bro. Walker says: “We have gone out of our way to avoid extremes, but we cannot keep silence when such things are printed and published as real true Christadelphian doctrine. They are not such at all.” Do I hear you say that bro. Walker has spoiled the explanation by trying to explain? Possibly. Bro. Walker has “kept silence” for a long time with regard to bro. Strickler’s heresies, and now that he has spoken, he declares the author of this “nonsense” to be “sound in the faith.” What does all this mean? Is bro. Walker himself leaning

towards error? Or has he carelessly thrown “Scripture and common-sense” to one side, and handed the case over to a “novice” like bro. Edwin Hill? These questions should be answered for the benefit of the Household of Faith. Further “silence” will not help the matter, and the issue is not one to be trifled with.

(To be concluded next month).

“The clergy are the world’s priests, who minister to its propensities and lusts, which war against the soul. Wolves in the clothing of sheep, they rave and fall upon the delusions of mankind.”—R. ROBERTS.

Tobacco Smoking.

A FURTHER CHRISTADELPHIAN LANDSLIDE.

Further evidence of Declension from the narrow way on the part of “Temperance Hall” leadership is afforded by the Christadelphian for January. The brotherhood have seen the drift in regard to Patriotism, Reservations on Christ’s Commandments, Divorce, Oath-taking, etc., and again we find the Christadelphian undoing the work of its former editor in the matter of the tobacco habit. Out of the abundance of the beautiful and divine advice given by bro. Roberts in the Christadelphian up to the very year of his death, we will give a few samples: —

“Smoking is a habit. This is the first reason against its indulgence by men of Christ who, above all others, ought to be men of rational action. It is associated with every form of moral degradation extant in Society, which is a second reason against it with those who aim at practicing those things only that are lovely and of good report. It is a debasing mental comfort”—Christadelphian, 1872, p.43.

“Smoking is a thing to be eschewed by every man who seeks to purify himself from all filthiness of the flesh and spirit, that he may be ‘holy both in body and spirit’”—Christadelphian, 1876, p. 570.

“Smoking may be described as sucking at a poisoned stream, and the habitual smoker, as a slave to a pleasure which bites like a serpent”—Christadelphian, 1879, p. 538.

“Tobacco drugs the mind instead of leaving it open to be mentally controlled and saturates the person with a narcotic principle which exhales offensively to every clean and healthy person with whom the user may be brought into contact”—Christadelphian, 1881, p. 462.

“We have not in the least altered our mind since writing the remarks (in 1876, etc.)... We are Christ’s freemen—not to be filthy or anything else that is incompatible with the holy calling”—Christadelphian, 1893, p. 63.

“Have you ever tried will-power to enable you to give up the loathsome habit? Aye, loathsome to all who are cleanly—but to the users of the vile weed, the filthy pipe seems endeared as the most congenial weed. Please do not plead that you have to use tobacco as medicine—no one is ever so fond of medicine as to take it at every leisure moment—or walking along the streets; or, in fact, when he wants to enjoy himself”—Christadelphian, 1894, p. 58.

“Smoking and chewing tobacco are unclean habits, tending to choke the new man by the soporific action of narcotism on the nerves. They, therefore, ought to be avoided by men who are commanded to be ‘holy in all manner of behaviour,’ and to lay aside every weight ... The fact that a man sickens at the first attempt to smoke, and makes himself an offence to the

healthy susceptibilities of those who do not smoke, is a proof that he is at war with God in nature in the indulgence of the habit”—Christadelphian, 1898, p. 388.

(Our beloved bro. Roberts’ death occurred that very month).

Under the spiritual influence of such a Christlike chief, the present editor of the Christadelphian followed in his steps, and when counsel on smoking was sought, this is what he printed: —

“The fact that tobacco is a seducing and lulling agent, filthy in its use and objectionable in itself, a needless waste of money (of which we are but stewards), and calculated to dull the higher faculties of the mind and substitute earthly for heavenly thoughts, should be quite enough to make ALL BRETHREN FORSWEAR IT ALTOGETHER”—Christadelphian, 1903 p. 460.

Twelve years later, bro. Walker’s Laodiceanism is apparent, for instead of emulating a faithful example—Ezekiel 3: 11 he feebly confesses, “We despair of doing any good by articles on tobacco”—Christadelphian, 1915 p. 26.

Had bro. Roberts been of that despairing and faint-hearted nature, where would the brother have been who wrote the former editor of the Christadelphian this: —

“After reading the remarks in the Christadelphian towards the latter part of last year, I was induced to give up the use of tobacco altogether, after having used it for about twenty-five years. May the Lord keep me steadfast”—Christadelphian, 1882, p. 367.

But what of the Christadelphian today—1925? In the opening number, the editor says, a brother who is delighted with his (the editor’s) reservations on “oaths,” and admires bro. Islip Collyer’s freedom concerning “Principles,” writes: —

“I am a smoker—been since school-time—now near sixty—can’t give it up (it would mean anticipation)—and in those days I ‘pinched’ the tobacco out of my mother’s shop, hid it, and in secret consumed it, to smoke on the way to and from school with a companion.”

And bro. Walker’s “Reply to Correspondent,” unlike the “Replies” given by bro. Roberts, in the years 1872, 1876, 1879, 1881, 1893, 1894 and 1898; and, be it noted, unlike the “Reply” given by himself in 1903, reads thus: —

“Our principle in respect of smoking is that it is a matter for the individual to decide. Happy is he that condemneth not himself in what he alloweth. An old brother, of the type of our correspondent, who ‘can’t give it up,’ will certainly not be condemned by us, whatever some fiery enthusiasts may say and do”—Christadelphian, 1925, p. 27.

Such catering for the lusts of the flesh on the part of the professed follower of bro. Roberts, and the Presiding Brother of the world’s largest ecclesia of “Christadelphians,” is “a sight to make angels weep.” Bro. C.C. Walker must have lapsed to thus excuse what in 1903 he deemed a filthy habit, and which he then counselled “all brethren to forswear altogether.” And his excuse—his correspondent is “an old brother” (not yet sixty!). Let us ponder Jeremiah 17: 5-9.

F.G.J.

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)].

* * *

THE BRITISH MANDATE AND ROME. —The diplomatic correspondent of the Daily Telegraph learns that the conversation which Mr. Austen Chamberlain had at the Vatican last Wednesday was to deal mainly with the present conditions in Palestine under the British Mandate. The Cardinal-Secretary of State, Mgr. Gasparri, has long been inclined to endorse some of the grievances formulated by the Christian and Moslem Arabs against the Zionist scheme now in operation.

Furthermore, the Vatican is not altogether satisfied with the present arrangements for the guardianship of the Holy Places, although the Latin Powers are so strongly represented on the International Commission which is to be entrusted with these duties, after a review of the whole question.

Finally, the Latin Patriarch of Jerusalem, who paid a recent visit to Rome, is also anxious to secure a position of enhanced prestige and precedence. Many of the points involved are of extreme delicacy, whether viewed from the ecclesiastical or from the political standpoint. —(b).

* * *

BUILDING ENTERPRISE IN JERUSALEM. —The acquisition of a second quarry by the Jewish National Fund is interesting, not so much because it is a sign of the prosperity of the building industry, but because it is significant of the harmonious manner in which work goes on in Palestine.

The land, which is close by Jerusalem, is to belong to the Jewish National Fund. It is to be worked by the ‘Solel Boneh,’ The Jewish Labourers’ Industrial Company, whose capital has been provided by Jewish shareholders and by the Keren Hayesod. Thus the three big Zionist enterprises will be working together and are setting an example of organization which might well be followed in other countries. —(d).

* * *

MR. ASQUITH IN PALESTINE. —The Right Hon. H.H. Asquith, the former Prime Minister the present Leader of the Liberal Party, has inspected the colonies Daganah, Kinnereth, and Balfouria. He expressed admiration both of the individual colonists and of their work of reconstruction. —(e).

* * *

NEW HOUSES IN TEL-AVIV. —The building boom continues unabated in Tel-Aviv, where an average of seventy to 100 houses a month are being constructed. The unprecedented demand for bricks compelled the Silicate Factory in Tel-Aviv to try and double its output of bricks by working in day and night shifts. —(e).

* * *

HOLY LAND PICTURE POSTAGE STAMPS. —Palestine is shortly to have a series of permanent pictorial postage stamps in place of the present issue, depicting local views and monuments, including the Tower of David, the Dome of the Rock, and the town of Tiberias. —(b).

* * *

JOSEPH—PRIME MINISTER. —Not for the first time has a Jew—or rather one belonging to the race from which Jews spring—become Finance Minister of Egypt. Joseph of Bible times filled the office which has now been conferred upon another Joseph, Senator Yousseff Cattai Pasha. Both were promoted to the post at times of stress and trouble, and let us hope that the latter-day Joseph will be as successful as was his forbear in taking his country safely through a very difficult crisis. —(c).

* * *

GERMAN ZIONISTS. —A new Palestine Organisation has been formed in Berlin. Members will pay a weekly contribution and will draw lots for the order in which they will become entitled to a home in Palestine. The membership already stands at over 1,000. —(b).

* * *

FACTS SPEAK LOUDER THAN WORDS. —One of the happiest features of the almost universal interest in Palestine since the war is the way in which this is reacting upon the country itself. While differences of opinion may exist as to the exact delimitation of Jewish claims in the country, or as to the question of Arab dissatisfaction with the Mandate; while the Jewish communities in the country may be divided on how to manage their affairs; while the Jews outside Palestine may quarrel as to whether the work in Palestine is to be considered the manifestation of a religious impulse, or of a racial impulse, or possibly of an intimate combination of both: the practical work in Palestine is proceeding quietly and unostentatiously. The people on the spot realise, perhaps better than most of us outside the country that accomplished facts speak more eloquently than any amount of theory. In this way thousands of acres of land are being reclaimed, roads are being constructed, electricity is being generated, works of all kinds are being undertaken, to the advantage of everybody concerned. —(d).

* * *

ARABS ATTACK JEWS. —A large track of land near Afuleh (writes the Jerusalem correspondent of the Times), was purchased recently by the Zionist Organisation from certain members of a wealthy Beirut family. The purchase had been resisted by the Arab Executive and local discontent was aroused, but the Government sanctioned the transaction.

Last Friday morning, when Jews began ploughing the disputed land, a crowd of local Arabs attacked them with stones, and a fight followed. Eight Jews and two Arabs were hurt by stones. During the fracas, one revolver-shot was fired at close quarters and killed an Arab.

Arrests have been made, the situation is under control, and all is now quiet. —(b).

* * *

THE SHADOW OF COMING EVENTS. —Longevity is getting to be as much of a fad as golf or cross-word puzzles. It is nothing these days to find men and women 100 years old and going strong on their second century lap. There was located a Turk the other day 150 years old. In the Daughter of Jacob Home, in the Bronx, New York, there are sixty-five inmates ranging from 90 to 107 years. A youngster by the name of Henry Cohen, who is only eighty years old, tried to get in, but the rest of them told him to run along and roll his hoop. They have a club, and it annoys the older members to have kids of seventy-five to eighty years romping around, jumping over chairs and making themselves a nuisance generally. If you really want to appreciate to what extent human life is being prolonged, watch the newspapers for items of persons who are between 90 and 110 to 115 years. You will be surprised to see how many there are. —(c).

* * *

ANTI-SEMITISM IN RUSSIA. —Fifteen Jewish students at the High School at Minsk, White Russia, have been expelled on suspicion of being Zionists. —(b).

* * *

AT A TEL-AVIV PUBLIC MEETING. —The Conference on Jewish Immigration, held at Tel-Aviv, adopted a resolution protesting against the attitude of the Permanent Mandates Commission towards the question of Jewish immigration to Palestine. The Conference demands the abolition of all restrictions on immigration into the country.

A central committee is to be set up for assisting immigrants, with branch committees in the various localities. The Conference urges the Zionist Organisation to establish a special fund for building cheap houses for the accommodation of the incoming population. —(b).

DISTRESSED JEWS' FUND.

(Extract from the "South London (Clapham) Ecclesial Report, January 8, 1924).

1924.	By Contribution through the Berean Christadelphian.			
March 16	E. W. and E. F.	1	0	0
June 18	Anonymous	2	7	0
July 31	New Zealand	1	15	0
Sept. 28	W. P.	1	0	0
Nov. 2	<u>R. E. F. (N.Z.)</u>	2	10	0
July 28	By Post from "Two Sisters" (O.)		10	0
Sept. 10	By Post from "Two Sisters" (O.)		10	0
Nov. 9	By Post from Ontario Brother, per L. and H.E.P.	5	11	1
Nov. 30	By Post Ecclesial Collection	82	17	9
Nov. 30	By Post Ecclesial Evening Meeting	2	0	1½
Dec. 3	By Post "Private" Contribution	3	19	0½
Dec. 12	By Post "Private" Contribution	10	0	0
Dec. 14	By Post In Collecting Bag		<u>1</u>	<u>0</u>
	TOTAL		<u>£115</u>	<u>0</u>

NOTE: —After a correspondence with Lord Rothschild, as desired by our Arranging Brethren— with the view to finding the best channel for the dispensation of this sum—upon his Lordship's recommendation the same was sent by cheque (on December 20) to Lusien Wolf Esq., of the Anglo-Jewish Association, to help in relieving the distress of a large number of Refugee Immigrants stranded in Roumania, Dantzic, and other ports, and the receipt of the cheque was duly acknowledged by him.

H. ATKINSON, Auditor.

J. BELLAMY, Treasurer.

(Any further sums for this Fund, sent to the Berean Christadelphian, will be duly handed over to Bro. Bellamy, the Treasurer to the South London Ecclesia for inclusion in his next remittance— EDITORS).

From our Post Bag.

SIN NATURE OR UNPARDONED SINS.

"Dear Brethren, —Greetings. I received an article by bro. Irwin, in reply to one by bro. Round on 'Sin in the Flesh,' in which he repeatedly states that the devil Christ died to destroy was unpardoned sins. Thus, we have no devil to destroy until sin is committed. Hence, all of Adam's descendants are immaculate until they arrive at the age of accountability, which outrivals the Pope, who does see a difficulty in bringing a clean thing out of an unclean...

"The mystery is, how does sin which he says is the devil get into the world without a cause, seeing that babies must be immaculate according to bro. Irwin? We deny that sin alone is the devil; we claim that lust, which is the cause of sin, is the devil, and that sin is the fruit of the desire, or lust. So that the devil, or lust, was in man; and the act or sin outside, just as the fruit of a tree is not the tree, but a product of the tree. According to bro. Irwin, Christ died only to destroy the fruit of the tree, and let the tree, or lust, or devil, alone. Flesh is the soil in which that tree or lust grows, and in which, Paul says, dwells no good thing; and Christ says the things that defile a man proceed from within, or from the heart. Again, we read, the heart of man is desperately wicked. And again, iniquity is bound up in

the heart of a child. And, too, Christ said: 'Why callest thou me good, there is none good but one, that is God.' What did he mean? Christ never used a word without meaning. He meant—although his character was good and spotless—he was but flesh, in which Paul says dwells no good thing, and there is but one kind of flesh of men. When the Lord was tempted of the devil in the wilderness, bro. Irwin would have us believe he was tempted by unpardonable sins, seeing he teaches that unpardonable sins are the devil; but James says, man is tempted of his own lusts. Was Christ exempt? If so, then he could not have been 'in all points tempted as we are.' These Scripture testimonies prove that lust is the devil which tempted Christ, and which he destroyed in his death—not unpardoned sins, as taught by bro. Irwin and others. Christ says, he that looketh on a woman to lust after her has already committed adultery in his heart, although the outward act may never be committed. I never heard of any stronger teaching of sin in the flesh than Christ taught. As to children, the Law placed them under law to their parents, and commanded them to be obedient, and in extreme cases of stubbornness to take their child to the judges and stone him. And yet, brethren cannot see it starts from in the flesh—bound up in the heart—comes from within. So the heart, or mind, must be criminal before the act can be; so all the real good that is in this old man Adam is from above, and has been sown there, and has developed into a new-born babe in Christ, which is the new man to cast the old man out. It is a continual struggle between the two, who shall have possession and be ruler in the house. Christ said, 'Ye are of your father the devil and the lusts of your father ye will do.' Now, cannot we see that the works of the devil are not the devil; the devil is the cause that produces those works, or sins. We can see that when Christ died to 'destroy him that had the power of death—that is the devil'—he destroyed lust in himself, which is the cause of all sin, and was first stirred up in Eve by the serpent's lie; so Christ did not only destroy the works of the devil but the devil himself. When the cause of sin is destroyed there can be no sin, as no tempter will be there. The tempter, or devil, is only destroyed in himself at present. The devil is now abroad in the world, and we are commanded to resist him and he will flee from us, not unpardoned sins, as bro. Irwin would have us believe.

"Now, brethren, I wish to say a few words to brethren in England whose trouble has come from the Temperance Hall Ecclesia: we know it is so, for we have it from their own members, and others who are now defending them—we have it in their own writings reproduced in Solemn Warnings, so it amounts to knowledge with us as to their sin. Even in these far-away corners of the earth who can doubt but that what bro. I. Collyer said the withdrawal from the John Bright brethren is true? When he termed it the 'sin of Birmingham,' he either knew it was a sin, or he said what was false, and if a sin, it remains a sin still, until repented of. And yet he lines up with them in fellowship! Until that sin is repented of he is fellowshiping sin—not only bro. I. Collyer, but all the leading Temperance Hall brethren, including bro. C.C. Walker and all who fellowship him and them. We have bro. Walker's own admission concerning the speeches that he never heard the commandments of Christ called in question so during his thirty odd years' experience. And was he not equally guilty when he fathered Clause 7, and promised he would see those joining the King's Forces were not withdrawn from or disfellowshipped? No wonder bro. Davis has told him to remember Clause 7. I would never have approached the Lord's Table until I had erased that Clause 7, and confessed my sin. The John Bright Street brethren were righteous in their protest, and bro. C.C. Walker and his friends have misused their Constitution, setting it above God's Word as a standard of action. Brethren Walker, and I. Collyer, and F. Turner, and your other speakers for Birmingham, you know these things, and I write this as a loving warning—open your eyes and look what you are fellowshiping.

"And to you who have already withdrawn from Temperance Hall and their sin—go on with your work to see that everyone is warned of the Birmingham wrong-doing ... Use what I have written as you think best.

Texas.

"W. J. GREER."

* * *

A SISTER OF ONESIPHORUS (2 Timothy 1: 16).

“Dear Brother Denney. —I enclose postal order for Berean Christadelphian.

“The past year has been a very strenuous time for you and bro. F.G. Jannaway in contending for, and upholding the Truth in its purity, both in doctrine and practice. I feel sure all the faithful brethren and sisters are very grateful to you for your labours of love in the Master’s service. May God’s blessing continue to rest on your united efforts, and grant you both health and strength for the future efforts that may be necessary.

With all kind wishes for the New Year,

Taunton.

“E. M. LOCKE.”

* * *

CURRENT HERESIES.

“We who have stood aside from the Strickler teachings do not presume to ‘judge persons,’ that will be the work of the Master; but surely we have the right to judge for ourselves whether the teachings mentioned are in agreement with our Basis of Faith or not. Having read Out of Darkness into Light, and the so-called Defence of Dr. Thomas and R. Roberts, and a good deal besides, I must say that in my judgment they are quite contradictory, both in themselves and to the ‘Birmingham Amended Statement of Faith.’ This being so, what can one do but stand aside? It is the only consistent course.

“By the way, there is a curious inconsistency about the Strickler position which I do not remember having seen pointed out. It is this: A.D. Strickler maintains that his books deal with certain aspects of the Truth, not specifically mentioned in our Statement of Faith. Now if this is so, they must be of minor importance; for admittedly the Statement deals with all the Fundamentals. Therefore, in view of the trouble caused by these writings they should be withdrawn without reservation. A.D.S. has said that he cannot do this: that one may as well ask the Lord himself to withdraw His teachings. These doctrines are therefore fundamental and must of necessity be different to, and opposed to, our Statement of Faith.

“Again in his printed Letter, A.D.S. makes it quite clear that his views are opposed to those of C.C. Walker and W.H. Boulton; yet the former pronounces A.D.S. to be ‘sound,’ and the latter apparently agrees. What an anomalous position!

Los Angeles, California.

“B. A. WARRENDER.”

Ecclesial News.

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

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

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

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

BIRMINGHAM (John Bright St.). —Bristol Street Council Schools. Sundays 11 a.m. and 6.30 p.m.; Wednesdays 8 p.m. We have been much encouraged by the decision of Brother Hunt (of Smethwick) and Brother and Sister Jordan (of Walsall) to abandon the fellowship of such as are turning back world-wards, so that “though we are become a reproach to our neighbours” we have cause to “sing aloud unto God our Strength.” We are grateful for the visits and help of brethren Billiald, Evans, T. Phipps, Weetman, Sidaway, and Southall, and Sisters Sidaway (Lichfield), and Southall. Brother Pearce has decided to meet with us regularly in future, instead of at Lichfield. —A. H. BROUGHTON, Rec. Bro.

BRISTOL. —We have pleasure in reporting that our little company has grown in numbers by the removal from Weston-super-Mare of bro. and sis. Higgs, bringing our numbers to six. This is encouraging to the little band of workers here, who feel the Father’s hand has been moving in the events of Bristol and Weston, and has given the Bristol brethren and sisters the additional help and company of another brother and sister, and the Weston brother and sister, the fellowship of others who like them are contending for the purity of the Faith. For the information of correspondents, bro. Higgs present address is 2 West Street, St. Philips, Bristol. On January 18th we had the company at the Lord’s Table of Sis. Cooper of Clapham, who is on a visit here in connection with the illness of her mother. She has our sympathy in the domestic trial through which she is passing. The Backfields’ meeting has given us another opportunity to address them on the Birmingham Trouble, which we have not been slow to use, and pray God may add His blessing to our effort to warn them of the position they occupy. At present they seem to be like orthodoxy—satisfied (quite satisfied). We are not without hope, even now, that some will yet see the wise course of taking the decided stand for purity. LATER. —Since writing the above, Deity has enabled us to secure the Druids’ hall, 8 Perry Road, where we shall have our first Breaking of Bread and Public Lecture on March 1st. Bro. Denney has consented to give the opening Lecture (D.V.). The Breaking of Bread will be held at 11 a.m., Sunday School at 3 p.m. and Lecture 6.30 p.m. Deity has encouraged the few who have stood up for the purity of the Truth, and in thus “opening the door” which we can safely say no man will be able to shut, calls his children to still greater work. Though the work will be heavy, owing to the smallness of our numbers, we all face it cheerfully, and sinking self, rely on the God of Israel (our God) to give us the strength necessary to continue the glorious stewardship He has entrusted to our care. —F. WALKER, 41 Stokes Croft.

CROYDON. —Gymnasium Hall, 117b High Street. Sundays, 11 a.m. and 6.30 p.m. Bible Class, Hornimans’ Hall, North End, West Croydon, 8 p.m. We have been visited and cheered by sisters Hutley (Gunnorsbury), Hilda Powell (Clapton), Greenacre (Bexley Heath), D. Greenacre (West Oxford), Clark (Clapham), and Bro. and Sis. Reynard (Clapton). —ALFRED J. RAMUS, Rec. Bro.

DERBY. —Unity Hall, Room No. 9. Sundays, Breaking of Bread, 10.45 a.m. Sunday School, 2.45 p.m., Lecture, 6.30 p.m. Bible Class, Thursdays 7.30 p.m. The above times will come into operation on February 22nd. The sure Word of Prophecy and Glad Tidings has been intelligently set forth by Brethren D.C. Jakeman (Dudley), Roland Smith, (Birmingham), W.A. Billiald, A.C. Simpson (Nottingham), and W.R. Laskey of Derby; we are cognisant of their labours, and have faith the work has not been in vain. We have had the pleasure of welcoming at the Table of our Lord, Bro. T. Pearce, formerly of Erdington. Ecclesial communications should be addressed to G.E. LOMAS, 13 Haddon St.

GLASGOW. —320 West Muir Street, Shettleton. Sundays, Breaking of Bread, 3 p.m. Basis of Fellowship: See Berean Christadelphian January 1925, page 35. We wish it to be understood we can only fellowship those who endorse, as stated above, wholeheartedly, and without compromise. Our meeting has been strengthened by the addition of bro. and sis. A. Quin from Plymouth. We much appreciate meeting those who can take a decided stand on the side of truth. Bro. Quin and the writer will continue as fellow-labourers, in all ecclesial matters. Our young people will be supported

regularly with the Christadelphian Family Journal, the rest we leave to God's blessing and guidance. —G. E. LAISTER, Rec. Bro.

MARGATE. —Forester's Lower Hall, Union Crescent, Hawley Street. Sundays, Lecture 3 p.m., Breaking of Bread 4.15 p.m. In spite of diminished numbers, the work of the Truth is being well maintained through the faithful efforts of Clapham and Ilford Brethren, to whom we are truly grateful. The average attendance of strangers for the past six months has been four to five each Sunday. We have also been much encouraged by many visiting Brethren and Sisters. —A. FURNEAUX, Rec. Bro.

LINCOLN. —We are requested to state that Bro. and Sis. Heaton and Sis. Hardcastle, the only three, who so far have manifested the courage of their convictions, will from time to time meet with the Nottingham Ecclesia for convenience sake. We mention "courage of their convictions" for we know of many others in the Lincoln Ecclesia who are convinced of the righteousness of the opposition to the Birmingham Apostasy, and yet are "still sitting on the fence." Many letters prove this. —(EDITORS, Berean Christadelphian).

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays, 9.45 a.m. Mutual Improvement Class; 11 a.m. Breaking of Bread; 11 a.m. Sunday School; 7 p.m. Lecture. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays 8 p.m. Eureka Class and Mutual Improvement Class (alternately). Thursdays 8 p.m., Bible Class. On perusal of the heading of this report it will be noted that we have removed our week-night meetings. The change has been necessitated by our having outgrown the accommodation at the Raleigh Hall. This does not mean that our Ecclesia has increased to a great extent (although a steady addition is taking place) but that the brethren and sisters now attend these meetings in greater numbers than before the recent division, when the Ecclesia numbered 200 more. This is a most encouraging sign and shows that a fuller realisation of the Truth and its responsibilities has been aroused in the minds of all. It is hoped that the increased accommodation now provided will not only aid the maintenance of the present satisfactory attendance but add considerably to it. We are pleased to be able to report the baptism of Mr. Bertram Hargest on January 4th, husband of our sister Hargest, who can now rejoice in the companionship of one of like precious faith. On December 27th, bro. Herbert Warwick was married to sis. Dora Goweny of the Eagle Hall Ecclesia, Canton, Ohio, U.S.A. They have the best wishes of the Ecclesia in their new relationship. Bro. and Sis. C.H. Grant of Ardrossan visited us during the month. We were very glad to again welcome them at the Lord's Table. —H. E. PURSER, Rec. Bro.

LONDON (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. We are pleased to welcome into our fellowship bro. Powell, senior, who has joined this Ecclesia from the North London Meeting (Temperance Hall Fellowship). It is indeed gratifying to us to know that there are still those who can discern the subtle inception of the apostasy in the Temperance Hall Fellowship, and we hope that others will yet appreciate this fact, and act accordingly, ere the Master returns. Our recent visitors to the Table of the Lord have been sis. Hutley of Gunnersbury, and bro. and Sis. Southall of the Great Bridge Birmingham, Ecclesia. We were much comforted by faithful words of exhortation from Bro. Southall. —C. C. REDMILL, Rec. Bro.

LONDON, WEST (Gunnersbury). —Ivy Hall, Wellesley Road. Sundays: 11 a.m. and 6.30 p.m. Wednesdays 8 p.m. We purpose holding a fraternal tea and meeting, if the Lord will, on February 28th, in the above hall. We extend a hearty invitation to the Brethren and Sisters in our fellowship. Programmes will be sent as soon as possible. We have been cheered by the company of the following sisters at the Table of the Lord, L. Nicholl, M. Goodwin, V. Westley, Robinson Senior and her daughter. —W. E. EUSTACE, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: 10.30 a.m., Breaking of Bread; 2.30 p.m., School; 6.30 p.m., Lecture. Huntingdon Street, Tuesday, Eureka Class, 7.45 p.m. Wednesday, 7.45 p.m. Specially advertised lectures have been arranged for our return to the Corn Exchange in connection with which we are having the help of brethren Trapp (Ilford), Southall (Birmingham), and F.G. Jannaway

(London). Death has again been among us and has taken our sis. K. Farmer. She has been ill for several years, and her devotion to the Truth gives us much comfort. It is for us to work diligently so that we may be re-united in the Kingdom, and rejoice together in the victory over Death. —W. J. ELSTON, Rec. Bro.

OLDHAM. —Cooperative Guild Room, Greenwood Street, Huddersfield Road. Breaking of Bread, 2.30 p.m.; Lecture, 6.30 p.m. During the past few months we have had the assistance of the following brethren in the work of the Truth: —Brethren V. Hall (Sutton Coldfield), O.G. Beere (Bexley Heath), W.J. Elston (Nottingham), J. Silcock (Pemberton), whose words of exhortation and lectures have been very helpful to us. We intend, “if the Lord will,” holding a Fraternal Gathering in our meeting room, on March 14th. Tea at 4.30 p.m., Meeting at 6.15 p.m. The hall is within easy reach from either Glodwick Rd. or Mumps Stations. The following Cars pass the Hill stores: —Nos. 1, 5, 6, and 20. Brethren will be in attendance early at the Hall, and we extend a hearty invitation to all brethren and sisters in fellowship. —H. GEATLEY, Rec. Bro.

SHREWSBURY. —Working Mens’ Hall, Princess Street. Sundays: Breaking of Bread 3. 0 p.m. We are pleased to report that, God willing, we shall be able to meet at the above address regularly each week in the New Year. On November 22nd we held a Fraternal Gathering and were much cheered and encouraged by the company of brethren J.W. and J. Atkinson, and Sisters Steele, from Crewe, bro. and Sis. A. Williamson, and Sis. D. Norris, from Birmingham. We were a small company but we find it a matter of real comfort and joy to meet together in this way from time to time, especially as we are scattered about in different parts of Cheshire and Shropshire and the opportunities of all meeting together at one time are so rare. —H. G. SAXBY, 47 Urban Terrace, Wellington, Salop.

SWANSEA. —Portland Buildings, Gower Street. Sundays: Eureka Class 11 a.m., Breaking of Bread 6.30 p.m. Thursdays 8 p.m. We held our Annual Tea Meeting on Boxing Day (December 26th) and were joined with quite a number of brethren and sisters from Bridgend and also had the company of two brethren from London. In the evening we received words of comfort and warning—amongst the speakers being Bro. Ellis and Bro. Winstone of Bridgend and Bro. Denis Bayles of London. A most encouraging and upbuilding time was experienced by our gathering together. On December 28th we had the company of bro. Bayles and bro. F.J. Morse from Clapham at the Lord’s Table (bro. F.J. Morse giving us the word of exhortation); and on January 18th, sis. M. Bullen visited us. —J. H. MORSE, Rec. Bro.

CANADA.

HAMILTON, (Ont.). —I.O.O.F. Temple, 41 Gore Street. Sundays: Sunday School 9.45 a.m., Mutual Improvement Class 10 a.m., Morning Meeting, 11 a.m., Lecture, 7 p.m. Wednesday, Bible Class, 8 p.m. On January 1st, we held our Fraternal Gathering in the I.O.O.F. Temple, about 200 being present. OUR TROUBLED TIMES was the theme of our addresses, Bro. W. Livermore speaking upon “The World’s Wickedness, and the call to Holiness.” Our bro. Gwalchmai then addressing us on “The Trials of our times, and how to encounter them,” followed by an address by Bro. J.P. Vibert on “The Peaceable fruits of Righteousness and the Reward in store for the Faithful.” Our visitors were from Toronto, Guelph, Brantford, Wingham, Hagersville, London and Bridgburg. We were truly sorry our bro. Smallwood of Toronto was unable to be with us owing to sickness; we missed his earnest words of comfort and admonition. The evening was spent in listening to recitations and singing by our Sunday School Scholars who brought much pleasure to all who heard their tuneful rendering of some selected pieces from “The Messiah is Coming,” at the close of which the prizes were awarded for the work of the year. Our visitors at the Table of the Lord of late have been from Brantford, London, Toronto and Buffalo, N.Y., we are always glad to welcome all, who like us, are striving to preserve a pure fellowship. We keep plodding forward with much to be thankful for, recognising our labours are not in vain in the Lord. —H. WARD, 504 Aberdeen Avenue, Rec. Bro.

TORONTO, (Ont.). —Don Hall, 957 Broadview Avenue. Sundays: Breaking of Bread 10.30 a.m., Sunday School 12.15 p.m., Lecture 7 p.m. Wednesdays, Bible Class 8 p.m. Since last writing we have

had the pleasure of assisting another son of Adam to put on the saving name of the Lord Jesus. On November 14th John Wilson was immersed for the remission of sins. We trust that our young brother will remain steadfast in the faith and not be shaken in mind. We regret to announce, however, that many left us on account of the firm stand we took relative to the teaching of Bro. A.D. Strickler, and have become associated with the Musicians' Temple Ecclesia, strong supporters of bro. Strickler, not all because they firmly believed bro. Strickler was sound, but they desire to remain in Fellowship with the Temperance Hall Ecclesia. In that ecclesia's intelligence in the Christadelphian, they stated that they were expelled, but they publicly advertise themselves "Christadelphians who have severed their connection with the Don Hall Ecclesia." Sister Bessie Olden, realising the mistake she made has returned to our fellowship. The "stand" they refer to, appears in the November, 1924, Berean Christadelphian and is merely a re-affirmation of the stand we took four years ago. They were perfectly satisfied with the stand we had taken but when we applied it to the Temperance Hall Ecclesia they left us. We are pleased to announce that after spending several weeks in the hospital, bro. Arthur Russell has returned to his home very much improved. Bro. Van Luven has returned to the city after spending several weeks in the lumber camps. The following brethren have assisted us: —Bro. J.P. Vibert of Hamilton, Ont., Bro. W.J. Livermore of Brantford, Ont., and Bro. Edgar Round of Los Angeles, California. We have been greatly strengthened by the ministrations of these brethren and are deeply indebted to them for their assistance in our labour of love. Our visitors have been bro. Baines of Montreal and bro. Marshall of London, Ont. We have also been cheered by the company of bro. Howard Toole of Mount Albert, Ont. Bro. Toole finds it difficult to meet with us owing to the distance he has to travel. We are very sorry to lose the company of bro. and sis. Henry Jones. They have removed to St. Catherines, Ont. We trust they will be able to visit us occasionally. —GEO. A. GIBSON, Rec. Bro., 106 Wolverleigh Blvd.

VANCOUVER, B.C.—Breaking of Bread, Sunday 11 a.m. at 2360 Frederick Avenue, Burnaby. On November 16th, bro. and sis. Cotton became members of our Ecclesia. Bro. and Sis. Mitchell of Ladner, B.C. have also notified us that they will meet with us as often as circumstances permit. These additions make us feel that the Lord is strengthening our hands in the fight for the Truth as it is in Jesus. —W. B. FENN, Rec. Bro.

TASMANIA.

EAST LAUNCESTON. —The following is a copy of the letter sent by us to bro. C.C. Walker, and forwarded to you for insertion in the Berean Christadelphian: —

"In sorrow I write to inform you, that after long consideration of the troubles affecting the household we have decided to support the John Bright St. Meeting, Birmingham, who have undoubtedly made a stand for the maintenance of the teachings of Christ, and who will not keep the fellowship of men who would make null and void any of those teachings. We know that the men who gave utterance to the speeches that commenced the present trouble, claim that they do not teach that which is said they do, and that they are misunderstood. Yet they have not withdrawn them, which as brethren of Christ under such circumstances they should have done, and could have done, without the slightest sacrifice of principle, while brethren who see the evil in their speeches, cannot continue in, or resume fellowship with, the offending brethren, without being false to principle. Further, as Birmingham have received in fellowship those holding the clean flesh heresy, which is contrary to the Birmingham Amended Statement of Faith, which statement is the basis of faith accepted by the Launceston Ecclesia, and as the excuses emanating from Birmingham concerning the matter are altogether unsatisfactory, we decline further fellowship with Birmingham Temperance Hall Ecclesia, and all in fellowship with them, until Birmingham retraces her steps, and becomes the Birmingham we learned to love."—J. GALNA, Rec. Bro.

"Dear Brethren Denney and Jannaway, —We believe that we have 'examined all things,' and in taking our stand with you are 'holding fast that which is good.' We welcome to the fellowship of the Table of the Lord all of like mind who are passing this way. We feel certain that did the Birmingham Temperance Hall stand where the John Bright Street meeting stands, and the John Bright

Street meeting where the Temperance Hall stands, all opposed to the John Bright Street meeting would have condemned their position, and extolled that of the Temperance Hall, as a standing for the Truth, against the speeches of false brethren. With best wishes for success in your good work, Yours in the One Hope.”—J. GALNA, Rec. Bro.

UNITED STATES.

SEATTLE. —5028, 51st Avenue, S.W. Sundays: 11 a.m. Breaking of Bread. We were in isolation for quite a long while but, we are thankful to our Heavenly Father that we now number seven and expect that, ere long, others will come out from the Temperance Hall Fellowship. We are glad to see the Truth prevailing as it ever will do, because it alone can make us free. Error will never get us anywhere, and if it should be God’s purpose that we should continue “breaking bread from house to house,” it would be far better than having a magnificent hall, with eloquent speakers, and compromising ourselves with false doctrine, such as is done by the Temperance Hall brethren, tolerating false teachers for the sake of peace, and turning out faithful protesters as mischief-makers and disturbers of the peace... We pray God will bless you in opposing unsound doctrine and practices. LATER. —I have been requested to report that Sisters Winaus and George, have severed their fellowship with the Liberty Hall Ecclesia and have thrown in their lot with us, having determined no longer to tolerate Birmingham apostasy. On December 27th, it was my sad duty to lay to rest in Tahoma Cemetery, our aged brother George Milldrum (seventy-nine years). He accepted the Truth in Barrow-in-Furness, from whence he removed to U.S.A. where for many years, he was in isolation until nine years ago. The respect in which he was held, was evidenced by the large gathering at his burial, which gave me the opportunity of proclaiming the Truth. —J. H. BISSELL.

LANSING, (Ohio). —Breaking of bread Sundays, at 11 a.m., at the house of the recording Brother, A. P. Ruthem. At the present time we are only six in number, practically in isolation; just a handful of us in the unity of the Faith and sound in the purity of the same, holding fast to the form of sound doctrines as delivered by the Holy Spirit through the Apostles and teachings of the Master himself. On different occasions we meet in each others homes to read the Scriptures together. Every eight weeks we have one of the speaking Brethren to visit and exhort us the way of the truth and life, and we visit Canton, Ohio, Ecclesia when our turn comes for the same purpose. Besides those visiting us at the regular appointed times, there have been several others, namely: Bro. William Whitehouse, Bro. C.H. Ward, Bro. Phillip Phillips, and Bro. W.J. Thomas. Bro. J. D. Thomas stationed at times at Stenbenville, Ohio, visits us often; also Bro. Albert Thomas. Bro. and Sis. Frame from Zanesville, Ohio, visited us during the summer and bro. J.N. Phillips from Zanesville. One of the most appreciated visits was that of Bro. and Sis. A. Barcus, of Chicago. Several years ago they were instrumental in God’s hands to bring to a knowledge of the Truth the recording brother’s wife, sister Dorcas Ruthem; after ten years without seeing each other it was quite a treat, a good spiritual refreshing time. We invite all who are sound in the faith, who meet on the same basis as we do, and which has been put on record. Our meeting place is stop 21 in the Barton Street car line, three miles from Wheeling, N. Va. The above intelligence is long, but it is for the whole year that is past. —ALBERT P. RUTHEM, Rec. Bro.

WORCESTER. —Assembly Hall, Elm and Chestnut Streets. Sundays: Worship 10.30 a.m., Sunday School 12 n., Lecture 7 p.m. Wednesdays, Bible Class 8 p.m. We continue to bear testimony to the Truth which God has committed to our care. While we have no additions to report, several are enquiring concerning the things most surely believed among us. On December 25th, we held our Sunday School entertainment and prize giving. Nearly one hundred brethren, sisters, children, and friends, assembled and heard the work of the Sunday School. The recitations, Hymns, and Dialogue, also selections from the cantata, “David the Shepherd Boy,” were much appreciated. Many were agreed it was the best time we had had. We aim at making the Sunday School the nursery and training ground of the Ecclesia. On the first of the year the senior class commenced a study of the Apocalypse in conjunction with the expositions of our beloved brethren Thomas and Roberts, who, though dead, yet speaketh. The junior class are studying the Declaration, whereby they may “be ready to give an answer to every man that asketh a reason of the hope that is in them, with meekness and fear.” The

Juvenile and Infant classes are being instructed from the counsels of the Christadelphian Instructor, with a view to rearing them in the fear and admonition of the Lord. We are much cheered by the Godly counsel in the Berean Christadelphian and hope it will continue to instruct and strengthen all those who love the Truth. —A. MARSHALL, Asst. Rec. Bro.