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May, 1925

The Berean CHRISTADELPHIAN

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

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

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

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

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

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BEXLEY HEATH. —H. A. Mayhew 232 The Broadway.

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COLCHESTER. —L.H.W. Wells, 39 Drury Road.

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

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

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

IPSWICH. —S. Simpson, 116 London Rd.

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LEICESTER. —E. Clements, 64 Red Cross Square.

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LIVERPOOL. —W. Rothwell, 40 Chermerside Road, Aigburth.

LONDON (North). —C. Redmill, 30 Florence Rd., Stroud Green, N4.

LONDON (Putney). —W. Jackson, 172c New Kings Road, S.W.6.

LONDON (South). —F. Button, 1 Hillsboro Road, S.E. 22.

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

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

NEATH. —S. L. Watkins, 29 Winifred Rd., Skewen

NEW TREDEGAR. —G. Evans, 22 Jones St., Phillipstown, New Tredegar.

NOTTINGHAM. —W.J. Elston, 97 Woodborough Rd.

NUNEATON. —W. H. Wilson, St. Elmo, Edward Street.

OLDHAM. —A. Geatley, 116 Cooper Street, Pringhead, Oldham.

OXFORD. — F. Mayes, Hunt Stables, Stadhampton.

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

PORTSMOUTH. —A. G. Corder, 28 Upper Arundel Street, Landport.

PLYMOUTH. —J. Hodge, 1 Notte Street.

RAINHAM. —E. Crowhurst, Fairview, Herbert Rd., Maidstone Rd., Rainham.

READING. —(See HURST).

REDHILL. —W. H. Whiting, 65 Frenches Road Redhill.

RHONDDA. —G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

SHREWSBURY. —J. Evans, 12 Poplar Avenue, Castlefields.

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

ST. ALBANS. —W. Goodwin, The Bungalow, Beresford Rd., Fleetville.

ST. AUSTELL. —A. Sleep, Moorland Cottage, Moorland Rd., St. Austell.

SUTTON COLDFIELD. —A. Cheffins, "Elim," Reddicap Hill.

SWANSEA. —J. H. Morse, 33 Gerald St., Hafod.

TIER'S CROSS. —H. Thomas, Tier's Cross Haverfordwest, Pembroke.

WALSALL. —A. M. Jordan, 12 Edward St.

WELLINGTON (Salop). —H. Saxby, 39 Ercall Gardens.

WESTON-SUPER-MARE. —Holiday Visitors, see BRISTOL.

WORTHING. —A. Jeacock, 4 King Edward Avenue.

UNITED STATES.

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

CANADA.

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

INDIA.

L. W. Griffin, Chakadahpur.

AUSTRALIA.

R. W. Ferguson, "Bellisina," Salisbury, Brisbane, Queensland.
P. O. Barnard, 12 Brook St., N. Sydney, N.S. Wales.

NEW ZEALAND.

L. Walker, 126 Great South Road, Auckland.

Notes.

H. LADSON, (Wandin North). —We regret you did not reply to our simple and plain questions instead, of imputing bad motives. There is one thing we do not understand in your letter, and that is: "I have done what I could, and have forsaken and been forsaken, by all my friends, and if opportunity again arises I will contend with the same zeal and conviction as I did five years ago." Seeing that according to the Christadelphian last year you were then in the Temperance Hall Fellowship, why have you forsaken and been forsaken by these friends?

C. PICKLES (Vancouver)—No doubt, you will have seen by now, our letter to bro. Allwood, and see that it deals with the issue. It is no more difficult to understand the facts of the case several thousand miles distant, than it would be if only fifty miles away—and you have the facts in the Blue and White Books; or if not, you can have copies free by writing bro. Purser, 6 Elms Road, Clapham, London, S.W.9.

A. D. MOYE (N.S.W.). —We plead guilty to "emphasizing one side of the work of Christ." We do so because the apostles of the "Clean Flesh" and "Substitution" theories deny that side of the work of Christ. The same charge was brought against bro. Roberts in 1873, when opposing Edward Turney on the same subject. Brethren Bell, Strickler, and Ladson agree as to remission of sins. There is no occasion to emphasise what is not denied.

SEVERAL. —It is not true bro. Strickler has now changed. Even so recently as December 10th last, he wrote, I "still believe in atonement for personal sins only . . . There is no such thing as physical alienation nor physical atonement".

J DAVIDSON. —You know bro. Smallwood's address—write him direct. As to bro Strickler, your position is anomalous, for whereas he distinctly writes us, that bre. C. C. Walker, W. H. Boulton, and H. Sulley are leading the brotherhood astray, you (and Ardrossan) have now joined up with the latter in fellowship, thus running with the hare, although hunting with the hounds. We are forwarding your letter to bro. Smallwood.

G. ARNOTT. —Thanks for hopeful letter and news. It soon becomes evident to those who probe the "Birmingham Trouble" that the Arranging Brethren in the Temperance Hall are sheltering traitors to the commandments of Christ They dare not face the evidence in an ecclesial meeting, and so instructed bro. C. C. Walker to declare the matter is now finally closed.

WHIT MONDAY IN LONDON. —British Museum Visit, and Fraternal Meeting in the evening. Send for programmes and details to bro. F. C. Wood, 203 Camberwell Green, London, S.E.5.

"WHO ARE MY BRETHREN"? —We have received from bro. W. H. Trapp, an explanatory circular letter referring to our "Review" of his pamphlet. We cannot open our pages to a discussion as to whether it is the Lord's prerogative, or ours, to decide when one who has been Scripturally baptized into the Saving Name shall be refused the title of brother; being quite assured it is the Lord's. Meanwhile we have to withdraw from every brother who walks disorderly; and work, and pray, and hope for his repentance. We are not prepared to admit that a brother who may not at the moment be "doing the will of the Father" is therefore beyond the pale of repentance, and final acceptance; nor are we confident that we could say to any brother, still in the flesh, that we "have reason to believe that Christ will regard him as such." We walk humbly before our God, and hope that Christ will finally have reason to regard as brethren all endeavouring to serve him faithfully.

W.H.B.—Seeing you only put a halfpenny stamp on your letter we were not surprised at noticing no address was put on your communication, and that you simply signed it, W.H.B., and disguised your handwriting. We have two well-known correspondents owning your initials, but we know them better than to think they would be guilty of such a meanness—John 3: 20.

"TO MANY". —The cover note, headed thus last month, has no reference to bro. Trapp's pamphlet, and it passes our comprehension how any reader could so conclude.

IN TYPE. —Much good matter has to be left over. Some too lengthy to squeeze in, and other, too good to divide.

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

CHAPTER 17.

Before the controversy on re-immersion had advanced to the stage in the last quotation, another and far more fruitful source of contention had come into operation. Other and deeper questions had engaged the cogitations of the Doctor. “The Constitution of man, and of the things to which he stands related here and hereafter, as God has constituted him and them,” had received his attention “primarily (as he informs us in the third volume of the Advocate, p. 188) by the necessity he was under of replying to certain queries bearing on the topics embraced in this general design; as well as by the difficulties presenting themselves when reading the Scriptures. Not, then, having arrived at conclusions, he determined to seek the aid of others.” We glean the following information from the Herald of the Future Age, Volume 4, p. 125, as to the steps he took to obtain this aid: —

“In writing to our father in London, who has been all his life an intense and laborious student of ‘divinity’ and college lore, we commenced to propose a few questions for his consideration, in hope that he would answer them, and thus furnish us additional matter and variety for the pages of the Advocate. One question suggested another, until the list grew to thirty. When we had finished, the thought occurred, if these questions were also published in the Advocate, they would, perhaps, elicit examination of the Scriptures; and replies, which might likewise furnish ‘information’ on their divers subjects. We adopted the suggestion, and copied them out forthwith. The original was mailed to England, and the copy appeared in the next number of our paper.”

The following are some of the thirty-four questions which appeared in the Advocate for December 1st, 1835, under the heading of: —

“INFORMATION WANTED.”

1. --“Is there any other differences between man and the inferior animals, than their organization, i.e., does not the essential difference between them consist in their susceptibilities?”

2. –“What was the state of our first parents, in relation to eternal existence, before God said, ‘Of the tree of the knowledge of good and evil, thou shalt not eat of it,’ etc., i.e., was it any other than a state in which they were susceptible either of mortality or immortality?”
3. –“Is man naturally and, therefore, necessarily immortal, i.e., is he an ‘immortal soul,’ because he is man; or is immortality a gift consequent upon the due observance of certain conditions proposed by God, at certain periods of the world’s age?”
4. –“If the former, how can ‘life and incorruptibility’ be said ‘to be brought to light by Jesus Christ in the Gospel?’”
5. –“If the latter, can idiots, infants, pagans, and unbelievers of every grade, with Scripture propriety, be called ‘immortal souls?’”
6. –“If immortality be a gift, is that gift conferred as soon as a man dies, or does he wait for it, in unconsciousness, ‘till the revelation of Jesus Christ’ at his second advent, when he will descend from heaven to ascend ‘the throne of his father David?’”
7. –“Can any person living be said to be immortal, except by anticipation of his resurrection from the dead?”
8. –“If, as soon as the breath is out of a man’s body, he be instantly translated to heaven or hell, how can he be said to be dead, and to rise again from the dead? Is a man in heaven or hell, dead and alive, at the same time? If so, where do the Scriptures teach this?”
9. –“Do the Scriptures teach that men and women, and children, come from heaven and hell when they rise from the dead; or do they not rather teach that men’s mortal bodies will be made alive, i.e., re-animated by the spirit, i.e., the power of God, as the body of Jesus was?”
10. –“If immortality, or perennial bliss or woe, be conferred upon men as soon as they die, i.e., if they be even sent direct to heaven or, contrariwise, to hell, pray what is the use of the judgment, which all say is to be at the end of the world?”
11. –“Is the ‘second death’ eternal life in torment?”

17–“Does not ‘the resurrection of the just and of the unjust’ exclude pagans who have never heard the messages of God, infants, idiots, and insane, i.e., do not these at death fall into a state of unconsciousness, from which they will never be delivered?”

18–“When it says, ‘Be fruitful and multiply, and RE-plenish the earth,’ &c., does it imply that the earth was inhabited before the creation of Adam; and that the earth being without form and void, and darkness upon the face of the deep waters which pervaded it, was the result of a catastrophe, by which its former inhabitants were destroyed?”

27–“Does not the promise made to Abraham, Gen. 17:8, confirmed by the institution of circumcision, v. 9-14, —in which those who are circumcised with the circumcision made without hands by the circumcision of Jesus Christ, having been buried with him in baptism, are interested—refer to the possession of Canaan, in Asia, under the personal reign of the Messiah?”

28–“Will not the faithful of all past dispensations be put in possession of Canaan in Asia, and of the government of men of all nations, by a resurrection from the dead; and will not the faithful on the earth at the time undergo an instantaneous change from a state of mortality to one of incorruptibility; and will not all this be consequent upon the descent of Jesus to the Mount of Olives?”

The reception accorded to these questions was of a very unfriendly and hostile character. The questions were construed into a declaration of the Doctor’s convictions on the various points raised, and they were denounced as a new and infidel creed. Letters breathing this sentiment came from all parts of the country, and some readers at once discontinued their subscriptions to the Advocate. “We asked bread,” says Dr. Thomas, “but our contemporaries gave us a stone. Our mind was not made up on any of the questions. We wanted light. Instead, however, of some one condescending to instruct us, we were beset on every side.” The din of war began. The artillery of the “the present reformation” played from the heights of Bethany. Discharges of small arms were levelled at him from various quarters. No one ventured to touch freely and candidly on a single

point or suggestion contained in them. On the contrary, they vented their ill humour. And why? Is it because it is a criminal thing to ask for information? Did Jesus brand the disciples with infamy when, in their simple ignorance, they asked questions for information? And yet we have asked many who profess to tread in his footsteps to impart to us their views in candour and honesty on certain things which have been suggested to our own mind, and instead of, in a gentlemanly and Christian-like manner, attempting to enlighten our darkness, or to direct us in the way of truth, they turn round upon us, and cry aloud earnestly, with a pretended zeal for orthodoxy, 'Infidel, infidel!'"

The hue and cry raised against the Doctor was, however, beneficial in its results. As he himself says: "Had no notice been taken of these questions, it is exceedingly probable we should have thought no more about them." The abuse showered upon him from various quarters "failed" he says, "in its desired effect. Instead of intimidating or putting us to silence, it only roused our determination to comprehend the subject; if wrong to get right, and when righted, to defend the right, and to overthrow the wrong or perish in the attempt."

(To be continued).

Dr. Thomas and Withdrawals.

More than once during the "Birmingham Trouble" we have seen quoted in the Christadelphian and elsewhere the following from the pen of Dr. Thomas: —

"It is not my province to issue bills of excommunication, hut simply to show what the Truth teaches and commands".

And that has been urged as an agreement against brethren withdrawing from an unfaithful ecclesia! We have just come across the private communication in which that sentence occurs, and cannot but term the separation of that sentence from its contents a piece of barefaced misrepresentation; for the words immediately following read thus: —

"If anyone says that Jesus Christ did not come in the flesh common to us all, the Apostle John saith that that spirit or teacher is not of God; is the deceiver and the anti-Christ, and abides not in the doctrine of Christ; and is therefore not to be received into the house, neither to he bidden God-speed—1 John 4: 3, 12; 2 John 7, 9, 10. I have nothing to add to or take from this. It is the sanctifying truth of the things concerning the name of Jesus Christ".

And the Doctor concludes his letter thus: —

"Those who hold Paul's doctrine ought not to worship with a body that does not. This is holding with the hare and running with the hounds—a position of extraordinary difficulty. Does not such an one love the hounds better than the hare? When the hounds come upon the hare, where will he be? No; if I agree with you in doctrine, I will forsake the assembling of myself with a body that opposes your doctrine, although it might require me to separate from the nearest and dearest. No good is effected by compromising the principles of the Truth; and to deny that Jesus came in sinful flesh is to deny the sacrifice of Christ".

That "private communication" of Dr. Thomas was inserted by bro. Roberts in the Christadelphian for 1870, p. 16. What a contrast to the flabby, man-pleasing sentimentality retailed in the Christadelphian by its present editors. —F.G.J.

The Bible wholly inspired and infallible.

No. 116—Ishmael.

When Hagar bare a son to Abraham to whom the name of Ishmael was given, the following prophecy was uttered by the Angel of the Lord: —

"He will be a wild man: his hand will be against every man and every man's hand against him, and he shall dwell in the presence of all his brethren"—Genesis 16: 12.

To-day, the Arabians claim to be the descendants of Ishmael, and dispute the claim of Jews and Christians alike to have inherited the faith of Abraham. The Mohammedan religion claims to be the true faith as handed down from the Patriarch through Ishmael, and in its writings it is continually affirmed that Ishmael was the elder son, and Isaac younger and inferior, and that through Ishmael's descendants truth has continued to this day. The scattering of the Jews is pointed to as showing God's displeasure, while the Arab continues his method and manner of life in the old lands wherein his fathers trod. The continuance is a mark of God's favour, it is said. Hence the Arab stands first and the Jew second. While, therefore, the preservation of the Jew is a striking fact, that of the Arabs is no less noteworthy.

While over sixty peoples have ceased to exist in Mesopotamia and Syria, yet the two main lines from Abraham survive.

When we examine the prophecy we see that we can definitely test its accuracy in the light of history continuing unto the present day: —

1. —It is admitted that the Arab is wild and untameable. The Turks found the government of the Arabs an impossible task, except it were immediately under their own guns and soldiers.
2. —The Arab has never had any friends or allies in any real sense. Many instances of his inability to maintain friendships might be given. A recent one may be cited in the attempt to set up a Government under the headship of the King of Hedgaz, with certain conditions in favour of France and England. Abject failure to secure permanence or stability has resulted. His hand has always been "against every man". The natural result is that every man's hand has been against him. The recent demonstrations against Zionism and against Earl Balfour, are further evidence of the same spirit.

No Arab has been wronged of a penny by Zionist colonists. On the contrary, while it is true that every piece of land available for sale in Palestine is quickly snapped up by the Jews, yet the price given to those disposing of the same is much higher than would otherwise have been the case. The "protests" against the Earl were the result of the old enmity against the Jew and chagrin that once again the Jews are getting a footing in the Holy Land. Mohammedans have freely prophesied for generations that the Jews would never return. We can understand their present prejudice, it is certain that God was behind the Balfour declaration of 1917. The War soon collapsed when the conquest of Palestine was accomplished. When one reads of the vast improvements in Palestine since British administration and Jewish enterprise entered in, one at first wonders why the Arab objects. Surely this is better than Turkish rule, or misrule. The solution may be found in the reports to hand of the proceedings of Administrative Council as recently published. It is plain therein that while the Arab has thoroughly adequate representation thereon, yet he is always opposed to every progressive idea. While he prefers the old stagnation and neglect yet the main factor is, his inability to work amicably with anybody. The stones thrown at the Grand Hotel in Damascus by the Arab mob are his true symbol. His hand must be "against every man".

3. — " He shall inhabit in the face of his brethren". The Arab has always done this, and continues to do so. Owning no country in particular, or at least, administering none or confining his home to none, he has always been a thorn in his neighbour's side.

We claim, therefore, that no prophecy could possibly be more truly fulfilled than this one. And we also claim that no prophecy could ever be framed by merely human agency that could exhibit such accuracy. Our conclusion is that the Bible's claim to Divine Inspiration is true. That Jesus thought so is evident from Luke 24 and 25.

G.H.D.

(To be continued.)

GIVE EAR, AND HEED. — "The Truth is a tender plant, and easily killed, as shown by its extinction after an age of Miracles. The reason is evident. The Truth in its leading doctrines is opposed to the natural mind. Its wisdom is higher than the thoughts of man, as heaven is higher than the earth. It is, to the natural man, foolishness; because God's ways are not as man's ways. A constant attendance upon the Word, which is the voice of the Spirit, will educate a man into the Wisdom of God, and will hold him there if he continue the earnest heed begun". — ROBERT ROBERTS.

Editorial.

THE MILITARIST SPIRIT.

(From the CO-OPERATIVE NEWS we cull the following, What it comes to! —The Militarist Revival.) : —

AMERICA INFECTED.

"The Co-operative News has uttered many warnings about the revival of the gospel of force in the countries that, so recently, were engaged in the war to end war. Some countries are more warlike to-day, and are preparing for war even more vigorously than ever before.



The above is the reproduction of the mark used by the United States Post Offices to obliterate postage stamps on letters carried through the mail. It is extremely significant when the youth of Liberty-loving America, ' the home of the free \ arc being urged by the federal Government into military training camps".

The block was kindly lent to us by the Editor of the Cooperative News whose courtesy we acknowledge, extended to us through Bro. H. Browne, of Ashton-under-Lyne.

THE "NEW" JERUSALEM.

While our Co-editor prepares for his trip to the Holy Land, we daily hear of continued progress, the evidences of which will certainly delight him when he reaches that land. Here is an extract from the Christian World of a recent date: all the more striking in view of that paper's former hostility to the ideas of Zionism: —

THE "NEW" JERUSALEM.

The characteristics of the ancient city of Jerusalem within the walls are being maintained and conserved, but the modern capital is extending in all directions. There is at last an adequate water supply, solving the harassing problem of centuries: forty million gallons are stored in two of the repaired Pools of Solomon, while a third pool will hold another ten million gallons. The "new" Jerusalem which is encircling the historic walls has been well planned. One of the principal thoroughfares—King George Avenue—is already completed. In declaring it open, the High Commissioner anticipated a population of 100,000 for the Holy City in the near future. Along the Jaffa Road, business offices are being built above the original one-storey stores.

Our contemporary's heading reminds us of the greater fact, however, that the new Jerusalem described in Revelation 21, is now being prepared while the living stones of it are being made ready by the Divine Architect in the crucible of probation.

LUTON-BIRMINGHAM FINAL LETTERS.

We have a supply on hand of a small pamphlet with the above title. It is a remarkably clear and definite first hand outline of the position of bro. A. Davis and the Birmingham Temperance Hall Ecclesia. It leaves no room for doubt as to the real meaning of recent events. We can supply at the rate of Id. each, to cover postages.

DRIFT. —"CLEAN FLESH".

We receive in our post now, continual evidence that this heresy promulgated by bro. Turney of Nottingham in the seventies, and now brought to the front again by bro. A. D. Strickler and bro. J. Bell, is striking deep roots into the Birmingham Temperance Hall fellowship.

Several brethren have written this month -contending with us because we condemn this heresy. Their letters warmly commend the two brethren mentioned for their "courage" in exposing the "past error" of our "leaders" in regard to the nature of man and of Christ.

One brother claims that bro. H. Fry, of Bournemouth, fully endorses this idea of "clean flesh", and that the sole purpose of his Echoes of Past Controversies was to show this. He never told us this or even hinted thereat, and his letter offering to write upon the subject dwelt upon the historical interest of the past controversy. In the same spirit bro. Lake gave us those timely articles on "The Inspiration Controversy".

Bournemouth seems to-day to be the broadcasting station for Strickler ideas, and we are rather amused at the attempts being made to represent us as being at one time in agreement with bro. Fry. We have never had any doubts upon this, or any other subject treated upon in our Statement of Faith, in all our thirty-five years' pilgrimage, and we have not now, or ever had, any sympathy with those who would remove the foundations piecemeal. When we met bro. Fry at Portsmouth a little while ago, he made it quite clear that bro. Strickler did not hold our Statement to be true in regard to the doctrine in question, but that he nevertheless was prepared to extend fellowship to him.

This gradual permeation of the ecclesias with this pernicious doctrine will result soon, as in America and Australia, in widespread corruption.

Oh! why will not brethren remember the old rules of the devil to ensnare those who have but just escaped. Is he not always "seeking whom he may devour"? Here he is at work again, leading deluded people back along the path of paganism. In that path the idea of "clean human flesh" is one of the first steps.

BRO. W. H. BARKER AND THE SCOUTS.

We are given to understand that no action is to be taken by the Manchester brethren against bro. Barker over his support of the "junior branch of the Military Forces". One brother writes: "Indiscreet, but not worth making trouble about ". But is it right? What would bro. R. Roberts have said, and what our Lord say when he comes to judge? —G.H.D.

* * *

THE FRIENDSHIP OF THE WORLD.

For thirty-five years the late Editor of the Christadelphian, bro. Robert Roberts, in season and out of season, cried aloud, exhorting his brethren to eschew the customs and company of the world. In his "Answers to Correspondents" during the years 1863—1898, what a wealth of Godly counsel! Realizing their priceless value to the brotherhood, we compiled many hundreds of those "Answers" bearing upon the every-day life of a Christadelphian, ignoring protests from the present editor and a handful of interested and " modern Christadelphians ". Although we had suspicions, little did we dream that some of the protestors had such "low" aims—such carnal grounds—in objecting to a wholesale publication of the "Answers to Correspondents" given by bro. Roberts.

Judging by what happened since the days of "Clause 7", it is now evident that a few far-seeing and faithful brethren in Birmingham, and elsewhere, knew more than we knew—that not only were the Temperance Hall "leaders" disowning the outspoken language of Dr. Thomas as "too vehement and too gladiatorial" (to use bro. F. W. Turner's phrase), but, that bro. Roberts' "Answers" were too extreme for the new generation.

What the old-time Christadelphian denounced as carnal, the present Christadelphian condones, apologizes for, and minimizes; and, given the opportunity to fearlessly condemn questionable conduct on the part of a presiding brother, the present editor fails, and puts the questioner off with "this is a personal question", and "put yourself in his place". Another illustration of "the creature first, the Creator second ".

The natural man is delighted with the Temperance Hall "hush and peace" policy; but the Word forbids. Christ does not allow his brethren being "hail-fellow well-met" with all who would be ditto with them; therefore we cannot be content with a mere "loyal assent" to the Statement of Faith as a condition of fellowship. Evidently that is all required by those represented by the Christadelphian; for, give that assent and they will not trouble if you take oaths or indulge in a "filthy habit"; and you may hold the once-condemned Bell and Strickler heresies. Aye, you may even be a Freemason, though you are a Presiding Brother in a large Christadelphian Ecclesia.

A CLUB OF THE WORLD.

Here let us reproduce a few "Answers to Correspondents" from old-time Christadelphians, on Freemasonry: —

"Freemasonry is, without doubt, incompatible with the position and duties of a brother of Christ" (Christadelphian, 1875, p. 44).

"We might as well fellowship any sect, or all of them, as fellowship a brother who continues to fellowship with a body founded on such principles" (Christadelphian, 1875, p. 45).

"A pretty body, Freemasonry, for a Christadelphian to be connected with, for there we have Papist, Protestant, Dissenter, Infidel, etc., all built upon the sand of the world's 'brotherly love'" (Christadelphian, 1875, p. 140).

"No better evidence can be furnished of the impossibility of a brother of Christ being a Freemason" (Christadelphian, 1876, p. 468).

"I cannot consider any brother in the Truth who holds on to Masonry; he cannot really understand what his position is, or what the Truth demands of him. He might just as well think of continuing a member of a Roman Catholic or Protestant Church and be a Christadelphian at the same time" (Christadelphian, 1878, p. 212).

On the 30th April, 1878, the Temperance Hall (Birmingham) Ecclesia discussed Freemasonry, and on the motion of bro. Roberts, a proposition was carried which included these words: —

" We cannot entertain the application for admission to our fellowship of----- who is not only a member, but an official in such institution" (Christadelphian, 1878, p. 247).

The year before bro. Roberts died, he gave the following "Answer" to a Correspondent: —

"Freemasonry is an institution of the world in the strictest sense of the phrase. It represents 'the friendship of the world' more directly than almost any other contrivance of unjustified man, and offers that friendship distinctly on the basis of the flesh A faithful Christadelphian would not join the Masons; and if a Mason, he would resign his connection with the community" (Christadelphian, 1897, p. 151).

MINUS BROTHER ROBERTS.

What are the convictions of the present editors of the Christadelphian on the foregoing question?

What attitude does the present Temperance Hall Ecclesia adopt towards a brother who is a Freemason?

Are the present editors and the ecclesia of which they profess to be pillars, of the same mind as that set forth in the foregoing quotations from the Christadelphian when bro. Roberts was their shepherd? —F.G.J.

SMOKING. —"To such as strive to realize the Apostolic policy of abstaining from even the appearance of evil, keeping ourselves pure and holy in body and spirit, knowing that our bodies are the members of Christ, it seems such as becometh not the Gospel, this befuddling of the sense and defiling of the healthy sweetness of the air and person by drawing in narcotic smoke where God never intended smoke of any kind ". —R. ROBERTS, 1871.

THE GREAT WAR: REVELATIONS BY EARL GREY.

During this month (April) Earl Grey is contributing a series of articles to the Westminster Gazette, on "How the Great War came." His review of events affords much ground for reflection on the crookedness of the human mind. It will be remembered that Germany was depicted as stirring up the war and persuading Austria to use the Sarajevo murder as a pretext. Earl Grey now reveals that the Serbian Government were entirely responsible for the murder referred to, as the documents of its own archives have since proved. Hence Austria was justified in asking Serbia for the apologies and reparations embodied in her ultimatum in July, 1914. Germany was correct in supporting Austria, but not in invading Belgium.

Russia had previously promised Serbia every support if war came, and was mobilized ready for it. Count Max Montgelas in his recent book proved that the first Russian Orange Book of 1914 was an "unparalleled instance of falsification", since out of sixty documents, fifty-eight were forgeries.

How can man be trusted? Deceitful always. Yet the apostasy claims to be "improving things" and "widening the Kingdom of God." May the day soon come when the Lord shall arise and scatter these evil things.

Our Citizenship—Romans 13.

A Sunday Morning Exhortation by Bro. R. Roberts.

BELOVED BRETHERN AND SISTERS, —The chapter read this morning, contains guidance upon a subject having an important bearing upon us in the Truth, and one upon which the very reception of the Truth creates a necessity for guidance. The position to which the gospel calls us is that of waiting for the Lord from Heaven, of whom the Truth teaches that he is the King of kings and Lord of lords; that he is the rightful governor of the nations; that in due time there will be no other power upon earth, and no other law recognized but his own. Now, without guidance, we might argue that these things being true, we are absolved from allegiance to the powers that now exist; that we are consequently under no obligation to obey. This chapter comes in and stops any such apparently right conclusion. I say apparently right; it is only apparently so; because the truth does not teach us that Christ's kingdom now exists. Campbellism (As to what "Campbellism" means, read Dr. Thomas: His Life and Work—EDS.) would teach us that; the logical upshot of which would be rebellion against kings and governments. If the government of Christ is now in force in the earth, it would be natural to say: "We recognise no king but Christ, and decline to obey the laws of other rulers". But the Truth teaches us that the power of the Lord Jesus, as king over the whole earth, is not to come into practical force until his return, at the season appointed for the manifestation of the sons of God. Then the Lord will be king over all the earth: there will be but one Lord. All other lords will be broken like a potter's vessel. The present question is, what is meanwhile, our relation to the powers that be? In answer to that question, this chapter tells us something that prevents us from being rebels against the authorities of the time, or from being political plotters or political agitators in any shape. It prevents us indeed from taking part in the political movements of the time, and shuts us up to the position of "strangers and pilgrims", whose energy is all required for the work of preparing for the great administration of authority that is to come on earth in God's appointed time, of which we shall have a share, if God account us worthy.

"Let every soul be subject to the higher powers". This passage practically deals with the question: "How can we, who are subject to God, submit to those who are opposed to Him"? The answer is, that although on the surface it appears otherwise, there is no power but what is of God, The kings of the earth have one object in what they do, and God, who controls them, has another. The king of Assyria went against Israel for his own aggrandizement; but, in reality, he was an instrument, invisibly wielded by God against His people. "Howbeit", said the prophet, "he meaneth not so"—Isaiah 10: 7. He does it to aggrandize himself, but He cannot go beyond His appointed line. "Shall the saw shake itself against him who uses it"? So it is with all the kingdoms of the earth; God is making use of them; God superintends them by the angels of His power. Daniel tells us, in a sense that does not conflict with the Gospel of the Kingdom, that He ruleth in the kingdoms of men, setting up some and putting down others. The kingdoms now existing, are provisionally of God's appointment. God's purpose to make the earth a habitation of order, love, intelligence, and glory, requires a preliminary prevalence of evil, and yet the evil must be regulated. If evil were allowed to run riot, it would make the world a desert in which it would be impossible for the preliminary work of trial in patient obedience to be done; we could never assemble here this morning if evil were not controlled in its operations. There is a necessity for a certain machinery to exist, and God has appointed that machinery, but only for mechanical service. It is, so to speak, but the scaffolding for the erection of the future building. They are a crude work; the saints are called to a higher work in all respects. Even now, it is highest work to preach the gospel of the future kingdom.

Paul's explanations on this point are perfectly necessary. These governments are of God's appointment; therefore, if you resist them, you will be resisting God. The Truth teaches us to be the most obedient subjects in the realm. It imposes upon us the attitude of subjects having nothing to do with State questions, except to obey, and give honour and respect to the constituted authorities for the time being, when their commands do not conflict with what God requires. Submission and respect, in these circumstances, are a duty. We disobey if we refuse them. The Quaker who refuses to comply with the requirements of the Court, is no model for a Christadelphian. He won't take off his hat: in this he thinks he stands on Scriptural ground. He does the opposite. The taking off the hat in the presence of the King is a mere conventional respect, which we are apostolically bound to yield. The Quakers are very disobedient to the Apostles in many things, although they profess so much to be exemplary.

Then Paul urges as a sort of collateral consideration, that governors are not a terror to those who do right, which is true, apart from the special experiences of the believers in Paul's day, and Paul does not refer to them. Writing to the Romans before the authorities at Rome had lent themselves to the work of persecution, his remarks have probable reference to their lenity, and not to the rulers of the Jews, at whose hands he had experienced the principal part of his sufferings. His dealings with the Roman authorities, up to the time of writing, had rather been in the way of invoking their protection; as when he was seized in Jerusalem and rescued from the mob by the Roman soldiers, and again when his status as a Roman freeman was recognized as a protection against scourging, and again when the Roman captain gave him an escort to Caesarea, to get him out of the way of a Jewish plot to kill him, and again when he claimed the protection of the Roman law, as against Jewish intrigue. "To the Jews I have done no wrong, I stand before Caesar's judgment seat, there I ought to be judged; I appeal unto Caesar". In a general way, the statement is true of all governments, that it is only the evilly disposed who suffer from them; with those who are submissive, the authorities have nothing to do but to protect them. Apart from bad laws, they inflict hardship on those only who do evil; as Peter says, "Who is he that will harm you if ye follow that which is good"? "Wherefore", says Paul, summarizing his argument, "we must be in subjection not only for wrath but for conscience sake". That is, not only as a matter of expediency in the sense of keeping on the favourable side of the law, but as a matter of principle, the disciples of Christ have nothing to do with the rulers but to be subject—not to resist nor to take any part in the process of resisting what they do or may think well to do.

In this aspect it is apparent it would be much out of place for brethren or sisters to take part in the movement to overthrow governments, movements which even if successful, we know would bring nothing but anarchy; but whether successful or not successful, we are excluded from taking part in till the Lord himself begins. "Render to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour". Church-rates to whom Church-rates; it is no business of ours what the government do with the money they extort from us in the shape of tribute. The tribute, levied on the Christians in Rome, went to pay for the support of the idolatrous temples; how unscripturally therefore, many are acting, who have a great reputation for being wise and who are in their own way very honest, who suffer restraint rather than pay church-rates. It is really simple in them to let the State take £20 in the shape of goods sold under value, when they could get off by paying £5. It is not a matter of conscience; we have nothing to do with the uses to which the State puts the money. All we have to do is to pay when ordered, and see that we do not countenance the abominations which they uphold. The "rights of man" are no standard for the action of a Christian; abstractly, God only has "rights". Our only concern, is to know what He would have us to do on this point. His will is plain. We are to submit, "looking for the blessed hope" of the manifestation of His power, in which the saint is to participate after trial. We need not, and must not, reach our hands to the political machinery which at present exists. We know how hopeless it is for human efforts to make the world better, for the world is 6,000 years old in the experiment of human good, and as far off as ever from the condition of things desired. Effective good requires infallible wisdom and infallible power. When these are on the earth, it will be a satisfaction and a glory to have to do with government. At present it is a vexation of spirit. Stand aloof from human movements and lay hold on God's movement, which He has given us the honour of assisting.

Another thing mentioned in this chapter is equally important in its way, though more of a private character. Do not get into debt. "Owe no man anything" but love; it is an apostolic precept. You can be under a debt of a gratitude as much as you like, but keep money out of the obligation; this is good advice even apart from precept, but here is precept, therefore a binding rule on those who submit to apostolic law. There are many evils connected with debt. "The borrower is servant to the lender". The debt is something between you which has power to cloud friendship; it is always an anxiety; a worm that gnaws the roots of joy. At last perhaps it is a seed of hatred and strife. Keep the air clear of debt, and the sun will have a better chance. But some say we cannot help it, and doubtless there are times when people cannot help it, but in ninety-nine cases out of a hundred, they can help it, by denying themselves. The advantages that come of the borrowing, are very dearly bought in a higher than a commercial sense. Most borrowers find that out by experience, but it is better not to let experience teach in this matter, since we have a command; it is better to obey the command and not get into debt; a recognition of duty in this matter will greatly help. There is nothing like duty as the motive principle of life; applied to this matter, it would save worlds of trouble. Acting on this principle of not getting into debt, people would be enabled to get out of it. Once get into debt, the difficulty of getting out is greater than dreamt of, but some people do not think about it. They see an opportunity; they conceive a desire in a certain direction; and borrowing is as easy with them as possible. This is wrong. They have no business to handle money that is not their own; they are not sure they will live to repay; their health may fail, prospects may desert them and the lender is robbed, and that the lender may have plenty is no weakening of the obligation to give him his own. In our circumstances it is specially important to be particular on this point. The Lord may be upon us any day, and how discomfiting for him to find us with hands and feet tied—owing, and unable to do anything for his name, for the burden we have taken on our shoulders. There is nothing but wisdom in this precept; a noble-hearted lender may forgive debt, but we must not presume on this; nay, rather refuse to be forgiven and insist on the advantage of being free and independent. Shut your ears to flattering projects. Say not, "I will pay up in a year". Ye know not the year is yours. Even if ye live, things may go wrong, and ye in a fix will have to say with humiliation, "I would pay but I cannot". Traffic in love without limit, for love is the fulfilling of the law. We are allowed to contract indefinite obligations in this direction; the interest is sweet to the payer and receiver, and leaves a man richer in the article when paid. At the same time, beware of the counterfeits; beware of such as talk of love, and on the head of it, get into debt and bear false witness. Love is the fulfilling of the law only in the sense that it is the sentiment that leads to the spontaneous doing of what the law enjoins, and abstinence from what it forbids. It will not do to put love in the place of obedience; this is characteristic of the false religions of the day. We must always guard against the misapplication of good principles, that we may see the right fulfilment of all in the Kingdom of God. —R. ROBERTS.

TROUBLE. —What more forcible illustration was it possible for God to have given to all succeeding generations of His children, that trouble, (so far from being evidence of desertion), is a means employed in His hands to lay the foundations of future joy and blessedness? Let His children, then, be comforted, and strengthened to endure even the deepest and most inexplicable affliction. Let them learn to see God in the darkness, and to feel His hand in the tempest. Let them beware of the folly of Job's three friends rebuked by God. Let them know that this time of our pilgrimage is the night, and, that, though weeping may endure for a night, joy cometh in the morning, and that joy a joy prepared by the weeping. Let them apply the consolation Christ has given them: "Blessed are ye that weep now, for ye shall be comforted". —R.R. in *Ways of Providence*, p. 83.

Sin and Sacrifice.

BY BRO. WM. SMALLWOOD, TORONTO.

(Continued from page 142).

PART 6.

Last month the identity of bro. Strickler's teaching with that of the Renunciators was made manifest, and the truth of bro. C.C. Walker's declaration demonstrated, viz., "that in his pamphlet, *Out of Darkness into Light*, he has reproduced the errors that were introduced by Edward Turney fifty years ago, and which were met by the demonstration of the Truth in the pamphlet by bro. Roberts, *The Slain Lamb—Christadelphian*, July 1921, p. 313. True, there have been alterations and modifications in this latest revival, but in essence the teaching is the same."

The fact is, bro. Strickler undertook the difficult task of expounding Bible teaching on this subject without possessing the requisite intellectual qualifications for such work. The ability to see deeply into things is necessary, combined with the faculty of discriminating closely between things that differ. Dr. Thomas and bro. Roberts possessed these qualities of mind in a high degree; bro. Strickler's writing show him to be sadly deficient, hence the absence of logic and Scripture in some things he has broadcasted as Gospel Truth.

This lack of perception and discrimination is likewise discernible in bro. Strickler's supporters and apologists. The writer has before him two letters sent on to him by the editors of the *Berean Christadelphian*. One is from a brother in Scotland, the other from a Canadian brother. Both of them were written for the purposes of directing attention to the supposed contradictions between what the writer said, in 1896, in his pamphlet *Truth Defended*, and in 1913, in his pamphlet *Sin and Sacrifice*.

It is reasonable to suppose, that the writer, being a Bible student, had made some progress during that interval, had attained a wider and a deeper grasp of divine teaching. In this respect the writer admits he has changed; it would not be creditable to him if he had not. At the same time, he is open to admit that when he wrote *Truth Defended*, he had not fully grasped the bearing of Christ's sacrifice upon himself, and his (Christ's) own redemption. But this is not the sense in which his critics accuse him of having changed. The Scotch brother says, *Truth Defended* is a noble defence of the Truth as taught by bro. Strickler, while the writer's pamphlet, *Sin and Sacrifice*, is far otherwise. The Canadian brother appears to think in unison. If the Scotch brother means to aver that *Truth Defended* contains a "noble defence" of what bro. Strickler is now teaching, the statement is absolutely untrue. The brethren appear to ignore the fact that in his two pamphlets above mentioned he was reasoning from different premises. Superficial readers have sometimes thought that bro. Roberts contradicted himself, because in his continual contention for the Faith against error and errorists, sometimes one feature of the Truth would be emphasised and prominently exhibited, and sometimes another; but to the discerning and sympathetic reader no contradiction is apparent. The writer's critics ignore the fact that in his two pamphlets he was dealing with different and opposing forms of error, although both relating to Bible teaching on the subject of sin and sacrifice. The error opposed in *Sin and Sacrifice* is one thing, that combated in *Truth Defended* quite another, apart altogether from the question of the grounds of resurrectional responsibility dealt with therein. These brethren evidently suppose that because the writer does not approve of bro. Strickler's present teaching, he must have gone to the other extreme and embraced the error of J.J. Andrew, which error was taken up and championed on the American Continent by the late Thomas Williams, Editor and Publisher of *The Christadelphian Advocate*. They failed to perceive that the truth of the matter lies between these two extremes.

In the writer's first article appearing in the *Berean Christadelphian* for December last, he gave a summary of bro. Strickler's teaching in the various papers dealt with in *Sin and Sacrifice*, which teaching is, in substance, the same as contained in his pamphlet *Out of Darkness into Light*.

In Truth Defended the writer was opposing a modified form of what bro. Roberts has called "the vulgar priestly dogma of original sin." The following citations from that pamphlet of teaching opposed therein should make this apparent: —

In the Advocate, for January 1895, the following question is asked: —

- "Can you give one single quotation of Scripture to show that original sin is remitted at baptism?" To which the editor replies: —
Yes, many. The Scripture that says that John's baptism was for the remission of sin and that Christ was baptised by that baptism is one proof, for he had no individual sins."
- Again: "Adam's sin was Christ's to the extent to which it could be called his own" — Advocate, volume 10, p. 331.
- "Christ's blood was shed for the remission of sins" — 1 John 1:7. "It was shed for himself, and he being without personal sins, the sin remitted, cleansed, pardoned, or covered, must be of necessity Adamic" — vol. 10, p. 334.
- "We are said (in Romans 5:12, see margin), to have sinned in Adam. Does this need forgiveness?" Answer: Yes, to remit that which placed us in a condition needing reconciliation is to forgive the sin" — Advocate, vol. 9, p. 233.
- "Baptism removes original sin" — T.W.
- "Baptism justifies from racial sin" — T.W.
- "I believe that federally and racially we are held guilty of original sin" — T.W.
- "The entire race is guilty before God. The grounds of guilt are first Adamic sin" — T.W.
- "In the legal sense Adam's sin is imputed to his descendants" — J J A.
- "If Adam's sin was not in some sense imputed, why did Christ have to make an offering for it in relation to himself" — T.W.
- "It is Adam's sin that placed us in alienation, it must be removed, or pardoned before reconciliation to God can be accomplished" — T.W.

It has been said that extremes meet. The truth of the saying is illustrated in the teaching of the Advocate in above extracts, and that of Bro Strickler. Both of them, in effect, make Jesus a sinner, which is an all-sufficient condemnation of their teaching. It was such teaching as the above that the writer was opposing when he wrote the following—which is quoted by the Scotch brother in his letter, from page 18 of Truth Defended: —

“It is a fundamental error to teach that Jesus died for Adam’s sin, either for himself or for others. It is true that he died on behalf of Adam if he is included in the number of those who are finally delivered from death; but this is a different thing to suffering the penalty due to Adam, or “offering for himself for ancestral sin.” If Adam did not suffer the penalty, but Jesus suffered it for him, Jesus died instead of Adam, and what is this but the Romish dogma of substitution, and the essence of this priestly notion is embodied in the statement that Jesus ‘offered for himself for ancestral sin.’ The Bible record shows that Adam’s death was a judicial death, the penalty of his crime. He was formally tried and sentenced to death for his act of rebellion against his Maker, and afterwards died the death of a criminal; but his descendants, who innocently share in the consequences through inheriting his corruptible

nature, are under no such condemnation as he was; their death, the death that comes to the righteous and wicked alike, is the result of misfortune and not of crime.”

The editors are asked to contrast the above with the following on p. 56 of Sin and Sacrifice, as an evidence that the writer has changed: —

“Is it not evident from the foregoing sound works, and the considerations presented, that the blood of the “Lamb slain” was as necessary as a foundation for the purging of this inherited death defilement as for the forgiveness of personal sins, because the former is the result of transgression in Eden; and although God is not so unkind as to impute Adam’s guilt to his descendants, He requires from them a recognition of their unclean state by nature, and a humble compliance with all His appointments for their cleansing before He will receive them into favour.”

These words follow a long quotation from the Law of Moses, pp., 240-244. The Scotch brother thinks this teaching is contradictory, but he is mistaken. He sees contradictions where there are none, as further study may convince him. It would be interesting to notice other “contrasts” contained in his letter, did space permit.

The Canadian brother quotes copiously from Truth Defended without giving the source of his extracts. He underlines such statements as, “If Christ had been a sinner in any sense;” “I repeat, Christ was not a sinner in any sense;” as though he imagines the writer is now teaching something different from this, which betrays amazing ignorance on the part of one who poses as a leader among those of the Birmingham Temperance hall fellowship in Canada. It is not surprising that he has distinguished himself as bro. Strickler’s leading apologist. This brother makes much of the fact that the writer supported bro. Strickler twenty years ago when he was opposing the teaching of the Advocate as noticed above. The writer’s critics are evidently blind to the fact that in contending against the Andrew-Williams’ “old theology mystifications,” bro. Strickler went to the other extreme, and is now further astray from the Truth than those he then opposed. A Canadian sister now deceased, who had nothing but love in her heart for bro. Strickler, is reported to have described his predicament thus, “Bro. Strickler ran so fast to get away from Babylon that he ran past Jerusalem.” The pity of it is, that, he imagines himself in Jerusalem all the time, whereas he is groping around outside.

(To be continued).

REAL CHRISTADELPHIANS. —“This is our warfare; not only to advocate the Truth, but to contend against, and if possible, abase the Truth-subverting traditions of the age”. —Dr. THOMAS, 1846.

* * *

APOSTOLIC. —“The Apostles were very personal, as in the case of Ananias and Sapphira, Simon Magus, etc. Those who make the Word of God of none effect by their tradition, and thus bring it into contempt, must be exposed by a just and well merited reproof”. —Dr. THOMAS, 1846.

Gog and Russia.

Evidences which identify the one with the other.

By Bro. W. J. JEACOCK, JNR.
(Continued from page 151).

In Gibbon's Decline and Fall of the Roman Empire, we fail to find any mention of the origin of the Russians—Ezekiel, doubtless, did not appeal to him as an authority. But he does refer (chap, 40, sect. 5), to a wall extending across the Caucasus called the Rampart of Gog and Magog, and cites a number of authorities whom it would doubtless be interesting to consult. To this day, we understand, a number of Caucasian peaks have "Gog" or "Magog" as a suffix to their names.

The evidence on this point is far from exhausted, but if we have quoted sufficient, to add more is to be redundant. To sum up in the words of Elpis Israel (p. 425), " Thus the three denominations, Ros, Mosc and Tobl, united in prophecy, point out with equal capacity and conciseness, those widely-extended regions which, at the present day, we denominate collectively the Russian Empire".

In Ezekiel 38: 6, we notice that Gomer and Togarmah are amongst the allies of Gog. It is not strictly our subject to identify these. With regard to Gomer, a son of Japheth, we will only say that the evidence for believing him to refer to France appears to be satisfactory. Togarmah is of sufficient interest to consider for a moment longer. His descendants are apparently connected with the districts of which mention has been made, viz., Georgia, Circassia, and Armenia. Grimm says that "Armenia" is the latter half of the word "Togarmah". "By Togarmah", says Gesenius, "Armenia seems to be understood" (Christadelphian, 1880, p. 261).

Ezekiel 38: 6 particularly places Togarmah in "the North Quarters". The Caucasus is almost due N. of Palestine. The R.V. renders it, "the uttermost parts of the North", which at a glance at the map will show, can refer to no other country but Russia (see Apocalypse and History p. 171).

We have a confirmatory clue to our identification in Ezekiel 27: 14, where we see that the "House of Togarmah traded with horses, horsemen, and mules".

Concerning Armenia we are informed that "The country supports vast numbers of mules and horses on which the wealth of the country chiefly depended. Strabo tells us that the horses were held in high estimation, and we know that in ancient times the inhabitants of these parts were; keen traders" (Smith's Dictionary, p. 108). In Roman times, horses from this part of the world were deemed of more importance than the inhabitants (Gibbon, chap, 17, sect. 4). In modern times the Cossacks and their horses are too well known to need description. In the Exposition of Daniel (p. 91) Gog is well termed "The Great Cossack ruler of the Gogian Image". We shall have occasion presently to refer to the similarity of Napoleon's deeds to those of the autocrat of the latter days—meanwhile we call attention to Napoleon's well known great use of cavalry. His proportion of cavalry to infantry was 1 in 4; in the British army (1910) it was only 1 in 12.

We notice Ezekiel 38: 4, particularly refers to the "horses and horsemen" in the army of Gog. It is in Armenia, slightly S. of the Russian republic, that the Euphrates and Tigris rise— those rivers which symbolize the powers of Assyria and Babylon, about which more anon.

Again, we might adduce further evidence, but let it suffice to say that the traditional belief of the Armenians themselves is that they are descended from Togarmah (Smith's Dictionary 109).

Thus we see that from Ezekiel 37 we are able to identify the leader of the latter day confederacy as a Russian ruler, and that with him are various European Nations, Persia, Libya and Ethiopia, and many other peoples.

We have said little about Magog, Gomer and the other allies, because at the present stage of the world's history, to identify these as Germany, France, etc., does not prove that Gog is Russia. Truly there are many straws blowing in the wind to show how all these countries are making rapprochement with Russia, to the exclusion of Britain, but a definite Anti-British alliance is not yet in being.

A few extracts from an article in the Daily News, 17/11/24, will be enough on this point. "Our relations with Russia are about the toughest problem Mr. Chamberlain has to tackle . . . The Imperialist Anglo-American bloc is a grave menace to Russia's aims . . . The return of the Conservatives will unquestionably emphasize the aggressive character of British diplomacy". A German merchant is quoted thus " What we want is a Franco-Russo-German bloc to crush England out of the field. German business wants Russian markets, and is getting them. Russia wants the moral and it may be some day the material support of a German alliance, or something rather like it. And France? There are signs of a kind of triangular relationship (between Russia, France and Germany) which claims some attention " . . . " Italy also is disposed to be entirely friendly to Russia." In The Near East we continually read reports of Russian influence and British decline in such countries as Persia, Afghanistan, etc. All this is significant—all a sign that the prophesied enmity between Gog and Tarshish is rapidly developing.

We have referred to the fact that the invasion of Palestine is prophesied in many places, e.g., Joel 2; Zechariah. 14; and Daniel 12.

In addition, many passages refer to the latter day Assyrian who comes down like a wolf on the fold. Our subject is incomplete while this avenue remains unexplored, for when we recognize that this also refers to Gog we open up a mine of additional information: 1st, to identify the invader; and 2nd, to learn further details of his procedure.

One text is sufficient for an indisputable identification. Micah 5: 5, "This man (Christ) shall be the peace when the Assyrian shall come into our land . . . thus shall he deliver us from the Assyrian when he cometh into our land and when he treadeth within our borders". The Gogian invader, is, therefore, the Assyrian of the latter days (see Elpis Israel, p. 417; Eureka, 2, p. 561; Eureka, 3, p. 432).

In Isaiah 10 we have a description of the latter day Assyrian corresponding remarkably to the invader of Ezekiel 38. The prophecy is observed to be a future one, for verses 20 and 21 record that, "In that day . . . the remnant shall return", verses 5 and 6, "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey" (cf. Ezekiel. 38: 12). Verse 12, "Wherefore, it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks" (the same fate as Gog). Verse 14, " . . . as one gathereth eggs that are left, have I gathered all the earth" (cf. "all nations", Zechariah 14: 2).

Again in Isaiah 14, we have an unfulfilled prophecy: verse 25, "I will break the Assyrian in my land, and upon my mountains tread him under foot: (cf. Ezekiel 38: 21) then shall his yoke depart from off them. . . . This is the hand that is stretched out upon all the nations".

We see from Isaiah 30: 30-31, the Assyrian is to be beaten down with "devouring fire, scattering tempest and hailstones" (cf. Ezekiel 38: 22; Isaiah 29: 6-7).

We remember the affliction, doubtless typical, that befell Sennacherib's army. In addition to these calamities, we are told that in the confusion of these awful events in the valley of Jehoshaphat, they will slay one another just as they did in the typical events enacted in the days of Jehoshaphat (cf. also Zechariah 12: 4). We know there is another confederacy styled Babylon. This we readily understand to represent Rome which in the latter times is to receive the power of ten kings and to wage war against Christ. In ancient times, firstly Assyria, and then Babylon, attacked Israel. So in the

future, after Assyria is broken upon the mountains of Israel, Christ makes war upon antitypical Babylon (Revelation 16: 19).

Jeremiah 1 (a future prophecy, because verse 20, no iniquity is found in Israel) reads, verse 18, "Behold I will punish the king of Babylon and his land, as I punished the king of Assyria". Thus two points are established: 1st, Assyria is smitten first; 2nd, The war is carried into Babylon's land. It is not so stated of Assyria's land, because he falls on the mountains of Israel, but, as Revelation 17 shows, when antitypical Babylon falls, the land is involved in the destruction of the people.

One more illustration of the same point. Jeremiah 25 (shown to be future from verse 33). From verse 17 we have an enumeration of the nations who are to drink the cup of God's fury; verse 26, "All the kings of the North far and near, one with another, and all the kingdoms of the world which are upon the face of the earth, and Sheshach (Babylon, Jeremiah 51: 41) shall drink after them".

It is interesting to note that in Balaam's prophecy, Numbers 24: 7, "His kingdom shall be higher than Agag"; "Agag" is rendered "Gog" in the Septuagint. Interestingly enough the same reading is found in the Russian and Armenian Versions (Exposition of Daniel, p. 88).

(To be concluded next month).

NO TURNING BACK. —" We have identified ourselves with the Truth in its purity, without mixture or compromise, and please God, shall adhere, without flinching, to this policy to the end. For this reason we are compelled to decline the agency of a Pamphlet which would give currency to the uncertain and tainted milk and water isms of. . . . We should rejoice to feel at liberty to pursue a broader policy; but we yield to the claims of judgment and conscience. The genuine article or nothing is our motto. The brethren of Christ (who are obliged to distinguish themselves as Christadelphians) are among the denominations what Israel was foretold to be in the world. The people dwell alone and are not reckoned among the nations". —ROBERT ROBERTS.

“The Destruction of the Devil.”

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

(Continued from Page 153).

PART 2.

That bro. Strickler denies the existence of the physical principle of “sin in the flesh,” styled the diabolos, as taught in the Word of God, and expounded in the writings of Dr. Thomas and bro. Roberts and believed by all true Christadelphians, is abundantly and unmistakably shown in his little pamphlet styled Out of Darkness into Light.

Let us diligently compare their writings: —

Dr. Thomas wrote: —

“Sin in the Scriptures signifies in the first place, transgression...In the next it represents that physical principle in the animal nature...which has the power of death. It is called sin because the development or fixation, of this evil in the flesh was the result of transgression...The evil a man does is the result of this principle...Sin

Bro. Strickler wrote: —

“There is not a hint about any other sin than those of transgression. It is a marvellous thing that in view of the testimony that such a theory should ever have been invented as that of the bearing of physical so-called sin” (p. 85).

could not have been condemned in the body of Jesus, if it had not existed there. His body was As unclean as the bodies of those he died for... That which is born of the flesh is flesh... Is flesh... According to this physical law, the Seed of the woman was born into the world... Sinful nature being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for Sin” (Elpis Israel, pages 113-115).

Bro. Roberts wrote: —

“Jesus by being of the seed of Abraham, became sin for us; that sin was condemned in the flesh, our sins were borne in his body on the tree; these things could not have been accomplished in a nature destitute of that physical principle styled sin in the flesh” (Christadelphian, 1873, page 361).

Again he wrote: —

“Though a sinless man was needed for this work... yet he had to be a man clothed in the very nature that is the historic sinner” (Law of Moses, p. 115).

“He took on him the seed of Abraham, that through death he might destroy the devil” (Christadelphian, 1873, page 405).

Dr. Thomas writing on 1 Peter 2: 24 and Romans 8: 3, says, “Sin was condemned as to nature,” when Jesus was crucified—Eureka, Volume 1, p. 171 and bro. Roberts taught the same in Law of Moses, p. 165. Bro. Strickler contradicting both says, “There is not a hint about any other sin than transgression,” and in contempt of their teaching, he styles the physical principles of sin, “SO-CALLED SIN.”

For a clear expression of bro. Strickler’s views, we refer the reader to pages 91 and 92 of Out of Darkness, where we have a quotation from another pamphlet which gives a tinge of completeness to bro. Strickler’s complex views, and which he has selected as being “in agreement with what” he himself has “written on the subject.”

A careful reading will show how utterly at variance the views of bro. Strickler are, with those of our beloved expositors, Dr. Thomas and bro. Roberts.

Dr. Thomas and bro. Roberts were in complete Accord upon this subject, and wrote as follows: —

“The Divine manifestation was imperfect as concerning the body of Jesus. It was not angel-flesh but that styled by Paul, ‘flesh of sin.’ The character of Jesus was holy, but his flesh was like our flesh, in all points weak, emotional and unclean. God’s own Son, in the likeness of (took part of the same) sinful

“It is a marvellous thing that men are so blinded by a theory, that they will read into the offering of Christ, ‘sin in the flesh’” (p. 68).

“We have no right to say that Christ’s individual flesh was sinful flesh” (p. 84).

“Christ’s human nature did not make him Unclean” (p. 26).

“The theory is founded upon the thought that sin as a constitutional thing—sin in the flesh, must be condemned in the nature that sinned—the destruction of the devil” (p. 35).

This theory, as taught by our “leaders,” is Declared by bro. Strickler to be altogether “too physical and mechanical... falls short of giving the mind of the spirit in relation to the Sacrifice of Christ” (p. 36). He says, “The Bible gives no other reason for the death of Christ than for transgression” and asks, “where is the evidence to prove that Christ died to satisfy the condemnation supposed to rest upon his sinful flesh”? (p. 60).

On page 69, following the same thought, he says, “It is what your leaders have taught You; you have allowed those leaders to do your thinking.”

Bro. Strickler is in “agreement with the following heretical criticism of our expositors: —

“Expositors who following from false premises what they considered to be logical conclusions, permitted themselves to declare that there was ‘sin in the flesh of Jesus,’ or that while sinless in his character he was nevertheless a constitutional sinner... We would point

flesh” (Romans 8: 3; Hebrews 2: 14).

“As the Dead One, he was sin’s flesh crucified, slain, and buried (put out of sight); in which by the slaying sin had been condemned” (Eureka, Volume 2, p. 124).

“His character was without spot...his nature was in all points like ours—sin’s flesh, in which dwells no good thing” (Volume 2, page 224).

“There was in Adam, after he sinned, as there is in all his descendants hereditarily from him, a physical principle which reigns in the whole man...It is a principle of uncleanness, corruption and weakness...The body of the Lord Jesus was this same unclean nature in the hand of the Father. ...He (God) provided a prisoner furnished with the Key of obedience, who could open the door for all who should name themselves after him...”

“Christ was born of a sinful woman. This is the sense of the phrase a constitutional sinner. Only perversity would suppress the word constitutional.”

“His body was the same as ours; it was vile, because ours is; it was unclean, because all born of women are; it had the sentence of death in itself” (Christadelphian, 1874, pp. 89, 158, 237 and 281).

The foregoing hostile criticisms of the writings of Dr. Thomas and bro. Roberts are so pronounced and withal so superficial, and so amazingly deficient in knowledge concerning “the constitution of sin,” that it is really marvellous that bro. Strickler’s apologists in view of this, would attempt even by a poor forgery to prove that he is “sound in the faith.”

Dear brethren and sisters in the Lord, let me ask in conclusion, is it not enough to fill your hearts and mine with a feeling of sadness, and a sorrow akin to pain, to see the Temperance Hall and kindred ecclesias, now offering their fellowship to such “false teachers” as these, thereby bidding them “God speed” with their “damnable heresies”—2 John 7, 11. But while we so deeply deplore the situation in these latter days, let us not overlook, nor neglect, our duty, “to warn everyone night and day,” even “with tears,” to “beware of false prophets which come in sheep’s clothing,” and who “by good words and fair speeches deceive the hearts of the simple,” and forgetting what manner of man Christ was, falsely charge those who “warn,” with lacking His Spirit, and “sowing discord among brethren.” May the Lord forgive them, for of many of them it may be said, “they not what they do.”

“When the Son of Man cometh, shall he find faith on the earth”? Read Matthew 7: 15; Luke 18: 8; Acts 20: 28-32; Romans 16: 17-18; 1 Corinthians 1: 10. The Lord willing, we shall, in another article, give an outline of bro. Strickler’s views concerning “sin in the flesh” as set forth in his pamphlet, and utter another word of warning, which is rendered necessary by the Christadelphian proclaiming him “fundamentally sound,” which is an egregious and fundamental error.

out that the Apostles do not draw a theoretical distinction between Christ’s character and Christ’s constitution. They have not said that there was ‘sin in his flesh,’ or described him as a Constitutional sinner... In their writing concerning him, there is no reference to hereditary sin...These are unscriptural expressions and therefore to be avoided...In him is no sin—no sin, inherited innate nor acquired. The impulses which in us lead to sin are by metonymy in our case, spoken of as ‘sin in the flesh,’ but...the metonymy cannot be applied in the case of Christ.

Someone may retort with the question, How could he bear our sins in his own body to the tree, without there being sin in the flesh, seeing that the body is flesh?

A sufficient answer to this is that it is a figurative representation of the effect of Christ’s work” (Out of Darkness into Light, pages 91 and 92).

(To be continued.)

The Current Ecclesial Situation, AND THE DUTY OF EXAMINING BRETHREN.

In answer to "M.N." and others, there should be no difficulty in satisfactorily explaining the present situation to candidates being examined with a view to baptism. Where examining brethren realize their responsibilities both towards the candidates themselves, as well as to the Truth, there will be no disposition on their part to conceal the facts or to minimize their significance. In relation to the sin of Birmingham's tolerance of wrong-doers, we have taken a stand which is beyond question in harmony with the teaching of Scripture. Brethren who have their eyes open are almost daily furnished with evidence that it is so. Not only then have we nothing to conceal from those about to be baptised; but our duty as faithful custodians of the Truth is to be concerned that all who seek our fellowship should be fully enlightened in regard to all the facts pertaining to the subject. To shirk the consideration of the matter, from fear of giving offence, or of causing the candidate to stumble by reason of past ecclesial troubles, would be to prove ourselves unfaithful in the discharge of our duties to Christ. The Truth has only been preserved as the result of faithful brethren and sisters in the past, as well as the present, persistently standing aside from false teaching and practice. This is a matter which Examining brethren should rather exhort candidates to emulate, than be enticed into an endeavour to conceal from them.

There are, of course, many ways in which the subject may be appropriately introduced to the candidate. For instance, some of the South London Examining brethren find it convenient to do so when discussing the doctrine of "Fellowship". Here we would exhort all such brethren to give careful attention to this vital doctrine when interviewing candidates. Many very loose and unscriptural ideas are now permeating the Ecclesias in regard thereto. Let it be well impressed upon the candidate that fellowship with God and with His Son, is only possible where the Divine mind exists, and the subject of our withdrawal from the Birmingham Temperance Hall Ecclesia and all in fellowship with them, will follow in fitting sequence, and its Scripturalness will be easily perceived. It should of course be clearly shown that the cause of the division is the attitude of the Temperance Hall Ecclesia towards the commandments of Christ; care should also be exercised in showing that obedience to Christ's commandments is just as essential to salvation as belief of His doctrines. In these vital matters the Temperance Hall Ecclesia has shown itself unfaithful; hence our action in withdrawing from them, and inviting the fellowship of only such as endorse, and will maintain that attitude. Examining brethren should have no more hesitation in frankly and fully discussing this phase of our belief and practice than in dealing with any other doctrine of Christ. Honesty, candour and sincerity will overcome any difficulties which may arise. In any event, let it be definitely shown that a vital difference exists between us in regard to our attitude towards the commandments of Christ, concerning the non-resistance of evil. If any take offence thereat, manifestly they are not fit subjects for baptism or fellowship. Candidates for baptism should certainly be asked whether they consider our action in this matter to be in accordance with the teaching of Scripture.

Clapham.

W. J. WHITE.

Palestine and the Jews.

SILLY VAPOURINGS. —Lord Balfour's visit to Palestine has opened up the very flood-gates of inane viciousness and silly prejudice that seem to reside permanently with the lower press of the country, and which bubble up at any opportunity. Reading such publications as the Daily Mail or the Daily Express, or the Evening Standard with the silly vapourings of the egregious Jefferies, or the futile nonsense of "A.A.B.", so ill-informed, by the by, that he says Cremieux was a Finance Minister under the second Empire, when he really was Minister of Justice under the Republic. . . .

Reading these papers, and papers like these, it really looks as if something like keen disappointment will be theirs, if the ceremony of yesterday at Jerusalem passed off without any untoward incident, and if Lord Balfour returns home alive and well. It is monstrous that the Press of a country like this, even in its lower rungs, should take upon itself to debate in this biased manner a question of high policy involving vast consequences to the future of the Empire and the world. It is as if some great measure were to be discussed by the "yapping" of a heterogeneous collection of little curs. —Jewish World

* * *

A NOTABLE SIGN OF THE TIMES. —Five thousand people were grouped on benches around the speakers on the open-air platform near the University, which was draped with Eastern carpets and garlanded with green firs.

When Lord Balfour arrived he was thunderously acclaimed, and took his seat smilingly after the British National Anthem had been played.

The Grand Rabbi of Jerusalem, picturesquely garbed, made a long speech, to which the audience listened at first with reverent attention, but they soon became impatient as he declaimed Biblical verses.

Lord Balfour next rose amid frenzied applause. Standing bareheaded, without his customary spectacles, he said: "I would I could speak Hebrew", and maddened the crowd with joy.

Lord Balfour's speech was lengthy, and after referring to three eminent Jewish philosophers—Bergson, Freud, and Einstein—he began to weary even the most fervent of Zionists. Lord Balfour gave the impression that he was convincing himself by his own words and that he had been carried away by a long-cherished illusion.

The whole ceremony was creditable to the organizers, and the policing was done remarkably well. —Daily Express.

* * *

THE FIRST JEWISH LINER. —Thousands of Zionist enthusiasts thronged the pier when the President Arthur of the American Palestine Line, the first liner ever to fly the Jewish flag, left to-day with 535 pilgrims for the opening of the new Zionist University in Jerusalem.

The crowds sang, shouted, and waved the American and Jewish flags. They became so unruly that reinforced police had the greatest difficulty in restoring order —Daily Express.

From our Post Bag.

"BIRMINGHAM TROUBLE" IN AUSTRALIA.

"You will doubtless have been wondering why I have not sent renewal orders for the Berean Christadelphian until so late. Well, things out here are in the melting pot, and some brethren in receipt of the magazine have decided to order direct, as possibly in the near future, they and I will not be meeting together

"Bro. Wauchope's visit to Birmingham, will, I think, be the deciding factor. Bro. Wauchope the 'peace-at-any-price' advocate, hails from the 'city of churches'—Adelaide, and he has set himself the task of unifying all the ecclesias, wherever situated, regardless of doctrinal differences, with one bond of fellowship. He is going via New Zealand and Canada to Britain, with the above object in view.

"How will he fare with C.C.W.? At any rate, if bro. H. Sulley's article in the November Christadelphian is an example of a firm stand, bro. Wauchope will not have any serious obstacles to surmount. . . .

"That however is not my position, it is not a Scriptural position. The 'Bereans' in the Sydney Ecclesia, 413 Elizabeth Street, including myself, have been fighting against heavy odds. The worst of it is, that the issue is beclouded by some who aver they 'are not in fellowship with an ecclesia till they get there' . . . They differentiate between real and 'nominal' fellowship. So 'nominally' we are in fellowship with this or that ecclesia, but perhaps not 'really.' I have searched very carefully, but can find no justification for such puerilities in The Word. In the Scriptures, we are either IN or OUT of the fellowship of certain ecclesias. As for 'nominal' fellowship, Paul cuts at the very root of this weed by saying 'Have NO fellowship with the unfruitful works of darkness' (1 Thessalonians 5: 11). We must not even have 'nominal' fellowship therewith according to him. It's the same old story; weak Saul refrained from slaying the Amalekites and all that pertained to them because he 'FEARED the people'. And so, brethren now will, not 'withdraw' as commanded because of the 'FEAR OF MAN' that 'bringeth a snare' Our attitude should be that of Solomon's 'righteous' man, who is as 'bold as a lion,' that of Daniel—"Dare to be a Daniel, Dare to STAND ALONE; Dare to have a purpose firm, and Dare to make it known".

A few of us are going to 'stand alone' in Sydney. We are, however, determined to frustrate the policy of 'hush' which is so sedulously fostered by 'those in authority' . . .

I might say, that bro. and sis. Atkins have been in Sydney some months. They came out from the Temperance Hall fellowship while in England, and although certain in our meeting tried to persuade them to break bread, they, upon learning that we are in fellowship with Temperance Hall, firmly refused, and are breaking bread alone. We hope, with them, to form a little Berean Christadelphian Ecclesia shortly.

"You might let me know the truth of the position in 'North London'. It is persistently rumoured that a division is pending here. What is bro. Lake doing?

Sydney, New South Wales.

PERCY O. BARNARD.

(We advise our brother, and those of like mind, to be 'Daniels' like bro. and, sis. Atkins. "He that hesitates is lost"! Put into practice the Pauline advice to which he refers from 1 Thessalonians 5: 11. As to North London, the ecclesia there, under the guidance of brethren Thompson and H. Sulley, is counselling bro. Wauchope's counsel—bury doctrinal differences—supposed or real, and join up. . Bro. Lake and a few others have seceded, and are breaking bread alone! And such is the "one-ness", the unity of the Temperance Hall Fellowship! —EDITORS).

Ecclesial News.

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

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

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

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

ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 151 Old Street. Breaking of Bread 11 a.m. Sunday School 3 p.m. Bible Class Sunday 6 30 p.m. Since our last report the damage to our room caused by fire, has been put right, and the meetings resumed. We shall be glad to welcome any of like faith and mind to the Lord's table. Some of our brethren and sisters attended the Fraternal Gathering of the Oldham Ecclesia, and were much edified by the faithful words of exhortation. — J. H. MELLOR, Rec. Bro.

BEXLEY HEATH. —Co-operative Hall, Broadway Sundays: Breaking of Bread 11 a. m., and alternate Sundays 6.15 p.m.; Sunday School, 3 p.m.; Lecture 7 p. m. Thursdays Bible Class 8 p.m., last Thursday in month M.I. C. 8 p. m. We regret to report we have been compelled to withdraw from sister L Buckworth for long continued absence from the Lord's Table, every effort to obviate this course having proved unavailing. —H. A.MAYHEW, Rec. Bro.

BIRMINGHAM, (John Bright Street). —Sundays: Breaking of Bread 11 a. m., Lecture 6 30 p. m. Wednesdays at 8 p.m. On Easter Monday many brethren and sisters from the Midland Ecclesias assembled at a gathering for spiritual upbuilding and fraternal enjoyment, "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding"; and the edifying time that was spent called to mind the old time Christadelphian gatherings. Bro. and sis. Cole have given us much encouragement by their decision to meet with us in future. We express our appreciation of the visits of brethren J. Franklin, Pearson and Bickers, and sisters Yapp and Bickers. A grand opportunity and a serious responsibility has arisen. A champion of British Israelism, in the person of a prominent official of the Church of England recently found an open door in the Newspaper, and has been led to throw out a challenge to a Public Debate. Bro. Elston has readily agreed to oppose him, and due arrangements are being made. The co-operation of the Midland Ecclesias is asked in order that the fullest advantage may be taken of this splendid opportunity. To visitors: Kindly note our removal (God willing) to Shakespeare Rooms, Edmund Street, in a few weeks —A. H. BROUGHTON, Rec. Bro.

BLACKHEATH, (Staffs). —Ross Assembly Hall. Breaking of Bread, Sundays 11 a.m. Lecture, 6.30 p.m. Bible Class, Thursday 8 p.m. There are still thirteen brethren and sisters in this town endeavouring to walk in the way of righteousness, letting their light shine; also contending earnestly for the Faith once delivered to the Saints, of whom Christ says it is your Father's good pleasure to give you the Kingdom. We have had the co-operation of brethren to whom we would say, Your labours will not be in vain if it be only feeding the sheep. We sing, How few receive with cordial Faith the Tidings which we bring. Evil men are certainly waxing worse and worse, they continue to enlarge their border, and are engaged in pulling down their barns and building greater. The god of this present generation appears to be money and goods. The God of Israel—of the Bible—is not in all their thoughts. The day is near when Christ shall be revealed with power; may we order our steps according to the Divine Word, and when weighed in the balances not be found wanting All brethren and sisters of the Berean Faith are welcome among us. —W. SIDAWAY, Rec. Bro.

BRIDGEND. —Wyndham Street Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 30 p.m. Tuesday evening, Bible Class, 7.30 p.m. Bro. W. Winston, Newport, has now been transferred from our Ecclesia to Clarence Hall for fellowship. On April 18th, a goodly number of our Ecclesia journeyed to Newport to hear bro. F. G. Jannaway's address on the Birmingham Trouble. He was opposed by a representative (now) of the Cardiff Ecclesia, who unfortunately left something to be desired in his choice of arguments. In our opinion, nothing could have been more clear and straightforward than bro. Jannaway's statements, answers to his opponent, and courtesy—and we were all very thankful. We were very interested in the charge made against Clapham, of receiving into fellowship, discontented minorities like the above-named Ecclesia and in addition to bro. Jannaway's clear answer, respectfully beseech all who are interested, to look up their Christadelphian Magazines, October and November, 1919, for the first of many errors which caused our discontent. The brother is not named—but there, in

black and white, in both issues, under the heading "Throne of his glory", appears bro. C. C. Walker's strong condemnation of one of the errors fiercely advocated by a leading Bridgend brother, still in Temperance Hall fellowship. We have never heard these errors renounced, but bro. C. C. Walker extended clemency to those holding error directly opposed to first principles of faith—Birmingham basis, but we still wonder why he disfellowshipped the discontented minority who stood firm for the Truth. Bro. Jannaway's opponent pleaded that Smyrna did not withdraw from Pergamos, etc. No, but Jesus was angry with them for tolerating those holding error, and their candlesticks were all removed as a result. God willing we shall hold our Annual outing at the seaside, Whit Monday, and extend a cordial welcome to all. Shall be pleased if secretaries will notify us so that arrangements may be made. —W. WINSTON, Rec. Bro.

BRISTOL. —Druid's Hall, 8 Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m. Lecture, 6.30 p.m. Wednesday Evening, 7.30 p.m. Since last writing we have been in touch with sis. J. Head of Midsomer Norton, Nr. Bath. Our sister was originally a member of the Bath Ecclesia, but as that Ecclesia decided to continue in the fellowship of the "Birmingham Temperance Hall Ecclesia" she had no alternative but to come out from them, choosing rather to plough a lonely furrow in isolation, than to fellowship those who fellowshipped false doctrine. Our sister on seeing that an Ecclesia had been formed in Bristol on "the Berean" basis, communicated with us, with the result that she is now a member of this Ecclesia, and met with us for the first time on Sunday, April 12th. We are sorry to say her health is not all that could be desired; that, and the distance she lives from Bristol will prevent her from attending the meetings regularly, nevertheless, she hopes to come as often as possible, and when circumstances prevent her from coming to Bristol, such as ill-health, or bad weather, then some of us will visit her for the purpose of breaking bread. We have had the company of the following: —Bro. R. Lander, of Ilford, Cranbrook Hall Ecclesia, and bro. W. J. Atkinson, of Crewe; both of whom laboured for us in the Truth's service. We greatly appreciated their efforts. —CHAS. R. DURSTON, Rec. Bro.

Bro. Walker writes: —"As the announcement by the Backfields meeting in the April Christadelphian for their reason for withdrawing from me covers up the real cause of the matter, will you kindly insert the following in the May Berean: — I would gladly meet with them on their basis if they would 'honour' it, for Rule I. explicitly states that 'brethren and sisters joining the Army, Navy, Police Force or any other of the world's organizations founded for such purpose, are unworthy of our fellowship, and we are UNABLE TO COMPROMISE THESE PRINCIPLES by associating in fellowship with those who, whatever their belief ARE BY THEIR ACTIONS EITHER DIRECTLY OR INDIRECTLY opposed to these doctrines. To prove that I would meet on that 'basis', I would point out that our basis NOW (the Druid's Hall brethren and sisters) and their basis is the same—the Birmingham Temperance Hall Amended Basis. The difference is that we 'honour' that basis enforcing Rule I. as quoted, and demanding the same of ALL who meet with us, while Backfields do not. They have shown their dishonouring attitude in a Resolution which I could not accept, expressing the spirit of laxity and toleration for the very thing they have in Rule I, avowed they will repudiate and disfellowship. I will quote the Resolution intact, that readers comparing it with the Rule quoted above, will be able to see the real cause of my withdrawal from them. RESOLUTION: —(1) 'That there remains no justification for this Ecclesia interfering in those questions upon which certain ecclesias have thought well to separate from the Birmingham Temperance Hall Meeting, and (2) That we accept the decision of the Temperance Hall Ecclesia that the brethren in their midst who have been accused, are, after due enquiry, found to be in a true position. Any responsibility which may remain, should be left to the judgment of the Lord'. I have written a letter to the Arranging Brethren of the Backfields Meeting, giving them Scriptural reasons for calling that Resolution unsound, and further showing we are justified—Scripturally justified—in interfering in the Birmingham Trouble, and why it is unsafe to rely on the bald 'assurance' given by the Temperance Hall Ecclesia that Brother Davis is in a 'true position'."

CROYDON. —Gymnasium Hall, 117b High Street. Sundays: 11 a.m. and 6.30 p.m. Bible Class, Horniman's Hall, North End, West Croydon, Thursdays, 8 p.m. It is with much pleasure we report the

baptism of Mr. and Mrs. J. Wood (formerly Congregationalists) on Sunday, April 19th. We hope they will run well, and at last receive the prize. — ALFRED J. RAMUS, Rec. Bro.

DERBY. —Unity Hall, Room No. 9. Sundays: Breaking of Bread, 10 45 am.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Bible Class: Thursdays, 7.30 p.m., Room No. 15. The glorious Gospel has been intelligently proclaimed by brethren Billiald, Simpson, Wroughton (Nottingham), W. Southall (West Bromwich), W. E. Caulton and W. R. Laskey (Derby); their labours have been appreciated, and we are grateful too, for a few interested strangers. On April 12th, we had the pleasure of welcoming at the Table of the Lord, bro. G. H. Denney (North London) who gave a stirring faithful word of exhortation which will be remembered. Death has claimed our bro. W. E. Caulton, through the bursting of a blood-vessel in his head during the night of April 19th. Unconsciousness supervened and so our brother fell asleep in Jesus, awaiting the Resurrection. He will be remembered as, an earnest contender for "The Faith" most surely believed amongst us. We mourn our loss, yet are comforted that our Father knoweth best. Our sympathies are with our sister Caulton and family in their sad bereavement. The interment took place on Thursday, April 23rd, at the Nottingham Road Cemetery, bro. W. J. Elston (Nottingham) performed the last duties, assisted by bro. Viner Hall (Birmingham), before a number of brethren and sisters and friends. —GEO. E. LOMAS, Rec. Bro.

HARROGATE. —Christadelphian Room, 2 Parliament Terrace, Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7 p.m., at Holmside, Borough Bridge Road., Knaresborough. We have again been cheered by the obedience to the Faith of Mrs. Ida Dixon, wife of bro. Dixon, (6 Tingley Court, Bridge Street, Morley, Near Leeds) who was baptised into Christ on March 28th. —W. MOSBY, Rec. Bro.

ILFORD. —Cranbrook Hall, Cranbrook Road. Sundays: Breaking of Bread 11 a.m. Thursdays, Bible Class, 8 p.m. Tuesdays, M.I.C., 8 p.m., Elgar House, Cranbrook Road We purpose holding a Tea and Fraternal Meeting on Saturday, 16th May. All brethren and sisters in fellowship are cordially invited. Programmes will be ready shortly. We have much pleasure in reporting that Miss Lillian May Waller was baptised into the saving name of Christ on Wednesday, 25th March, and St. Hill William Lindsay, eldest son of our brother Lindsay, on Wednesday, 1st April. We trust they may both arm themselves for the fight, and put on the whole armour of God and so be equipped to endure unto the end, and gain the prize of our high calling in Christ Jesus. —W. W. DIGGINS, Rec. Bro.

LEAMINGTON. —Priory Hall. Breaking of Bread 10.45 a.m., Lecture 6.30 p.m. After a long silence we are pleased to be able to report that the affairs of the Truth are still progressive. Our winter's efforts at proclaiming the invitation have been encouraging, and others have had their attention drawn to the Truth: illness has been a great drawback. but we are pleased to say that things now look brighter from that aspect. We regret having to report our withdrawal from bro. J. Morgan and sis. W. E. Peach for unlawful conduct. The former has removed to Birmingham. Sis. M. Morgan has also gone to Birmingham, and having joined the Temperance meeting is no longer in our fellowship. Will our visitors kindly note that we commence our memorial service at 10.45 a.m. —H. W. CORBETT, Rec. Bro.

LIVERPOOL. —18 Colquitt St. Sundays: Breaking of Bread 11 a.m. Lecture 6.30 p.m. Wednesdays, 8 p.m. at 31 Stanley Street, Fairfield. We propose, God willing, to hold a Fraternal Gathering on Saturday, June 6th, at 18 Colquitt Street. Tea at 4.30; meeting at 6 o'clock. Brother Elston of Nottingham, will be one of our speakers. Full programme will be sent to the ecclesias later. The hall is within easy access, being in the centre of the City, off Bold Street. A hearty welcome is extended to any of like precious faith, who can find it convenient to be with us. — W. ROTHWELL, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; Sunday School, 11 a.m., Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We are happy in being able to record the obedience in baptism of Miss Olga Avis Potier (formerly Church of England) on March 29th, and also of Mrs. E. Dobson (neutral) wife of our brother Dobson. We welcome bro. C.

Lindars to our membership, he has recently moved from Ropley to London. We lose by removal to Bristol, Sister K.E. Cooper. Death has taken from us sis. Laura King (sister in the flesh to our sisters Gedney, F. G. Jannaway and Eva Thirtle) who died on March 30th. She was one of those who are the mainstay of an Ecclesia by regular attendance at all meetings. We notice her vacant place with sorrow, yet with hope on her behalf, as we believe she will be accounted as faithful, when Christ returns to judge his household and reward those who have been faithful unto death. Our sympathies are with her family, particularly her two daughters, Laura and Olive King, who are members of our Ecclesia. Our late sister was laid to rest at Nunhead Cemetery on April 3rd in the presence of a number of brethren and sisters. Our Good Friday Tea Meeting was very well attended both by our own members and those from other Ecclesias. The afternoon was occupied on the children's behalf who listened to a special address followed by the distribution of prizes. They were also entertained during the evening in the Upper Hall with Lantern views, while the brethren and sisters listened to a series of addresses in the Large Hall on the subject of "Comforts of the Truth." We were reminded that the nearer we kept to the commandments of Christ, and the nearer we followed in his steps the more we should feel that our present lives were being spent in a wilderness. Without a recognition of the constant care of the Father, and the knowledge that our light affliction works out for us an eternal weight of glory, it would be impossible to endure to the end. Nothing, however, was more certain, that as we gradually became more enlightened in our knowledge of the Scriptures, so surely were we drawing nearer to the Glory of God, the knowledge of which will fill the earth at a time when those that now speak often one to another of the things of the Truth, will be His jewels. That time was fast approaching. The signs in the social, political, and religious worlds were ominous especially in regard to Palestine and the Jews. The position of Turkey and the preparations for War indicated that Christ is about to come as a thief. Blessed were they who were watching and keeping their garments, for their prospect was one of everlasting joy. —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. On March 15th, our Sunday School Tea and Prize Distribution took place; on that day bro Gerald Clements of Clapham was our visiting brother and he kindly assisted by giving the scholars their prizes, and speaking encouraging words to them. On Good Friday, we held our annual Tea and Fraternal Gathering, when we were much blessed by being in the company of brethren and sisters of like precious faith from the John Bright Street, Great Bridge, St Albans, Bedford, Hitchin, and Clapton ecclesias. The speakers in the evening were bro Viner Hall, bro Roland Smith, and bro Walter Southall, whose upbuilding addresses will long be remembered. Some of us here have had the pleasure on three occasions of late, of contending earnestly for the faith which was once delivered unto the saints, in the Luton Old Parish Church; we were invited by the clergyman to give some of our views at his debating class, which we gladly did. He has had enough for the time being, but will invite us again "later on." We hope some good will come as a result of this little effort. One gentleman has since attended our hall who was present, and others have literature. —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. Wednesday 7 p.m. On the 18th inst, the "Birmingham Trouble" etc, was very ably portrayed by our beloved bro F G Jannaway, to a company of about sixty brethren and sisters including some from neighbouring Ecclesias; both sides being represented. Upon bro Jannaway's invitation, bro S Davies, a Temperance Hall representative, occupied the first half hour, the difficulties presented being afterwards fully answered by the masterful and conclusive evidence presented by bro. Jannaway. We also had an upbuilding time on the Sunday morning and evening, the room at night being full, many of whom were strangers. Seasons of refreshing, which we shall not soon forget, and we are very grateful to our brother for his unsparing labours, sure to be followed (in some way) by Divine blessing. We gain by the coming of bro. W. Winston, jun., from Bridgend Ecclesia. We express our thanks to brethren and sisters of surrounding Ecclesias for their support and their attendance at the above mentioned effort. —D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays, Breaking of Bread 10.30. School 2.30, Lecture 6.30. Huntingdon Street Schools, Tuesdays 7.45, Eureka Class, Wednesdays 7.45. We are pleased to report

the return to fellowship, after a satisfactory interview, of sis. Goddard, who left the fellowship of the Brotherhood during Ecclesial Troubles in this Town, when the Ecclesia was meeting at Chaucer Street. On Easter Monday the Ecclesial Fraternal Gathering took place, when we were joined by brethren and sisters from Oldham, Grimsby, Derby, and London. The general subject was:—"Signs of the Times". Bro. Jackson (of London) speaking on the underlying lesson of the Signs: "To Watch Always"; Bro. W. J. Elston on "The Political Signs"; bro. J. B. Strawson on "The Social Signs"; and bro. W. V. Butterfield (Oldham), on "The Signs in The Household". —W. J. ELSTON, Rec. Bro.

PEMBERTON, (nr. Wigan). —Orrell Gardens, Orrell Post. Sundays: School, 2 p.m., Breaking of Bread, 3 p.m., Lecture 6.30 p.m. Wednesday, 7 p.m. We are sorry to report that Sis. Simm and her two daughter (sisters Katie and Janie), sis. M. Littler, and Bro F. Aspinall have severed themselves from our fellowship, having joined the Wigan (T.H.) fellowship, although they are in agreement with us regarding the cause of our separation from Birmingham (T.H.) and all allied ecclesias. By associating themselves with brethren who consent not to the wholesome words of our Lord Jesus Christ they become partakers in their disobedience on the principle laid down in 2 John 1: 11. Consequently, they now cease altogether from our fellowship. We hope they will realize their position. Notwithstanding the loss we have sustained, we hope by the help of God, to press on with the object of keeping the faith inviolate, for "A great reward provided is, For them that keep the same". Our thanks are due to the following brethren who have assisted us in exhortation and lecture: —bro. A. Geatley (Oldham), J. B. Strawson (Nottingham), and W. Rothwell (Liverpool). —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Temperance Hall, Millbay Road. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Thursday, Bible Class at 8.15 p.m. We held a Fraternal Gathering in our Hall on Good Friday, April 15th. The brethren and sisters with children and interested friends met at 4 p.m., and games were indulged in until tea was ready, to which twenty-one sat down. After tea the children contributed to a short programme of Solos, from "Under the Palms", recitations and pianoforte solos, each item being suitably commented on by our presiding brother, bro. Brett. The evening meeting commenced at 6.30, and consisted of short addresses by brethren Brett, Nicholls and Hodge, upon, "Faith, Hope and Charity, Hymns, Reading and Prayer." Although few in number, a most profitable and enjoyable time was spent, and the gathering was brought to a close by singing Anthem 41. We were glad to have the company of bro. Leslie Williams, of Braintree, on this occasion, and also on the Sunday following. —JOHN HODGE, Rec. Bro.

SLAITHWAITE (nr. Huddersfield). —Will the brethren and sisters please note that we have removed from 12 Union Street, Hill Top, Slaithwaite, to 11 Longlands Road Slaithwaite My sister wife and myself are still in isolation here although there-are plenty of "Christadelphians" in this district, but they are either in fellowship with Temperance Hall or Suffolk Street. So far our warnings to those with whom we have come in contact have passed unheeded We should be very pleased to have the company of any passing this way, or coming into the district, at our Breaking of Bread, or even we should welcome the presence of a brother from some of the ecclesias in our fellowship which are not far distant, at any time when convenient as we feel very lonely sometimes. Needless to say we only welcome those to our fellowship who have repudiated the Temperance Hall doctrine of fellowship, as well as all the other errors existing in the Temperance Hall fellowship at the present time, including the Clean Flesh and other heresies in all their guises. —WILLIAM F BRADFORD.

SWANSEA. —Portland Bldgs, Gower Sheet. Sundays: Eureka Class 11 a.m., Breaking of Bread 6.30 p.m. Thursday at 8 p.m. We are sorry to report that bro. J Vaughan who but recently joined us, has returned to the Temperance Hall fellowship. His attitude is enigmatical, knowing that for several months he chose isolation rather than fellowship unfaithful doctrine and practice. We trust he will again retrace his steps and seek the Truth "as it is in Jesus." We continue our labours in this corner of the vineyard and always welcome any brethren and sisters of like precious faith who may be passing this way. We have had the pleasure of the company at the Lord's Table of brethren W. Winston (Bridgend), and F.J. Morse (Clapham). — J. H. MORSE, Rec. Bro.

TIERS CROSS, (Haverfordwest, Pem.).—Sundays: 6 p.m. Breaking of Bread. We have to announce that through the death of their employer, we have lost the company of bro Charman and sis Mabel Thomas (they were fellow servants in the same house). Brother Charman, whose help we so sorely miss, is now at Knockholt in Kent, and we commend him to the brethren and sisters who may be in his district Sister Thomas is at Shepperton-on-Thames, Middlesex and is meeting at Clapham as opportunity permits, we commend our young sister to the love and care of the brethren and sisters there, being young in the Truth as well as in years she needs all the help and encouragement possible. This leaves sister Thomas and myself in complete isolation in this out-of-the-way corner of the Lord's Vineyard and we need the prayers of the brethren and sisters in the lonely position in which we find ourselves Our meeting for Breaking of Bread is now 2 30 p.m. —HENRY THOMAS, Rec. Bro.

WELLINGTON, (Salop). —39 Ercall Gardens. Sincere Greetings. You will see by the above address that we have now removed, as indicated in my last letter to you. Will you see that the address is properly noted in the next issue of the Berean. We are still meeting each week at Shrewsbury, and were pleased to have the company of bro. Powell, of Blackheath on Easter Sunday and he ministered to us the Word of exhortation. —H. SAXBY.

AUSTRALIA.

SUBIACO. —We regret to have to report the death of sis B. Brock, wife of bro F. E. Brock. "But we sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." We have given up the King's Hall, Subiaco, and are at present meeting in Claremont. We welcome to our meeting those only who are in fellowship with the "Berean."—R. E. BROCK, Prowse Avenue, Claremont, W. Australia.

CANADA.

HAMILTON, (Ont.). —I.O.O.F. Temple, 41 Gore Street. Sundays: School 9.45 a.m., M.I.C. 10 a.m., Breaking of Bread 11 a.m. Lecture 7 p.m. Wednesday Bible Class 8 p.m. Since last reporting progress we have added to our number Mrs. E. Button (formerly Presbyterian) who was baptised for the remission of sins. Our new sister in Christ is wife to bro. Button of this Ecclesia; we pray they will, in their new relationship, assist each other in the way of Life. We have lost the company of bro. Tebbutt from whom we have withdrawn our fellowship, he having cast in his lot with the Greenway Avenue meeting who are in fellowship with bro. A. D. Strickler. The troubled waters of ecclesial life seem to have resumed their quiet peacefulness, and as an ecclesia, we are stronger for the buffeting experienced in the storm now past. We trust we may be spared further division, and that the work of proclaiming the Truth and building up the ecclesia may proceed apace. To any who desire to maintain the ecclesial position we are manifesting we extend a very cordial welcome. We have been assisted in the work of the Truth by our bro. W. Livermore, of Brantford, to whom our thankful appreciation is extended. —H. WARD, Rec. Bro.

LONDON (Ont.) — Ulster Hall, Dundas and Clarence Streets. Sundays: Sunday School, 10.15; Breaking of Bread, 11.30; Lecture. 7 p.m. Mondays, M.I. Class, 8.15 p.m.; Wednesdays, Bible Class, 8.15 p.m. Since last writing we have held our Fraternal Gathering, held on Nov. 10th, 1924, about one hundred being present from Brantford, Hamilton, Toronto, Guelph, Canton, Ohio, and Essex, subjects being "Behold the Bridegroom cometh", by bro. Livermore (Brantford); "Our Gathering together unto him", by bro. Vibert (Hamilton); "The Bride, the Lamb's Wife", by bro. Smallwood (Toronto) and; "Behold the Lamb of God that takes away the sin of the world", by bro. Whitehouse (Canton, Ohio). Our brethren gave us many beautiful thoughts and much encouragement, which help to build us up in these troublous times, and we thank our brethren for their labours of love. After the Gathering, a special meeting was held for the purpose of discussing bro. A.D. Strickler's teachings, bro. Smallwood consenting to answer any questions regarding bro. A. D. Strickler's teachings, for the benefit of showing some of our brethren and sisters where bro. A. D. Strickler is wrong. Bro. Smallwood proved to the majority that bro. A. D. Strickler's teaching is not the Truth. You will notice in December

Christadelphian under the heading, "Following after Love", a letter from bro. W. Howard, supporting bro. A. D. Strickler and his teachings. Upon the appearance of this letter in the Christadelphian, the Arranging Brethren of this Ecclesia asked bro. W. Howard to withdraw his letter, giving him ample time if desired to change his mind, but he refused. Therefore the Arranging Brethren asked him to resign from this ecclesia, which was complied with. Since that time a few other brethren and sisters have resigned from our ecclesia, choosing rather to follow, their personal feelings than abide in the Truth in its purity. Re the heading, "Following after Love" in the December Christadelphian, should be headed "Following after Hate", which has been manifested by those who have accused other faithful brethren of deceiving them. We are very sorry to announce the death of bro. Wm. Hall, who died on Jan. 4th, our brother being very old, and in the Truth a number of years, being laid to rest in Woodland Cemetery. Also bro. T. Stunden died on Feb. 15th, after a long and weary illness, our brother being an earnest worker in the Truth. He was laid to rest in Mount Pleasant Cemetery, bro. Robson doing what was necessary on both occasions. Our brethren have died with a sure and certain hope of resurrection from among the dead. We have been increased in numbers by the removal of bro. and sis. Hall (Essex), bro Pyne, snr., and sis. Wilton (California). We welcome all those of like precious Faith who repudiate the teachings of bro. A.D. Strickler and his followers. —W. D. GWALCHMAI, Rec. Bro., 18 May Street.

TORONTO, (Ont.), — Don Hall, 957 Broadview Avenue. Sundays: 10.30 a.m. and 7 p.m., Sunday School 12.15 p.m. Wednesdays at 8 p.m. It is with sincere regret that we have to announce our withdrawal from bro. Wilfred Birch, who has departed from the one faith. We did everything possible to show our brother the error of his way, but our efforts were unheeded. In contrast to this however, we are pleased to announce the baptism of Mr. Walter Powell, husband of sis. Powell. We earnestly pray that our new brother will stand fast in the faith, so that when the Lord Jesus returns he may receive his approval. Sister Robinson has returned to her home in Goderich for a visit, but we trust she will return to our midst. We held our annual Fraternal Gathering on Good Friday, April 10th. The weather was beautiful, and the attendance beyond our expectation. Visitors were welcomed from Brantford, Guelph, Hamilton, London, Montreal, Mount Albert, Tottenham and Aurora, Ontario and also from Buffalo, N.Y. The addresses were given by brethren A. Fotheringham (Hamilton), Hawkins (Guelph), Vibert (Hamilton) and Gwalchmai (London). Bro. Gwalchmai ministered to our needs on the following Sunday, giving us two stirring addresses. The Lecture was well attended, and we pray that the seed sown has fallen on good ground. Many visitors from surrounding ecclesias were also present, and we were greatly cheered and strengthened by their company. We have gained by removal from Hamilton, brethren Albert and George Blunt. We hope their stay in Toronto will be permanent. —GEO. A. GIBSON, Rec. Bro.

UNITED STATES.

DENVER (Colorado). —Charles Bldg., 15th and Curtis Streets, Room 221. We have much pleasure in announcing two more baptisms. On March 18th, we were privileged to assist Mr. Earnest D. Hogue, age 38, to put on the Saving Name of Christ Jesus our Lord in the waters of baptism; also on April 2nd, Mr. Harold Green, age 17, was baptised into the only Saving Name. We trust that they will run the race for eternal life faithfully unto the end, that they may obtain the prize. We continue to witness for the Truth by sowing the good seed. We pray that success may attend our efforts. —P. DIXON, Rec. Bro.

WORCESTER (Mass.) —Assembly Hall, Elm and Chestnut Streets. Sundays: Breaking of Bread 10.30 a.m., School 12 noon, Lecture 7 p.m. During the month of March, we had the pleasing company around the table of the Lord, of bro. Geo Strong, sis. Agnes Strong, of Milton, sis. Fanny Ricketson, of Lynn, and sis. Elsie Evans, of Boston (formerly of Clapham Ecclesia, England). It is the desire of sis. Evans that she be identified with those upholding the Truth in its purity. —A. MARSHALL, Assistant Rec. Bro.

