

# The Berean CHRISTADELPHIAN

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

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

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

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## NEW ZEALAND.

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## Notes.

DISTRESSED JEWS' FUND. —We thankfully acknowledge twelve dollars from the "D" Ecclesia (per T.S.), £5 from "B" Ecclesia (per R.W.), and 10/- from two sisters (W.O.) and have handed same to bro. Bellamy.

S.W.—To propagate the idea that the Lord delayeth His Coming is wrong. Even if a brother's chronology causes him so to think, he will, if right-minded, keep his convictions to himself, seeing he is but an erring mortal, and his programmes not infallible. For our part we are convinced that the Lord may come at any hour and "we must go to meet him there."

TO MANY. —The Christadelphian Family Journal is correct: it was an "Unworthy Editorial." How could any South London Tribunal be responsible for "splitting up the London Standing Committee" in 1923, seeing the L.S.C. had cordially disbanded three years previously? And, the Editor of the Christadelphian knew it, for the final and audited Balance Sheet was sent to him in 1920, as well as the whole balance in hand, £49. He duly acknowledged receipt, understanding that it was to be applied to "THE FUND" for reducing the cost of Christendom Astray, the balance sheet of which we do not remember having seen. Those guilty of splitting up the Brotherhood are bre. C.C. Walker, A. Davis and E. Pearce. (For evidence see Blue and White Books, post free of bro. Purser, 6 Elm Road, Clapham, S.W.).

TO LITERARY CONTRIBUTORS. —We have much good matter in type, and only awaiting space; so please do not think your help is being shelved for ever; not of course that we can guarantee to insert all that has been sent.

F.G. (Southport). —We can but repeat our advice—Send your elaborated proposals to Birmingham with whom your Ecclesia is in fellowship. We did forward your proposal last year as requested. Evidently the recipients did not deem it necessary to reply. Read the "Blue and White books" (see above).

"Babylon, Assyria and Israel."—The Maranatha Press have sent us a copy of a work under this title. The author is bro. W.H. Boulton. It is clear, and lucid, and aspires to give a simple understanding of recent discoveries in their relation to the Bible, and succeeds in its aspiration.

"Workdays of God: or Science and the Bible."—This book is again in print. It is by H. W. Morris, author of *The Present Conflict of Science with the Christian Religion*. It scientifically confirms the accuracy of Dr. Thomas' and Bro. Roberts' Scriptural interpretation of the Mosaic account of

Creation, and gives the death blow to the Evolutionary hypothesis. The doctrinal errors the work contains are so few and so easily discernible as not to militate against the value of the work as a whole. Can be had from bro. W. Poppitt, 49 Stockwell Road, Handsworth, Birmingham. Per copy, 4/-, 6 copies, 3/3 per copy, post free.

N.S.M. (U.S.) AND OTHERS. —“Maranatha Press.” All communications should be sent direct to Bramleigh House, Langdon Hills, Essex. Neither of the editors of the Berean Christadelphian has any connection with the firm, directly or indirectly, and have more than once asked the editors of the Christadelphian so to inform their readers, but in vain. A new Catalogue of Christadelphian works can be had free on application. The last work on Palestine, entitled Palestine and the World is published by them. Popular edition, complete, 2/9 post free.

RECORDING BRETHERN. —If your Ecclesial News does not appear in current issue of Berean Christadelphian the fault is not ours. Our arrangements with printer renders it imperative that we should receive all Ecclesial News by the 25<sup>th</sup> day of the month. So readers, please talk to your Recording Brother instead of writing to us.

BACK NUMBERS. —As we have no complete sets of the Berean Christadelphian, please do not send cash with order for back numbers until you know we have such. All we have are odd numbers since July 1923 when the Magazine came under the present co-editorship. Address all orders to the publisher.

PRELIMINARY NOTICE. —It is understood that a party of brethren and sisters from Nottingham and district propose (God willing) to visit London on WHIT MONDAY next, and the South London Ecclesia (Mutual Improvement Class) hope to make arrangements for a visit to the British Museum with an After Meeting. Other Ecclesias who think of coming can obtain full details from the Secretary, bro. F.C. Wood, 203 Camberwell Grove, S.E.5.

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SIXPENCE.

Dr. John Thomas (Christadelphian)  
His Life and Work.

CHAPTER 14.

The opposition to the principles advocated in the letters, from which we gave extracts in our two previous chapters, became bitter and general, headed up as it were by Alexander Campbell. A few were faithful. To this class belonged Albert Anderson, from whom we find a letter addressed to Alexander Campbell couched in the following terms: —

“Some of our brethren appear to look upon the present time of the reformation as big with evil. May the Lord deliver His people from all from which they need to be delivered, and establish them in all they need to be established, for His great name’s sake, Amen!

“Thanks be to God our Father, that He has made our beloved brother Campbell a great means of removing much rubbish from the foundation of the prophets and the apostles; a great means of bringing our eyes to see, our hands to lay hold on, and our hearts to enjoy the true foundation. Will brother Campbell become the means of converting our eyes, our hands, our hearts, from the beautiful and firm and perfect foundation? Thanks to God, that He has made brother Campbell a great means of teaching us, in a better way, to use the armour of God! Will brother Campbell become a means of un-teaching us to use this fit, and bright, and glorious armour of God? God has made you, very dear brother, a great means of enlightening our minds on many subjects. One of them is Baptism. Our attention has been called to the Book, and fixed upon it. We cannot, must not give up the Book. Let us attend to it as children of God. This lays before us the will of our Father in Heaven. To honour the Son is to honour the Father. To honour Him is to obey His word. He said to his Apostles: ‘Go throughout all the world, proclaim the Glad Tidings to the whole creation. He who shall believe and be immersed, shall be saved; but, he who shall not believe shall be condemned.’ Is not baptism for the remission of sins, a part of the Glad Tidings? Let the Holy Spirit, by Peter, on the day of Pentecost answer this question. Then, he who believes, believes the Glad Tidings, a part of which is baptism for the remission of sins. God forbid that we should take anything from His Word, or add to it, or change its order! He said to his apostles, ‘Whose sins soever you remit,

they are remitted to them; whose soever you retain, they are retained.’ Now, whose sins were remitted on the day of Pentecost? and whose retained? For whom did the Lord institute baptism? For those whose sins are already remitted, or for those whose sins are not remitted? Certainly for those whose sins are not remitted. Then the Baptists have taught and do teach an immersion which is not the Lord’s. They teach an immersion for those whose sins are already remitted, according to their own language. As they do not teach the Lord’s institution of baptism, they teach a human institution, and therefore a vain one. In vain they worship Me, while they teach institutions merely human. It pleased God to give immersion connected with its design, as on the day of Pentecost. The word of God nowhere says that immersion, unconnected with its design, is acceptable to God. It appears to me, beloved brother, awfully hazardous to separate what God has joined. The Baptists have done this; therefore to me it is sin to remain satisfied with their immersion. There appear some few exceptions among them. Some of the ‘Paedobaptists’ have the design of baptism, but they have not immersion. We hesitate not to baptize them. I am as much opposed as brother Campbell to putting off Christ in order to put him on. But will brother Campbell join with me in urging him who never has put on Christ, to put him on?”

The Doctor urged the Campbellites to be consistent with their principles, in a short and pithy article. It was headed

#### RISING WITH CHRIST IN BAPTISM.

How are we raised with Christ in baptism—Is it the abstract act of emergence from the water after immersion?

No; we are raised with Christ in baptism ‘through the belief of the strong working of God, who raised him from the dead’—Colossians 2: 12. That Jesus is the Christ can only be believed as true by a belief of the testimony of the Holy Spirit contained in the sacred Scriptures. The belief of the resurrection of the Christ depends upon the same testimony. It is necessary that the testimony be of the strongest character, for the fact is contrary to all human experience since the days of the Apostles. It may be assented to as a matter of convenience, but it cannot be believed without such divine testimony, and that too confirmed by miracles. To test a person’s belief of this astounding fact, it is only necessary to demand his proofs. If he cannot adduce divine testimony, that is, the testimony of the apostles and prophets, he cannot, he does not, believe it. Prophetic testimony is necessary to show that the King whom Jehovah would anoint was to suffer death as a propitiation for iniquity, and afterwards to rise from the dead; Apostolic, that Jesus was that Anointed King, and that he rose from the dead according to the Scriptures. These are certain axiomata, or First Principles, adopted by ‘Reformers,’ which are immutably and eternally true. First, that faith is the belief of testimony; second, that where there is no testimony here can be no faith. We say, then, let ‘Reformers’ be consistent; let them not fear to face the inevitable conclusions of the premises they have adopted. In this age of Apostasy, men do not search the Scriptures for the simple reason that they do not think to obtain by them Eternal Life. The men and women of this day are either masked or overt infidels; and, if the former, surrendering themselves, body, soul and spirit, understanding and judgment nay, even their eternal destinies unto the hands of clerical conscience-keepers; their souls are bartered for gain by these spiritual merchants who teach them to esteem the Scriptures as a dead letter which kills them; although they inculcate their total depravity and stony deadness, they rarely, if ever, attempt to prove the resurrection of Jesus, because, they say, ‘everybody knows that’; and thus they discourage the people from searching the Scriptures. Seeing that this is the fact—a fact proved by the observation of every First Day’s ministrations in the temples of the anti-Christ, by social intercourse from day to day with ‘professors of religion’—how is it possible that ‘reformers’ can admit the allegation, in the very teeth of their own principles, that the faith of the people is true and genuine, that is the belief of the Apostolic and prophetic testimony? All Christendom, from the Pope to the gravedigger, assents to this great fact; but will ‘reformers’ say they believe with ‘faith

unfeigned'? The assent of Christendom is credulity, or faith without testimony, if I may be permitted the solecism. Our inference is this, that the vast mass of all the 'denominations,' and a great majority of the Baptist sect, since the introduction of religious rioting in all its puerile, ridiculous, and anti-Christian forms amongst them, which the said clerical devices and inventions have superseded and silenced the testimony of God for the most part—the former, we infer, are superstitious and credulous, and the latter, although immersed, have not been raised with Christ in baptism, through the belief of the strong working of God, who raised him from the dead, and are, therefore, unjustified, unreconciled, unadopted, unpardoned, not saved. The application of our inference is this, that none ought to be admitted into a community, professing to be based upon the testimony of Apostles and prophets, Jesus the Christ, the foundation corner stone, unless they (having been previously to application for admission immersed-revival-made Baptists only) be re-immersed upon an intelligent confession and belief of the Truth. Strange to tell, there are those who admit our premises, nay, even our inference, but from fear of the world, or of hard names, or some other imaginary evil, start with the utmost repugnance from the application."

This was followed by Mr. Campbell with a rejoinder against the practice of re-immersion.

(To be continued).

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## The Bible wholly inspired and infallible.

### No. 114—The Epistles to the Seven Churches.

The Book of Revelation was the answer to a question. It is today the same answer to the same question. The question was and is, When shall these things be—the coming of the Son of man in power and great glory—and the establishment of God's Kingdom upon earth? The early church was built upon the Gospel Hope of the coming Kingdom, and the one great theme of speculation in the days when John the Apostle waxed old in his ministry and suffered exile in Patmos was as to the time of the return of Jesus Christ to the earth again. Fittingly the last message of the Divine Spirit is the answer to that yearning cry. "God gave this Revelation to Jesus to show unto his servants the things which must shortly come to pass and he sent and made it known by sign to his servant John, and an angel bore the message"—Revelation 1: 1. The first part of the book reveals our Lord in his glory and strength and renews the great promise of the Kingdom "Behold he cometh with clouds and every eye shall see him and they also which pierced him and all kindreds of the earth shall mourn because of him"—Revelation 1: 7. This is followed by seven letters to seven ecclesias, representative of different conditions. These ecclesias probably, we might say certainly, existed together at the time the messages were delivered but unlike the Pauline epistles to Thessalonica and other places they were not primarily sent to the ecclesias named. They all formed part of one complete document and were sent to all the ecclesias. To avoid any confusion in this respect each such message is followed by the sentence, "He that hath ears to hear, let him hear what the Spirit saith to the ecclesias."

Now Dr. Thomas in his exposition of these epistles to the ecclesias shows how they have definite relationship to things "shortly to come to pass" and in the beginning of the second Volume of Eureka points out that the words "after these things" with which the fourth chapter opens, definitely strengthens the conclusion that these seven messages related to certain ecclesial conditions that have succeeded one another since that day down to the present in consecutive order. Thus he built up the contention that the last state of the churches prior to the Second Advent would be such as that described in the letter to Laodicea. So strongly has the condition therein depicted struck the imagination of men that today "Laodiceanism" is a well known descriptive term standing for lukewarmness in any branch of life's activities.

The successive stages need not be elaborately dealt with here as Dr. Thomas has so thoroughly done that work.

Our present purpose is to point out four things.

First: That if the idea of consecutiveness be agreed upon, i.e., that the epistles depict different characteristics of various succeeding ages, there is an end at once to plea (made by some who desire to retain fellowship with other unfaithful ecclesias) that one ecclesia “is not commanded to withdraw from another that shelters unfaithful ones.”

It would be impossible to preserve the consecutive character of these prophetic messages if Sardis were told to withdraw from Laodicea, and so on. The 1<sup>st</sup> Century could not withdraw from the 6<sup>th</sup> Century.

Second: That each message is therefore specially designed to convey general principles of faith and fellowship and to have in addition a special application to its own age or era.

Third: That consequently the last stage prior to Christ’s return is to resemble that given in Revelation 3: 14-22. What an indictment is therein afforded of the present day church of Christ! “Neither cold nor hot,” “wretched, miserable, poor, blind and naked,” yet boastful of riches and increased with goods and comfort, although Christ stands literally at the door and knocks as the whole prophetic message proves.

Surely this means that the lessons of the past will once again be forgotten. Excuses will be found for Ephesus in its loss of its early enthusiasm, for Pergamos in its toleration of the Balaamites and the Nicolaitans, and for Thyatira in allowing the wicked woman Jezebel to teach evil doctrines. The Truth will be held lightly and the main endeavour will be to encourage wealth of means and numbers.

Is not this pre-eminently true of our own time? How few stand staunchly for the whole Truth and for an avoidance of the failings pointed out to the Ecclesias of all times in these messages?

Fourthly: How unreasonable it appears at first sight to be that the pre-adventual church should neglect all the lessons of ecclesiastical history and forget the steady drift always manifested by the flesh when spiritual control becomes feeble. Yet this is what happens and every kind of specious reasoning is brought to bear upon the minds of those who constitute the ecclesias in order to give them a fancied security and peace of mind. The devil—sin in the flesh—still pursues his deadly course and with the same success as of old.

Yet although apparently unreasonable the prophetic Word stands sure, and its fulfillment is real and unmistakable. This is but one further proof of the Divine character of the message, and the facts these prophetically foretold exhibit clearly that the Day of Christ’s second advent is very near indeed, even at the Door. Let all of valiant mind for the Truth purge from themselves the faults of the seven churches that they may be ready to meet our Lord when he cometh.

G.H.D.

(To be continued.)

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## Editorial.

### THE PRESENT WORLD MOVEMENT FOR UNION ON A BROADENED IDEA OF FELLOWSHIP.

A movement is going on all over the world, having for its object the bringing together in one great body of all the various different peoples known as Christadelphians—always excepting those for whom this Berean Magazine speaks and works.

Signs of this have been visible for some time. We remember in particular the negotiations of some few years ago between the two Birmingham meetings: —Temperance Hall and Suffolk Street. Since the element in the brotherhood which stands for No compromise! has been forced to come out and stand by itself there has been open rejoicing on the part of that very considerable body of brethren in Birmingham and elsewhere who desire to see “reunion.” In fact there is little doubt that bro. A. Davis had this possibility of reunion in mind when he precipitated the crisis of March, 1923. The Birmingham Arranging brethren were certainly delighted when at last they found a plausible excuse to get rid of that stern opponent of compromise, Bro. V. Hall. Bro. C.C. Walker expressed his rejoicing at bro. Hall’s departure on more than one occasion. The opponent of all compromise never yet had an easy time. The flesh loves compromise but God forbids such.

Our correspondence bag reveals much of what is happening and what is imminent. Here is an extract of the utmost importance from the Shield for November, 1924, edited by bro. Bell in the interests of the “clean flesh” heresy: —“Doubtless readers of the Shield may desire to have further information regarding the movement for Restoration of Ecclesial Unity.” “At the moment 5,000 circular letters of appeal are being posted to brethren and Ecclesias in all parts soliciting cooperation” (None have reached our ecclesia for obvious reasons. —G.H.D.).

The Shield continues: —

“It is most encouraging to have received appreciative letters from various sources, which indicate that the proposal is not doomed to failure.” Bro. T. Turner, Editor, Fraternal Visitor, and bro. Bell, Editor, The Shield, are quoted very appreciatively, and then the writer goes on: —“Still further hope is inspired by the words of bro. Walker in September Christadelphian. He concludes the editorial with the words, “Can we not take heed and call a halt”?”

“It is not assumption to believe that these three editors each feel the time has come to call a truce to controversy so that the possibilities of reunion may be accomplished. This accomplished it could be said of them, Their end is peace. It now remains for the readers of the Christadelphian, the Fraternal Visitor, and the Shield either directly or through their Ecclesia to cooperate with these magazines in support of the movement and there can be no doubt that a great forward step will have been made towards the consummation of peace so devoutly to be wished.”

“Our Editor brethren of the magazine mentioned, have each sounded the note of definite encouragement.” (The italics are ours. —G.H.D.).

At this point our readers will be asking, Who writes thus? Is it someone with authority to speak? Well, it is no less a person than bro. Chas. P. Wauchope the friend and confidante of bro. C.C. Walker and his agent for the sale of literature in Australia, who is now on the way to visit bro. Walker and others in this country, to talk over this and other matters. Only those who are blind will fail to see the direction things are tending in these days.

## EACH ECCLESIA INDEPENDENT.

The seeds sown by bro. C.C. Walker in the Christadelphian by the contention that each ecclesia is entirely independent of every other, are bearing much fruit.

Lincoln, Portsmouth, Newbury, and other ecclesias, have passed very solemnly, declarations against “clean flesh,” army and police service, and other things; and to take Portsmouth as an example, have set forward the view that if visiting brethren on being questioned express their agreement with the local “basis” they can be welcomed, and the right hand of fellowship extended to them. If they belong to an ecclesia which tolerates error, they will on their return thereto, as bro. J.B. Handley puts it, “become ambassadors to their home ecclesias” for the whole Truth. It is assumed that the Portsmouth ecclesia will deal with heretics who arise in its own midst, and if they be unrepentant on being expostulated with, withdraw from them in the Scriptural way. But it will not take any responsibility in respect to Birmingham Temperance Hall and its failure to deal with heresy in its midst. It is for Birmingham itself to deal with its own members and “if it does not do so the responsibility is their’s and not Portsmouth’s.” The advocates of this very comforting and comfortable idea have a very favourite expression, “Show us in the epistles to the Churches,” they say, “where Sardis is to withdraw from Laodicea, or Ephesus from Pergamos.” Bro. C.C. Walker in the February number of his magazine uses this specious argument. We deal with the Epistles to the Churches in our Inspiration article this month following the line taken in Eureka by Dr. Thomas, and would ask our readers to take our predecessor’s point of view.

G.H.D.

\* \* \*

## “WALLOWING IN THE MIRE.”

At last, even “neutral friends” (in North London and elsewhere) are beginning to realise that there is a real “Birmingham Trouble” which they must face. Not that these friends did not previously know there was something sadly wrong in the big Temperance Hall congregation; for they did know it, as their own letters show. In those letters (hundreds of them, now in our possession) extending back ten years, the writers declared that Birmingham, under the leadership of the Christadelphian, was wallowing in the mire. Even the proverbial “1300” became frightened. Their letters prove they saw the danger of being led into the Army, they repudiated the ungodly suggestions and lead of the Christadelphian, and fled for advice and guidance to the “London Standing Committee,” under the banner of heaven, on which was inscribed, “BE NOT ENROLLED.”

Those letters are typified in one written by bro. A.S. Thompson, the moving spirit of the latest Essex Hall “Consultation.” While the war was raging he wrote: —

“The power for right has passed from the Birmingham meeting—This weakness finds its reflex in the Magazine—For years past it has very largely been the purveyor of unnecessary newspaper scraps of mere fleshly-minded foolishness and compromises of righteous attitudes.”

Those sentiments were endorsed throughout the brotherhood, except by a little coterie, compelled however, to lie low while conscription lasted.

## LOOKING FOR PEACE.

The war, however, came to an end—the fear of Military Service disappeared, and 90 per cent. or more of the scared ones sunk back in the mire from which they had been washed!

But, the convictions of many of them have been too deep to be stifled, even by “peace”: hence these Essex Hall proposals. Alas! the promoters are but drifting into a whirlpool when they propose, that, in order to cure the “Birmingham Trouble,” the brotherhood agree to cancel all withdrawals, and,

that union of fellowship “take place automatically on a date to be fixed,” notwithstanding real doctrinal differences!

If that be not a return to a wallowing in the mire, what is?

We are convinced that our readers will have no part or lot in such an unscriptural scheme, as the promoters must now know by the dozens of letters received by their secretary. Why did not the President read those letters at the Essex Hall Conference? He had ample time, for the meeting did not last nearly the time for which the hall was engaged. Did the North London Secretary let the President see those letters? or, was the President deliberately kept in the dark as to the expressed mind of the ecclesias invited to attend?

“HE WHO HESITATES IS LOST.”

We commend this saying to the “Consultation” promoters. They are aware of, what bro. Islip Collyer truly termed, “THE SIN OF BIRMINGHAM.” Let them hesitate no longer to condemn that “sin,” and remedy the cruel results; let them treat with the contempt it deserves, the taunt of the Christadelphian about “meddling with what only concerns Birmingham”—1 Corinthians 12: 12-27. Let not the Christadelphian readers be hoodwinked by the copious extracts from the writings of ungodly philosophers like the Bradlaugh-boomed Dutch infidel Spinoza. What an authority for the Lord’s little ones!

“To the Law and to the Testimony”—Let that be our Guide; the fear of God and not the fear of man; not emulating the foolish Christadelphians of forty years since, who (when bro. Roberts masterfully dealt with current apostasy), complained that, although “he did the right thing, he did it in the wrong way.” Never mind whether some ecclesias “acted too soon” in the “Birmingham Trouble.” Better to have done the right thing too soon, than not do it at all, for “he who hesitates is lost.”

Has this belated effort to “put matters right,” any backbone in it? Or, will bro. Sulley and the North London promoters of the Essex Hall Conference allow their latest effort to fizzle out?

If the latter, then we shall soon behold them again bowing the knee to Birmingham and its official magazine.

F.G.J.

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“WHO ARE MY BRETHREN?”

A pamphlet with the above title, has been sent to us, which is well worthy of careful reading, although in our judgment it goes too far in its conclusions, but not far enough in its reasonings. It fails to exhibit the vast gulf between “standing aside” from brethren who are erring; and, on the other hand, anticipating the ultimate verdict of the Judge. This gulf is manifest on page ten, Answer ten, where the author speaks of those who “deliberately and knowingly forsake the Truth;” for, would he include every brother or sister who, maybe ignorantly, is at present on the wrong side? We believe bro. Trapp sees the “loose slate” in his pamphlet, for since writing it he has added a footnote to page eleven. While there is the possibility which he there admits—and we agree therewith—we for our part must continue to use the word “brother,” knowing as we do there are unfaithful brethren, as well as faithful.

Although we thus write, we sympathise with our brother in his endeavour to counteract the current loose views on fellowship, which loose views have been the sin, and downfall of the Temperance Hall Ecclesia, under the cry of, “Broad views in the narrow way.”—EDITORS.

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OVER ATTENTIVE. —Devotion to a friend does not consist in doing everything for him, but simply that which is agreeable, and of service to him; and if only revealed to him by accident, all the better. We all love freedom, and cling tenaciously to our little fancies; we do not like others to arrange what

we have purposely left in disorder; we even resent their over-anxiety and care for us. —R.R., in *Good Company*, I., 79.)

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### BAPTISED FOR THE DEAD.

F.W.—The verse referred to reads as follows: —“Else what shall they do who are baptised for the dead, if the dead rise not at all? Why then are they baptised for the dead?” If our reasoning, argues the Apostle, concerning the resurrection of the just in Christ being made alive by him be not correct, what shall become of those who are baptised into the hope of the resurrection of the dead? If the dead rise not at all, their hope is perished, and themselves the hopeless non-existent atoms of the dust. And if this be so, why are they, who are now dead, at their baptism into Christ, baptised for the hope of the resurrection of the dead, if, indeed, as some of you say, the dead are not raised? But if the dead rise not, then let us eat and drink and be merry, for tomorrow we die and live no more! Be there animal, then there is no spiritual birth; no death, no resurrection; no resurrection or transformation, no eternal life. This is the order, as necessary as links in a chain. —DR. THOMAS.

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## John’s First Epistle—Chapter 2.

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

Beloved Brethren and Sisters, — We have in this present time to prepare for a period of great goodness to come, by giving heed to the instructions which Jesus has left for our guidance so largely and so clearly in the writings of his various servants, among whom John occupies a distinguished place. “My little children,” says this apostle, “these things write I unto you, that ye sin not.” This is the climax of the calling in the Truth, the object of the Gospel’s operations—that men and women may be brought into such relation to God that they shall not sin—shall not transgress—that they shall not be disobedient, but be obedient. Obedience implies the existence of law, and it means compliance with that law; and our whole profession of the heavenly calling is a dead failure, if it result not in obedience to all the commandments which go to make up the law which God has given for the guidance of those whom He calls to be His children. We have a very broad indication of the scope of these commandments in the sixth verse of this chapter. “He that saith he abideth in him ought himself also so to walk, even as he walked.” Proof is better than assertion: seeing is better than hearing: fruit better than blossom. If any man saith he is a brother of Christ, he ought to be able to satisfy others as well as himself. Men do not gather grapes of thorns, nor figs of thistles. Good trees do not bring forth corrupt fruit. If the fruit is all the time nauseous, the tree is bad, notwithstanding a fair appearance of the leaf. If any man say he is a brother of Christ and walk not as Jesus walked, his profession of Truth is a lie. It would be better for him not to know anything of the Truth, than knowing it to disgrace it with a sin-polluted life.

Now there are many commandments for the ordering of our conversation in the sight of Him who has called us from darkness to light. All of them have an equal claim on our consideration and obedience; but some are larger and more urgent than others. First stands the necessity of living and acting for the good of other people. This is the strongest feature in the example set by Jesus, who went about doing good, ministering unto, and finally laid down his life for us. Jesus and his apostles command our imitation of their characteristics. They are the opposite of what we see in the world, where all is cold, selfish, unkind, and cruel. They are the virtues that the natural man is slowest to learn; sacrifices which he is the most liable to excuse himself from making on all sorts of virtuous and philosophic grounds; yet qualities, the very existence of which is indispensable to an enjoyable state of society, and without which, this at all times dishonourable flesh-state becomes irredeemably vile and uninteresting. No wonder that, called to a reign of benevolence (administered in subjection to law, of course), we should be called upon to cultivate that character in advance, at a time when evil prevails, and when its cultivation and practical exemplification are more meritorious on that account. It is quite

certain that a character destitute of active benevolence will not meet with approval at the Judgment Seat of Christ.

We are, of course, to be on our guard against the perversion of this truth which is common in the world. There we see philanthropy exalted at the expense of truth. We see it put forward as a means by which men shall be saved, teaching inferentially that condemned man can attain to eternal life by the things he may devise to do for himself, thus shutting out the Gospel. Then the good deeds that are done, are associated with a peculiarity that are strongly reprobated by Jesus. They are much more frequently prompted by a desire to be considered good than a desire to benefit fellow creatures, or perform a duty to God-ward. These two features of current philanthropy are equally false, if not equally odious. The Truth has taught us to see this strongly, but may we not be carried too far in the opposite direction? There is no doubt about the liability. The concern is to avoid the danger.

Because the world falsely makes salvation securable by kind deeds, irrespective of our relation to Christ, there is a tendency to exalt purity of doctrine to the exclusion of godliness of character in the matter in question. This were as fatal a mistake as a denial of the Gospel itself. We must continually remember that although the Truth doctrinally is the beginning, and nothing can be done without it, that though we must, without fainting, contend earnestly for the faith once delivered to the saints, there is a fruit-bearing of personal holiness and well-doing, without which our knowledge of the Truth will be to condemnation and not to salvation. The object of Jesus in the Truth is, to purify unto himself a peculiar people, and their peculiarity consists in this—that they shall detest sin in every shape and form, and have a hearty affinity for matters pertaining to his will, and an active zeal for “good works.” Such will be known among the common run as “peculiar;” but know them well, and if they are the right stuff, they are admirable. They are men of kindly word and deed, whose patience you don’t soon get to the bottom of.

You, by and bye, get to know the difference between a real man and a buckram man in this respect. There will come times in everyone’s experience—even in the relations of the best friends, when a divergence of view on some little matter may cause a hitch. If your friend is a moral Buckramite—or you yourself happen to be so, which, of course, is not impossible—or worse still, both—the hitch is “ungetoverable.” A breach in base metal cannot be repaired. The Buckramite, once off the rails of good fellowship, can never be hoisted on again. He is formal and unfriendly for evermore. The true man is different from this. He forgives, and starts again, as the law of Christ requires. He works by that law in all things. His friendship does not so entirely depend, as the other’s, upon the qualities of those to whom it is extended. It is based in great part upon divine considerations. It is drawn from a deeper source than the friendship of the carnal man. It is drawn by an invisible process from the deep profound of God. He is consequently not easily discomfited. He pursues his steady way without deviation. He will be found in the path of duty, whatever may come, whatever disruption may arise, whatever evil winds may blow—alike through evil as through good report.

This is the characteristic of Christ’s true people. It is easy to make a profession of the Truth. This is a day of religion-professing, and a man may as easily profess one religion as another. Let us have the true disciples of Christ, walking in the light as he was in the light—men of benevolence, men of patience, men of high honour, men of righteous practice, men of disinterested aim, and unflagging obedience—men who live now for Christ. This only, or something near it, will suffice for eternal life. The Truth puts us in the way. It puts us into a position in which we may be saved. It, as it were, secures our “entrance” in the list for the race. This is a great thing in a day when so difficult of achievement. But let us not rest upon it. We must work out our own salvation, running with patience the race set before us. We must all at last stand before the Judgment Seat of Christ; and it is the mode of running that will then be in question. The subject of enquiry will not be how much of the Truth we have. We cannot appear there at all without the Truth, \* for only by the Truth in its obedience can we become part of his household.

\* This must be interpreted in keeping with the clear statements of the Bible, and statements by Dr. Thomas and bro. Roberts. For instance in 1869, the Doctor wrote, “It is knowledge that makes us responsible”—Christadelphian, 1870, p. 3.

The Thing to be brought into account will be “works,” which embraces all that pertains to the character of a man. Matthew 25. brings this out. There Jesus portrays the Judgment, and shows that the subject of enquiry is not the Truth. The existence of the Truth in the minds of those who are here, is taken for granted, for this is the basis of Judgment. It is the character of two classes that the King is represented as investigating, or making manifest. To one of these classes, he says, “I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.” And the self-righteous persons thus addressed, who had gone through a lifetime of profession, answer in effect, “We never saw you in such a predicament, or certainly we should have assisted you.” The rejoinder of the Judge reveals an important principle: “Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me!” This shows where our chance lies of doing Christ a good turn now, when he is absent and his affairs are in humiliation. Then come the other class, to whom Jesus says in commendation, “Well done; ye are good and faithful. I was in prison, and ye visited me, I was hungry and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me.” In their modesty, not at once perceiving the ground of such a salutation, they in effect answer, “When did we do such a thing unto thee? We have no recollection of any deeds of that description.” And Jesus brings out the principle stated in his rejoinder to the others: “Inasmuch as ye did it to the least of these my brethren, ye did it unto me.” So that the subject matter of judgment will be our individual practice while we make a profession of the Truth.

The great test will be, what we have done in honour or service of Christ, while he is in the “far country.” This, of course, includes what we do for the Truth, on the self-evident principle that if what we do for the brethren of Christ is counted as done to him, the creation of those brethren by the proclamation of the Truth is at least as high a service, in adding to his possessions, and his glory, and joy in the day of his manifestation; but we must by no means restrict our zeal or our activity to the spread of the Truth. We must take in the whole circle of our duty. We must rise to the full standard of the new man in Christ which is formed after the image of Him that created him. What is the foremost feature of this image? There is no mistaking it. It is LOVE; kindness; a heart of goodwill to all—true benevolence. This is what is declared of the Eternal Father, that He is gracious, long-suffering, slow to anger, of great kindness, forgiving iniquity, and doing good even to the transgressor. God is love, and He exacts of us that we shall be what He is. Christ says to us, “Be like unto your Father, who sendeth His rain upon the just and the unjust;” and He gives us to understand, that He will be to us as we are to others: — “If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses.”

Our moral characteristics are, therefore, of the first importance in Christ. While unavailing for salvation to those who have not believed and obeyed the Gospel, moral excellence is everything to those who have. It is as the fruit to the seed; without which, the sowing, and the planting, and the watering are all thrown away. We are to “bring forth much fruit” (John 15:8), even that “fruit which is unto holiness and the end, everlasting life” (Romans 6:22). This fruit is expressed by Paul, thus: “Love, joy, peace, long-suffering, gentleness, goodness, faith” (Gal. 5:22); and by Peter, thus: “Virtue, temperance, godliness, brotherly kindness, charity to all men” (2 Peter 1:5-7). The general attitude of those aiming at fruit-bearing of this sort is thus described: “Denying ungodliness and worldly lusts, they live soberly, righteously, and godly in this present world” (Titus 2:12), and the circle of their excellent qualities is thus widely indicated: “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be ANY virtue, if there be ANY praise, think on these things” (Phil. 4:8).

Well might Paul exhort believers to leave first principles, and go on unto perfection, not laying again the foundation of repentance from dead works (Heb. 6:1). Our salvation depends upon

compliance with this apostolic rule. Peter plainly says, "IF these things be in you and abound, they make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things, IS BLIND, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:8-9). Our only safe course is to give earnest and constant heed to these "things which we have heard," attending weekly on the memorial appointed by Christ, looking at all duties, realising all dangers, avoiding all hindrances, and laying hold of all helps, so that, having looked around and meditated wisely upon all things during this mortal sojourn, we may, in that day when the Son of Man shall be revealed, be prepared with a true and enlightened and well-speaking conscience, to stand before him.

ROBERT ROBERTS.

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## Sin and Sacrifice.

BY BRO. WM. SMALLWOOD, TORONTO.

(Continued from page 60.)

### PART 4.

A prominent brother in the Birmingham Temperance Hall Ecclesia is reported as having said, ten years ago, "Bro. Strickler is off the track." This witness was true. He has been off the track ever since. Occasionally in his wanderings he strikes the track for a brief period and then we get some gleams of truth. There are those who say that the errors should be overlooked and he should be accepted because of the little truth found in his pamphlets. Only Laodiceans could talk so foolishly. The good in what he has written is as the sugar-coating to the poison-pill that kills.

Long ago bro. Strickler rejected the teaching of Dr. Thomas and bro. Robert Roberts on the "Constitution of Sin" under profession of "superior enlightenment." Twelve or more years ago he brought grave charges against the writings of these brethren on this subject. The following citation proves this: —

"The foundation of my views is found in the writings of the above mentioned brethren, and I can prove from those writings just what I believe and teach. I can also prove from the same writings something quite different. It pains me to in any way differ from them. As a whole, I consider the writings of Dr. Thomas and Bro. Roberts incomparable, and I believe none have a higher appreciation of their work for the truth than myself. I do not care to justify myself, but I can prove that bro. Roberts differed from Dr. Thomas on some very important truths. I have been forced to my present views by what I honestly believe to be the meaning of the apostolic writings. The interpretation of those writings in some important passages is not in harmony with the intent of the divine writer. The vitality of man's responsibility to God for his sins is undermined and destroyed by those interpretations. The foundation for the doctrine of atonement for original sins is laid in them, and J.J. Andrew in his views only carried out the logical conclusion. I am happy to say that neither Dr. Thomas nor bro. Roberts went where Andrew did, because the plain and emphatic word of God prevented, regardless of logic. In justice to Dr. Thomas I must say that he did not teach that Christ offered himself to God as an atoning sacrifice for himself as an individual of the race. Principally where I differ with the Doctor is in the meaning of certain Scriptures."—From letter to a U.S. Brother.

In the above bro. Strickler imitates a certain Old Testament character—caresses with one hand and stabs with the other: a dangerous sort of friendship.

The above citation throws an illuminating side-light on his teaching, as does also the following from another letter he wrote about the same time: —

“For years there has been a difficulty in harmonising the Scriptures with the theory of the Atonement held by us as Christadelphians. The result has been that such talented brethren as Edward Turney, J.J. Andrew, and many others, have taught doctrines that are entirely contrary to the word of God. The Scriptural use of the word ‘propitiation,’ as well as the word ‘atonement,’ have been misunderstood and explained in such a way as to pervert the original idea that caused the Spirit of God to select these words to convey the intended meaning. Now what I have done has been to reject certain ‘stock’ explanations of the Scriptures, where the Scriptures have not explicitly or in detail explained themselves and adopted such explanations as will harmonise all the Scriptures which refer to the same thing. What I am teaching is in harmony with what Dr. Thomas taught, and if he has taught something contrary thereto, which I will not deny that he did, where does the responsibility lie? This is also practically true of the writings of bro. Roberts. I wish to say that I have great charity for those who do not agree with what I have found in the Bible in reference to the atonement, because I myself was taught when I first came into the Truth, to put aside the current explanations on such Scriptures as treat of the atonement. For example: I was taught that the only way to understand 1 Peter 2: 24, ‘Who his own self bare our sins in his own body upon the tree,’ was that it was our sinful flesh nature, and the idea of bearing our personal sins, which in so far as we were concerned who were not in existence when Christ was crucified, was absurd. I was taught that what Paul says in Hebrews 9: 26, ‘But now once in the end of the world he has appeared to put away sin by the sacrifice of himself,’ was that it was the sin nature that was put away, and that it did not mean to put away personal sin. Now, what do we find in the April Christadelphian, 1912, by bro. W.H. Boulton, writing on Hebrews 9: 26, and what bro. Walker says in the same number of Christadelphian on page 169? Both these brethren commit themselves to the doctrine that the ‘sins’ and ‘sin’ that was put away by the sin-offering of Jesus Christ, or Jesus Christ as a sin-offering, was sin in the flesh, that is, ‘sinful flesh.’ To show that bro. Boulton does not believe that personal sins were put away by the death on the cross, I cite what he says on page 161, viz., ‘That in some peculiar way that cannot be defined, the accumulated sins of all mankind were placed upon Jesus by imputation. If it were the case that the association between Christ and sin were precisely similar to that which existed between all previous sacrifices and sin, then shadow and substance would be identical in this most essential point, and that would be absurd.’ This is what bro. Walker says: ‘Just so, and in dying he bore our sins, not symbolically, but actually in his own body on the tree—1 Peter 2: 24.’ I sorrowfully realise how such teaching will pass current; and as sound among the Christadelphians because it is found in the Christadelphian magazine”—From a letter to a certain brother.

One thing is quite clear in the above citation, and that is that at that time bro. Strickler had renounced Christadelphian belief as to the manner in which sin was borne by Jesus “in his body, on the tree,” and took to the Orthodox view. When bro. B.J. Dowling, of Worcester (Mass.) visited him in December, 1922, he found him of the same mind still. Following is what bro. Dowling says: —

“The above language about which there is no obscurity, expressed the mind of bro. Strickler ten years ago, and he is still strong in these convictions, and when dealing with that first principle of the Sacrifice of Christ, is always in the wrong.

“On December 30<sup>th</sup> last, bro. Dowling in the company of two other brethren questioned bro. Strickler, in an interview, lasting between six and seven hours at his home in Buffalo, N.Y., and although ten years has elapsed since writing the above, he was of the same opinion still. But bro. Dowling did not find bro. Strickler to be the weak and mentally jaded individual pictured by his apologists in the April Christadelphian. He was bright, intellectual, and quite able to answer his questions. He frankly admitted that he was wholly opposed to the teaching of Dr. Thomas on the ‘Constitution of Sin,’ as set forth in Elpis Israel, pages 113-115, where the Doctor writes of the fixation of the physical principle of sin in the flesh, which caused the body of Jesus to be ‘as unclean as the bodies of those He died for.’ The same Truth is taught

in the Doctor's later work, Eureka, Vol. 1, pages 106-108, and also in bro. Roberts' crowning work, The Law of Moses, chapter 18.

"To all such teaching bro. Strickler is unalterably opposed. He declares in his book Out of Darkness, page 85, that 'it is a marvellous thing that such a theory should ever have been invented'...

"When asked if he would withdraw his pamphlets from circulation, as a step towards reconciliation with the household of faith, he absolutely and consistently refused, claiming that his books contain the real light of God's Truth, sent out for the purpose of dispelling Christadelphian darkness"—Berean Christadelphian, 1923, page 185.

The following contrast shows to all but the blind how far bro. Strickler has wandered out of the way of understanding: —

The teaching of BRO. STRICKLER compared with THE BIBLE.

BRO. STRICKLER.

"Christ's human nature did not make him unclean"—  
Out of Darkness, p. 26.

"It could not be said of Christ that he had sin dwelling  
in him as Paul said of himself"—p. 83.

"We have no right to say that Christ's individual flesh  
was 'sinful flesh'—p. 84.

"It is a marvellous thing that such a theory should ever  
have been invented as the bearing of physical  
so-called sin"—p. 85.

"God's method of salvation by the shedding of blood  
to make atonement did not apply to Christ, and  
Therefore he could not have been his own better  
Sacrifice—p. 73.

"It would be utterly impossible for Christ to ever make  
atonement for himself"—p. 74.

"Now to show that Christ could not be his own ransom  
sacrifice through his death we cite Numbers 18: 17"—  
p. 56.

"Nothing but the divine mind is worth saving"—p. 1.

"The divine mind or mental nature joined with the

THE BIBLE.

"God sent forth His Son, made of a woman,  
made under the law"—Galatians 4: 4.

"How can he be clean that is born of a  
woman"—Job 25: 4.

"God made him sin for us who knew no  
sin—2 Corinthians 5: 21.

"Our old man was crucified with him that the  
BODY OF SIN might be destroyed"—  
Romans 6: 6.

"God sending His own Son in the likeness of  
sinful flesh and for sin condemned sin in the  
flesh"—Romans 8: 3.

"Christ offered up sacrifice first for himself  
and then for the people"—Hebrews 7: 27.

"The Prince (Messiah) shall prepare FOR  
HIMSELF and for the people of the land a  
bullock for a SIN OFFERING"—  
Ezekiel 45: 22.

"Christ 'by his own blood entered in once  
into the holy place, having obtained eternal  
redemption'"—Hebrews 13: 20.

"Christ 'brought again from the dead through  
the blood of the everlasting covenant'"—  
Hebrews 13: 20.

"Waiting for the adoption, to wit, the

consciousness of existence or being is what will be saved”—p. 2.

redemption of our body”—Romans 8: 23.

“Man’s salvation as a creation from the dust, man as a physical mortal being, is impossible”—A Defence p. 2.

“Christ shall change our vile body that it may be fashioned like unto his own glorious body”—Philippians 3: 21.

“This mortal (body) must put on immortality”—1 Corinthians 15: 53.

The above are only a few of the errors in the writings of bro. Strickler.  
(To be continued.)

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“Church-rates to whom church-rates; it is no business of ours what the governments do with the money they extort from us in the shape of tribute. The tribute levied on the Christian in Rome went to pay for the support of idolatrous temples.”—R. ROBERTS.

\* \* \*

“We must not allow ourselves to be put off the path of duty by either friend or foe, especially the former. It is the influence of non-spiritually minded friends that is most to be dreaded. By such we are liable to be beguiled from our virgin attachment to Christ. This devil must be resisted with all our might.”—R. ROBERTS.

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“I addressed them on the recovery of the Truth which God had permitted in these latter days, and on its liability to be lost again through the inability of complacent minds of limited grasp to see its wide-lying breadth, and through their tendency to sympathise more readily with the human than the divine bearing of things.”—R. ROBERTS.

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## Palestine and the Jews.

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

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THE JEWISH REGIMENT. —The colours of the Jewish Regiment (the 38<sup>th</sup>, 39<sup>th</sup>, and 40<sup>th</sup> Royal Fusiliers, now disbanded) are likely to be deposited in Jerusalem. The colours are now at the Zionist Organization in London, having been handed over by the Fusiliers’ headquarters at Hounslow. When the authority of His Majesty is received, they will be transferred to Jerusalem. It is unusual for British colours to leave England. Meanwhile, they are to be deposited at the Central Synagogue, Great Portland Street, where a consecration service will shortly be held by the Chief Rabbi. —(c).

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THE JEWISH SIGN. —One of the signs of the coming of the Messiah was the flocking of the Jews to Jerusalem, said Dr. A.E. Richardson, Warden of the Church Army, at a meeting yesterday of the London Society for Promoting Christianity Among the Jews.

Jews were, he said, returning at the rate of over 2,000 a month. In 1923 a proclamation was issued by the Chief Rabbi at Jerusalem exhorting the Jews to return to Palestine and expressing the opinion that the Messiah was coming in 1925.

Dr. Richardson said he saw no reason why the Messiah should not come back this year. "We are looking for Christ," he added, "and the Jews are looking for the Messiah, and we know that He is one and the same."—(f).

\* \* \*

ANCIENT STAIRWAY. FIND IN A MOSQUE AT JERUSALEM. —Workmen who were carrying out repairs in the Mosque of Omar made an interesting discovery.

They were at work on the foundation of one of the arches when they came upon an ancient stairway. This, it was believed, was one of the entrances to the ancient Temple.

The Mosque of Omar stands on the site of the Temple of Israel that Solomon built. The Temple was destroyed by Nebuchadnezzar, but rebuilt on a less magnificent scale by Zerubbabel. It was damaged in subsequent enemy invasions, but again rebuilt by Herod.

It was finally burned to the ground when Jerusalem was sacked by the legions of Titus in 70 A.D.

Tradition says that the Temple was built on the spot where Abraham offered up Isaac. —(f).

\* \* \*

AGITATION IN PALESTINE. —Lord Balfour's forthcoming visit to Palestine has caused a renewal of the outcry against the Balfour declaration of 1917 in favour of Palestine being made a national home for the Jews. The Executive Committee of the Palestine Congress has issued a manifesto calling for a general strike when Lord Balfour arrives. —(f).

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BETTER THAN ANY OTHER CLASS. —In the course of a conversation with Mr. Robert Morwil, head of the Keren Hayesod, of Detroit, who is on a visit to Palestine, Sir Herbert Samuel said that the class of Jewish immigrants who were coming to the country was better than the class of immigrants into any other country. Sir Herbert expressed, through Mr. Morwil, his gratitude to the Jews of America for their cooperation in the work of upbuilding Palestine. —(c).

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MORE LAND ACQUIRED BY THE JEWS. —The Palestine Land Development Company has concluded a purchase of 80,000 dunams of land in one locality, which is the greatest single purchase of land up till now in Palestine. —(e).

\* \* \*

PALESTINE: A CURRENCY OF ITS OWN. —Palestine is shortly to have a currency of its own, the value of which will be something under a pound sterling. Till now the currency used in Palestine has been the Egyptian pound, the value of which is about twenty-one shillings. —(b).

\* \* \*

SHEKELS TO THE FRONT. —In the new Palestine currency, which will probably come into use during the coming year, the pound will be dinar in both Arabic and Hebrew. The shekel (for which Arabic has the equivalent mithqal) is to do duty for the 2s. piece; and 1s. will be mahatzith (half) Shekel in Hebrew and nuss (half) mithqal in Arabic. The equivalent of 6d. will be dirhem in Arabic and drakhman in Hebrew. \* A further coin is to be struck of one-fifth the value of the dirhem. The Arabs have no name ready; the Jews propose simply Hamesh prutoth (five prutas). The new coin will it is hoped, fulfil the duty of the piastre. —(b).

\* Bro. Dyer points out that these are equivalent to the gerah of Ezekiel 45: 12 and Numbers 3: 27. — EDITORS.

\* \* \*

PALESTINE PASSPORTS. —Palestine passports are to be issued shortly. In shape and form they will be similar to British passports, and will be printed in the three official languages of the country (English, Arabic, and Hebrew), and in French. —(b).

\* \* \*

HEBREW UNIVERSITY LIBRARY. —Shanghai Jewry presented the magnificent library of the late Mr. Sassoon Jacob Solomon to the University Library in Jerusalem. The Library, which contains 2,000 volumes, was first presented to the Shanghai Community, but Dr. Ariel Bension, the delegate of the Keren Hayesod, succeeded in inducing the leading members of the Community to send the books to the Hebrew University, which, in course of time, bids fair to be the greatest assemblage of books of Jewish interest. —(d).

\* \* \*

THE LIBERALS AND ZIONISM. —Lord Balfour, following in the footsteps of the new Earl of Oxford, is, I understand, projecting a visit to Palestine and Egypt at the end of March.

Unlike the Liberal Leader, he goes with a definite mission, having been invited to open the new Jewish University at Jerusalem.

Clearly, no one better fitted could have been found to perform such a ceremony than the Chancellor of Cambridge University, and the author of the famous Declaration on which the whole position of Zionism is based. —(f).

\* \* \*

LAND OF ISRAEL FILMED. —A large and enthusiastic audience filled the Marble Arch Pavilion last week to witness the film “The Land of Promise,” depicting Zionist work in Palestine. Prior to the picture being shown, a short address was given by Mr. Leonard Stein.

The film shows the arrival of Chalutzim at Jaffa and Haifa, the immigrants’ hostels, scenes in a number of colonies, views of the Jordan Valley, the Plain of Jezreel, and Jerusalem. Agricultural work is shown in full swing, and a very attractive section of the film shows a sports display by stalwart gymnasts and the Exhibition of Tel-Aviv. —(c).

\* \* \*

NOT THE CHIEF WRONG. —A lecture, under the auspices of the Conjoint Literary Committee, on ‘Zionism as an Inspiration,’ was delivered by Professor Brodetsky to a large audience. ‘Two things,’ the lecturer said, ‘were wrong with Zionism. There was no interest among the youth, and there was indifference among the masses. A new scheme of Zionist education must be devised, and the Zionist perspective must be changed in order to enlist the sympathies of these.’—(d).

(No, no. The chief “wrong” is, that the God of Israel and Jesus the Messiah of Israel are left out of account—F.G.J.).

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#### TRUTH WITHOUT COMPROMISE.

You must have a face of flint and nerves of iron, if you would do real service in the house of God. It was only by such a constitution of face and nerve the prophets were able to acquit themselves worthily in the presence of a stiff-necked and perverse generation. They maintained the Truth without compromise; they cried aloud, and spared not, and lifted up their voice like a trumpet, showing Jehovah’s people their transgression, and Jacob their sins. This is as necessary now as in the days of Isaiah. The mingled people of Christadelphia need this cry to be sounded in their ears. Some of them, perhaps many of them, have a name to live, when they may be really dead, or ready to die. —DR. JOHN THOMAS.

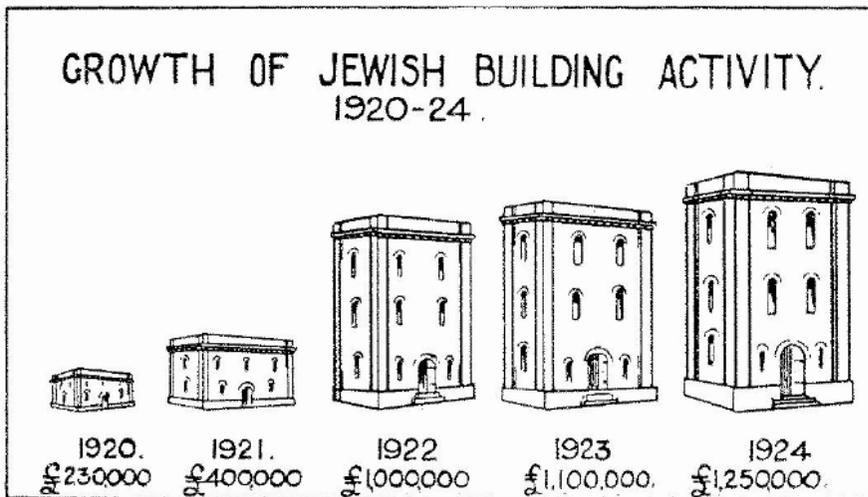
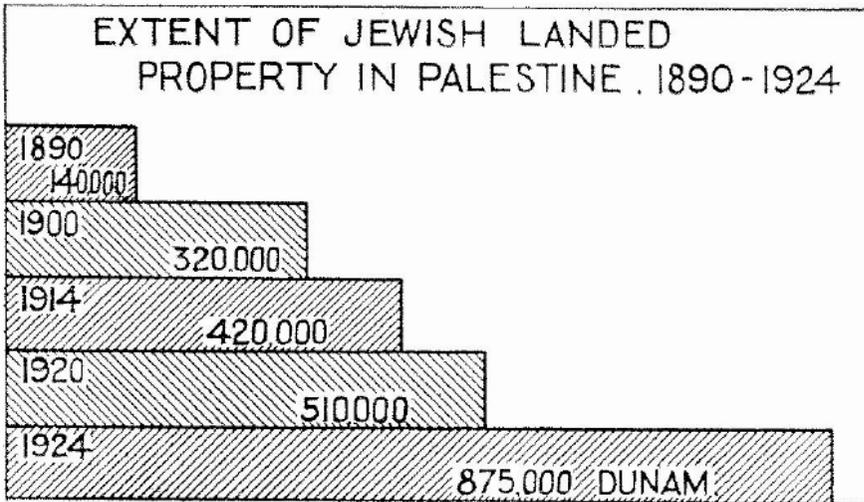
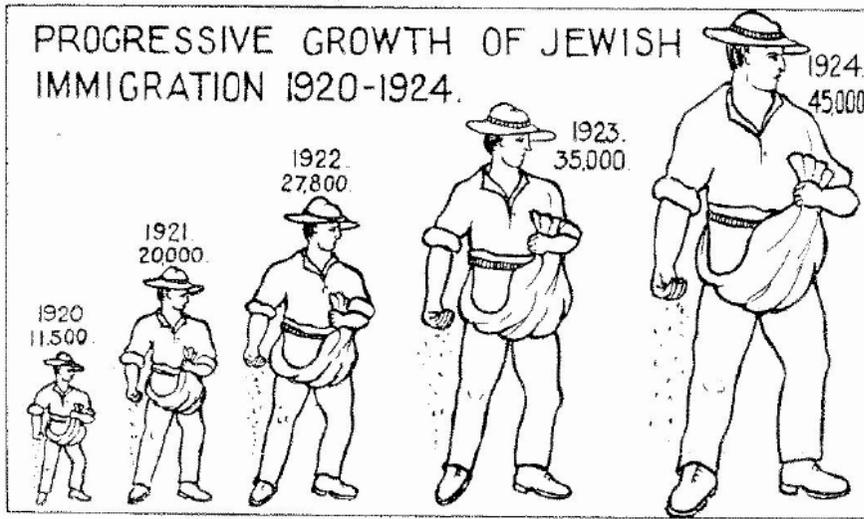
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## THE BRUTE CREATION IN THE AGE TO COME.

Before the Fall, peace and harmony reigned between man and animals. Moral evil was punished by physical and material evil. The latter has ever increased in the ratio of the increase of the former. When sin is restrained, material evil, the punishment of sin, will be restrained proportionately. When the earth is full of the knowledge of Jehovah, Jesus and the saints will constitute the ruling heavens—the heavens which do rule; under which Jerusalem will be a rejoicing and her people a joy. At this time the nations will be blessed in Abraham and his seed; and will be joined to Jehovah on a principle of faith and for the first time be His people. Wisdom and knowledge being the stability of the times and righteousness flourishing, the peace and harmony of the primeval state will be restored; and the things declared in Isaiah 11: 6-9 will become the established order of the world. Daniel in the lion's den is an illustration of what will be when Daniels are multiplied in all the earth. —R. ROBERTS.

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### Progress of Zionism.



By Permission of the *Jewish Chronicle*.

## “Sin in the Flesh.”

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

(Continued from page 66).

### PART 3

It is true that bro. Strickler’s book, *Out of Darkness into Light*, was not written as a true exposition of “real Christadelphian doctrine,” but rather for the purpose of leading true Christadelphians of the Thomas-Roberts type out of the “darkness” of those “leaders” into bro. Strickler’s “new Light.”

But this fact does not explain bro. Walker’s attitude in fellowshipping these heresies. Let us then further consider these few but weighty words supposedly intended to explain the brethren Walker-Strickler-Hill-Bell-Fry tangle that has perplexed so many.

Bro. Walker says: “We have gone out of our way to avoid extremes.” There is but “one way” and Christ has made it “narrow,” and the utmost “extreme” to which we are Scripturally required to go in the case of brethren teaching and publishing heresy is to “withdraw.”

Now to “keep silence” in order to cover and shield a vital error from exposure, and so preserve peace and numbers in the ecclesias, is certainly, from a Scriptural view-point, a very bad course to pursue; but to go out of the “narrow way” to “avoid the extreme” of withdrawal from heresy, is surely going from bad to worse; and the sooner such retrace their steps and return to the “narrow way” the better it will be for themselves and for the household, to which they are supposed to be “ensamples.”

It is well to “keep silence” on some occasions, and to “cry aloud” when duty calls, but to fellowship one man and disfellowship another, when both believe, teach and publish the same heresy, is surely a haughty and unscriptural extreme that should be avoided by all who claim that their actions should explain and illustrate their doctrine.

But how can bro. Walker be so profoundly “simple,” as to even dream that bro. Strickler is “fundamentally sound” and worthy of fellowship? In attempting to answer this question, we shall first point out that in his reply to the Australian brother, bro. Walker effectively quotes Zechariah 3, where as a representative of the “Branch” that was to be raised unto David, Joshua the High Priest is found to be clothed with “filthy garments” “representative of the flesh,” and the putting away of these is divinely connected with the removing of iniquity—verse 9. So Christ “put away sin by the sacrifice of himself.”

This fundamental truth is denied not only by the Australian brother, but also by bro. Strickler, who wrote saying: “What Paul meant when he said that Christ ‘put away sin by the sacrifice of himself,’ was that transgression was put away...he had no reference to the putting away of the sin nature”—page 48. On page 84, he says: “Now it has been said that because Christ had a body of sin like David and Paul, therefore Peter says that Christ ‘bare our sins in his own body on the tree’—1 Peter 2: 24. There is no proof of this statement... not a hint about any other sin than those of transgression.”

Again he says: “We repeat that the word translated sin in 2 Corinthians 5: 21—Christ was made sin—means transgression, guilt, and it does not mean sin as a physical thing”—*Out of Darkness*, page 84.

To this bro. Walker retorted, some time ago, saying: “Nonsense! We had none. We were not born. If we were to say, ‘God made Christ to be the transgression of the law (sin)’—2 Corinthians 5: 21, we would meet with the rejoinder, ‘Your own book says he was no transgressor’.”

Now note carefully bro. Strickler’s reply. He said, “We will not retort... for the reason that years ago, IN OUR IGNORANCE, in reference to how Christ ‘bare our sins in his own body on the tree,’ we said practically the same thing.”

And now bro. C.C. Walker is “simple” enough to allow bro. Edwin Hill to lead him away back to those days of bro. Strickler’s ignorance, to prove that he—bro. A.D.S.—is now “sound in the Faith.” Here is bro. Walker’s own confession: “I would like to remark that bro. Hill told me that bro. Roberts some thirty years ago, assured him—bro. Hill—that bro. Strickler was fundamentally sound but very crotchety.” Long, long ago, even in those far-off days, when, as bro. Strickler himself assures us, he was ignorant of the Truth, as he now understands it with regard to the Sacrifice of Christ.

This bit of ancient history therefore, recited and offered by bro. Hill and so cheerfully accepted by bro. Walker, as evidence that bro. Strickler is now fundamentally sound, does not carry with it the faintest trace—not even a plausible shadow—of dependable evidence in view of bro. Strickler’s own admission that those were the days of his ignorance on this fundamental doctrine of the Sacrifice of Christ. And by this admission, namely bro. Strickler’s own confession, bro. Hill’s antiquated bit of information, offered no evidence on behalf of bro. Strickler’s present soundness in the faith, and in turn advanced as proof by bro. Walker, as such, is wholly shattered and thereby relegated without ceremony, to its proper resting-place in the realm of absurdity.

Brethren C.C. Walker and Edwin Hill have surely read bro. Strickler’s book and noted his confession on page 87, and if they will but allow their judgment to properly function as on other occasions, they must realise the great impropriety of fashioning and foisting such a shallow and inadequate bit of evidence upon the intelligent readers of the Christadelphian. How can our brethren stoop to such reprehensible methods in their effort to shield bro. Strickler by endeavouring to hide the ugly face of his pernicious error, behind the gentle and beloved form of bro. Roberts, and with an holy mien cover this blackest of heresies.

The quotations we have made from bro. Strickler’s book are much more numerous than those made by bro. Walker from the article written by the Australian brother, and they could be increased tenfold.

But the principle contended for by both writers is the same, and it is very simply stated by bro. Strickler, viz., Christ was not by nature in captivity to sin and death; he did not have that physical principle styled sin in the flesh in his nature. This teaching is wrong and heretical, and in faithfulness to the Truth it is impossible to receive such.

Brother Walker in his closing reference to the heresy “printed and published” by the Australian brother—and which, as we have shown has also been printed and published by the American brother A.D. Strickler—remarks concerning the former, “There are many in Australia we know, who will have none of this doctrine, even though it be associated (as it is in the case of bro. Strickler—B.J.D.) with the admission of truths that made it void.” This is just as it should be, and we hope their number is large, and we will likewise remark, right here, that there are many in America that we know, who will have none of brother Strickler’s same doctrine, even though it be associated with the admission of truths that make it void. But we shall go further and say, they will have none of this doctrine, no, not even when it is associated and accompanied with the conjectural assurances of a “learned editor” and a necromantic scribe, that the author is “fundamentally sound.”

We say conjectural assurances and we say it deliberately, because they are based upon antique fables and second-hand evidence.

Our assurances on the contrary are based upon the first-hand evidence of the book itself, from which we have given bona fide quotations; and this evidence has been supplemented by a personal interview with direct questioning of the author of the book.

The mistaken zeal of brethren Walker and Edwin Hill in this matter has been singularly rash and notoriously blind. It has outrun their knowledge. They have said and written things that in their calmer moments of years ago, they would not even dare to repeat. In their rash efforts to persuade others, they have only convinced themselves. Their followers are not convinced, it is simply a case where the blind are leading the blind, and they are therefore bereft of any well-defined belief on two of the most important branches of our faith, viz., sacrifice and fellowship. —B. J. DOWLING.

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### Another Holy Land Visit.

We have received an invitation to attend the Opening Ceremony of the Jerusalem University by Lord Balfour in April. Although declining the honour, we are arranging shortly to visit the Land under entirely new circumstances; for, whereas our five previous visits have been in winter or spring, this visit will be in mid-summer. We are including, God willing, visits to Constantinople, Smyrna, Ephesus, Patmos and Athens; and purpose letting Berean Christadelphian readers have the benefit of snapshots and word-pictures.

This intimation will meet the inquiries of C.A.B., C.E., and others who have expressed regret that our articles on Eastern Travels, were cut short in 1923 (as the result of the Birmingham Trouble). The letters of regret are typified by a letter received after a previous visit, from sister Eusebia Firth, on behalf of the Temperance Hall Sisters' Guild, in which she wrote: —

“There will be a ‘wail’ of disappointment if you insist on taking any other subject ... What we want is what we can only get from you—your recent experiences; which are quite unique in the brotherhood—And our Society will not be put off with anything else. Even if you do touch the same grounds as bro. —that will not in the least matter.”

In our narrative we shall include matter excluded from the pages of the Christadelphian, 1922-1923.

It goes without saying who “our companion” will be. —F.G.J.

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### Importing Your Troubles Here!

By way of excusing his ecclesia's “neutrality” in the present crisis, a brother writes: “We have quite enough local friction without bothering about the Davis-Pearce, or Bell-Strickler matters; they do not concern us”!

To such, we should commend the words of bro. R. Roberts, thirty-five years ago: —

“ ‘Wisdom,’ say some, ‘would teach us not to import your troubles here. We have sought to exclude the element of Brothers Roberts, Ashcroft, or Chamberlin.’

“My pleasant friend, it is not our ‘trouble’ in any personal sense. It is the trouble of God's friends everywhere. You cannot keep it away if you are faithful. The question has nothing to do with person or place. Places will change and persons will die, but truth and duty are the same for ever. It is a lying tradition that makes it a personal opinion of ours. The day will come when those who circulate such a falsehood will have to answer for it...”

“We were forced into the corner by the acts of others. We had to choose between persons and principles; and in this there could be really no choice. The truth of God at all hazards is the only course open to men with open eyes. It is your course as well as ours; and it extends to fellowship as well as the personal reception of the Truth, else the words of Christ mean nothing. You believe the right thing yourself, but you receive another who is in fellowship with those everywhere who believe the wrong and are leagued in opposition to the right. In this you take part with the wrong. It would be pleasant if we were at liberty to make personal goodwill the rule of fellowship; but no man can act on this principle who accepts the Apostolic writings as a rule of conduct. It is one of the preparatory disciplines to which the wisdom of God subjects the heirs of the Kingdom, that they be faithful to His Word in the relations of the present evil state; and however distasteful to flesh and blood are the embarrassments which this rule creates, faithful men have no choice but to submit with as much sweetness as they can bring to a disagreeable duty”—Christadelphian, 1890, p. 65.

We commend the foregoing Scriptural sentiments to the “neutral” ecclesias, many of whom are awakening to the fact that they must move. In Australia an old brother who has been neutral, has issued a circular in which he admits—“The household is divided and the onus has fallen upon us to examine the situation with a view to seeing which side we feel to be in harmony with the Truth, as held amongst us and expressed in the Birmingham Amended Statement of Faith.”

North London too, and several other so-called “Neutral Ecclesias,” are in the throes of “consultations” with a view to bring about the “more solemn recognition of, and strict loyalty to, the general basis of Faith.” But, how that end can be attained by decreeing “that all contentious controversy on doctrinal differences supposed or real, shall cease automatically on a date to be fixed”, passes our comprehension; for we cannot understand any God-fearing man consenting to silence on a real doctrinal difference—Jeremiah 32: 18-19; Acts 4: 20. —F.G.J.

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## Reservations.

I quite agree with you, my friend!

(A frequent observation).

But there’s one little point on which

I have a reservation!

The Word of God, of course, is true,

Its truth we may not twist;

But when it comes to Daniel,

I’m a Reservationist.

The child of God, he may not strive,

All this is true, of course!

But then, you really must admit

There’s various kinds of force!

And though he may not use the gun,

Or with the sword assist

He may, regarding civil force,

Be a Reservationist.

You may possess some views that are

Contrary to Salvation:

On Christ’s sin-stricken flesh may have

A mental reservation;

But if you will not push your views

Or on these points insist,

You still may company with us,

Tho’ Reservationist.

O, Brethren! cast these things aside,  
These myths of man's creation:  
One Faith, One Hope, One Lord have we—  
No room for deviation.  
If you another gospel have,  
Come, clear away the mist:  
For in God's Kingdom there can be  
No Reservationist.

A.E.F.

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### A Word to the Weary. —“O ye.”

O ye lovers of the Lord, who are doomed to privation and perpetual labour—whose lives are a continual cup of bitterness—against whom all doors of release seemed closed and barred beyond hope—whose daily bondage compels you to herd with the unclean from morning to night, and leaves you scarcely an interval for communion with God in the reading of the Scriptures—whom no man pities, and who, like afflicted Israel, are prone to say in the evening, Would God it were morning, and in the morning, Would God it were evening.

O ye that yearn for unity and peace and love—who sigh in vain year after year for that form of life which everything points to as the right and the reasonable and the desirable thing—who long for the reign of wisdom in every head, and kindness in every heart, and praise on every tongue, and plenty in every house, and beauty in every street, and joy in every city, and light in every land.

O ye that sigh and cry for the endless abominations that deface the earth: the undiluted wickedness that courses as an inky flood in its deepest channels: the burning cruelties that flame in the fair face of every day's sun: the petty and polluted life that swells and frets and simmers like an ocean under every sky: the hot blighting breath of the desert that blows on every hand, withering the vegetation of rational life: the vice that stalks abroad in its naked hideousness: the diabolism that minces on the highway in the garments of LIGHT: the gibbering folly that from a thousand throats, in every key, howl wisdom down in the street.

O ye that hunger and thirst after righteousness, that long day and night for the prevalence of that which is good and right and beautiful and true: who are discontented with your own imperfections, grieved at the world's wicked way, and sorry for the unhappy lot of man. DO NOT LOSE HEART in this great and terrible wilderness through which you are passing; “YE SHALL BE FILLED.” Christ has said it, and his words are for the little children such as you who lean implicitly on them. “Ye shall be comforted, ye shall laugh.”

His words are true, though the darkness and silence around us may seem to mock them. The testimony for them cannot be blotted out of the world. He ever lives, while we all fade as a leaf. He cannot deny himself in the calm, bright strength of glory, which the Father has given him, though benighted millions on earth shout themselves hoarse in denial thereof. THEY all faint and die and disappear, but he lives on. The time for his return draws near, though mortal myriads feel as if the Lord were slack concerning His promises. The hour will come at last when, as surely as he left the earth, he will put foot on it again, and as surely as he was crucified so he will be enthroned, and as surely as he has been a vexation with Jew and Gentile, he will be a blessing and a song for the weary millions. Then “your soul shall be as a watered garden, and ye shall not sorrow any more at all.” “As one whom his mother comforteth, so the Lord will comfort you, and ye shall be comforted in Jerusalem.” Then will He fulfil all His great and precious promises, which at present are but as music in your ear. Remember they have to be promises before they can be realities. He is pleased to have you believe them, before they come to pass. This He counts to you as righteousness. The weariness of spirit ye feel, is part of the arrangement of wisdom. You are not the first who has been appalled and

overwhelmed at the great and terrible ways of the Lord, as they seem at their first stage to failing faculties of human nature. Put your trust in God and keep your hearts up. He will be with you to uphold you, even in the darkness, and at last He will land you safe in the Kingdom of His glory.

From Christadelphian, December, 1897.

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## From our Post Bag.

### NORTH LONDON'S PROPOSALS OF PEACE.

The following are typical of dozens of replies sent to bro. Read, the secretary of the North London Ecclesia, concerning a meeting at Essex Hall with a view of sinking, even real differences and cancelling all withdrawals in order to bring peace to the troubled household:

#### FROM MARGATE.

On behalf of the Margate Ecclesia, I beg to acknowledge the receipt of your communication dated January 7<sup>th</sup>.

In our opinion a reunion of the ecclesias now separated on the "Birmingham Trouble"—though you prefer to term it "Brother Viner Hall Trouble"—can only be effected on the Scriptural basis of Unity of mind on doctrine and practice, without which there can be no true fellowship.

Until the speeches, which first led up to the separation, are wholly withdrawn, we fail to see how unity of mind can exist. Peace is desirable, but Purity is essential; and we must continue in our humble way to contend earnestly for the Faith, lest when the Lord Jesus appears as Judge, we may find ourselves classed among those of Laodicea—Revelation 3: 15-16.

ALFRED FURNEAUX, Rec. Bro.

#### FROM BRIGHTON.

In reply to your circular of January 7<sup>th</sup>, the brethren and sisters of the Brighton Ecclesia have made the only stand possible in regard to the Temperance Hall Trouble, in that they are withholding their fellowship from the Temperance Hall Ecclesia, and those in its fellowship, until such time as they openly deal with those of its members who do not unreservedly accept their Statement of Faith. We recognise, and are strictly loyal to, the Birmingham (Amended) Statement of Faith, and accept it without any reservations. Therefore we cannot agree to cancel our withdrawal, or do anything contrary to the commandments of Christ in an endeavour to obtain peace at any price.

J.A. ANSTEE, Rec. Bro.

#### FROM LIVERPOOL.

Your circular letter of January 7<sup>th</sup> duly received for which we thank you. All sincere efforts for peace in the troubled Brotherhood meet with our sympathy, the deciding factor being that the Truth of our God may have free course, whate'er the opinions of men—but we are constrained to ask, brethren, has the opinion of the interested alien alone forced you to move? One would have thought that the laxity and the spirit of toleration fast growing in the Ecclesias would have stirred the minds of those who love God's Truth, causing them to stand for the whole-hearted acceptance of the Faith once delivered to the Saints. What matters the scoff of outside enemies! History is but repeating itself. We

are far more concerned with the platitudes of false brethren who with fair speeches are deceiving the hearts of the simple.

The labelling of the present distress as the “Brother Viner Hall trouble” displays either an ignorance of the happenings of the past few years, or a willingness to hide the main features of the Birmingham Trouble with a desire thereby to appeal to the more influential section (Birmingham Temperance Hall) despite the fact that they have sinned grievously in cutting off Christ’s brethren for non-conformity to human rules. The trouble has arisen through the departing from the precepts of the Living God. Your suggested basis of union—“A solemn assurance of a strict loyalty to the basis of faith”—is what we have been asking for since the division; the individual whole-hearted assent to the basis of faith will go a long way to bring together those who are truly seeking to serve God. An Ecclesial affirmation for its members on the strength of a printed basis, is useless in these days of widespread laxity; nothing but an individual test will suffice. When this test is applied and honourably abided by, then the first step will have been taken towards union. You ask that “all contentious controversy shall cease” over the Birmingham Trouble. This of course will follow upon the withdrawal of two speeches—which on the evidence of those who heard them constituted an attack upon the commands of Christ—and the individual acceptance of our recognised basis. None more than ourselves would welcome an alleviation of the present ecclesial distress, but we cannot become party to the daubing of the wall with untempered mortar; rather let us build on the sure foundation even if it means beginning again.

We could not become party to your last proposal, that the attitude of J. Bell and A.D. Strickler be verified by correspondence, when we see tried and able brethren who are in close touch with these brethren, separating from them by reason of their teaching. The false views expressed by J. Bell and A.D. Strickler must be openly repudiated before we can join in fellowship. Then again, we have in England the position of brethren maintaining that no false views are expressed in the pamphlet *Out of Darkness into Light*; such brethren themselves must be unsound; e.g., we have in our possession an extract from a letter by the assistant Editor of the *Christadelphian* stating that A.D. Strickler is in agreement with the Truth and does not repudiate his pamphlets.

We dare not compromise; the Truth whole-heartedly believed must be the sure foundation on which to build, for the widespread looseness in doctrine and practice cannot otherwise be dealt with. To join with you in your present course while the false teaching which caused our separation remains unrepented of and unwithdrawn, would defile our conscience in the sight of God; therefore until purity is established, and the Word of God magnified and made honourable, we must maintain our separation in faithfulness to the Truth.

W. ROTHWELL, Rec. Bro.

#### THE WORK OF THE TRUTH IN MELBOURNE.

Dear Brethren,

Grace, Mercy, and Peace be unto you from God, our Father. I am enclosing my “open letter” to the brethren and sisters in this ecclesia, a copy of which was sent, three weeks ago, to Brethren F.J. Smith, and C.C. Walker, of the Temperance Hall (Birmingham) Ecclesia; so that by the time you receive this I shall be out of fellowship with that ecclesia, and all allied therewith; and, having taken my stand, as per that open letter shall be in fellowship with John Bright Street and Clapham ecclesias, and all others allied with them.

I would be pleased if you could give me particulars regarding Subiaco (W. Australia) brethren; am under the impression from the Berean *Christadelphian* that a brother from the John Bright Street Ecclesia has settled down in that district, but my Berean *Christadelphians* are all out on loan, so am unable to trace the information. However, I shall be pleased to correspond with any in fellowship with those in fellowship with the Berean *Christadelphian* on this side of the earth, and

endeavour to knit closer, and assist each other in the welfare of our aims, and ambitions, towards the Kingdom of God.

There need be no fear of the Masonic Hall (Melbourne) Ecclesia making a compromise towards a settlement this time, seeing I have finalised everything as regards them. They have had several meetings of the Arranging Brethren, week after week, and have decided to keep aloof from the Birmingham Temperance Hall on account of that ecclesia's attitude; and yet, not to adhere themselves to Clapham on account of alleged highmindedness of several brethren in that ecclesia. The Arranging Brethren of the Masonic Hall (Melbourne) ecclesia, have passed a resolution of nine clauses, stating their position. I expect they will send you a copy, as well as the Birmingham Temperance Hall Ecclesia: however, I will endeavour to secure one or two if possible, and as you have asked me to inform you how things are moving on this side, will do so to the best of my ability. As a means to this end, I have subscribed to the Shield for 1925, for, I am anxious to know how the Adelaide (South Australia) world-wide endeavours, for a unification of all ecclesias, advances in their efforts. I have October and November ready to post to you. I fancy Sydney and Brisbane are making a move; whether a neutral stand like Melbourne Masonic Hall I have no idea but I have sent a copy of my "open letter" to brethren Arnott (Brisbane) and P.O. Barnard (Sydney), both of whom I know personally, but no word after a fortnight as yet. When any new books are published send me a copy as soon as possible; I will forward the cost per return, and very likely an order for more. This enables me to keep in touch with those who have not taken a stand. I was more than pleased with the Christadelphian Family Journal; I have already obtained subscribers for three more.

This coming Christmas and New Year, I shall (D.V.) be over in Launceston (Tasmania), among a few zealous brethren and sisters from whom I expect you will have heard before receiving this, and, when I return, will write bro. Leslie Walker, of Auckland (New Zealand), and will also send copies of my "open letter" to all the brethren and sisters in Victoria whose addresses I know."

November 14<sup>th</sup>, 1924.

JAMES HUGHES.

(We would advise all brethren and sisters in Australia, New Zealand and Tasmania, to write to bro. Hughes for a copy of his "open letter." His address is: 55 Glen Huntley Road, Elsternwick, Melbourne, Australia. We wish our veteran co-labourer God-speed in his fight for purity. — EDITORS).

#### HELPFUL WORDS.

"Enclosed please find thirty-two dollars, being subscription for seventeen copies of Berean Christadelphian for 1925. We thank you for your unselfish work on behalf of the Truth, and we who desire to uphold it in its simplicity. We trust you will not have long to continue contending with those we have had to leave, but make our magazine entirely a source of comfort and encouragement on the lines our esteemed bro. Roberts made so dear to all who were privileged to be contemporary with his editorship. We understand and appreciate the need for the unpleasant work of unmasking those who would hide for fear of consequences and manifest a desire for obscurity. In such cases, letting in the light is a duty that all may be able to understand the truth of the matters. With every good wish and earnest prayers for the success of our magazine, and hopeful of getting more subscribers,

Hamilton, Ont.

"H. WARD."

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### Ecclesial News.

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the

Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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

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

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

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BEXLEY HEATH. —Cooperative Hall, Broadway. Sundays: 11 a.m. Breaking of Bread; 3 p.m. Sunday School; 7 p.m. Lecture. Thursday, 8 p.m. Bible Class; last Thursday in month 8 p.m. M.I.C. Our numbers have been decreased by the removal of sister A.M. Greenacre who in future will be meeting with the Clapham Ecclesia, to whom we commend her. We have arranged a special course of lectures during March on the Second Coming of Christ by means of which we hope to arouse some interest in the things of the Kingdom and Name. —H. A. MAYHEW, Rec. Bro.

BIRMINGHAM (John Bright St.). —Bristol Street Council Schools. Sundays 11 a.m. and 6.30 p.m.; Wednesdays 8 p.m. We are hoping to arrange a Fraternal Gathering in the near future. Time and place at present are uncertain, but neighbouring ecclesias will receive a notification by post, God willing. As before, kindly continue the name JOHN BRIGHT STREET, in our intelligence. This request is not the result of any worshipping of that particular name, but is expressed because of the activities of some (not our friends) who are endeavouring to suppress the name to the possible confusion of brethren "afar off."—A. H. BROUGHTON, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148 North Street. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6 p.m. We have pleasure in reporting an addition to our meeting in the person of bro. S.G. Barrett who was examined and immersed at Clapham on January 25<sup>th</sup>. We take this opportunity of thanking the brethren who have visited us every Sunday in proclaiming the gospel. We shall be pleased to welcome any in fellowship who may be visiting Brighton. —J. A. ANSTEE, Rec. Bro.

BRISTOL. —Druid's Hall, 8 Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m., School, 3 p.m., Lecture 6.30 p.m. Wednesday Evening 7.30 p.m. God's goodness in giving us an "open door" in this city (as announced in last month's Berean), has necessitated the entire reorganisation of our Ecclesial service by brethren and sisters. All future ecclesial communications to be sent to bro. R. Durston, 9 Southernhay Avenue, Clifton Wood, who has been appointed Recording Brother; and anything affecting Sunday School work should be addressed to bro. Higgs, 2 West Street, St. Philips, who has been appointed Sunday School Superintendent. We have announced the opening of our Hall by three weeks' consistent bill distribution, and we are now naturally excited to know what will be the result. Bro. G.H. Denney will deliver our opening lecture on "The Prophecies of the Bible," and all of us are looking forward to an upbuilding and profitable time. We still have the company of sis. Cooper of the Clapham Ecclesia who is nursing her mother in her illness, and we rejoice with her that a steady recovery is in progress. Sis. F. Reed and bro. Abbotts (both of Clapham), have visited us during the month, the latter refreshing us with the word of exhortation, encouraging us to perseverance and faithfulness. —F. WALKER.

CROYDON. —Gymnasium Hall, 117b High Street. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, Hornimans' Hall, North End, West Croydon, 8 p.m. It is with much pleasure we report the baptism of Mr. and Mrs. Wood (formerly Church of England) on Sunday February 22<sup>nd</sup> after a good confession. We trust they will receive the prize of eternal life. —A. J. RAMUS, Rec. Bro.

ILFORD. —Cranbrook Hall, Cranbrook Road. Sundays: 11 a.m., Bible Class, Tuesdays, 8 p.m., Cleveland Road Schools. We propose, God willing, to hold a Tea and Fraternal Meeting here on Saturday, 16<sup>th</sup> May next. Could you kindly put a note to that effect in the Berean in order to prevent our arrangements clashing with those of any other Ecclesia in fellowship. Details later, of course. — W.W. DIGGENS, Rec. Bro.

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. The good seed of the Kingdom and the Name has found lodgement in the hearts and minds of the following, who, after a good confession, were baptised into Christ and now rejoice in hope of the reward promised to all who look for his appearing in power and great glory. Their names are: —Mr. Richard Charles Wright and Mrs. Kate Gertrude Wright (formerly Wesleyans), baptised February 1<sup>st</sup>; Mr. Donald Thomas Warwick (late scholar in our Sunday School), Miss Cora Burls (formerly Church of England), baptised February 8<sup>th</sup>; also Miss Carolina Maria Griffiths (formerly Church of England), who was baptised on February 15<sup>th</sup>. Our visitors during the month have been: —Brethren Webster, F. Horsfall and H. Horsfall (of Ilford), sis. Jeapes (of Gunnersbury), bro. Cecil Lindars (of Ropley), and F. Walker (of Bristol). The latter's faithful exhortation in the morning and lecture in the evening (on Sunday, February 22<sup>nd</sup>), were much appreciated. —H. E. PURSER, Rec. Bro.

LUTON. —Oxford Hall, 3 Union Street (off Castle Street). Sundays: 11 a.m. and 6 p.m.; Sunday School, 2.45 p.m. Bible Class, Thursdays, 8 p.m. We are still carrying on with the good work. Two of our sisters have been very ill since our last report, but we are pleased to say they are now progressing favourably. We have been visited by bro. and Sis. Goodwin and sister Milroy of St. Albans whom we were pleased to welcome to the table. On Sunday, February 22<sup>nd</sup>, we were much uplifted by having with us bro. Geo. Benson and bro. E. Hart who with others have just taken the "stand" against error, at Bedford. We found them to be sound in the Faith and it was a happy time to break bread and drink wine with them after so long a time; they have realised that we are "One Body." May others follow their faithful example. —GEO. ELLIS, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road, opposite Technical Institute. Sundays: 11 a.m., School 2.45 p.m., Lecture 6.30 p.m. Wednesdays, Bible Class, 7.30 p.m. At last Clarence Hall Ecclesia, Newport, have decided to come from current Apostasy, traces of which we have experienced in our own town. On February 9<sup>th</sup>, the arranging brethren agreed on the following proposition; That we (The Newport Clarence Hall Ecclesia) stand aside from the Birmingham Temperance Hall Ecclesia and those in its fellowship, until its members who do not unreservedly accept the Birmingham Amended Statement of Faith, are dealt with in an open and Scriptural manner. We also consider the action of bro. C.C. Walker, and his constant attempts to harmonise the unscriptural teaching of brethren Bell and Strickler with the pure Word of Truth, formerly exposed by him as false teaching, is inconsistent and dishonouring to a Magazine, claiming to be a mouth-piece of the Body of True Believers; that we apply for the fellowship of the Clapham Ecclesia and those in its fellowship, who we believe are striving for purity in Faith and Practice. A ballot vote of the Ecclesia was taken, the result—thirteen Clapham, one Birmingham Temperance Hall, six refusing to vote, concerning whom the following notice was read upon the following Wednesday Night, and Sunday Morning meetings: "It is considered advisable to announce that by a Ballot Vote of the Ecclesia we have decided to stand aside from Birmingham Temperance Hall fellowship and apply to the Clapham and allied Ecclesias for fellowship, upholding them in their fight for Purity in Doctrine and Price. The brethren and sisters who refused to Ballot are to be considered neutral or against the Ecclesial decision, until they personally announce that they are 'One' with us in our recent decision and from whom in the meantime we feel compelled to withhold our Fellowship." We are taking steps to communicate with these brethren and sisters to determine their true position. We trust that you will find room in the Berean for this correspondence, and accept us as co-labourers in the good fight. All correspondence to be sent to 3 Constance Street, Newport, Mon.—D. M. WILLIAMS, Rec. Bro.

PEMBERTON (Nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Bible Class, Wednesdays, 7 p.m. We held our Sunday School Tea and Prize distribution on New Year's Day. The recitations Hymns, and also selections from the cantata "The Galilean" were much appreciated. We rejoiced to have with us on this occasion bro. W. Rothwell (Liverpool) and bro. A. Geatley (Oldham) who spoke words of instruction and comfort to the scholars. On February 1<sup>st</sup> we had the pleasure and company of bro. O.G. Beere of London, who gave an address on the Saturday evening on the following subject: —"The Basis of Ecclesial Unity and Fellowship." A few of the Wigan (T.H.) members attended. We sincerely hope that this effort will be the means of causing them to realise their present position regarding fellowship. Our thanks are due to the following brethren who have assisted us in the work of the Truth: —Bro. Viner Hall (Sutton Coldfield), Bro. O.G. Beere (London), Bro. W. Rothwell (Liverpool), Bro. W. Cockcroft, A. Geatley, W.V. Butterfield (Oldham). —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Temperance Hall, Millbay Road. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Thursdays: Bible Class 8.15 p.m. We continue to witness for the Truth by advertising and placards and by sowing the good seed. We pray that success may attend our efforts. At our weeknight class we have been studying The Law of Moses, which has been profitable and helpful to us all. Brethren and sisters in fellowship will always be welcome. —J. HODGE, Rec. Bro.

SOUTHEND and WESTCLIFF-ON-SEA. —Christadelphian Hall, Westbourne Grove, Westcliff (opposite Chalkwell Park Gates). Sundays: 11 a.m. Breaking of Bread, 6.30 p.m. Lecture. Tuesdays: 8.15 p.m. Reading Class (Elpis Israel) at 'Domento,' Swanage Road. Since our last report we have been plodding along in the proclamation of the Truth in this town with the assistance of several London brethren, but are forcibly reminded of Matthew 7: 13. We have been pleased to welcome to the Lord's Table Sis. Elsie Powell of Clapton Ecclesia. We are always glad to have brethren and sisters visiting our small meeting, the effect is always so stimulating. We have been saddened by the death of the mother of the writer, sis. W.A. Wille, who passed away after a brief illness, on Thursday January 29<sup>th</sup> and was laid to rest by bro. W.H. Trapp of Ilford at Sutton Road Cemetery, February 3<sup>rd</sup>. Bro. Trapp gave us comforting and Scriptural words in the chapel and at the graveside. We sorrow not as those having no hope, feeling confident of our sister receiving the crown of life. She was faithful to the last though grieved at present troubles. —W. L. WILLE, Rec. Bro., 20 Westbury Parade, Southchurch, Southend-on-Sea.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread 6.30 p.m. Thursdays: Bible Class 8 p.m. By the goodness of God, we continue to contend earnestly for the "Faith," once delivered to the Saints, and more and more are we convinced that whole-hearted acceptance of the Truth (i.e. without man's reservations) is the only solution to our beloved Apostle Paul's expression when he beseeched the brethren at Corinth to all speak the same thing, having no schisms, being perfectly joined together in the same mind and judgment; and, thus ever striving to do the will of God look forward with the hope that we may be found accepted in that Great Day of Account, able to realise the depths of those marvellous words, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for those that love Him." Surely those that love Him must of necessity be pure in His Doctrines, otherwise there cannot be true fellowship with the Father and His Son, Jesus Christ: a point worthy of the deepest consideration. Our Father blessed us with the company of our beloved brother C.H. Lindars, of Ropley, on Sunday 22<sup>nd</sup> inst. We were cheered and comforted by his presence. —A. G. CORDER, Rec. Bro.

ST. ALBANS. —Lower Hall, Adults' School, Stanhope Road. Sundays: Breaking of Bread 4.45 p.m., Lecture 6.30 p.m. Wednesdays: Bible Class 7.45 p.m. at 30 Oster Street. Although there are but few who have ears to hear we continue to plant and water in this part of the vineyard, yet our witness has not been in vain, for on January 25<sup>th</sup>, we had much pleasure in assisting Mr. C. Orell to put on the Saving Name through the water of baptism. Our new brother was formerly neutral. We trust he may gain that crown that fadeth not away. If the Lord will, we hope to have a tea and fraternal meeting on

April 4<sup>th</sup>. Tea 4.30 p.m., after meeting 6 p.m. We extend a hearty invitation to all brethren and sisters in fellowship. The Hall is only two minutes from L.M.S. Station or can be reached by Bus No. 84 from Golders' Green. We greatly appreciate the help rendered by brethren from various Ecclesias, and take this opportunity to thank those who have ministered to our needs. —W. GOODWIN, Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street. Sundays: Eureka Class 11 a.m., Breaking of Bread 6.30 p.m. Thursdays: 8 p.m. We are pleased to report another addition to our numbers by the removal from Tiers Cross of bro. J. Vaughan, who for some time has been in isolation but is now able to meet with us. We have been cheered by the company of sis. M. Bullen (Clapham) and bro. A. Charman, of Milford Haven. —J. H. MORSE, Rec. Bro.

TIERS CROSS (Haverfordwest, Pem.). —Sundays: 6 p.m. Breaking of Bread We have much pleasure in announcing that on January 25<sup>th</sup>, we were privileged to assist one more to put on the Saving Name of Christ Jesus our Lord in baptism, in the person of Miss Mabel Violet Thomas, age 25, formerly Church of England. She showed a most intelligent and comprehensive knowledge of the things concerning the Kingdom of God and the Name of Jesus Christ. Our prayer is that she will so run as to gain the prize of Eternal Life at last. For the winter months we have changed our time of Breaking of Bread to 6.30 p.m., such being more convenient for all. We shall be pleased to see any brethren and sisters in our fellowship who may be passing this way. —A. CHARMAN.

## CANADA.

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. To the Believers scattered abroad, Greeting. The Arranging Brethren of the above Ecclesia have instructed me to make known to you our present position in relation to the question of fellowship. In the month of July, 1920, we issued a Declaration in which we took a strong stand against the unscriptural doctrines that were being disseminated throughout America by bro. A.D. Strickler of Buffalo, N.Y. In May 1923, we were greatly strengthened by the Declaration issued by the ecclesia at Los Angeles, Cal., to which we became a signatory. This Declaration was sent to bro. C.C. Walker, who refused to publish it in the Christadelphian, stating that in his judgment bro. Strickler was fundamentally sound. Bro. Walker's action resulted in the formation of a faction in our ecclesia who rose in his support. Their attitude in the matter of fellowship became manifested in the meetings of the arranging brethren and also in our ecclesial business meetings. In view of the fact that a number of our brethren and sisters were late members of the Temperance Hall Ecclesia of Birmingham we wrote to their arranging brethren on March 10<sup>th</sup> 1924 and appealed to them to seriously consider the question of bro. Strickler's teaching and let us have their opinion on the matter. We waited until June 2<sup>nd</sup>, 1924, and as there was no reply forthcoming, we wrote again. In both cases however, we did not even receive an acknowledgment. The situation became so alarming by the end of June 1924, that the arranging brethren realised that action must be taken. The attached resolution, dated July 3<sup>rd</sup> 1924, was therefore presented to each member of the ecclesia and carried by a good majority. Bro. Newnham, who did not approve of the resolution at that time, has since accepted our position. We trust that all faithful brethren will, by resolution, define clearly their position in these troublesome times, thus making the line of separation clear and presenting a united front to those who oppose sound doctrine.

## THE RESOLUTION.

“That, whereas several years ago we withdrew from the fellowship of bro. A.D. Strickler of Buffalo, N.Y. because of his unscriptural teaching on the nature and sacrifice of Christ, and as this action on our part has been frequently endorsed and reaffirmed by us since; and whereas bro. C.C. Walker has refused to disfellowship bro. A.D. Strickler and his supporters in error, therefore be it resolved that we, the Don Hall Ecclesia of Toronto, Canada, do now reaffirm our decision and determination to uphold the purity of the Truth by refusing fellowship to those who countenance and by fellowship endorse bro. Strickler's error. Therefore we will not fellowship bro. C.C. Walker, nor the Birmingham

Temperance Hall Ecclesia, nor any associated ecclesias until they disfellowship bro. A.D. Strickler, and those who believe and fellowship his errors.

“Furthermore, we have made a covenant with the brethren at Los Angeles, Cal. And with any other ecclesias in Canada and the United States, promising to cooperate with them in maintaining purity of doctrine and fellowship by refusing fellowship to bro. Strickler and all who believe, teach or condone his errors by fellowship, we do hereby affirm our determination to be faithful to this covenant with our brethren of like precious faith: regarding it as our solemn duty, neglect of which would imperil our salvation by bringing upon us our Lord’s displeasure; May God help us to be faithful as He is faithful. —G. A. GIBSON, Rec. Bro.

## UNITED STATES.

DENVER (Col.). —Charles Bldg., 15<sup>th</sup> and Curtis Streets, Room 221. Sundays: School 9.45 a.m., Worship 11 a.m. We are pleased to report that on January 18<sup>th</sup>, after a good confession of the Faith, Mr. Geo. B. Osborne, age 28, was immersed into the only Saving Name. We hope that he with us may attain to the life that knows no ending. We are happy to report that the work of the Truth continues in this city. —P. DIXON, Rec. Bro.

DETROIT (Mich.). —I.O.O.F. Hall, Canton and Gratiot. Sundays: 10 a.m. and 7.30 p.m. Wednesdays: 8 p.m. (Home to Home). We held our Annual and Ecclesial and Sunday School Gathering on 1<sup>st</sup> January, and had a fairly representative attendance, 48 being present at the meeting. We have welcomed to our number, sister Arthur Livermore, formerly sister Anne Walters, of Hamilton, Ontario. Bro. and sis. Livermore have the wishes of the brethren and sisters for their united happiness. In our intelligence for December, we mentioned visitors from Chicago. There is some explanation necessary, as both Chicago Ecclesias are still in fellowship with the Temperance Hall Ecclesia. We quite understand that the one we were in touch with had made a stand with us, being justified by the various reports reaching us, commencing with the following in April 1924, “The attitude of the Christadelphian can only lead to our complete severance from Birmingham, if persisted in.” So sure were we that we negotiated for Lecturers, and it was only after arrangements had been made for two visitors to be sent us, that the situation revealed itself. The faithful in that Ecclesia are having their troubles, and our sympathy goes out to them, but there is only one proper course to take. —T. SHAW, Rec. Bro.

SEATTLE (Wash.). —5028, 51<sup>st</sup> Avenue, S.W. Sundays: Breaking of Bread 11 a.m. We are still meeting at the home of bro. H. Dugdale, 4022 West Steven’s Street (for the purpose of keeping the ordinances in remembering Christ until he come in obedience to his dying request) where we shall be pleased to have the company of any brethren and sisters who are in fellowship with Clapham and allied ecclesias. Since our last intelligence we have had an addition of three members. Sisters Quittenton, Hill Senior, and Hill Junior, mother and daughter, who have left the Pioneer Hall Ecclesia owing to their continuing to fellowship Temperance Hall Ecclesia, Birmingham, who they believe have departed from the Faith in tolerating false doctrine. We have also had the pleasure of the company of our beloved sister Porter, the widow of the late bro. F.W. Porter, the author of *The Millennium*, and whose praise in ‘the Gospel’ was in all the churches. Sister Porter is at present on a visit to her daughter, sister Quittenton. Bro. E. Mitchell is in Ladner B.C. The members who constitute this Ecclesia are: bro. E. Mitchell, bro. and sis. J.H. Bissell, bro. and sis. J. Dugdale, sisters D. Winaus, H. George, E. Bissell, A. Quittenton, and sisters Hill Senior and Junior. We are hoping to have a public hall ere long and are expecting a further addition to our numbers, very soon. We know this is the day of small things, we pray that we remain steadfast and faithful, that in the Great Day we may hear “Well done good and faithful servants, enter into the joy of your Lord.” —J. H. BISSELL, Rec. Bro.

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Again we have to shut out Ecclesial News received Too Late. Time after time we have called attention to the fact that such must reach the office by the 25<sup>th</sup> day of the month. We would much like to oblige the late comers, but, to do so would mean delay in publication of the magazine, and that would be as disorderly as to delay beginning a meeting because of late comers. —EDITORS.

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