

# 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

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“The entrance of Thy Word giveth light; it giveth  
understanding to the simple”  
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Edited by GEO. H. DENNEY and B. J. DOWLING.

Published by GEO. H. DENNEY, 47 Birchington Rd. Crouch End,  
London, N.8., to whom all orders should be sent.

Telephone: G. H. DENNEY, Mountview 1396, or Clerkenwell 2888.

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Subscription ... 7/- per annum, post free

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

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

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SOUTHPORT. —W. Jannaway, 73 Oak Street.

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## NEW ZEALAND.

K. R. MacDonald, P.O. Box, Whanganui.

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J. Galna, 18 Thistle Street, East Launceston.

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## Notes.

Bro. C. R. Crawley, Luton, has removed to 20 Castle Street, Luton. Correspondents please note.

E. ALLCOTT. —Many, many thanks for your sympathetic letter. Like all we have received from you, it makes us wonder why you do not "make things hum", and arouse others to see where they are drifting to, under the lead of such self-satisfied constitutionalists. They entrench themselves behind the stereotyped dictum, "The matter is finally closed", but the matter will be opened at the Judgment Seat, whether they like it or not. But, some men lack the courage to own up to having made a mistake.

FROM ONE OF OUR AUSTRALIAN ENEMIES. —"I will not require the Berean for next year, as I cannot contribute to that which I believe it teaches in many things, in opposition to what the Bible reveals, and what is an outstanding fact. By the different contributions, you can see nothing further than what Dr. Thomas and R. Roberts taught, and therefore man-worshippers. These brethren's writings are given place in preference to the 'thus saith the Lord' of the Scriptures. —C. C. HITCHCOCK" (Punchbowl).

[Bro. Hitchcock, because he has a belief in certain false doctrines thinks he has progressed in knowledge. We are content to remain in the old paths. The writings of bro. Roberts and Dr. Thomas are always despised by these men of progress. —ED.]

A BIBLE STUDENT IN BIBLE LANDS. —Bro. F. G. Jannaway has sent us a copy of his new book with the above title (Maran-atha Press, 4/-). We highly commend it, and are particularly pleased with the splendid illustrations—all reproductions of photographs mainly taken by himself.

THE DECLARATION IN ESPERANTO. —We thank bro. A. H. Broughton, of Birmingham, for sending us a copy of the Declaration in Esperanto. We cannot read it, not having learnt this universal language. We commend the work and the spirit that promoted the doing of it.

S.J. —Yes; we are very glad indeed to know that the North London Ecclesia, by a majority, have decided that they cannot any longer remain in fellowship with bro. A. D. Strickler or any who support him or give him fellowship. We believe that the whole question of fellowship was considered by them and it is understood that their resolution means that N. London withdraws from the Birmingham Temperance Hall Ecclesia, because that ecclesia has abandoned the true doctrine of fellowship. There is a minority that has determined to remain in fellowship with Birmingham Temperance Hall Ecclesia at any price, headed by bro. Andrews, brother-in-law to the notorious bro. T. E. Pearce, the promoter with bro. A. Davis of much evil, and these were given till January 3rd, 1926, to reconsider their position. We are very glad to know this, and pay a tribute to brethren G. H. Lethbridge, Owler and Simper for the good work done so far. A meeting has since been held with bro. G. F. Lake, and those with him, but no result has yet accrued. May the day not be far ahead when North London will decide solidly for the whole Truth.

E.H. (Dudley). —£1 received with thanks for Distressed Jews, and duly handed to bro. Bellamy.

DISTRESSED JEWS' FUND. —We have also received a cheque for £1 1s. from B. and S.R. (Tipton), and a letter from H.W.P. (Shatterford), which we have handed to bro. Bellamy, the Hon. Treasurer of the Fund.

WANTED (To Purchase). —Cup and Plate, suitable for the Memorial Service. If any Ecclesia has same to dispose of will they kindly communicate with bro. H. C. GATES, 14 Wyken Way, Stoke Heath, Coventry.

HELD OVER. —The following articles are in type but held over until next month for want of space: —"Legal Oaths"; "The Earth Abideth for Ever"; Try the Spirits"; Post Bag.

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Volume 14, No. 1                      JANUARY 15<sup>th</sup>, 1926                      SIXPENCE.

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

CHAPTER 25.

The difficulties between Mr. Campbell and Dr. Thomas were meanwhile growing apace. Passing over occasional allusions in the Harbinger to Dr. Thomas, we come to an incident productive of results marking a distinct stage in the controversy. We refer to the discussion between Dr. Thomas and a Presbyterian "divine", named Watt, which occurred at a place called The Forks, Lunenburg Co., Va., commencing August 1st, 1837, and lasting five days. The discussion was principally on the Immortality of the Soul. As it is published in separate form, (Under the title of The Apostasy Unveiled.) particulars will not be entered upon here. The matter is referred to for the sake of what it led up to.

Shortly after the discussion, a brief account of it appeared in the Virginia and North Carolina Conference Journal (Aug. 18th, 1837). This account which was written by a Methodist "divine" named Hunnicutt, and characterized by great animus against the Doctor, was re-published in the Harbinger by Mr. Campbell, accompanied by severe remarks against the Doctor, in which Mr. Campbell disclaimed all fellowship with him if he did not explicitly renounce the doctrines reported to have been advocated by him; declaring also separation from all who believed them. The publication was, in fact, what the Doctor termed "a bull of excommunication". In reference to which the Doctor addressed

A LETTER TO MR. CAMPBELL.

The following are extracts, which we are sure will be read with interest: —

"DEAR BROTHER,

"On the desk before me is the eleventh number of your periodical. It contains three documents which have an intimate connection with myself. The first, is the re-publication of the prospectus of a debate held in Lunenburg between me and a 'Protestant Clergyman' of the Presbyterian sect; the second, a report of the said discussion by another 'Protestant divine' of

the Episcopal Methodist Communion; and the third, some 'remarks' purporting to be on the two preceding articles from your own pen.

"For the re-issue of the first, I return you my sincere acknowledgments, because it has given my prospectus a wider circulation than I could have flattered myself would obtain under existing circumstances; and thus it may be the means, by increasing my subscription list, of expediting the publication of the debate: a consummation to be desired, at least by your humble servant, inasmuch as it will tend to correct the very monstrous absurdities which have found a circulation to my prejudice, among both the friends and foes of truth. As for the document, number two, I can have no objection to its appearance in the Harbinger, for I have already published it in my own periodical. By a reference to the September number, it will be found with my remarks appended to it. These occupy five pages of No. 5, and over two of No. 6. They would have been more extended, but for the conclusion that as the whole matter was to appear in another form, it would not be necessary to enlarge on the present occasion. On good authority, I learn that my strictures have been duly appreciated by the most intimate friends of the reporter; of whom, one declares that he will not acknowledge him as a brother if he does not give me a sound caning! These 'good' folks evidently belong to the 'Church militant', which for valour and pugnacity stand high in 'the Protestant world!' But, my good brother Campbell, I am afraid that you will, in the end, gain no applause either from the brethren, the 'divine', or yourself, when you recur to the circumstances of the appearance of this report in your paper. Consider who Mr. Hunnicutt is. It is true he is a Protestant; but he is not a Christian, unless it can be shown that men become Christians without believing and obeying the Gospel. I am a Christian, and glory in the name, and am zealous of the honours, and privileges, and immunities attached to it, so much so, that I cannot, I will not, consent to share them with the innumerable pretenders to the title in the Protestant and Papal sections of the Kingdom of the Antichrist. Bro. Walter Scott can testify that I believed the Gospel, and obeyed it before witnesses, of whom our esteemed bro. Daniel Gano, of Cincinnati was one. These brethren then, can testify, from the development of a three hours' conversation upon the Truth, that I heard it, had read it, believed it, and obeyed it; they therefore, are my witnesses that I put on Christ understandingly and honestly (for my interest seemed to be on the side of Protestantism) and am therefore a Christian. When I left Cincinnati, bro. Challen, unsolicited by me (for it was his own suggestion), presented me with a letter of introduction from the Sycamore Church, and any other of like faith and order I might sojourn with. The Church being witness, then, I left that city honourably. In neither of these places can a single flaw be justly depicted in my moral conduct. In both places to the neglect of my own interests, I pleaded for what I firmly and honestly believed, and do believe to be true, I would not wink at what I believed the Scriptures condemned in practice. I gained the ill-will, and I fear the hatred of many, who have a name to live, but are dead. With this I laid my account. My reputation may be clouded for a while; but there is a righteous God in heaven, and an impartial Judge of His appointing, before whom we shall all stand; and having lived in all good conscience to this day, I appeal to Him, fearing nothing from His decision.

I say, then, I am a Christian of good repute before God. Now you know that the sect of the Nazarenes has been everywhere spoken against in all ages, by Jews, Greeks, Romanists, Infidels, and Protestants of all ranks and degrees. Was it then to be expected that if I maintained the Truth, and what I maintained were reported by an enemy to the Faith, that that report would do honour either to me or my defence? For my own part, I expected no more justice at the hands of a priest than I have received at those of Mr. Hunnicutt. But what I most regret is, and that too, more for your own sake than my own, that you should seize with such avidity upon the report of the Sectarian, upon which to found that 'bull of excommunication' which you have thundered against me in the form of 'remarks'. What would the brethren have thought of me, or how would you have liked it, had some Popish priest published a report of your debate with Purcell, attributing to you blasphemies against God, if I had grounded an edict upon it, turning you over to Satan, or proclaiming you to the world as everything that was heretical and diabolical? What an outcry would have resounded against me for my

barefaced assurance, my anti-christian arrogance, or my supreme Pontifical presumption! And very justly, for who could have conferred the power and authority upon me to sit on the throne of God, and thus ex cathedra to have hurled my ecclesiastical thunderbolt against you. If your views had been so heretical in my judgment, my duty would have been to reason with you, and not anathematize you. If you had been subverted, it would have been for me first to expostulate with you according to the Lord's command; if all proper means failed, I would then have had to charge you before the church to which you belong, and if they condemned you, and they requested me to notify to the world the premises, the conclusions, and the sentence they had decreed against you, it would then have remained for me to record it as their act, and not mine. But even if your church should have condemned you as a heretic, it would depend very much upon the constitution of that body whether the public should ratify their decision. By the public, I mean the brethren at large. If your church were endowed with spiritual gifts, and so could judge infallibly as the church of the Apostolic age did, then, indeed, the public would be bound to ratify their decree; but inasmuch as these gifts are not now in congregations; and owing to the utter perversion of the Faith by the Apostasy, with the spirit of which the majorities of nearly all 'reformation churches' are imbued together with the notorious apathy and want of knowledge among great numbers, it is manifest that if you were even deemed heretical by your church, other churches would be bound in honour and justice to you and themselves not to ratify their decree until they had examined you in their own behalf.

"We ought to be very cautious in this matter of excommunication; and especially ought we to beware of jumping to conclusions upon the reports of enemies to the Faith. I know we agree in this, if we differ in everything else beside, which, however we do not—that there is no infallible judge of controversy upon earth. If this be true, then my judgment of you, or yours of me, or ours of the church, or the church of us, is not, and cannot, under existing circumstances, be infallible . . . . .

"It appears to me from all the consideration I have been able to bestow upon the subject; that brethren ought not to excommunicate one another, unless for well-established dereliction of Christian conduct, or a plain and positive (NOT A CONSTRUCTIVE) denial of the Truth, founded upon their own confession, and not upon the report of others, who may be either personally or ecclesiastically opposed to them...

"I should not have named the things which now see the light in this letter, but you have put me on the defensive. My cause is too just to permit me to indulge invectively, as some may term a warmth and energy of style. My brother, you have done me no real harm. I do not think you can now separate me from twenty patrons. Your decree from Bethany has arrived about one month too late. The September Advocate is in the hands of its subscribers, and they know from that, that your manifesto is the baseless fabric of a vision. I need not, therefore, offer any further remarks in refutation of Mr. Hunnicutt's fictions; for fictions they are, as brethren who heard both sides can abundantly testify.

"But if his are fictions, your allegations, being founded on these are fictitious too. You have become my public accuser. In the discharge of your official attributes, you accuse me of denying the resurrection of the dead. Permit me to say, that the fervour of your imagination has obscured your judgment. Did I not see the charge before me, I could not believe you would make so reckless an assertion. / believe with all my heart; and without the shadow of a reservation, that there will be a resurrection of the just and unjust. Mr. Jones, of London, in his lectures on the Apocalypse, says, that the first resurrection is but metaphorical; yet you can fellowship him, though he has disfellowshipped you. You are not so sensitive, therefore, upon this doctrine in relation to me. Now, 'do justice though the heavens fall'. I believe there will be two literal resurrections of dead bodies. You know I believe this, provided only you read what I write. I believe in a resurrection of the dead saints at the Second Coming of Christ; and in a second resurrection of saints and sinners, the subjects of the personal reign of Jesus

on earth for one thousand years. I believe in the judgment which sits upon the subject of the second resurrection at the end of the Millennium: a judgment of all, both small and great, who have done good or evil, according as it shall be determined by the things written in the books.

"As to the accusation about 'all Adam's race who die in infancy', and which you have printed in capitals, it is nothing more than an appeal which a man of sense ought not to condescend to. I regard it as an appeal to animal passion; the forlorn hope of weak, defeated partisans. My opponent in the debate, swelled amazingly upon this topic, knowing how calculated it was to alarm the parentilism of his hearers. For my part I scarcely ever mention it on this account; for it is the most difficult thing in the world to elevate the intellect of an audience above their passions. Nevertheless, when questions are put to me, I answer as readily as I can, come what will. You say, my brother, that the contrary is taught in the Scriptures; prove it if you can. I know you cannot. Shew that eternal life is unconditional, and then I will give up the point...

\* "Allow me to observe, that editors and periodicals are not the bond of union in a church of Christ. Under existing circumstances, they are indispensable to the dissemination of truth and to the subversion of error. But a congregation of Christian philosophers will contemplate an editorial war as a mere 'battle of books'. They will believe those propositions which have the most evidence to sustain them. It is the Truth which unites them in the bonds of peace and affection. They will not declare for this champion or for that; though both may be slain, the Word of the Lord abides for ever. They regret the fury of the combatants, while they smile at the impotency of their rage. They have no partialities; they sigh only for the victory of Truth...

"But I am glad that I am too weak 'to form and cement a party.' The party that will be approved by God, is that only which is formed and cemented by the Truth. I belong to this party; and having volunteered under its banner, I intend to enter into no compromise with any other. You can do as you please about persisting, in or retracting your fulminations, it matters not . . . . We have still the right, though denounced by the whole world, if unjustly condemned, to commune in spirit with the Father, who has begotten us to Himself by a belief of the Truth...

"My case I willingly submit to the jurisdiction of the church to which I belong. It is composed of honourable and intelligent men, who have learned how to rise superior to vulgar prejudice. I will not anticipate their decision; but as they are friends to us both, and no doubt will require that justice be done to each, it is possible that they may respectfully call upon you to retract your decree, and to republish my remarks upon Hunnicutt, and this letter to you, as a part of the amende honorable to which I, as the injured party, may be entitled. But I shall not seek to bias their decision; for I am armed too strong in the justice of my cause, to have recourse to any sinister means of defence.

"With the most unfeigned wishes for your well-being in all things, I subscribe myself, dear brother, yours in all Christian benevolence,

\* Just as printed by the Dr. in the Advocate.

Amelia, Va., Nov. 20th, 1837.

JOHN THOMAS.

(To be continued).

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CONTEND EARNESTLY. —"If persons did not oppose the Faith, there would be no scope for a defence of the Faith; and whoever is found opposing the Faith, wilfully or ignorantly, they ought to be encountered, making a difference with some, as the Apostle saith" —Dr. THOMAS, 1846.

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## Editorial.

### THE NEW YEAR.

With this number we commence another year. Every subscriber during 1925 receives this number, and all new subscribers, of whom there are many; but the visits of the Berean Christadelphian will not be made in February to any who fail to renew by February 13th. Although we have been much found fault with, yet, as one esteemed brother of repute puts it in renewing his ecclesial order for 1926 (Bro. H. W. Corbett, Warwick), "it still remains the most sought after and the keenest read of all Christadelphian magazines".

There can be no doubt that whatever our faults may have been, there has been no ambiguity in our object and message. We stand for the whole Truth, without reservation or quibble, and we give no quarter to any who would tamper with it.

### THE POOR AND THE UNEMPLOYED.

If any brother or sister desires to have the Berean, and cannot afford to pay for it, we will send it free to such on receipt of request. We are not subsidised by anybody, and we pay our way, but we do not want any poor member of the household to "want for bread".

### OUR FUTURE.

We are deeply grateful to the many brethren and sisters who have written to us commending our work and exhorting us to go on. We have now secured as our co-Editor: —

Bro. B. J. DOWLING,  
76 Florence Street,  
Worcester,  
Mass.,  
U.S.A.;

so that in future the Magazine will stand for a united point of view on both sides of the Atlantic.

All Ecclesial news from February onwards in the States and Canada should be sent in the first place to bro. Dowling. All such news in any other part of the World to: —

47 Birchington Road,  
Crouch End, N. 8.

as heretofore.

In addition to the co-operation of bro. B. J. Dowling, we shall also have the help of other brethren who have kindly consented to help us in various ways in the coming year, and who reside in London.

Bro. E. W. Evans, Clapham, has undertaken to help bro. J. H. Dyer to keep our Jewish news columns up-to-date; bro. F. G. Jannaway will still be responsible for the continuation of the Life of Dr. Thomas, and will give us further interesting travel articles; bro. C. F. Ford will keep us supplied with Exhortations and other matter from the writings of bro. R. Roberts; and for our Ecclesial News columns we have secured a good sub-Editor in the person of bro. W. G. White. So we thank God and take courage.

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### FROM OUR LATE CO-EDITOR.

DEAR BROTHER DENNEY,

Kindly allow me to tell our readers how I appreciate their many letters of enquiry and sympathy. To those who ask for details—there are none, except that my "ailing" dates back to the mental strain connected with the Military Exemption Work, which was daily and unbroken for more than three years, not

the least of which strain was due to the latent (but fully felt) unholy patriotism of the Temperance Hall begetters of "that Clause 7"! Though forced by circumstances to lay low during the war, yet, as soon as conscription fears were removed, these patriots were forced to fall into line with A. Davis, T. Pearce, and B. Walker. Never mind—we know the work of the London Standing Committee was of God notwithstanding the opposition of the few who tried to veto its formation, and therefore as Paul said, "We glory in the infirmities" which have resulted from that labour of love.

Likewise we shall ever remember the God-given opportunity for co-operation with the Berean in being the mouthpiece of the few who withstood the Birmingham Apostasy, and when, with the exception of the faithful little type-written Bible Searcher, of 1923, there was no other editorial eye to pity—no arm to save. Thank God those days are past, and it is with gratitude to our Heavenly Father that I have received your welcome and cheering news of the enhanced subscription list for 1926; also that so many of our tried brethren at Clapham and elsewhere (including bro. Dowling and others beyond the seas) have come to your help. This counsel and division of labour will be a safe-guard against the magazine becoming either a one-man or a one-ecclesia periodical which I know it is your aim also to avoid, for I have learnt from my two-and-a-half years' co-operation, that you will allow nothing "new" to occupy your pages without first consulting others of experience.

The letters I am receiving, are similar to those received by yourself. All the Presiding Brethren whom I have consulted at Clapham, and all the tried brethren up and down the country who have written me, declare, that on no account can we do without the Berean Christadelphian, seeing (inter alia) it has been the means of bringing into one united circle all the ecclesias, and little "twos and threes", who are determined, at all costs, to uphold the Truth in its purity, and the commandments of Christ without reservation, or exceptions, no matter who the invaders may be.

So hold fast, and hold on, bro. Denney; and after the Holy Scriptures continue to give Dr. Thomas and bro. Roberts the premier places every month.

With the best of wishes, and you know what that means, believe me, yours as ever,

December 25th, 1925.

FRANK G. JANNAWAY.

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## Whatsoever Things were written Before Time.

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

BELOVED BRETHREN AND SISTERS, —The more we become acquainted with the Scriptures, the more we realize the truth of Paul's statement, that "whatsoever things were written beforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope". The Psalm read this morning is suggestive of both comfort and hope, or the comfort that comes from hope. It shows us one, beloved and accepted of God, saying in bitterness, "My bones waxed old through my roaring all the day long. Day and night Thy hand was heavy upon me. My moisture is turned in me into the drought of summer". It therefore tells us that we are not to think our case an exceptional or a hopeless one, because we may occasionally experience a similar "horror of darkness". We may groan under the spiritual burden and sluggishness that are incident to this weak animal nature; but we are not to despair. We must take fresh courage from the spectacle of the man after God's own heart, passing through similar experiences. Our prayer must break through the cloud, and reach upward to the joy and the praise which pertain to the sons of Zion. While exclaiming in our bitterness with Paul, "Oh, wretched man that I am, who shall deliver me from this body of death"? Let us not forget to join in the refrain: "I thank God through Jesus Christ our Lord".

Paul was "sorrowful, yet always rejoicing"; he was "cast down, but not destroyed". His case and his exhortations are always of special interest to us. He is the teacher of the Gentiles in faith and verity. He is our example in a special sense. He says of himself "For this cause I obtained mercy that

in me first, Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting " (1 Timothy 1: 16).

He also exhorts us to be followers of him as he was of Christ (1 Corinthians 11: 1). His example is strikingly manifest in all his epistles. In the chapter read from Thessalonians, it comes out strongly. The opening words are suggestive, "I beseech you brethren, and exhort you by the Lord Jesus Christ". This is the language of earnest solicitation for the welfare of the brethren. This earnest solicitation was one of Paul's characteristics. We see it on his taking farewell of the brethren at Ephesus. He said to them: "Wherefore remember that by the space of three years, I ceased not to warn everyone night and day with tears ". Again writing to these very Thessalonians, he says, "We were gentle among you even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (1 Thessalonians 2: 7). If Paul was characterized by feelings so strong, and was so incessant in the exertions they inspired, shall we listen to the soulless snobbery that pooh-poohs all affectionate care and tenderness, and glories only in the masculinities of intellectual pugilism? Wisdom has but one answer, and by that answer the children of wisdom will strongly abide: "He that loveth not, knoweth not God". The world is full of hard-heartedness and cupidity, all seeking their own, and not "every one another's benefit". The world hastes to be rich, and pays sedulous court to its rich relations and neighbours, and doffs its hat to all the arrangements and connections of the flesh, minding high things, and taking care not to identify itself with men of low estate, closing its ears to the cry of distress, and regarding not to know the case of the poor. These things are not to be named among those claiming to be followers of Paul as he was of Christ.

What did Paul beseech these Thessalonians about? "That as ye have received of us how ye ought to walk and to please God, so ye would abound more and more ". This touches one of the first features of the service to which we are expected to increase and enlarge. We are not to be like some who have no enterprise and give themselves no concern as to the affairs of God in the earth. The true servants do not belong to the stagnation class or the fearful. They are industrious and enterprising traders in the things of God, not with the object of common traders, but that the name of God may be brought into increasing honour, and the poor among men may be increasingly comforted by the consolation of Israel in prospect. The Lord's parables illustrate the point. It was the servant who laid by his talent in a napkin, who was rejected. Such is the man who receives the Truth, puts it in his pocket, and goes on his way, attending to his personal advancement, without a care or a thought how the work of God is to be done. Such a man's example is to be shunned as the deadly miasma. What we must aim at is to be able to say, "Lord, thy pound hath gained ten pounds". Let our motto be found in those other words of Paul: "Be ye steadfast and immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"—"ALWAYS"—no cessation, no tiring, no curtailing, but widening and expanding as the greatness of the matter in hand demands. There will be no difficulty about this where faith exists. It is only those who are uncertain that falter and flag. Such would be better at home than impeding the exertions of those who are certain their labour is not in vain," More and more" is the motto of the service and the servants who are such in more than name, even to the point of "taking pleasure", like Paul, "in distresses, in afflictions, in necessities". It is God's arrangement that the first stage of His work should be done in circumstances of deprivation. The Lord himself is an example, being without where to lay his head. The sham servants turn away in disgust before the hardships.

Paul defines the object of the walk he prescribed, to be "to please God". This is a matter of real concern with true believers; as for those that are otherwise, the thought never enters their heads. It is one of the greatest tribulations of the present time, to be linked with dead brethren—men who have embraced "doctrines" in the sectarian sense, but who are insensible to the living realities to which those doctrines belong. There is a walk that pleases God, and a walk that does not please Him. He wills that saints should go in the one and not in the other. It is briefly defined in the chapter before us: "This is the will of God, even your sanctification". What is this but that being "holy both in body and in spirit" elsewhere enjoined? Without this holiness we are assured that no man shall see the Lord. As it is a holiness to extend to "the body" as well as the spirit or mind, it is well for such as desire to be

heirs of salvation, to have an eye on their bodily practices. Any man who denies his body, either by neglect of ablution, or by steeping his faculties in the stupefying and unorderly principle of the tobacco plant; whether in snuffing, smoking, or chewing, is not holy in body. To be holy in body, is to be clean and pure and sweet in body. In the world filthiness of body is a common condition. In being brought from the world, let us take care that we do not bring the world's unholiness of body with us. Let us leave all that behind, and go on unto the perfection attainable in the present nature, in the hope of being counted worthy of that final and effectual purification which will change this corruptible into the glory of divine incorruption. Paul no doubt in this chapter applies the principle to fornication, which was very rife in the first century, and unfortunately not extinct in the nineteenth. Still, putting all his exhortations together, we can see that it is entire sanctity that he prescribes to saints. He puts the force of all his exhortations into one remark, viz., "I pray God your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5: 23). This complete sanctity is only to be obtained in one way; Jesus indicated that way when he said in his prayer, "Sanctify them through Thy Truth". David points in the same direction in saying, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word". This is the sanctifying agency. Constant reading of the Word, with meditation thereon, and prayer, is the true secret of that spiritual-mindedness which will show itself in holiness of body, soul, and spirit.

"For God", says Paul, "hath not called us to uncleanness, but to holiness. He, therefore, that rejecteth, rejecteth not man but God, who hath given His Holy Spirit unto us". That is, those who rejected Paul's doctrine of holiness, rejected not Paul but God, whose it was by the spirit in him. There were some in Paul's day who did this, as there are in ours. They held that a man being justified by faith in Christ, it was immaterial what his personal behaviour might be. Their motto was, in a sense very different from Paul's original use of the words, "Not of works, lest any man should boast". The Apostles specially denounced this class as a dangerous leaven of corruption. "Let no man deceive you with vain words", says Paul, "for because of these things cometh the wrath of God upon the children of disobedience" (Ephesians 5: 6). John also says, "Little children, let no man deceive you; he that doeth righteousness is righteous . . . he that committeth sin is of the devil". John was particularly emphatic on this point. He said, "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin because he is born of God"; that is, he cannot be and do what the false teachers advocate; he cannot live in sin. A mistake in the opposite extreme has been founded on John's words. It has been contended that the children of God are absolutely without offence or shortcoming. That is to contradict John in the same epistle, where he says, "If we say we have no sin, we deceive ourselves, and the Truth is not in us". Again, he recognizes its possibility in saying, "If any man see his brother sin a sin which is not unto death." (1 John 5: 16). So James (v. 19), "If any of YOU do err from the Truth, and one convert him, let him know that he that converteth a soul from the error of his way, shall save a soul from death, and shall hide a multitude of sins". John expressly says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2: 1). And again, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness". Finally, Jesus puts this standing petition into the mouth of his disciples for all time: "Forgive us our trespasses as we forgive them that trespass against us". There is forgiveness for erring saints on confession and supplication. Yet the cast of their lives, as a whole, is in the form and manner of holiness. The teaching is, that in establishing a connection with Christ, they connect themselves with his death in the act of burial in water (Romans 6: 3), and therefore are to reckon themselves as much as dead to sin as a dead man is dead to everything that pertains to a living man. "Shall we continue in sin that grace may abound? God forbid. "How shall we that are dead to sin continue any longer therein"? (Romans 6: 1). God hath called us to holiness, and without it, no man will be saved, however much he may know the Truth theoretically.

As to brotherly love, Paul thinks it unnecessary to write to the Thessalonians for two reasons: first, they were taught of God to love one another; and secondly, because they did it "toward all the brethren that were in all Macedonia". As to the first point, the duty of love is one of the first things put forward in the testimony of God. The first commandment is to exercise it towards God, and towards our neighbour in the second place. It is a fact that love springs in the first place from identity of interest. If two men are interested in the same thing—it does not matter what—they become interested

in each other, and friendship is the result. It is the same in the Gospel, but there is a difference because of the difference in the thing. The Gospel is a larger affair than anything else; it covers every object and relation of being. It takes in God, which covers all, and, therefore, the love springing out of it is of infinite breadth. When two men love God, their love of each other is an inevitable and permanent result. The love of a particular study or a particular pleasure may create friendship in two men possessing this love; but because there are other things and other interests outside the particular study or pleasure, their friendship is on a narrow basis, and liable to destruction from influences arising outside their particular bond of connection. Thus, two men given to a particular pleasure may become enemies when their interests in business conflict. But there is nothing outside the love of God. Consequently friendship on this foundation is lasting and deep, if the love and all that it involves lasts. Hence it is that the love of the brethren, where the love of Christ reigns, is a true and sterling love, that nothing can destroy. When, besides this, the "new commandment" is recognized, this natural result is strengthened by the iron band of duty, and then "we know that we have passed from death unto life because we love the brethren".

Then we have a needed lesson on business. Paul exhorts the brethren to be quiet, and to do their own business, working with their own hands. Therefore a quiet attendance on the common occupations of life is part of the life of a saint. Upon this it may be asked, Wherein does the life of a brother of Christ differ from the life of an industrious decent sinner? We have the answer in the motive power of a saint, and the objects to which he applies the result of his labour. Paul defines the first in saying, "Whatsoever ye do, do it heartily as to the Lord, and not unto men, serving the Lord Christ". The whole economy of a true brother's life is on this foundation, so that, with him or her, affairs of business, or the house, are a channel of service to the Lord. They are attended to in the spirit of service to Christ. But again it may be asked, how does this performance of them—say, attending to business for a livelihood or having a care of the household for the comfort and health of those who are in it—how does a saint's attendance on these differ practically from the decent neighbourly managing creature of the present world? The answer is to be found in the difference of the underlying motive and the ultimate object for which they are performed. In the case of a person living without God, and without hope, business and the house are looked after for present gratification and well-being, without reference to Him by whom all things consist. God is not in all their thoughts. House and family and business are all in all. A saint, on the contrary, attends to those things as part of a life service to God. Then, there is this great difference: "Having food and raiment", the saint is "therewith content" (1 Timothy 6: 8). He does not aim to be rich, knowing that "they that will be rich fall into many foolish and hurtful lusts that drown men in destruction and perdition" (ibid). If he is industrious and scheming in business, it is not that he may heap up treasure on earth, but that he may have to give to them that need (Ephesians 4: 28), and wherewith to exercise the part of a good steward of the manifold grace of God" (1 Peter 4: 10), that being faithful in the "few things" of "uncertain riches" (Matthew 25: 21; 1 Timothy 6: 18), he may be afterwards worthy to share in that higher trust which the Lord will extend to his faithful servants at his coming in power and great glory (Luke 19: 17). Not that all who profess the name of Christ carry out these principles, but these are the principles of the household, and the principles upon which the house will be judged at last, without respect of persons. The maxims of carnal prudence will be at a discount when the Lord has returned. Faith is the foundation principle of the house of God, and without faith it is impossible to please Him. Therefore, let every man see to it while the account is still running.

Paul desired the Thessalonians to work "that they might have lack of nothing". Why did he desire them to have plenty in their hands? He answers this question when he advises the Corinthians to a cheerful and liberal contribution. He says: "For God is able to make all grace abound toward you, that ye having all sufficiency in all things, MAY ABOUND UNTO EVERY GOOD WORK" (2 Corinthians 9: 8). This is the object always contemplated by the apostles in connection with any surplus over our needs. The reformed character he advises to "labour and work with his own hands that he may have to give to him that needeth" (Ephesians 4: 28). And how does He advise with regard to those that need not labour? His words to Timothy furnish the answer: "Charge them that are rich . . . that they be ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come" (1 Timothy 6: 18). These maxims are contrary to the fleshly mind, and put

us to the proof. The practices of men are as different from them as possible. As soon as a man gets a large sum, his absorbing idea is how to make it more, and when he gets that more, he still enlarges his schemes that he may enrich himself indefinitely. The more he gets the more scrubby he becomes. The idea of saving takes possession of his mind, and paralyzes every noble impulse and defiles, with the ungraciousness and stinginess, even the little acts of goodness he squeezes, with much effort out of his dry soul. It is the case of the man with the barns over again. The same story is told in every generation. Men lay up treasure for themselves, but are not rich towards God. They spend little or nothing for Him. They have no faith in laying up a store in heaven against the time to come; and at last, in every case, comes the event of the terrible words, "Thou fool, this night is thy soul required of thee"; and the fool dies and is laid in the bed of corruption, for the worms to feed sweetly on him, while his precious hoard is squandered by other hands.

The only wise, wholesome, and Scriptural policy is the one prescribed by Peter when he says, "As every one hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God". Christ makes our faithfulness in this matter the measure of our fitness for position in his Kingdom, saying, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches"? (Luke 16: 11).

These lessons may be disregarded now, and men may slide along in the security of their selfish prudences, regardless of the voice of Christ commanding a God-like course; but the day is near when these commandments will ring in their ears with a terrible and appalling force. Christ comes to render to every man according to his work of which he will judge by the standard of his own word. When the dead awake, we shall know he is in the earth, and the living will tremble who have lived in pleasure and been wanton, and nursed their fattening hearts for the day of slaughter, while the poor among men, and the rich, who have given themselves a living sacrifice to God, will rejoice in the Holy One of Israel, saying, "Lo, this is our God: we have waited for Him; we will be glad and rejoice in His salvation".

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## Sixth Visit to the Holy Land.

(Continued from page 464).

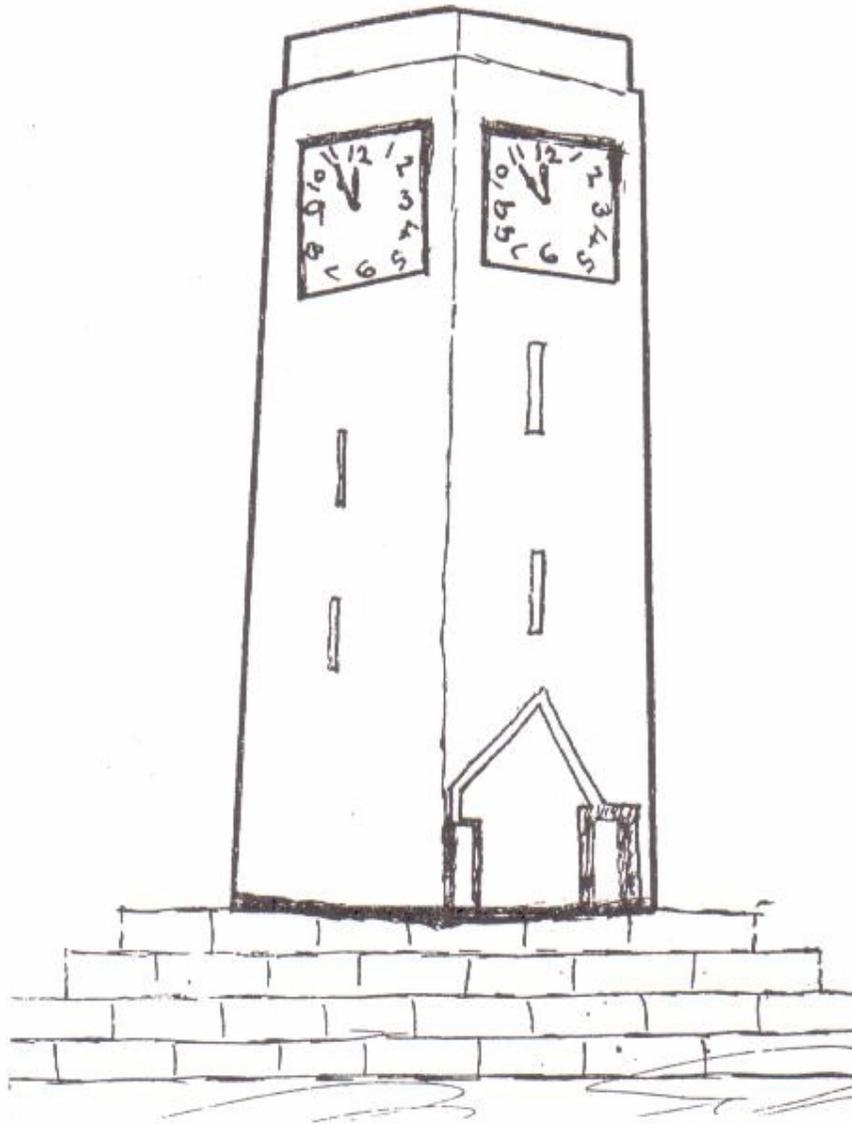
### RENEWING ACQUAINTANCES.

We have been to see our old friends at Olivet House, and it was doubtless an unexpected visit to the hosts thereof, to see sis. Jannaway and myself enter the doors of the "Hospice". Both Mr. and Mrs. Hensman, and their nephew and successor "Mr. Robert" Hensman were at home, and gave us a right hearty welcome. They had not heard of our coming and had no idea we had contemplated such. They expressed disappointment that we had not made their house our home for the time being, but fully understood the situation when we explained the circumstances under which the "pilgrimage" had been made. While my wife was being entertained by Mrs. Hensman—bedridden through an accident—I was interestedly entertained by one of His Majesty's Judges—Judge—in the Palestinian Government, and who, pending setting up a house of his own in Jerusalem, made Olivet House his Headquarters. While so engaged I could not help thinking what a wide gulf between being thus tête-à-tête with a judge on equal terms and facing him from the dock! We are confident every judge prefers the former, and we know He who is to judge us by and by, wants to be able now and always to call us brethren. Well, the issue depends upon our conduct now, and the time that remains before he comes as Judge. Let us buy up the opportunities at hand. Among other matters of conversation was that of the scarcity of water in the land—the scarcity is such that in the hospitals, "many beds have had to be kept unoccupied owing to water shortage", to quote Dr. Orr-Ewing to whose medical skill, in 1925 we were much indebted during our two or three weeks' illness at that time. There are several hospitals in Jerusalem, and, in the opinion of the writer, any money we are able to raise for distressed Jews could not be put to a more worthy use than by ear-marking it for one or other of the hospitals here devoted to relieving the poor Jews and Jewesses in need of medical help. \*

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\*All money sent to the Berean Christadelphian, is added to the collections made by the London (Clapham) Ecclesia, and periodically sent to Jerusalem and a duly audited Balance Sheet given in our columns.

Jerusalem, like London, has its "roads up"—"Under Repair"—"No Thoroughfare"—"Beware of the Steam Roller"; such notices giving a homely touch to the place. The Jaffa Road, which runs from the Jaffa Gate, is one of the victims, and what pavement on either side of the road is generally available for pedestrians is buried beneath mounds of earth and stones thrown up by the road-makers; in many cases in front of the doors of the shops, necessitating jumping down into the shops to make one's purchases. No doubt this road re-construction is an absolute necessity in view of the enormous amount of motor traffic: and too, the drivers seem far more reckless and callous of the safety of pedestrians than at home. A redeeming feature however, of the motor traffic is the consequential lessening of cruelty to horses, most of the natives and tourists making use of motors for their business and pleasure. A decided improvement which we could not fail to notice, was the removal of the horribly ugly clock erection on the top of the Jaffa Gate Tower. One would have thought it impossible that any authority would have permitted such an association as a huge modern clock by Dent, with equally modern masonry to be joined with the ancient Towers of David and Hippicus. The whole of the Clock-tower erection has been removed to a space along the Jaffa Road opposite the Post Office and the Headquarters of the Zionist Organization; and even there it is generally regarded as an eyesore. Look at this, which is a rough sketch I made of it. It is just about the size of the London Cenotaph, and really more like a War Memorial than anything else. The Post Office seems as sleepy as it was in 1922, when the Chief Official in charge took about twenty minutes to decide how many postcard stamps he ought to let me have for twenty shillings, English money.



The reason for the sleepiness I heard was because of the nonsense retailed in such papers as the Daily Mail and Daily Express about the injustice of supplanting old-time Arab officials by an intelligent, up-to-date and efficient Jewish staff. In the case in question, the young Jewess at the counter was ready to give me the requisite number of stamps, but her "native" superior (!) had to retire with pencil and paper (and stamps) to work out the problem.

There is a tremendous amount of building and re-building in hand—although I cannot say in progress, for most of it seems to be at a stand still for the want, apparently, either of money or material. We think it must be more the latter than the former, judging by the enterprise of firms with well-known names, and of world-wide fame. For instance the Singer Sewing Machine people are to the front not only in Jerusalem, but at Jaffa, Tel Aviv, Nazareth and Tiberias, etc. The big poster with the letter "S" is found on all the best flank walls and hoardings. Other well-known firms have also established themselves in the "City of the Great King". The Tourist Agents, "Cook & Son, Limited", are again to the front. Their big board, over their offices, faces us as we go through the Jaffa Gate. Liptons have a shop all to themselves in the Jerusalem-Jaffa Road, as have "Fords", the world-renowned motor firm. And advertisements galore of Peak Frean's Biscuits; Lyon's Tea; Stephen's Ink; Swan Pens; Kodaks; Keen's Mustard; and as regards Whisky—Johnny Walker, Buchanan, and Dewar are household words, judging by shop windows; and last, but not least, there is no lack of shops where Jewesses can be "bobbed" or "shingled"!

## "THE GATES OF JERUSALEM".

To reach the Mount of Olives from the Jaffa Gate means a detour of the north-west, north and north-east walls of the City, passing three of the other gates en route. In all there are eight gates—three on the north, the New Gate, the Damascus Gate and the Gate of Herod; on the East, two, St. Stephen's Gate and the "Golden Gate"; on the South, two, the Dung Gate and the Gate of Zion; and on the West one only, the Jaffa Gate. Let me try and make you a little better acquainted with these gates.

(1). —The Jaffa Gate is situated about half way up, practically the centre of the Western wall of the city and is so-called because from most ancient times the caravan route from Jaffa led thereto. It is still the busiest spot in Judea, and from sunrise till sunset every day except Saturday (the Jewish Sabbath) is a veritable pandemonium, and what a mixture—motors, carriages, trolleys, wagons, mules, horses, donkeys, goats, sheep, fowls— and the roads and pavements, piles and piles of water melons, oranges, sugar-canes, sweet-lemons, bananas, dates, nuts and raisins galore; grapes and garden produce of all kinds; cauliflowers of which I have never seen the like elsewhere. Then too, members of the genus homo, from the lurid white to the ebony-skinned Ethiopian, the seed of Abraham according to the flesh preponderating. It was through this Gate, in December, 1917, that General Allenby entered on foot as the representative of the Allied Armies.

(2). —The New Gate comes next, and is situated immediately on the northern turn of the N.W. corner of the city wall. This gate was not erected until 1889.

(3). —The Damascus Gate is half way along the north wall, and is so-called from being the terminus of the caravan route from Damascus. It is the most handsome of all the gates of Jerusalem with a large open space in front where four roads meet, and which space is mostly occupied as a market place, the chief feature of which seemed to us to be the squatting on low stools of lazy-looking Bedouins smoking their nargillies, all vigorously engaged in doing nothing except talk and gesticulate: all of which brought to our mind Matthew 11: 16; 23: 7; Luke 20: 46.

(4). —The Gate of Herod comes next, being about midway between the Damascus Gate and the N.E. corner of the city walls. This gate leads into the Moslem Quarter, and is very little used: in fact we only remember one occasion, and that was when we were riding a donkey going round the walls of the city we met three closely veiled Moslem women emerging from the gate, after passing them we curiously turned round to have another survey of such a picturesque and truly Oriental sight—and we saw they had done the same, and in order to have a better view of this "foreigner and his ass" had lifted their thick veils. We need not say how quickly the veils were dropped!

(5). —The St. Stephen's Gate is on the east side of the wall, and is so-called from the tradition that near here took place the atoning of Stephen (Acts 6: 9; 8: 2; 22: 20, make interesting and profitable reading here). The gate is little used; too near the Moslem cemetery on the slopes just outside this portion of the wall.

(6). —The Golden (or East) Gate is further south, about the centre of the East wall. The Gate has been closed and bricked up for centuries, and for an explanation thereof, those, who know not the purpose of God, refer us to Ezekiel 44: 1-2!

(7). —The Dung Gate is not reached without much difficulty from the last gate mentioned; that is if we wish to get there from outside. Much climbing has to be done. It is a poor miserable opening, and was the only one the poor despised Jew was permitted to use during the middle ages. It leads out to the poverty-stricken village of Siloam.

(8). —The Gate of Zion, completes the openings of the wall, and is near the S.W. corner of Jerusalem, on that part identified with the Hill of Zion, hence its name. This gate is also called the gate of David, the chambers of the Tomb of David being pointed out just outside the gate. The evidence however,

only goes back to Crusaders' times. But there can be no doubt about the gate being on the Hill of Zion. We thought of what Peter said on the Day of Pentecost when addressing his hearers near here (Acts 2: 29). —F.G.J.

(To be continued).

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## Taking the Oath.

To take the oath, i.e., to "swear by Almighty God", in a court of law was not a Mosaic ordinance. Oaths and vows were taken on certain definite occasions, as, for instance, when God swore to Abraham, and Jacob swore to Laban. Wherever such occur, they always have to do with matters that are beyond question. None such is ever introduced where any element of doubt exists: even the slightest. Hence, Jewish witnesses before Jewish judges and tribunals were never "sworn".

In Pagan courts it was customary to cause witnesses to swear by the gods, as an inducement to tell the truth.

From Roman jurisprudence this practice has been carried into English law.

But it was never of God, nor part of any practice enjoined by Him. There is a simple reason for it. God cannot be tempted of evil and "with Him is no variableness nor shadow of turning". But the human mind, while it may desire to tell the truth, is prone to error, and even under oath, and in many cases unconsciously, says what is not correct. Five persons recently saw a motor accident. In the court under oath, they each gave a different account of it. Each tried to tell the truth. The judge had to fashion the truth as it appeared to him out of their conflicting testimony. Is it not wrong altogether, to associate God's name with such weakness and evil? Certainly it is. Hence the common-sense injunction—Do not do it. "Let your yea, be yea; and your nay, nay".

We were re-reading The Trial, by bro. Roberts, the other day. The world's witnesses swore lies on oath. The Truth's witnesses told the truth on affirmation. G.H.D.

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READ THE WORD. —"The history of Jesus is, with the world, fast passing away into the region of fable; with us, it is the most real and important history on record—a thing to be dwelt on continually, fed by the incessant reading of the Word that we may be thoroughly influenced by it in all our thoughts, schemes, and motives" (R. ROBERTS).

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## Cloud and Sunshine.

### A Dialogue on the "Birmingham Trouble."

[Each personage named in this serial represents a community which may be easily identified. The arguments are real and have been advanced by members of the community represented. References will be given where the arguments have appeared in print. The object of the compiler is to direct the mind into the channel. "Lord, what wilt Thou have me to do?"]

### CHAPTER 2.

#### A RIFT IN THE CLOUDS.

Arriving at the house, bro. Perplexity was warmly received by bro. Whole-hearted, who invited him in, and with the remark that he was "delighted to see him," led him to the lawn at the back of the house. In the shade of a beautiful tree was a rustic table, at which bro. Whole-hearted had evidently been studying, for on it were papers, pamphlets, books, and—his Bible. Bro. Whole-hearted brought another chair, bro. Perplexity was made comfortable, and the conversation began.

Bro. Whole-hearted. —You are not in your usual spirits. Is anything troubling you?

Bro. Perplexity. —Yes, indeed, brother! I am exceedingly worried over the existing condition of things in the household of faith. There have been so many things happening of late, and all about the same time, each of which appears to me to be serious, with far-reaching results. I have been trying to battle with it, but find the task is so great, that I wonder whether it would not be wiser to leave it all alone, doing my part as faithfully as I can, and leaving the Master to give the infallible and righteous decision.

Bro. Whole-hearted. —So you are thus-minded are you? It is good to come across some who realize that things are very far from being "all right" amongst us. True: the task is great; but I think not too great if we set about the matter in the right way. By the way, I suppose you have not yet heard that I have written to our ecclesia notifying my intention of withdrawing from them, because I believe the circumstances necessitate this stand being taken, supplying the grounds for my action, and asking that a meeting of the ecclesia be convened for a consideration of the case, according to our Rules.

Bro. Perplexity. —Have you, really? Don't you think you have been too hurried?

Bro. Whole-hearted. —No, indeed. The Arranging Brethren will not move, individual brethren are reluctant to even talk about the Trouble, waiting for a lead from the Arranging Brethren. In this deadlock, I have been forced to move, being convinced of the gravity of the situation.

(Bro. Largeheart is announced).

Bro. Largeheart. —I am sorry to have intruded, bro. Wholehearted: I thought possibly you may have been alone. I will call again.

Bro. Whole-hearted. —I do not think you need do that. Stay and join us in our discussion; perhaps together we may be able to help bro. Perplexity: he is worried.

(Bro. Whole-hearted brings another chair, and bro. Largeheart becomes seated.)

Bro. Whole-hearted. —Now, bro. Perplexity; tell us the nature of your difficulties. Perhaps one of us, or both, may be able to assist you.

(Bro. Perplexity gives the outline of his conversation with bro. Go easy, on the prevailing disputes affecting the household, concerning First Principles. Both brethren listen attentively to the end.)

Bro. Largeheart. —Have you been reading a magazine which claims to be Berean-like in character? Your language seems to savour of it.

Bro. Perplexity. —Yes; but I have not confined myself to it. I have endeavoured to read everything that has come along, and have succeeded fairly well. But so much has been printed and circulated, that the tax on one's time and brain, while performing the necessary duties of life, is almost too much.

Bro. Largeheart. —That is quite true. There is a limit to the human capacity; and to perplex yourself as you have done, and get yourself into your present state of health, is to me quite uncalled for. That magazine, too, is so scurrilous, that it not only takes away brethren's character, but upsets the brotherhood generally.

Bro. Whole-hearted. —Why should you say that, brother? The fault does not lie in our brother trying to grapple with an evil situation, nor with a magazine seeking to expose error and point to the right way; it lies with brethren who are not sound enough in the Truth to give him a helping hand.

Bro. Largeheart. —What do you mean? "Brethren not sound in the Truth!" Do you wish to make out that unless brethren are everlastingly worrying themselves over disputes that always will be with us, (Matthew 18: 7) we are not sound in the Truth? If we worried over every little thing, we should have no time left to "Preach the Word"; and our nerves would be all set on edge.

Bro. Whole-hearted. —There I certainly disagree with you If there were that frankness of mind, and oneness of purpose, with every brother and sister to "earnestly contend for the faith," (Jude 3) then trouble (which periodically arises) would cement them together on the solid foundation of Truth, instead of revealing, as it does, a laxity of mind and purpose, and so causing division.

Bro, Perplexity. —That is my trouble. I am bewildered; not because I do not know the First Principles of the Truth, but because: (1) The alleged false doctrine is so like the true, that it is hard to distinguish the difference; (2) That in view of the allegation, the custodians of the Truth should be very jealous in God's service; (3) Instead of being jealous for God's Truth, they appear to be apathetic and insincere in their stewardship, to such a degree, that few will converse with me on the subject; and those who will, treat the matter so flippantly (as if it were of no concern) that I leave them quite down-hearted.

Bro. Whole-hearted. —The Apostle Paul foretold such things. True, his words are used by brethren on the platform against Christendom, but when applied to them for not faithfully dealing with Divine things, it is, naturally, strongly resented. But that will not cause faithful stewards of God's Word to refrain from pointing to the testimony. Listen to it: —

"But evil men and seducers \* shall wax worse and worse, deceiving and being deceived." #

\* "A wizard, juggler, a juggling imposter " (Bullinger).

# 2 Timothy 3: 13. The following extract will illustrate how easily people are deceived: —"In presenting a magical illusion, the magician builds up a structure of successive events which misleads his observers. No fallacy is convincing UNLESS IT IS SET UPON A FOUNDATION OF TRUTH. If a man propounds a number of mis-statements, no one will believe him: but if he sets forth a group of undeniable facts and crowns them with a subtle fallacy, his listeners will believe him. In such a manner the magician goes step by step; his audience follows along and never realizes that it has left the realm of fact and entered the domain of fancy until the trick which is performed comes to its successful termination. As a result, I have found that the more intelligent the audience, the more easily may the deception be accomplished. The trained mind thinks ahead. It responds quickly to the suggestion which the magician seeks to create. The final effect is greater. The more exacting the audience, the more effective will be the magician's performance. The child-mind, therefore, presents a very difficult problem: yet one which is not insurmountable. The tricks that greatly impress an intelligent adult may not normally be capable of deceiving a child, who does not think ahead, and who is apt to upset all the carefully laid plans of the magician. This is overcome by using a cruder form of suggestion. In the course of a trick suggested for children, a very obvious solution to the mystery is presented. The child invariably jumps for the bait and loses thought of anything except following the wrong track" (Science Siftings, April 14th, 1925, p. 81, Article, "Fooling People). [Italics and small capitals ours.]

To be deceived is to believe it is one thing when it is really another. The Apostle is referring to men who "juggle" with the Word of God, and deceive those who believe them. A large section of the household would become affected, for the Apostle Peter says: —

"And many shall follow their pernicious ("Destructive"—Bullinger.) ways; by reason of whom the way of Truth shall be evil spoken of." (2 Peter 2: 2.)

Do not be alarmed, then, if the majority of the household are caught in the web these deceivers are cunningly spinning. (2 Timothy 4: 3-4) I feel confident, therefore, that my conception of the causes of these troubles is right.

(To be continued).

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## Poor Fred! —Rich Fred.

(Bro. Frederick Burgen Handley).

### A CHRISTADELPHIAN OF THE RIGHT SORT.

The writer has just returned from Hastings whither he had journeyed, at the dying request of the above, to lay him to rest in the little cemetery at Ore, near Fairlight, until "those who are in the graves shall hear His voice and come forth".

Our beloved brother was great-grandson of bro. D. Handley, of Maldon (see Christadelphian, 1866); grand-son of bro. C. Handley (see Christadelphian, 1869); and son of C. D. Handley (see Christadelphian, 1884); thus representing four generations of Christadelphians. Our late brother was baptized in 1907, at the age of seventeen. He developed Phthisis, and when the Great War broke out, he was an inmate of the Fairlight Sanatorium. Although he could have pleaded Tuberculosis as a ground of exemption from Military Service, he refused to do so, choosing rather to suffer affliction with the people of God, and stand or fall with his brethren in their determination to keep outside the world's armies. Here is a newspaper account of his appeal: —

"Fred Handley, aged 25, a clerk, was a conscientious objector to all Military Service, combatant and non-combatant, Applicant said he suffered from phthisis (but did not wish to claim on that ground), and he was a private patient at a Sanatorium. Applicant also declared, he was a Conscientious Objector to Military Service in all branches. He was a Christadelphian, and believed that the principles, laid down by Christ and his disciples, absolutely forbade the use of arms. He also objected to non-combatant service, and munition work, as part of the Military Service. He had held these convictions since October, 1907, when he was immersed in the Christadelphian Faith. Personally, he was willing to do any work the Government asked of him as the price of Total Exemption; that was, of course, provided he was not asked to contravene the commands of the Bible, and in that case, he would have to refuse and take the consequences, whether imprisonment, or even the worst penalty the Government could inflict. In answer to Commander Oldfield, he said he did not consider David a murderer for killing Goliath as he did it by divine command, and the time was coming when those who believe in God would have to take the sword; but, at present, the dispensation was against it. He would certainly help a wounded soldier if he saw one, but whether that would be helping him to fight again was another matter. He should also object to taking the oath because Christ had given a distinct command that they were not to swear.

"Exempted from combatant service only.

"Applicant said he should appeal against the decision" (Hastings Argus, 15.3.1916).

Our young brother, humanly speaking, stood alone at that Tribunal; but, with God for him, what mattered. The Christadelphian Body was protected by Deity, and that too, when the whole of so-called Christendom was conscripted! Will such happen again? We doubt it; in a Birmingham-created atmosphere, God's deliverance is slipping out of mind, and so-called Christadelphians are fast taking on the Davis-Pearce mind, even championing Article 39 of the Apostate Church, which reads: "A man may swear when the magistrate requireth" BECAUSE "Christian Religion doth not prohibit it": what a lie, seeing the Spirit's words are "NOR BY ANY OTHER OATH" and Christ's all-comprehensive words "SWEAR NOT AT ALL"! Thus they "make the Word of God of none effect" by their

"reservations" and "exceptions". Let us be on our guard and heed the Lord's warning in Revelation 3: 11.

Our late bro. Handley was of different metal: for years past we have had no greater spiritual treat than that of spending an hour or two with him in his open air hut. We know he was equally pleased. Before us is a postcard written shortly before his final illness; it reads: —

"A few days at this lovely spot (near Hastings) would do you both good, and it would give the writer A TREAT into the bargain—so how are you fixed? Drop me a p.c. when you are about, and I WON'T BE OUT—SURE"!

Since receiving that card we have had sweet communion with him upon no less than three occasions: and now "he sleepeth".

The loving respect for our brother was manifest in the gathering at his graveside; the mourners knew he was what he professed to be—a follower of the Lord Jesus; and while a patient at the Sanatorium he has been the means of bringing many into the Truth.

During the last ten years, he has closely studied the several heresies that have arisen in the brotherhood—Military and Constabulary Service, Free Life, Clean Flesh, Substitution, and last but not least the Temperance Hall Reservations to the Commandments of Christ, and in every case he has decided aright, notwithstanding fleshly ties and strong personal attachments. —F.G.J.

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## The Divorce Evil.

One of the growing evils of the so-called civilized world is known by the name of the Divorce evil. Perhaps it is seen at its worst in the United States of America, where it may quite properly be said to be fashionable to marry more than once. There, divorce can be secured in many States for very trivial reasons. Incompatibility of temper, insufficient allowances, and other small causes being deemed adequate.

This is altogether unscriptural and ungodly as all true Christadelphians recognize. For them Mark 10: 11-12 is sufficient guide: "Whosoever shall put away his wife and marry another, committeth adultery". "And if a woman shall put away her husband and be married to another, she committeth adultery".

But the influence of America is now permeating Britain, and agitation has grown up in this country for divorce during the last seventy years, and now for still easier divorce. Prior to 1857 there was no divorce law of a civil character in this country. The only means of dissolution of marriage was by an act of annulment, promulgated and passed in the Houses of Parliament, following an application to the Ecclesiastical Courts. The cost was almost prohibitive, being on an average £800. This is the present position in Ireland, by the way, where divorce is practically non-existent.

In Queen Elizabeth's reign, the Ecclesiastical Courts had power to give a legal divorce; but this was stopped by the Star Chamber, and until the year 1857, marriage in England was theoretically indissoluble.

The Act of 1857 was passed after much debate, and during the last twenty years an agitation has sprung up to make divorce easier, and some changes have taken place in that direction. Until quite recently, the influence of outside thought in this matter had scarcely touched the brotherhood, but, as bro. H. Ward, of Hamilton, Canada, in a thoughtful letter to us on December 3rd, 1925, states: "In view of the prevalence of the divorce evil in the United States and Canada, it is time a definite Scriptural stand was taken, and the Scriptural standard set up".

The first symptom of trouble here of late years was the action of a Temperance Hall brother at Streatham, who sought the aid of the Divorce Courts to get rid of his sister-partner. This has been followed by a declaration by bro. F. E. Dunkley, of London, in his paper *The Herald*, that not only is it permissible to divorce a supposedly erring partner by application to, and judgment of, the Law Courts; but that it is the bounden duty of the innocent partner to do it. Not only so, but that the legal oath can be sworn in the Courts by a brother or sister in such or any other course, and ought to be. His contention is, that not only is there no Scriptural reason why any brother should not go to law as a prosecutor or a petitioner, but that there are some cases where he ought to take the remedies afforded by the law.

This is not the Scriptural standard. "Swear not at all" admits of no reservation whatever (James 5: 12).

As to divorce, Christ only allows an erring partner to be separated from, under the ecclesial permission, for the proved offence of adultery, and for no other reason. He does not then allow of re-marriage, as Mark 10: 11-12 makes plain, Matthew 19: 12 also emphasizes the condition of the one who has so separated. He has to be a "eunuch". The disciples thought this a "hard saying". So does bro. Dunkley, and those he leads.

But Christ's teaching is pure common-sense. How often an accusation would be set up against a partner, because of the desire of a new attachment on the part of the one who makes the accusation. As a very learned judge recently said, "There would be very few divorces petitioned for, if it were not for the desire of a new alliance". If no new marriage were permissible, as the law of Christ makes plain, then the fleshly incentive would be gone; and the door would be open for the exercise of repentance, forgiveness, reconciliation, and failing that, self-sacrifice—all of which are great Christian virtues.

#### A DAY IN A DIVORCE COURT.

We had a startling object lesson in these things during December. We audited, in our professional capacity, the books of a certain Sussex tradesman—an old bachelor—yearly. He was cited as co-respondent in a suit for divorce in Court 1, Divorce Division, King's Bench, Fleet Street, London. His solicitor, sub-poenaed us to give evidence as to certain salary-payments and other financial matters, on which information of a corroborative character was required. Hence we had to spend a day in the Court. All the parties in the case were Baptists.

We never spent a more uncomfortable day, and we hope we shall never be called upon to repeat the experience. A gallery filled with a prurient-minded crowd, gloating over intimate details of the marital state: and things openly spoken of that among saints ought never to be even mentioned (Ephesians 5: 12), were only part of the evil. We say unhesitatingly that no true disciple could ever be a promoting party to the proceedings that day.

One thing in particular struck us forcibly. The petitioner in his evidence-in-chief made out an apparently unanswerable case against his wife and the co-respondent, and if there had been no defence, he would easily have got his decree. In view of what happened later, what an evil thing this would have been if the petitioner had been a Christadelphian and his wife had refused to defend herself!

When the learned counsel for the respondent got to work and forced home certain questions, the petitioner's circumstantial case fell to pieces. What appeared to be completely conclusive pieces of circumstantial evidence, were proved then and later to have a perfectly good explanation. The upshot was, that the wife and the co-respondent were cleared of all blame or fault, and the petitioner lost his case with costs. This result came about because of the defence being put up. If the wife had also desired release, and had not defended herself, the divorce would have been granted without doubt. There, as anyone can see, is the danger that Jesus guards us against in refusing us permission to go

before alien law courts. But there was another factor in the case, which impels us to say that such a Court is no place for a Christadelphian to go to by choice. Intimate questions were put and answered that no brother or sister of our Lord ought ever to put themselves into a position where such were possible. We are told to avoid every appearance of evil. This could not be contravened to a greater extent than in a case of this kind.

We had been much exercised in mind by bro. Dunkley's teaching, but we felt that God had given us this compulsory taste of the bitter thing to show us that we must not in any way make it possible for His children to expose the sacred intimacies of their marital lives to the evil curiosity of a prurient crowd.

We set our standard then as indicated by the statements of the New Testament which are binding as commandments upon the faithful ones in all time since. Not for us the sordid realm of a divorce court under any consideration. Not for us the taking of the name of God in an oath in any such court. If a man and wife are forced to separate, let it be by the ecclesial consent upon the proved ground of adultery. Let us, following 1 Corinthians 6, keep clear altogether of alien courts. "Dare any of you . . . go to law before the unbelievers"? is quite enough for a saint.

Above all, in all our relationships let us be merciful, forgiving, pure and helpful, copying the example of Our Father and of His Son, who are full of compassion, tender, and ready and willing to forgive us and to cleanse us of all iniquity. We are more than ever convinced of the wisdom of our Lord's commands in this direction after our recent experience. G.H.D.

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## Palestine and the Jews.

LAND SPECULATORS IN TEL AVIV. —The land speculators in our midst are multiplying like grasshoppers. You will find them in Petach Tikvah, in Richon-le-Zion, in Haifa, in the Emek. Now with Afuleh as a base they are gradually acquiring land near the future city and are raising the price of land in the district. In Tel-Aviv it is impossible to buy even a pic of land. The rise in prices is appalling. What is to be done? How are we to combat this pest which has spread through the country? Obviously it cannot be hoped that the speculators will be intimidated by the Press. They will not fear the protests of the elected Council, nor of public meetings, nor even the Zionist Congress itself. In order to rid ourselves of this public danger, drastic measures must be taken. The Zionist Executive in Jerusalem should, at the very beginning of its activity, declare and carry on open and systematic war on the speculators, not by moral preaching alone but by force and by assistance to all the financial institutions under its jurisdiction. —The Haaretz (Jerusalem Paper).

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THE PALESTINE MANDATE. —Dr. Fridtjof Nansen, last week submitted to the meeting of the sixth Commission of the League of Nations a report on the working of the Palestine Mandate. Dr. Nansen said that the development of Palestine was going on very rapidly, and with success in its cultural, economic, and political aspects. The carrying out of the Palestine Mandate was confronted with more complicated questions than any other Mandate, in view of the controversial matters involved. The efforts of the Zionist Organization were very praiseworthy. Great Britain, the Mandatory Power responsible for the Palestine Mandate, was executing her duties justly. The Permanent Mandates Commission had been able, from the report submitted by Sir Herbert Samuel, to convince themselves that the country was being administered in the spirit of the Mandate and for the purpose of facilitating the creation of a Jewish National Home. —Jewish World.

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BAPTIZED JEWS. —The Jewish community of Budapest decided in 1921 that all seats in the Great Synagogue held by persons who had formally renounced Judaism should revert to the community. A

number of baptized Jews last week brought an action against the Jewish community, demanding recognition of their right to their seats. The Court rejected the claim, declaring that it was not the intention of the founders of the synagogue that their seats should pass to descendants who had turned their back on the faith of their fathers. —Jewish Chronicle.

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## Answers to Correspondents.

### BECOMING AND SAFE.

In a small meeting of six, two of which are brethren, one young, it has been the custom to read in succession, with the sisters five verses each of the daily readings, at the memorial meeting. In the doing of this, is the inspired word, spoken by Paul in 1 Corinthians 14: 34-35 being broken?

ANSWER: —Where any meeting for the remembrance of our Lord Jesus is held, if there are brethren—one or more—present, such should do all the reading, prayers, and exhortation. It is their duty. It is not the sister's duty to do any public speaking and we cannot see how reading can be put in a different category. If reading why not presiding or praying? Be on the safe side, brethren, in this matter, is our counsel. Where no brethren are present, the sisters are of course in order in carrying out the feast among themselves and in doing all the necessary work pertaining thereto. —ED.

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## Ecclesial News.

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

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

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

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

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BEDFORD. —71 Warwick Avenue. Breaking of Bread at 11 a.m. Since last reporting we have had the pleasure of the company of the following brethren and sisters at the Breaking of Bread, namely, sis. Milroy of St. Albans, bro. and sis. Hart of St. Albans, and bro. R. Lander of Bristol, who, in isolation at March, Cambs., is now meeting with us when the weather permits of him making the journey. —W. H. COTTON, 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. The Bexley Heath Ecclesia, which is largely composed of brethren who labour with their hands, having adopted the enclosed resolution present it to you for your earnest consideration. Many who are not in close contact with Trade Unions have probably failed to realize how strenuous are the efforts now being made by the Unions to compel every worker to become a member, in preparation for a probable big industrial struggle in the near future; and fewer still have comprehended the difficult position in which brethren, who for conscience sake refuse to join, are placed by reason of the fact that others who bear the name of Christadelphian are members and even, in some cases, officials of these unions. The Scriptural evidence adduced in the resolution

should, we think, suffice to show that faithfulness to Christ and his teaching requires separation from these worldly bodies and repudiation of their principles and methods and also that those who temporize in this matter are in fact disobeying Christ and betraying their brethren. We therefore earnestly appeal to you to join in an united effort to remove this reproach from the brotherhood and, as a first step, to obtain recognition by the Unions of our conscientious objections to membership. To this end we invite the Ecclesias in fellowship to send representatives to a meeting to be held in some central place, at which procedure may be discussed and a small committee appointed to carry the matter through. We shall be glad to know at an early date: —

1. If we may count on your active or moral support;
2. Whether you would prefer the meeting to be held in London or elsewhere;
3. The names and addresses of any brother or brethren whom you may wish to represent you.

Praying our Father's blessing on the effort and with fraternal love, Faithfully yours on behalf of the Bexley Heath Ecclesia, —H. A. MAYHEW, Rec. Bro.

### RESOLUTION RE TRADE UNIONISM.

We, the Bexley Heath Ecclesia, hereby record our profound conviction that membership of Trade Unions and Masters' Federations on the part of Christadelphians is to be deplored, being antagonistic of the whole spirit of Bible teaching, as the subjoined reasons with Scriptural evidence will show; and we invite all Ecclesias to similarly express themselves and join with us in endeavouring to formulate joint and uniform action with the object of purifying the brotherhood of this worldly alliance.

#### "REASONS".

1. It necessitates "Union" with the world.
2. It shows lack of faith in God.
3. It is against the mind of Christ.
4. It fosters discontent in violation of—
5. It advocates rebellion against masters.
6. Its methods are coercive.
7. It reserves favours to its members at the expense of non-union brethren.
8. It would wage war on non-union brethren.
9. Its disputations cause suffering to others.
10. It demands submission to majority rule of the ungodly.
11. It aims at obtaining its ends by united efforts, i.e., striving for its "rights."
12. It advocates unfaithful service.
13. Passive membership is deceitful.
14. It is affiliated by congress to Russia and internationalism, and is therefore political.  
(Trade Union Congress 1925).
15. Its praise is to men.

#### "SCRIPTURES CONTRAVENED".

Matt. vi. 24; 2 Cor. vi. 14-18; Eph. v. 7-13.  
 Matt. vi. 25-33; Mark xi. 22; 1 Pet. v. 6, 7.  
 Phil. iii. 15-21; 1 Pet. iv. 11.  
 Phil. iv. 11; Luke iii. 14; 1 Tim. vi. 8;  
 Heb. xiii. 5, 6.  
 1 Pet. ii. 18-23; 1 Tim. vi. 1, 2.  
 1 Pet. ii. 11-17; Titus iii. 2; 1 Thess. v. 15.  
 Matt. xxv. 40-46; Gal. vi. 10.  
 2 Cor. xiii. 11; 1 Pet. iii. 8, 9.  
 Phil. ii. 4; 1 Cor. x. 24; Gal. vi. 2, 10; Matt. v. 44; Luke vi. 27, 28.  
 Acts v. 29.  
 2 Cor. x. 2-4; Rom. xii. 17-21;  
 Luke vi. 29, 30; Matt. v. 38-44.  
 Eph. vi. 5-8; Col. iii. 17, 22, 23.  
 Col. iii. 23.  
 Rom. xii. 2; Col. iii. 1-4; 1 John ii. 15-17  
 Jer. xvii. 5; Psa. cxviii. 8, 9; 1 Cor. iii. 19-21; Phil. iv. 6.

ADDENDA.

Reasons 1, 2 and 3 apply to all organizations covered by the resolution, the remaining reasons apply in greater or less degree and not necessarily to all.

It is not intended that the resolution should be understood as making the question a test of fellowship at present.

BLAKENEY. —Brook Cottage, New Road. We still continue to meet at the above cottage every Sunday at 6 p.m., and shall be pleased to welcome any of like Faith who may be passing this way. — HUBERT MATTHEWS.

BRIGHTON. —Athenaeum Hall (Room C), 148 North St. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6 p.m. We have been pleased to welcome to the table of the Lord, sisters Evans and Brown, of Margate. We continue to proclaim the Word of God to the stranger, through the help of the brethren from Clapham. We are grateful for their word of exhortation, and have to thank them for their many words of comfort, strength, and edification to continue steadfast until our Lord and Master's return. — J. A. ANSTEE, Rec. Bro.

COVENTRY. —Co-operative Room, Lockhurst Lane. Sundays: Breaking of Bread 2.45 p.m.; Lecture 6.30 p.m. Tuesdays: Young Peoples' Bible Class, Ragged School, New Buildings, 8 p.m. Wednesdays: Ecclesial Bible Class at the Co-operative Room, at 8 p.m. We have to report that sis. Bertha Massey, having gone into a situation at Warwick, will be meeting with the Leamington Ecclesia. We again take the opportunity of thanking the brethren who have cheered us by their visits, and by their exhortations and lectures. —H. C. GATES, Rec. Bro.

CREWE. —158 Earle Street. We are now in complete isolation here but are still faithful, and standing for purity of doctrine and practice. —THE SISTERS STEELE.

DERBY. —Unity Hall, Room No. 9. Sundays: Breaking of Bread, 10.30 a.m., Sunday School 2.45 p.m., Lecture 6.30 p.m. Thursdays: Room 15, Eureka Class, 8 p.m. We have been enabled to witness to the Infallible and Impregnable Word of Truth, by the faithful labours of brethren A. Cheffins, Sutton Coldfield; A. E. Feltham, Leamington; Viner Hall, John Bright Street; A. C. Simpson, J. B. Strawson, Nottingham; W. R. Laskey, G. Lowe, R. J. Towne, of this Ecclesia; and we are cognisant of their sacrifices. Although the poor attendance of strangers is one of the sure signs of the closing days of Gentilism, we recognize our duty is to sow the Seed, and leave the results to the Deity, who doeth all things well. We mourn with our brother J. Lacey in the bereavement of his Mother; also his youngest son (Cyril), the latter being laid to rest by brother G. Lowe, at the Nottingham Road Cemetery. —GEO. E. LOMAS, Rec. Bro.

FALMOUTH. —Budock House. It is the time of the year to say if we desire a continuance of the visit of the Berean Christadelphian. I can say from my heart that I do truly desire it. Your announcement as regards bro. Jannaway and yourself causes me sorrow; you have both stood up nobly for the Truth; there are few that do so now. I pray that God will give you both health and strength to carry on His work until His Son comes to end this time of trouble. —WM. WARN.

GLASGOW. —Shettleston Meeting Place, 320 West Muir St. Breaking of Bread 3 p.m. Since last writing our spirit has again been stirred within us, to witness for a stand for purity. We therefore make the following offer to all in Scotland (of the Birmingham Temperance Hall Fellowship) to send gratis, and post paid, a copy of Cloud and Sunshine, dealing with the Birmingham "Apostasy" in a most interesting, simple, and lucid manner. To those who have ears to hear, and a heart to understand, and a desire to know the more excellent way, this cannot fail to remove many misgivings. Written requisitions will be taken in rotation. "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Proverbs 16: 33). Courage brethren. "When skies are dull and grey, And dreary is the day; Here in thy sunshine see—God helpeth thee. —G. F. LAISTER, Rec. Bro.

HASTINGS. —Brother Fred Burgan Handley, of Fairlight Sanatorium, Ore, Hastings, fell asleep on the 3rd December, and was laid to rest by bro. Frank Jannaway at Ore Cemetery on the 7th December. Our brother's case was a striking example of faithfulness under great difficulties. In spite of being laid aside by a very protracted and hopeless illness, in isolation, and living in an Institution, he found many opportunities for the preaching of the hope which was nearest his heart, and the upbuilding of all with whom he came in contact. Many hearts ache by his passing, and the loss of the inspiration and consolation of his presence, but all rejoice that, free from his pain, he sleeps in sure and certain hope of a glorious awakening. —PERCY E. WHITE.

ILFORD. —Cranbrook Hall, Cranbrook Road. Sundays: Breaking of Bread 11 a.m. Wednesday, Bible Class 8 p.m. at Cleveland Road Schools. Mondays: M.I.C. 8 p.m., at Cleveland Road Schools. We are happy to report that Philip James Alfred Coliapanian, son of our bro. and sis. Coliapanian, having witnessed a good confession of the things concerning the Kingdom of God and the Name of Jesus the Christ, was baptized into the Saving Name, on November 26th. We sincerely trust that he will fight the good fight of faith and lay hold on eternal life, the prize of the high calling of God in Christ Jesus. —W. W. DIGGENS, Rec. Bro.

KENLEY. —Some kind brother or sister has sent a donation to the funds of the Purley Ecclesia (late Croydon), and requests acknowledgment through the Berean. Will you therefore be good enough to comply with their request, expressing the thanks and appreciation of the Purley Ecclesia. Hoping you are keeping well, with love in the Truth, ALFRED J. RAMUS, 66 Lower Road, Kenley, Surrey.

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 pleased to report that two more have obeyed the Truth by baptism, on December 13th, after a good confession of faith in the things of the Kingdom and the Name, viz, Mr. James Charles Warr and Miss Rose Emily Brown. We are losing the company of bro. A. T. Abbotts, who has removed near Redhill, and will in future meet with the Ecclesia there; also bro. T. Whitehouse will in future meet with the Gunnersbury Ecclesia. Death has again visited us. Our aged sis. MacKeeg (in her 80th year), fell asleep on December 4th, and was laid to rest a few days later at the Streatham Cemetery. Our sympathies are with her daughters, who lose a good and faithful mother, who was exemplary in her love for the Truth as shown in her regular attendance at the meetings. On October 31st, bro. Henry Atkinson and sis. Gladys Squire were united in marriage. The best wishes of all are with them in their new relationship. —H.E. PURSER, Rec. Bro.

LONDON (Dalston N.) —488-90 Kingsland Road, (near Dalston Junction) Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays, 8 p.m. Following the continued acceptance in fellowship by the Clapton Ecclesia of bro. F. E. Dunkley, who, in the paper he publishes, entitled the Herald, is now promulgating heresy in regard to going to law, taking the oath, etc., and is vigorously opposing our brethren at John Bright Street, Birmingham, and accepting money from a Temperance Hall brother to help the circulation of his paper, the brethren and sisters faithful to the One Faith, have now formed a new Ecclesia at the above address, in conjunction with the Stoke Newington Ecclesia, who for some time have been separated from us, but who have now accepted the position we hold without reservation and have withdrawn the allegations made against certain ecclesias in our fellowship, in their open letter of two years ago. These brethren ask for the publication of the following letter:

November 29th, 1925.

AN OPEN LETTER TO CHRISTADELPHIANS.

"Dear Brother Denney,

"The Stoke Newington Ecclesia, which was responsible for the letter recently sent out to the Brotherhood, under the above heading, held a special Ecclesial meeting on October 23rd, 1925, for the purpose of reviewing their basis of Fellowship.

"An address was given which had special reference to Alien Courtship, Business Partnerships and Trade Union membership.

"Discussion on the points raised was freely indulged in, and the general opinion seemed to be that we ought to modify our position on the question of Alien Courtships.

"Divorce was also discussed and the position of the Clapham Fellowship in relation to this matter; and as the Clapton meeting were now dealing with those who held wrong views on this matter, it was felt that no further obstacle to our Fellowship with the Clapham brethren remained.

"It was decided therefore, that if the subject of suing at law was satisfactorily disposed of, that we apply to the Clapton Ecclesia for Fellowship.'

"The above extract from our Ecclesial minute book records the unanimous opinion of the late Stoke Newington Ecclesia.

"As the Clapton Ecclesia however, have now decided to retain in Fellowship those who contend that actions at law are permissible even so far as to sue for a divorce and that oaths may be sworn, we have decided to support brethren Denney and Dyer in their stand against this unscriptural position, and hereby withdraw our imputations against the Clapham Fellowship and ask them to recognize us as in their fellowship.

"With sincere greetings in the name of Christ Jesus, Yours fraternally,  
11 St. Paul's Road,  
Canonbury, N. 1.

EDWARD H. BATH,  
GEO. J. BARKER".

The undersigned has been appointed Secretary. —G. H. DENNEY.

LONDON WEST (Gunnersbury). —Ivy Hall, Wellesley Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesday, 8 p.m. We carried out our proposed special effort in November, giving four lectures on the Wednesday evenings. We were encouraged by the attendance of one or two interested friends. We are very pleased to have our numbers increased by the addition of bro. and sis. Buck, of Clapham. Visitors at the Breaking of Bread have been bro. and sis. N. Reynolds, Putney, bro. and sis. Whitehouse, bro. Hunt Smith, and sis. Robinson, sen., Clapham. —WM. E. EUSTACE, Rec. Bro.

MARGATE. —Foresters {Lower} Hall, Union Row. Sundays: Lecture, 3 p.m., Breaking of Bread, 4.15 p.m. It is with much pleasure we have to report the obedience in baptism, at Clapham, on Dec. 13th, of Mr. and Mrs. Winch, of this town, following a good confession of the Faith. We pray they may run the race faithfully, that they may at last obtain the prize of everlasting life. We thank those brethren who have so untiringly given their services, in lecturing to the few who attend our meetings, and feel sure that they, with us, will be cheered by this fruit of their labours; so we thank God and take courage. We are sorry to lose the company of sisters A. Evans and K. Brown, late of Gunnersbury, who have removed from this district. —A. FURNEAUX, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road, opposite Technical Institute. Sunday: Breaking of Bread 11 a.m., Sunday School 2.45 p.m., Lecture 6.30 p.m. We are pleased to announce, that on Sunday, Dec. 6th, we had the company of our bro. W. Winston, of Bridgend, who gave us words of comfort and consolation, in the morning, and lectured in the evening. We have not had much attendance from the alien of late, but it only proves that He who said He will come, will come, and

that time is not far distant; so we thank God and take courage, and plod on, knowing that our labours are not in vain in the Lord. —D. M. WILLIAMS, Rec. Bro.

SHATTERFORD (Nr. Bewdley). —Since our last communication in the way of Ecclesial News, we have been encouraged and cheered along the way to the Kingdom of God by visits from the following brethren and sisters: —Bro. and sis. Powell and sis. Doyle, Blackheath (Staffs); and bro. and sis. Broughton, John Bright Street (Birmingham); whose company and fellowship we greatly enjoy. Hoping that you will be strengthened to carry on the work in the Master's service, with our united love in the bonds of the Truth, and in patient waiting for the Master's, return. —H. W. PIGOTT.

SWANSEA. —Portland Bldgs, Gower Street. Sundays: Eureka Class 11 a.m., Breaking of Bread 6.30 p.m. Thursdays, 7.30 p.m. We very much regret to hear that bro. F. G. Jannaway, through impaired health, is compelled to resign co-editorship of the Berean; and also that your health at the present is not of the best. We hope and pray that our Heavenly Father will give you strength to continue the good work before you, and that you will find that assistance and co-operation you require at the hands of the brethren who have promised to fill up the gap. We cannot afford to lose the strength and support we receive from this magazine, it is the means of keeping us in touch with the faithful brethren throughout the world. We know there exists in Clapham and London generally, true, faithful, and able brethren, whose lives and conduct are moulded by the Truth's standard and its teachings alone; therefore why not have a Magazine in the capacity of an official representative of those true Christadelphians who are endeavouring to keep the Truth in its purity in faith and practice, in opposition to the deplorable laxity now exhibited through the Editor of the Christadelphian, bro. C. C. Walker? We are of the opinion that this can be done, and result in the spiritual well-being of the Brotherhood. Our visitors for the last month have been the following: —Bro. W. Winston, Bridgend; bro. J. M. Evans and bro. C. Watkins, Clapham. We appreciate the services of these brethren on their visits; it gives us encouragement to press forward in the race although only a few in number. —J. H. MORSE, Rec. Bro.

## AUSTRALIA.

SALISBURY (Queensland). —It is with pleasure I have to report an addition to our Ecclesia in the person of brother Frank Henry Griffin, who left the Fellowship of the Centennial Hall Ecclesia, Brisbane, in fellowship with the Temperance Hall Birmingham, and affirmed The Birmingham Amended Statement of Faith before this Ecclesia, and was received into fellowship here at Salisbury, Queensland, to-day, Sunday, November 8th, 1925. This brother had been for some time past dissatisfied with the fellowship of the Birmingham Section in Brisbane. We are looking for troublous times this coming year, 1926-27, and hope that it will be the time of our Lord's appearing. The joy of all saints. The 2,300 years of Daniel, the Sun's solar cycle, gives 2333.7 sacred or Jewish years, or the length of the life of Messiah upon earth beyond the period stated in Daniel. Then from the end of the Seven Weeks from Nehemiah's commission before A.D. 1, 407 years, then add 2333.7 to this and we get A.D. 1926-27. May it be the end of the Gentile times and the beginning of the Reign of Messiah. Add 1290 years of Daniel to A.D. 637, the date when the Abomination of Desolation entered the Holy place, after the city of Jerusalem had capitulated to the Turks, and we get A.D. 1927. Add the 2520 years of Daniel's Gentile Times to before Christ 592, the date when the Temple was burned by Nebuchadnezzar, and we get 1928 A.D. From Adam to the call of Abraham was 2023 years; and from Adam to Christ was 4089 years; and from Adam to the Deliverance of the Holy Land was 6,006 years. And after Six days Jesus taketh with him Peter and James and John, and leadeth them up into a high mountain, apart by themselves; and he was transfigured before then; and his raiment became shining, exceeding white as snow, so as no fuller on earth can white then; and there appeared unto them Elias and Moses, and they were talking with Jesus. We are now in the waiting time, be that long or short. We are not told how long it was after the Six days. We are on the eve of momentous times, and need to be watchful and AWAKE, and to have our garments on us, and our lamps trimmed and burning; and with staff in hand waiting for our Master. The Chronological periods, which have proved true in the past, will prove true in the future, and we are on the verge of a time such as has not been experienced upon the earth before. Brethren, awake; and watch; for blessed are those servants whom the Lord

when he cometh shall find watching. Never in the annals of the brotherhood was there a greater need for watchfulness; for with error and heresy on the one hand, and the world and the flesh on the other, the true Child of God is beset on every hand; and courage and determination is needed now as never before, in contending earnestly for the Faith which was once delivered to the Saints. As the Master approaches, there will doubtless be plenty of the leaf of profession, but little indeed of true service, or obedience to the Truth, or of the fruit which will be required. We are in the time approaching the coming Transfiguration, when Jesus will take his true brethren away, and will transfigure them and make them like unto his own glorious body. Never was there more need to be watchful unto prayer. "Watch with him one hour". That hour may be fifteen years, or it may be very soon to its close: and fifteen years or one hour, from 6000 in 1911 A.D., brings us to 1926-27. We are looking to the Author and Finisher of our Faith, who is able to take care of all that we commit to him. The time of the dead and of the Resurrection is upon us; and Prophets and Apostles and the Saints of all ages desired to see the days that we see and live in. With earnest desire waiting for, and looking for the glorious appearing of the Great God, and our Lord Jesus Christ, we remain beloved brethren, your brethren in Christ Jesus, The Ecclesia at Salisbury, Queensland. —ROBERT W. FERGUSON, Rec. Bro.

## 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. On November 4th, bro. R. Mullin and sis. Laura Carrick were united in marriage; may our Father's blessing attend them in their new relationship, and may it help them in their race for Eternal Life. Since last reporting progress, we have been assisted in our ecclesial labours by bro. Robson and bro. Gwalchmai, London, Ont., whom we thank most heartily for their help in this direction. Our visitors at the Lord's Table have been the following: —Bro. Dubeau, Montreal; bro. and sis. Jones, St. Catherines; sis. C. Gwalchmai, London, Ont.; bro. and sis. H. Pryer and sis. Gruitt, Buffalo, N.Y. We have also had a lengthy visit from bro. Wm. Whitehouse, Canton, Ohio, who has spoken for us on several occasions, and whose stirring words have been much appreciated. We are always glad to see those of like precious faith, and to all such, we extend a cordial invitation to visit us. —H. WARD, Rec. Bro.

LONDON (Ont.)—Ulster Hall, Dundas and Clarence Streets. Sundays: School, 10.15; Breaking of Bread, 11.30; Lecture, 7 p.m. We held our Sunday School outing at Port Stanley, on Civic Holiday, when many brethren and sisters and Sunday School Scholars enjoyed themselves by the water. Our outing was a success, and beneficial to all those who partook of it. We are pleased to have bro. and sis. J. Hill return to our fellowship. They left us because of our stand regarding bro. Strickler and Temperance Hill, Birmingham, Ecclesia. We are also pleased to report that we have recently assisted five more to put on the saving name of Jesus Christ, in baptism—Mr. and Mrs. J. Cartlidge, Sept. 30th; Mrs. M. Hedden and Mr. A. Hall, son of bro. A. Hall, Oct. 7th; Mr. Le Moino Hedden, son of sis. Hedden, Oct. 18th. We hope and trust that they will continue to run the race they have started, and receive that crown of righteousness and that life that knows no ending or pain, we hope to share. We have been much encouraged and strengthened by visits from: Bro. W. Whitehouse, Canton, Ohio; bro. Beasley, Toronto; bro. Vibert and Carrick, Hamilton; also bro. H. Smallwood, Toronto. We thank these brethren for their labours of love. Other visitors have been: —Bro. Bartlett, Canton, Ohio; sis. Beasley, sis. Irene Beasley, bro. Greene, Toronto; bro. Sparham, Hamilton. Sis. Milton has returned from California where she has been in isolation. —W. D. GWALCHMAI. Rec. Bro.

MONCTON (N.B.) —I thank you heartily for the publicity you have given to the evil work that is being done on this side of the Atlantic, and especially for the worthy place you have given to honourable Canadian and American brethren in the magazine. It tends to unity and union for the whole household of Christ throughout the world. After thirty-five years of watchful and interested waiting for the Master, I am supremely thankful for a voice and publication that has no uncertain sound. If the Roman phase of things does not end till 1945, "will the Son of Man find the faith on the earth"? —THOMAS TOWNSEND.

## UNITED STATES.

CANTON (Ohio). —Eagle Hall, McCurdy Block, corner Walnut Av. and Tusc. St. B. Sundays: School 9.30 p.m.; Breaking of Bread 10.30. It is with sorrow, yet not as those who have no hope, that we report the death of bro. Charles H. Ward, who died Dec. 9th, following an operation at Cleveland, Ohio. Bro. Ward had been afflicted for several years with an ulcerated stomach, and had undergone two previous operations, but failed to receive any lasting benefit. He endured bravely and patiently his distressing affliction, and continued his earnest and willing activities as long as he was able to get to the meetings. Bro. Ward was known to many in England, having embraced the Truth there some years before coming to America. His sincere devotion to the Truth as well as his untiring labours in the Master's vineyard had always merited our respect and admiration; and his absence will be regretted by the Ecclesia and also by the Sunday School Scholars, whose outings and entertainments for many years have been enlivened by his active interest in their pleasure and amusements. The funeral service was held from the home of bro. John D. Thomas, and the writer gave the word of comfort and delineated the Hope of our brother, to the number of brethren, sisters and friends present on the occasion. Recent visitors have been: —bro. H. Hall, Warren; sis. Jentsch, Akron; bro. and sis. Orechevsky, Lansing; sis. Hankinson, Zanesville; bro. A. Warrick, Canada. —P. PHILLIPS, Rec. Bro.

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The following letter was received from our late beloved bro. C. H. Ward, not long before his death; it is characteristic of the bold stand he took in relation to the Birmingham Apostasy from the very first: —

"Greetings. Dear Brother Frank, —You never could estimate the value of your postal card to me from the Eternal City. I was recovering from my second intestine operation, and laying in the Hospital feeling bad and blue. It surely was news from a far country. A ray of hope from a Land of Trouble, but with a Glorious Future. Thinking of that Beloved City and Country, I brought the analogy nearer home to myself. How happy would be the ending of my troublous career if I only could have a Glorious Future. Yes, indeed, that postcard did me good and I thank you so much for it.

"Last week, I entered Hospital again for X-ray examination as I cannot keep food down. Sunday, 10.30 a.m., Surgeon came to bedside, and he told me I was beyond his skill as I had a vicious circle, or as we term in electricity, a short circuit; food travels round instead of down, also difficult adhesions of the stomach. Few operations done in U.S.A., but a Hospital at Cleveland has a surgeon there who has performed such i.e., removal of part of stomach including the ulcer portion both healed and raw.

"I am home now, taking a week's rest, and wonderingly, sitting on the fence, whether to try again or to wait the Master's Call to rest and sleep, or to receive His Divine Healing with Immortality if only I am found faithful, which is doubtful, as I am ambitious to be about and doing, and continued sickness is such a trial to one's little patience. I have had to give up all speaking appointments. I hope to write later. Sister Ward keeps wonderfully well considering such a husband. We both join in love to sister Frank also to sister Henry Jannaway. We were glad to read of your safe arrival in the pages of the Berean Christadelphian, the publication of which has meant so much to the Brotherhood. We have often said, What would bro. Henry of thought of the present position of the Christadelphian and its Editor. Ah, well; true once again: "Put not your trust in princes, nor in the sons of men in whom there is no help". Winter has started early here with heavy rains and frosts. Now I must conclude, With love to you all of like precious faith, in Hope of Life free from Sin and Pain, Yours, C. H. WARD.

"P.S. Bro. Whitehouse, during unemployment, is on a Lecturing Tour: Buffalo, Hamilton, Toronto, and I believe Detroit, for which I hope and pray that many may consider their position on the Fence".

PHILADELPHIA (Pa.)—3330 North 15 th. Street It is some time since I wrote you last, but, I am still holding out against the position taken by the Arch Street Meeting here, but now there are eight of us who meet and Break Bread together. Arch Street brethren have written to Birmingham Ecclesia asking them to give them a statement of their stand on the Strickler issue. They got one letter stating

that they would give them word in two or three weeks, but up to date I have not heard of a letter, so am waiting to see what word they will receive. But if they follow in the lines of the Christadelphian Cover Notice in this month's number, under "Renewals", the question is closed. If that is their way of dealing with a matter, then the Body must be divided, and one part does not require to suffer with the other, but every part must work out its own salvation independent of the other. What think you? How is bro. F. G. Jannaway; kindly remember me to him, as I owe him a letter; anyway, he knows me well. I should have liked to have been with him on his visit to the Land. I get news of all that is taking place in it through the New Palestine, published in New York by the Zionist, weekly. The changes in the land are marvellous within the past few years, and the aims of the Zionist Movement is great. I attend their meeting frequently, and get matter from those of them who come direct from the Land. Would that Zion's King were established there, and their, and our time of trouble and sorrow was over; for these are trying days. Have you received a copy of bro. W. M. Biggars pamphlet, dealing with the Strickler issue? You will see notice of a bro. McKelvin in this month's Christadelphian, who has gone over to the Strickler side; he was in the same meeting with bro. Biggar. I understand Jersey City Meeting has written Birmingham in the same way that Philadelphia has done, to see where they stand, but don't know if they got any reply yet, or not. —D. WILSON.

## NOTES BY THE WAY.

From Bro. B. J. Dowling.

San Francisco. —The journey from Santa Barbara to San Francisco was made over the rock-girt coast line of the Southern Pacific Railway. For over one hundred miles the railroad skirts the sea coast, high above the foaming breakers. After rounding Point Concepcion, we scaled the Santa Lucia mountains; through the Cuesta Pass and descending into the valleys we passed through several small interesting cities and suburban towns, until after covering nearly four hundred miles, we arrived at Third Street Station, San Francisco, the chief seaport of California, which prior to 1847 was called Yerba Buena, good herb, the medicine-man's resort, or the physician's paradise.

In the discordant circles here styled Christadelphians, I was an unbidden guest and "welcomed when I was gone".

In Oakland, across the bay from San Francisco, there is a small ecclesia of which I have the pleasant memories of by-gone days, but the members now complain that they have been "disfellowshipped" by the ecclesias of Los Angeles, Pomona, Santa Barbara and elsewhere, because in Oakland, they uphold the teachings of bro. A. D. Strickler. One of their members, Dr. John A. McCarl, has written an eight-page tract in defence of bro. Strickler's views. A distinguished writer, Disraeli, once said, "we often find men greater than the books they write", and we sincerely hope that this applies in the case of bro. Dr. McCarl, who unfortunately in his tract, prescribes most preposterously for what he styles the "heartaches" of the household. His remedy is as much worse than the disease as error is worse than ignorance. The genuine remedy is found in a better knowledge of the Scriptures.

The inspired Paul said, as recorded in Acts 17: 3, "That Christ must needs have suffered and risen again", and in Hebrews 9: 23, "It was necessary that the patterns" and "the heavenly things themselves (Christ) should be purified with sacrifices", and again in Hebrews 8: 3, "Wherefore it is of necessity that this man (Christ who never transgressed) have somewhat also to offer".

But bro. McCarl in defending bro. Strickler's "new light" says, "It does seem strange that some (which must include Paul. —B.J.D.) cannot see that where there is no transgression there is no need of an offering ". Both these men overlook or ignore the great Truth that "though personally sinless, he

(Christ) was by constitution condemned, and had, therefore, to offer for himself" (see Christadelphian, 1873, p. 405).

Again in Hebrews 2: 14 the inspired Paul teaches that Christ destroyed the devil "through death". But the uninspired bro. Strickler teaches that the devil has been destroyed or "rendered powerless by forgiveness". Who is right? Bro. McCarl say bro. Strickler is right, and that he "goes into those things so deep that they (who believe Paul. —B.J.D.) are unable to follow him". Let brethren Strickler and McCarl "be wise" with speed, and "be instructed" by the approving words of Christ to the saints at Thyatira who had not followed nor "known the depths of Satan as they speak". The physical principle of sin in the flesh—the devil—is to be destroyed, not forgiven.

Once again, let us notice Dr. McCarl's words when he boldly launches the old substitutionary query, "If Christ did not bear the punishment due us for our transgressions, WHO DID"? This question involves the false doctrine of substitution—that the innocent may suffer for the guilty, or as bro. Strickler puts it, the death of the guiltless Christ, "was inflicted to satisfy the ends of justice". If this be the truth then "the memorial of those villagers who petitioned their government, not to execute their blacksmith, who was guilty of murder, whom they could not well spare, but to hang instead of him, one of their shoemakers, of whom they had plenty, was not quite so preposterous, nor quite so absurd as is generally asserted. If the guiltless Christ could suffer the punishment due to us, why not an innocent shoemaker suffer for a crime not committed by him, but who was willing to die for the guilty blacksmith out of love for his fellows to whom the criminal's services proved so useful"? (Quoted from Christadelphian, 1877, p. 369).

Dr. McCarl's dogmatic prescriptions should be "shaken" to the roots, to get the poison-error out of them and even then 'twould be better and safer to discard them altogether. Index studies are not sufficient. Bro. McCarl should take a thorough course of real study "at the feet", as it were, of Dr. Thomas and Bro. Roberts, by whose labours we have been emancipated from these pernicious errors. If those tearless sleepers in the dust should now awake, fancy their astonishment and perplexity at beholding the perversions of their works that we now see. Their "eyes would run down with rivers of water" (Psalm 119: 136), as they would observe the editors of the time-honoured Christadelphian, countenancing, abetting and upholding by fellowship, that God-dishonouring doctrine that changes the death of Christ from God's righteous condemnation of sin in the flesh into a substitutionary sacrifice of sinless flesh. "From such withdraw thyself " (1 Timothy 6: 5).