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October, 1927

# The Berean CHRISTADELPHIAN

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

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

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### Notes.

#### South London (Clapham) Ecclesia.

The Mutual Improvement Class have arranged (or a visit to the Natural History Museum on Saturday, October 8th (God willing), to be followed by Tea and a Fraternal Gathering: Brethren and sisters in fellowship are affectionately invited. Full particulars on application to bro. F. C. Wood, 36 Danecroft Road, Herne Hill, S-E.24.

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SUBSCRIPTIONS, 1928 (D.V.) —Readers at the Antipodes are reminded that by the time this month's number is in their hands they will need to send their subscriptions for 1928 issue so as to ensure receipt of the January number. All such should be sent to bro. W. J. White, 102 Ribblesdale Road, Streatham, London, S.W.16. Price: 9/- per annum for single copies, post free; 8/- per annum for two or more copies in one parcel.

BRO. J. L. METTAM will be pleased to receive new copies of any works on the Truth, for presentation to the New Public Libraries, Ilford. His address is, J. L. Mettam, 15 Castle View Gardens, Beehive Lane, Ilford, Essex.

The Berean  
CHRISTADELPHIAN

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Volume 15, No. 10

OCTOBER, 1927

EIGHTPENCE.

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

(Continued from page 396).

CHAPTER 46.

In the month of May, 1848, leaving his wife behind him in the charge of a brother, Dr. Thomas accompanied by his daughter, Eusebia, at that time a girl of about twelve years, left Richmond for New York, intending there to sail for Europe. While in New York, the two Campbellite congregations permitted him to speak four times in their places of meeting. He also obtained the following letter of recommendation, which procured him access to the Campbellite fraternity:

" 172 Spring Street,  
" New York.  
" May 30th, 1848.

"BELOVED BROTHER TICKLE,

"I have the exceeding pleasure of introducing to your Christian acquaintance and courtesies our beloved brother John, of Richmond, Virginia, United States. He is an able proclaimer of the ancient Gospel; such exactly as Christ, John, and Paul preached in their days, and is on a tour to your country to proclaim it to its people. Obtain for him a suitable house, without fee or reward, other than the consciousness of being clear of their blood, and the free-will offerings of such who may be able and willing to make them. He will make known to you the Gospel of the Kingdom in a manner, which, I presume you have never witnessed. He is not what may be termed a popular Christian orator. His style partakes of that easy natural kind of method, which has only to be listened to with desire to learn to be effective to the conviction of the understanding and the awakening of the affections. For your own sake, and that of the Truth, get the people to hear. Entertain him, and you will prove him to be a Christian and a gentleman. Your brother, in the hope of incorruptibility when the King comes,

"Mr. G. Y. Tickle,  
Liverpool."

JAMES BEADMAN.

Prior to starting, the Doctor addressed a letter to the New York Morning Star, which resulted in the appearance of the following notice in the paper:

"A MISSIONARY FOR EUROPE.

"John Thomas, M.D., President of the Scientific and Electric Medical Institute of Virginia, sails in the De Witt Clinton, for Liverpool, on a tour through England and Scotland, to invite public attention to European affairs, 'as evident of the near approach of the Kingdom of God'. We understand Dr. Thomas bears his own expenses".

The American Press notice was seen by the Editor of the Macclesfield Chronicle and was reproduced in that paper with the following comments:

"From the Cabin of the De Witt, Dr. Thomas addresses a letter through the Editor of the Morning Star to the people of America, in which he details the signs from which he testifies of future events. He declares that a war is at hand which shall devastate all Europe, and it is to end with the storming, sack, and destruction of Rome. He warns all the Jews to flee from Rome immediately, and to join those who are to combine for her destruction, which will be a prelude to the entire annihilation of the Roman Catholic religion. The letter is too long for insertion entire, but we give a few passages:

" 'From Rome, Vienna, and Constantinople, it was 1,700 years ago decreed that "warlike influences should go forth to all the potentates of Europe, to bring them together to a last and final struggle, where the power of God shall be visibly displayed to the utter destruction of the oppressors of the world. Mark, then, I testify, by the light of the prophetic Word, that no power or diplomatic combination can maintain the world's peace; the most terrible war that ever desolated the nations is at the door, and the kings of the whole world will be engaged in it! I testify, or bear witness in behalf of the Truth, that the events which have astounded the nations, and which began to shake the world on February 23rd, 1848, which events have rolled on in an overflowing revolution, from the banks of the Seine to the Danube, and which is destined to sweep over and submerge the Sultan's throne; that this mighty convulsion is that "great earthquake", which will be its full manifestation, "such as has not been since men were upon earth, so mighty an earthquake and so great . . . " ' "

"The writer goes on to say, that though Republicanism will not find a permanent establishment in any part of the whole world, yet every form of government now existing will disappear. He foretells great mischief to all nations which ' worship the image of the beast', and particularly to Ireland, against which his denunciations are full and severe. Finally, it appears that all kingdoms, empires, and republics are shortly to be done away with, and the world is to be re-organized. Such are the doctrines of the prophet who has just arrived in England to enlighten modern Europe".

On the first of June (1848) the Doctor sailed for Europe in the De Witt Clinton, a sailing vessel of 1,200 tons burden, which made the passage to Liverpool in twenty-one days. On arriving the Doctor went to Manchester where he spent a few days, and then proceeded to London, where he found that efforts were being made to prevent him from obtaining a hearing among the Campbellite friends. He sent to Mr. Wallis, editor of the Campbellite Organ (the British Millennial Harbinger, published in Nottingham) a copy of the New York paper containing the notice quoted above, and was surprised to find the following notice on the back of the July number of the Harbinger:

"MR. JOHN THOMAS. —We have heard through the medium of the Second Advent-proclaimers that Mr. John Thomas, M.D., from Richmond, Virginia, is on his way to England, if he has not already landed. We feel justified in stating to the brethren, and to our readers, that Mr. Thomas, in his magazine, some time ago, publicly abjured all connection with the

Churches of the Reformation in the United States, more especially with brother Campbell and his associates. He not only renounced what he had learned from them, but also what he taught whilst among them, as being altogether erroneous. He has also been re-baptized, or baptized for the first time, into what he calls the Hope of Israel; so that he has discovered not only that the baptism of all others of our brethren is faulty, but that his own also which he received some years ago from the hands of bro. Walter Scott, and for which he has pleaded so strenuously, has no foundation in truth. What is the express object of Mr. Thomas in this country, we do not know. In his writings, he still appears very confident of the non-resurrection of infants, idiots, and heathens; and, at the same time, he is shortly expecting (he says within twenty years) the coming of the Lord Jesus, to set up the everlasting Kingdom, the seat of government being in the land of Palestine, for at least one thousand years, introductory, as we suppose, to that glorious and eternal rest which remains for the people of God. With these views and feelings, we conclude that Mr. Thomas is coming to England to lift up his warning voice, that a people may be prepared for the thousand years' glorious and triumphant reign of Messiah, with his resurrected saints, which remains for the people of God. But we may be mistaken in this supposition as to the object of his visit. He has friends residing in London, and it may be only a friendly visit on family matters. Be that as it may, the Second Advent brethren—or those who believe in the personal, literal, visible reign of Christ for a thousand years in this world—are anticipating a high treat on this occasion. Now, we ask, as none of our brethren emigrating to America are received into the fellowship of the churches there without a well-attested recommendation from brethren in this country, ought not the same principle to be adopted in reference to all parties coming from America to this country? —J.W."

(To be continued).

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## Editorial.

I have returned from my trip to the U.S.A. and Canada rich in experience and greatly comforted and helped by the faithfulness and loving-kindness of so many over the seas who stand for the Truth inviolate. But the truth must be told, and that is that my physical affection has been made worse (as three medical men now testify) by the strain involved, and I have again to go under careful treatment. I had a very severe turn of heart trouble on the boat coming back.

The Berean entails much hard work and also financial stress, and I am compelled to leave now at once the labour it involves. On my return home I at once consulted trusted and beloved brethren and several of these have now arranged to relieve me on this side. After this month Ecclesial News must be sent as regards the United Kingdom and all countries except U.S.A. and Canada to bro. W. J. White. Bro. B. J. Dowling, will continue to receive News on the Western side of the Atlantic, and to act as American Editor. Bro. W. J. White will take over the duties that have hitherto fallen to me, and all orders and remittances should be sent to him direct.

Thus, though the human instruments fail, yet the work will go on.

As for myself, I have never felt any particular ability or keenness for the work of Editorship and am exceedingly glad to pass it on to what I hope and believe will be more capable hands. One thing only have I striven to do, and that is to hold unswervingly the faith once for all delivered to the saints and to refuse to compromise the same by a single hair's-breadth. I have been deeply wounded by the accusations made against me both here and in one or two places in U.S.A. that I visited, and it may be that the work will be helped and not hindered by my retirement. These accusations (as for instance voiced by bro. Gamble, of Elizabeth, U.S.A.) are that I have tried to "form a party" and to "be a leader", and that my motives were therefore "ulterior" and not wholeheartedly of a true Christian spirit. I can only deny the truth of these accusations and say finally that I have merely tried to serve in the spirit of Matt, xx. 26, 27, and that where I have failed it has not been through a wrong spirit but

only through the infirmities of the flesh: the weakness of which none recognizes more than myself.  
GEO. H. DENNEY.

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The circumstances under which bro. Denney has felt compelled to relinquish the Editorship, call for the genuine sympathy of all readers and well-wishers of the Berean Christadelphian.

Our brother has just returned from a short but strenuous visit to the United States of America and Canada, where in addition to the many pressing business demands upon his powers, he has unsparingly spent himself in the service of the Truth. Added to the physical and mental strain of the past two months, our brother has cheerfully carried the burden of the Berean Christadelphian under conditions of great difficulty, and involving not a little anxiety. The enlargement of the magazine to 48-pages has resulted in a considerable financial loss, which bro. Denney had hoped would be overcome by increased circulation. The time has now come when he can no longer continue, and acting under advice, and to the regret of our readers throughout the ecclesias, has resigned from the Editorship.

So far as the matter of finance is concerned no anxiety need be felt. This part of the burden has been willingly shouldered by brethren who have at heart the well-being of the brotherhood, and who are purposed that the magazine shall not suffer. They esteem it a privilege to minister of their substance to the needs of Christ's work in the earth, faithfulness in regard to which devolves upon all who are called, and which will not go un-rewarded in the day of his coming. Whilst this matter need not press upon any of our readers, should any desire to share with our brethren the privilege of contributing towards making up the deficiency, we shall gratefully accept such as an encouragement to go on in the work.

To make as far as we are able, a recurrence of the present situation impossible, we have decided to immediately reduce the magazine to 32-pages. This has become imperative in order to balance expenditure with income. Our object will be to devote the reduced space to upbuilding and instructive reading matter, always giving preference to the writings of our beloved brethren, Dr. Thomas and Robert Roberts. To compress all the matter at our disposal within the reduced limits, it will be necessary to curtail the various contributions; we shall do our best, and appeal to all for sympathetic co-operation in making the magazine a success, to the end that we may all be built up and strengthened and confirmed in the things of the Truth.

In regard to future arrangements we desire to direct attention to the following important details:—

All communications should now be addressed to bro. W. J. WHITE, at the address shown on the first page of cover, to whom also all subscriptions when due should be sent. Australian and New Zealand subscriptions should be remitted upon receipt of this number. Will subscribers please note that in order to reduce clerical work as far as possible, and to save unnecessary postage, no receipts will be sent for the usual annual subscriptions, due in December. The receipt of the January number may be regarded as evidence of the safe arrival of such amounts. American and Canadian correspondence should be addressed as hitherto, to bro. B. J. DOWLING.

Our earnest prayer is that the magazine may receive God's approval and blessing, and that thereby His Name may be honoured, His Truth preserved, and His children established in the things which belong to our eternal salvation.

W.J.W.

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### THE ATONING SACRIFICE OF CHRIST.

The atonement is a fundamental doctrine of the Scriptures. It is a primary element—an essential principle in religion—the divinely revealed process or plan of redemption, for bringing man back and binding him as at one with the Deity, by a changed and incorruptible nature.

From the Latin *re*, back, and *ligo*, to bind, religion means a binding back, or as Dr. Thomas puts it: "means instituted to put them at one again with the Lord, that He might bring them back from the ground", to which they had been condemned to return.

The taking of life by the effusion of blood was the central feature of the atoning sacrifice both in type and antitype, and this shedding of blood to make an atonement being a divine institution demands our deepest and most reverential study.

The leading distinction between the various oblations offered under the Mosaic economy, were those made by the shedding of blood and those made without blood. That which was instituted by the Deity for the redemption of the body, nature or soul, was the former, because the soul or life being in the blood, it was divinely stipulated that it was the blood, and the blood only, that could make an atonement for the soul—the life must be surrendered. Doubtless God taught Adam as He afterward instructed Moses, saying: "It is the blood that maketh an atonement for the soul".

It is a reasonable conclusion as well as a revealed fact, that an atoning sacrifice by the shedding of blood, could be none other than a divine institution, originating in a divine command. Men of the world, unenlightened by the Word, have always expressed their astonishment as to how so strange an institution could ever have originated among men, and how and upon what judicious principle, it could possibly be regarded as pleasing to God. Therefore, moved by this impulse that is natural to men, it occurred to Cain, who brought an offering of the fruit of the ground, that surely such an offering would be more likely to gain the favour of God than one made by the shedding of blood. This was the reasoning of an unbelieving man. He failed to realize that life had been forfeited through disobedience, and that this fact must be humbly recognized as a basis for the extension of God's mercy and forgiveness. Therefore understanding that an atoning sacrifice by the shedding of blood was divinely required from the very beginning, when death came by sin, we can easily understand why "the Lord had respect unto Abel and his offering", while He rejected that of Cain (Gen. iv. 4).

#### IT AMOUNTS TO THIS—

When sin entered into the world and death by sin, an atoning sacrifice by the shedding of blood was at once commanded. Therefore Abel's sacrifice "of the firstlings of his flock", was an acknowledgment that "the wages of sin is death", and that its infliction was just; while Cain's offering was virtually a denial that the wages of sin should be death, and a bold assumption on his part, that the blood of the atonement was wholly unnecessary. Therefore, "by faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. xi. 4), because it was an assent to the divine command and typified the atoning blood of our Lord Jesus, through which he was brought again from the dead, and which therefore spake better things than the sacrifice of Abel.

The only religion therefore that is really true and pleasing to God consists of faith in God's commandments concerning an atoning sacrifice and obedience to His will. Consequently Christ who "came to do the will of Him who sent him", said with regard to his own atoning sacrifice, which was first for himself (Heb. vii. 27) as the antitypical High Priest (Lev. xvi. 30), and also for the people: "not as I will but as Thou wilt" (Matt. xxvi. 39). The sentence of death in its application to Adam "became a physical law of his being, and was transmitted to all his posterity", including Christ; wherefore the Apostle wrote, saying, "It is of necessity that this man have somewhat also to offer" (Heb. viii. 3). Therefore, "God's plan of salvation by the shedding of blood to make atonement", did apply to Christ, despite the contradictory teaching of the apostasy to-day.

To say that the blood of the atonement did not apply to Christ, as false teachers in some ecclesias now do, is "to contradict the Scriptures", and such should not be fellowshipped. To do so is to make ourselves partakers of their evil deeds. Christ was "the first-fruits" of the atoning work of redemption; brought again from the dead through the blood (Heb. ix. 12; xiii. 20).

Christ's physical constitution was sinful flesh. This is brought out clearly in the Apostolic statement, "Him who knew no sin, he made sin for us". Mentally he was free from transgression, but physically he was "made of a woman", and therefore, together with us, he suffered the effects of Adam's transgression. The statement is analogous to Matthew's quotation from the prophet Isaiah: "Himself took out infirmities and bare our sicknesses".

From this condition ("the judgment that came upon all men to condemnation"), he needed redemption; therefore, it was necessary for him to "lay down his life", by the shedding of his blood, for the life is in the blood, and it is the blood that maketh the atonement. "This commandment", said Jesus, "I have received of my Father". Had it been possible for this cup to pass from him in answer to his prayer, it certainly would have been allowed to pass, because the Father heard him always (John xi. 42). But being a partaker of condemned sinful nature it was impossible, an atonement was absolutely necessary, and through that atonement he was redeemed from death, and became,

OUR SANCTIFIED ALTAR (Ex. xxix. 36, 37; Lev. xvi. 18; Heb. xiii. 10). For whom and which an atonement was necessary.

OUR TRUE TABERNACLE (Lev. xvi. 33; Heb. viii. 2). For whom and which an atonement was necessary.

OUR HOLY PLACE (Lev. xvi. 16-20). For whom and which an atonement was required.

OUR SANCTUARY (Lev. xvi. 33). For whom and which an atonement was required.

In Lev. xvi. 20, this work is styled "reconciling" (rendering congruous, consistent, suitable, fit) the holy place, the tabernacle and the altar. An atonement was required, although no guilt could be attached. Christ was the great antitype of these—He was "the heavenly things" requiring atonement (Law of Moses, p. 160).

The Spirit testified beforehand the sufferings of Christ by which he was to be made perfect, and that perfection came on the third day (Luke xiii. 32). Apart from the sufferings attendant upon the making of this Great Atonement by the shedding of his own blood, Christ could not have been made perfect, nor justified by the spirit (1 Tim. iii. 16), and no glory could have followed.

He was therefore, himself involved in the atoning sacrifice which he made. It was for himself first, that it might be for us. Christ is the Saved One—a name and an ark provided for our salvation—"neither is there salvation in any other".

Our belief of these things concerning the one saving name is urged in the Scriptures as an indispensable condition of salvation.

Unfortunately there are many schismatic denials of the Bible testimony concerning the atoning sacrifice of Christ, being promulgated in a number of ecclesias to-day. The false theory of the churches, which is substitutional atonement, or "no atonement for Christ", is openly taught in some ecclesias.

It is hard to conceive of anything more monstrously irrational and dishonoring to God, than this unrighteous statement which we heard from the lips of a party in Boston not long ago.

The simple beauty of the Bible doctrine is easily perceived by those who have eyes to see, but error is not only dishonoring but confusing and obstructive, because it clogs the channels of the Truth.

The present condition of looseness in doctrine in some ecclesias and division in others, has arisen chiefly from the failure of the "Birmingham leaders" to declare the Truth's platform clearly and unequivocally, and withdraw from the glaring errors with which the Truth is confronted.

A serious injury is thus being done to the Truth by those who ought to be its consistent exponents and defenders.

However, let none of the faithful lose heart nor be discouraged at the defection of those who were supposed to be safe leaders. Let each individual believer perform faithfully their own personal, positive duty in standing firm in their efforts to preserve the Truth in its purity and integrity and God will do the rest.

Let every believer bear in mind that the humblest member of an ecclesia, when clad in the whole armour of the Truth is stronger than all the hosts of error.

Strive to be able to say at the finish, "I have fought a good fight, I have KEPT the faith".  
B.J.D.

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## This do in Remembrance of Me."

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

We do well to come here to remember Christ. There is nothing to remind us of him in our daily surroundings: on the contrary, everything tends to hide him from our view.

The sight of the eyes is blindness in this matter. The crowded thoroughfares tell us he is not a reality. The busy haunts of business, the bank, the exchange, the market, the docks, the warehouse, the workshop, seem to say he is a myth.

The quiet walks of life are no more reliable: the office, the house, the family, the laboratory, the garden, whisper that there is no Christ. Even Nature in her silent proclamation of God tells us not the truth in this matter. She tells us in her majestic solitude that there must be a Master somewhere, and a purpose equal to her greatness; but she speaks not of Christ as the answer to her needs.

If she only is our teacher, with all the great sky, the mighty mountain, the towering crag, the deep ravine, the thick forest and smiling plain, the opening flower and hum of insect life, the song of the birds and the lowing cattle, the beautiful landscape and the great and wide sea—she will but fill us with a sense of dreariness as of the emptiness of a majestic and splendid hall interior without an audience or entertainment.

To find Christ, we must seek him where he is to be found, and where, at present, God has appointed he should only be found. It hath pleased God by the foolishness (so esteemed of men) of preaching to save them that believe. Christ is presented to us in that preaching, and the preaching takes a variety of forms.

The apostles are dead, but they preach to us in the words they have written, and in those words they preach Christ. That is, they speak of one of whom we should otherwise know nothing, and that ONE "the heir of all things" and disposer of all destiny on earth.

That mighty personage was once on earth himself, expounding all "the things concerning himself" out of "Moses, the prophets, and the psalms". He is now absent "for a little while", and we hear not his voice, but he preaches to us in the ordinance delivered unto us, which we have met this morning to keep, and by which we "show forth his death until he come".

The result of the preaching is to create in the mind a perception of his reality, from which springs "the conviction of things hoped for"; and this is faith, without which it is impossible to please God. This faith is accounted to us for righteousness; God is pleased with it, and condescends to recognize it as righteousness in us, for Christ's sake, in whom his righteousness hath been declared in the condemnation of sin in the likeness of sinful flesh.

This imputing of our faith for righteousness is justification by faith, in which we have "peace with God through our Lord Jesus Christ", and are become "joint heirs with Christ" of "the glory to be revealed".

Now, the mere naturalist has no access to this "faith in which we stand and rejoice in hope of the glory of God". He is simply a beholder, and, it may be, an admirer, of the beautiful features of Nature as God has organized it, but without knowing God himself or sympathizing with the purpose of which Nature is but the platform or raw material. He is, therefore, a mere passing object of Nature himself, like the creatures he studies, and whose bones, perhaps, he collects. He is not a "son", but a slave; and the slave abideth not in the house, but the son abideth ever. He is of the "world", of which John says, that it "passeth away"; in contrast to which, he adds, "but he that doeth the will of God abideth for ever". The sons of God, who are not mere admirers of the works of God, but do His pleasure, will live for ever. This is God's purpose, and though not visible now, will in its due season become as obvious a fact as the stability of Nature. Our concern is to belong to that most privileged order of men.

In the promotion of this concern, we must be on our guard against mere naturalism. All of us have more or less a bias in that direction. Our native tendency as men is to remain ignorant of all things, and act in accordance with superficial appearances. To war against this tendency is to fight the good fight.

Educationalists are at war with it in a certain department; but their operations are too limited to secure lasting results. They are directed to knowledge of Nature and the improvement of mortal life. The operation of the apostles, in which we may be comprehended by the study of their word, are directed to a knowledge of God and His purposes, and a consequent redemption from mortality itself at the last. It is here where the truly good fight has to be fought. This is the warfare in which we are engaged; to bring the natural mind into subjection to the mind of God.

The natural mind (the mind left to its own tendencies and resources) is, by the testimony of Paul, in which all experience concurs, "enmity against God: it is not subject to the law of God, neither indeed can be; so then, they that are in the flesh cannot please God".

The mind of the Spirit is exhibited to us in the Word delivered to us by the Spirit through chosen men in ancient times, which Word hath been "written for our learning". Consequently, our aim must be to learn that mind, and to be subject to it in all things. To be subject to the Word is to be subject to the Spirit. To have the spirit of the Word is to have the mind of the Spirit.

If we fail in attaining this mind, we fail in attaining the end of the gospel, and our salvation is not possible. We may know the gospel and be damned by it instead of saved. It has two sides: and is either a savour of life unto life or death unto death.

It is better not to know the way of life, than knowing it, to trifle with it, or turn from the holy commandments delivered unto us. Its object is to create a zealous and peculiar people for Christ, whose zeal and peculiarity are due to the implantation of the Spirit of the Word in all the fulness and fervour which are reasonable.

In some, this mission is accomplished; in others it is not. The difference is visible on the principle stated by Paul: "They that are after the flesh do mind the things of the flesh: they that are after the Spirit, the things of the Spirit".

The Spirit in its moral power, dwells in the one class, and dwells not in the other: the mind of the other is pre-occupied with other interests, affinities and schemes which choke the Word and render it unfruitful. The reason is to be found in the fact that the one class submits to the operation of the agency God has appointed for bringing about the indwelling of the Word; and the other does not. The one obeys the exhortation of Paul, to "let the word of Christ dwell in them richly"; the other gives it no

heed, but drifts on in the current of creature gratifications in the thousand matters than constitute "the present evil world".

The agency which God has appointed for bringing about the indwelling of the Word, is based upon the fact of human forgetfulness. There is a constitutional need for bringing to remembrance. Every man of reflection experiences this need. Even in human knowledge, the memory has constantly to be refreshed; how much more in the things of the Spirit, for which there is not only no natural affinity, but to which there is a constitutional repugnance.

We should make a great mistake if we were to rest on our oars at all. The achievements of the past are only valuable to us if we preserve our connection with them by means of an unbroken line of similar action. This refers to present profitableness and divine approbation: we must in many ways "endure to the end".

We know the Truth it may be, but it does not follow that we can afford to let the study of it alone. Even as respects knowledge, the Word of God is so constituted that we cannot become acquainted with all its teaching apart from daily reading and thought; but what shall we say as to the personal views, tastes, and affections which it is intended to engender? It is here where our greatest need exists.

The current of the natural mind is in the opposite direction to the mind of the Spirit, and that current is strengthened by all the circumstances to which we are related in life, whether in business or at home. We cannot hope to make headway against this current apart from the daily reading and meditation of the testimonies of God.

If we suspend this process, if we become lax in our attention to them, we shall as surely drift in the wrong direction as a boat set loose will drift down the stream. We shall slowly but surely come under the dominion of the carnal mind, in all our sentiments; and "TO BE CARNALLY MINDED IS DEATH".

One of our helps in the right direction is this breaking of bread. It is Christ's own appointment. Let us never neglect it. Let us never make the mistake of supposing we can do without it. We don't know what we need; he who appointed this knows all. People who stay at home don't know what they have lost. The going out, the having the thoughts turned towards the things of God in a collective act, the seeing the brethren, and the going through the various exercises connected with the remembrance of Christ, are all quietly beneficial to an extent not known at the time: and continued from first day to first day, they have a powerful moulding effect on the inner man.

They are like the sunshine and rain, which act slowly and invisibly on the grain in the field, yet with effects which become very visible at last on a comparison with those fields which have been exposed to drought and heat.

The institution of the breaking of bread is based upon an exact knowledge of human nature and its needs. It helps to keep us in a healthful association of ideas, while it gives us the opportunity of a public acknowledgment of the Lord and the personal recognition of His despised friends.

It is humiliating to the natural man who has any position in the present evil world, and who, sooner or later, finds reasons for backing out. "Blessed are they who love Thy law, nothing shall them offend." Let us be found walking diligently in this, as in all the commandments of the Lord, blameless.

The day is near at hand when it will be apparent to all men that such a course "hath great recompense of reward" (Heb. x. 35). We shall be called upon to take part in this feast of love in another way. They were no vain words which Christ spoke when he said he would drink the passover wine with them new in the Kingdom of God.

There will be a joyful sitting down of many from all points of the compass with Abraham, Isaac, Jacob and all the prophets. While this sitting down is, doubtless, to be taken in the general sense of inheritance, it is equally doubtless that this inheritance will include many joyous assemblies of the saints, in which, with angelic attendance, we shall be permitted to sup and commune with the Lord. This poverty and humiliation of the present phase of the work of God will then have passed away; the power and the glory and the unbelief and the scorn of men—so oppressive in their present ascendancy—will then be in the dust. God will be exalted in the earth; and in this exaltation, every friend of His will participate with joy and strength. The terms of friendship are plainly revealed.

Let us adhere to them with determination to the very end that we may be of that happy number to whom will be addressed the words: "Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world'".

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## A Trip to America.

### JASONVILLE.

Arriving in Chicago on July 28th, I was rejoiced in spirit to meet such friends of long standing as bro. and sis. F. Coverley. I was at Birkenhead the week bro. F. Coverley embraced the Truth, and he and his wife were later members of the North London Ecclesia, and from thence went to America. Bro. Coverley is Secretary to the Chicago Ecclesia that is standing for the Truth inviolate. A resolution adopted and signed some time ago by the Chicago brethren is as follows: —

### CHICAGO ECCLESIA.

"That we as a meeting will not fellowship anyone holding the errors taught with regard to the Sacrifice of Christ published in the book Out of Darkness into Light. The following refutes this prevalent heresy, viz.: —The Diabolos is Sinful Flesh and Christ partook of the same. He died on the cross to destroy the Diabolos in himself, and in so doing he confirmed the Covenant, through which he and the rest of mankind that are 'in Christ' get atonement with God."

After getting through most of my business engagements, I departed on a long trip to Jasonville, Indiana. This was near on 300 miles on a very hot day. Arriving at Sullivan at 7.0 p.m. I was met by bro. Plew, the Secretary of the Jasonville Ecclesia, and bro. J. Craig, and the remaining fifteen miles were done by car.

Sunday, July 31st, was an unforgettable day. Here in a little country town the brethren assembled from a radius of some fifty miles. Morning meeting, 10 a.m., full of spiritual enthusiasm. Very rarely—only once in years—do the brethren here get a visitor. It was the very pressing invitations sent to me that impelled me to go there, and never was I so cheered and helped on the way. Robust Christianity indeed is here. Unable to rent a hall the brethren built their own. It is an unpretentious but wholly suitable room for the purpose. Most of them have a car, and there was a long row of these "automobiles" outside. Automobile is the usual term here for motor cars. In the interval for announcements it was said that the brethren and sisters would all dine together in the Glen, that being the town's Public Park. In delightful weather we all duly sat under the trees at tables provided for the purpose, when after the meeting we adjourned for a mid-day meal. What a joyous party we were!

At the morning meeting we had the great pleasure of receiving one more—a stalwart young man—into fellowship, making the third such addition during the month, by baptism. Sweet converse together; a fraternal gathering in the welcome shade of the great trees and an evening meeting followed.

I returned the next day to Chicago and met quite a number of brethren and sisters, some who are with us and some who are not. Those not with us were simply content to let the gentlemanliness and social qualities of bro. Strickler count more than his wickedness in disrupting the unity of the One Faith by his heresies. Those who are with us, while deploring the fact that the course they have felt compelled to pursue means separation from loved comrades, are nevertheless determined in spite of all such sorrows to maintain the integrity of the One Faith.

From Chicago I went to St. Louis, where I could not find a single brother or sister, but found Roman Catholicism dominant in political and social life.

Thence to Harpers Ferry via Cincinnati, then Washington, D.C., the magnificent capital City of the U.S., and so to Jersey City where bro. Sticht, of Elizabeth, and bro. Sommerville, of Ariel, Pa., met me.

The Hawley brethren and myself with sister Fenn, of New York, broke bread together in the afternoon. Discussion followed, in which brethren and sisters of Elizabeth and other places joined. Brethren George and Johnson came from Philadelphia in the afternoon with a very cordial and pressing invitation to go to their City and meet the Arch St. brethren. I had been obliged to relinquish my intention to visit Philadelphia owing to the enormous distances involved in fulfilling my various engagements. However these brethren refused absolutely to take my excuses, and I arranged to shorten my visit to Canada in order to meet their wishes.

#### TORONTO.

I proceeded on August 8th to Providence, R.I., on business, and from thence on August 12th to Toronto. Here I was entertained by bro. and sis. W. Smallwood, and on Sunday, August 14th, we went along to Kimbourne Hall for the day. A number of visitors from Canadian ecclesias were present, including bro. Gwalchmai (Brantford), bro. W. Barlow (Buffalo) and bro. and sis. Geo. Ellis (Oshawa), lately of Luton, England. We held three meetings, and luncheon and dinner were served in the hall upstairs. The organization had involved a great deal of hard work upon the Toronto Ecclesia, but the task had been most worthily undertaken and fulfilled. In the afternoon the addresses were upon "The work of the Berean Magazine". It was good to hear words of approval from many old and tried brethren from various parts of Canada. Bro. Smallwood presided all day in his dignified way, and all went smoothly. The singing was delightfully robust. At the evening meeting we came upon many old friends, including bro. and sis. Birt, whom we knew over forty years ago at Great Bridge and who were friends of my father and mother; and bro. and sis. Newton, who came into the Truth at Walsall some sixteen years ago.

#### HAMILTON.

On Monday, August 15th, I went on to Hamilton, Ont. During the afternoon I had a long discussion at bro. and sis. Cope's home with bro. W. J. Livermore, of Brantford. This brother is obsessed with a very peculiar idea regarding marriage,

The general opinion of those present was that bro. Livermore was wrong in his conclusions, and that the debate demonstrated this. In the evening we had a two hours' meeting.

#### BUFFALO.

From Hamilton via Niagara Falls to Buffalo was the next "hop". Here again on Tuesday, August 16th, in the evening, we had a very pleasant meeting. We called to see sis. Barlow who has been in indifferent health for some time now. She reminded us that the Lord was near and that we all need and long for immortality. I left late that night for Albany, and slept on a shelf once more in a Pullman Car. I would rather sleep on a ship at any time. Arriving at Albany next morning I left the train and caught the steamer thence to New York via the Hudson River. When travelling, one often

reflects on the beauty and glory of God's handiwork and the manner in which so much of it has been and is despoiled by the arts and crafts of men. I arrived in New York once again that night, Aug. 17th.

#### PHILADELPHIA.

On Thursday, August 18th, carrying out the arrangement previously mentioned I went down to Philadelphia and was met by the two brethren who had so strongly insisted on my visit. Arrived at the home of bro. and sis. D. C. Wilson we soon had the pleasure of meeting many other brethren and sisters, notably bro. D. E. Williams (Baltimore) who is probably the oldest member of the Body of Christ alive to-day in respect of length of service. Seventy years is his record, and he once lived in the same house as Dr. J. Thomas. In spite of his great age he is vividly alert and vigorous with sparkling eyes and quick intuition. Bro. Fidler, bro. Cotton and others came along later and we had a meeting, and discussed the situation as it presents itself to-day. There appeared to be practical unanimity on all material points.

Leaving Philadelphia I arrived back in New York at 1.30 a.m., being obliged to get back before Friday morning owing to business arrangements.

#### NEW YORK AND BROOKLYN.

Thus I came to my last two days in America. Finishing all my engagements of a business character including a luncheon at the British Embassy Club with the chiefs of the British Consulate, I was able to meet bro. B. J. Dowling and bro. W. Biggar at the Seville Hotel. We were joined by sis. Anderson of Buffalo, and spent a pleasant time together. Bro. Dowling agreed to share my room for the night. One is impressed with the standard of comfort maintained in U.S.A. Hotels. It is higher than most English hotels provide, and is correspondingly more expensive. Possibly the humid atmosphere during summer here has something to do with the lavish supply of bath accommodation however. New York is the most uncomfortable place for humid heat that I have found yet.

So the last day found us refreshed to some extent and as I had not to sail until 3 p.m., we waited till bro. Biggar came along and then we all four went over to Greenwood Cemetery, Brooklyn, where we soon found the graves of our beloved brethren, Thomas and Roberts. There we stood for a long time in quiet contemplation, and with very mixed feelings. The foremost thought was one of deep sorrow that the sturdy strength of these men in upholding the cause of Truth had been succeeded by the weak, miserable, peace-anyhow, policy of their successors in Editorial work, brethren C. C. Walker and C. A. Ladson. We could but determine the more strongly that, God helping us, we would continue our endeavour to sound out the warning note with unmistakable tone. Here we are on the threshold of the coming Kingdom, and yet so many are allowing the enemies of the Lord to sap the foundations of our Faith for them, "teaching another Jesus". One sentence of bro. Dowling's remains in our memory: Bro. Roberts, he remarked, fought hard against the theory now advanced again by bro. Strickler whereby Jesus is cut out from the Edenic condemnation and scheme of redemption. It was our bounden duty, said he, to follow bro. Roberts' example in this respect even though his own erstwhile ecclesia—Birmingham—had now taken the easier way of capitulation to the flesh. We must follow principles, not men or ecclesias, no matter how great and good they appeared to be.

We came back to America's metropolitan city, if New York may so be described, and got a final view of it from the highest building therein—the Woolworth tower—and then we went along to the "Minnekand" to begin the voyage back to England. A last hand-clasp on board with bro. Biggar, sis Anderson, and sis Fenn, and then good-bye, and a welcome rest in the same comfortable stateroom in which we came over. Never did I want a rest more, and it was with a feeling of very definite relief and thankfulness that I began upon it.

The return journey was accomplished safely; delightful weather and a quiet company on board ship, contributing to make the trip enjoyable. Of the recuperative qualities of a sea-voyage I have no doubt. In no other way can you get such a real change and rest. G.H.D.

## Notes on the Daily Readings for October.

### 1 CHRONICLES XV.

The first book of Chronicles takes us back to the consideration of David's work in connection with the Temple. David had set his heart on building a habitation for the name of God, but the erection of this Temple was not to be proceeded with until the king's reign of warfare and conquest was ended (Chap. xxii. 8), and then under the reign of the man of peace, the Temple would be built (ver. 9). David therefore gave his son all the help he could in preparing for the work (ver. 14). After the death of David, Solomon proceeded with the erection of the House.

In Chapter xxiii. we have an account of the organization of the Levites. These were numbered from thirty years old, as required in the Law (Numbers iv. 3, 47), and the number amounted to thirty-eight thousand. Twenty-four thousand were set apart for the service of the Temple; six thousand to be officers and judges; four thousand to arrange for the singing of praises of God, and for the instrumental music; and four thousand to attend to the gates and doors of the House.

Having divided the Levites for their work, the next business was to arrange each section into courses for service. This order of service was decided, not by any seniority of birth or position, but by lot. In the case of the Priests (chap. xxiv.) there were sixteen heads of families of the House of Eleazar, and eight of the House of Ithamar—sons of Aaron. The twenty-four chief men were to serve under the supervision of Zadok of the House of Eleazar and Ahimelech of the House of Ithamar (chap. xxiv. 3). It will be noticed that the eighth course for attendance fell to Abijah (ver. 10)—Abiah in the Greek version—it was of this family that John the Baptist was born. John, we read, was the son of a certain priest named Zacharias of the course of Abiah (Luke i. 5). It was when this eighth course of service came round that Zacharias "executed the priest's office in the order of his course" and "his lot was to burn incense", that "there appeared unto him an angel of the Lord standing on the right side of the altar" (Luke i. 9-11). The priest had to continue to serve, though dumb, but when the days of his course were ended, Zacharias was able to depart to his house (ver. 23). The priests, like the other Levites, excepting the door-keepers, seem to have served for a week, and then to retire to their suburb until the course came round again.

We have noticed that the land was subdued under the reign of David, and then, during the peace and prosperity of the reign of Solomon, the Temple was built. The twenty-four courses for the service of priests were fixed, and the twenty-four elders were selected to attend in order, as decided by lot, for the singing of praise to the name of Yahweh. A foreshadowing of the Kingdom of Christ may be observed in all these arrangements. The four thousand Levites who were to have charge of the doors also had their work allotted to them. Guarding the entrance to the Temple, there were to be, on the east side six each day, on the south side four, and on the north side four, while on the west side, ten were required as follows: Toward Asuppim (the storehouses) two and two, evidently there were two entrances; four at the causeway; and two at Parbar (chap xxvi. 17, 18). Twenty-four again we notice. The causeway seems to have been a roadway from the suburb of the city to the Temple, formed by filling in the valley for a convenient width. The stores being at this western end, a greater number of doorkeepers were required. Four Levites had charge of the causeway and two were at the western end of it, at an enclosure called Parbar.

The Temple arrangements brought no grinding toil to those who ministered. They would serve for their short course and then leave the Temple for their home until their course came round again. The service of the door-keepers was for one day. Such work requiring more constant attention.

When the Temple was finished the people came at the call of Solomon to praise the Almighty. We can imagine ourselves going up with the eager Israelites; as we approach the House, the House so magnificent, we notice how everything is arranged to avoid unseemly confusion. The Levites are there to direct the way to every part of the building, and these Levites have been instructed to know every

part of the House, and they know to which part each one has the right to enter. All the doors are in the charge of certain selected families. Inside the Temple we see Levites of the families of Asaph, Jeduthan and Heman arrayed in white, praising God in song to the accompaniment of the horn, and of harps, cymbals and psalteries. But all the service of the Holy and the Most Holy, the sacrifices and the incense are in the charge of the sons of Aaron; the chief of whom at this time are Zadok and Ahimelech. How wonderful? we exclaim; but what of the future when Christ, the messenger of the covenant shall come to his Temple and when he will praise the Almighty in the midst of his brethren.

#### EZEKIEL.

In chapter xxix. of the Book of Ezekiel we read that the prophet was sent by God to foretell the humiliation of the power of Egypt. When passing along the Egyptian galleries of the British Museum surrounded by evidences of the grandeur of Ancient Egypt, it is difficult to realize that such glory has all passed and given place to the Egypt of modern times. The testimony of history to the unfailing word of God has been brought within easy access of all. In verse 14 we read, "They shall be a base kingdom", and also, "it shall be the basest of kingdoms, neither shall it exalt itself any more" (ver. 15); and what has been the history of Egypt?

After its defeat by Nebuchadnezzar it was conquered by the Greeks in the 4th century B.C., and by the Romans in the 2nd century B.C. In the 7th century A.D., the country came under the dominion of the Arabs and in the 16th century it came under the power of the Turkish Empire. In the 18th century Egypt felt the power of the French and now it is under the sway of Great Britain. Speaking of Egypt's fall and its inability to rise again, the Encyclopaedia Britannica says, "More than two thousand years have passed and though Egypt from time to time has been independent, not one native prince has sat upon the throne of the Pharaohs". "There shall be no more a prince of the land of Egypt" (Ezekiel xxx. 13).

#### DANIEL.

How many thousands of the people of God have examined the 2nd chapter of Daniel strengthening their hope in the Kingdom of God thereby. They have taken note of the passing of the four Empires, and of the rise of the European kingdoms out of the fourth Empire, and have wondered, how long before the breaking up of these kingdoms by the invincible power of the "stone".

These people have compared the 2nd chapter with the 7th, noting the additional details given. Tracing out the rise of that unique power which was to make its appearance among the ten kingdoms which began to rise in the 5th century. This power which should be diverse from all others, was observed to be a religious kingdom because it would make war with the saints and prevail against them (chap. vii. 21). It would speak great things against the Most High and change times and laws (ver. 25). This dreadful power has been recognized as the Papacy, which practised for 1,260 years, at the end of which time the desolating power of the Papacy fell and became an object of hatred to the rulers of the earth (Rev. xvii. 16). But a great change is taking place now; the influence of the Papacy is rapidly increasing. This wicked system is becoming an object of esteem, just as God has foretold. For a short period the kings of the earth are to give their power to the Beast. In other words, the European powers are to become united and to support the Papacy and thus be prepared to make war with Christ, at his appearing.

Chapter iv. of the Book of Daniel foretells the madness of the King of Babylon, and that seven times (years) would pass over him before he returned to his estate (verses 16, 25, 32). The driving of Nebuchadnezzar to be associated with the beasts stands as a type. The kingdoms of men were to be driven from God's presence and to be as the beasts until seven prophetic times— $360 \times 7$ —2,520 years had passed over them. The binding of the Babylonish tree with brass and iron points to the wider application of the prophecy. When seven times or 2,520 years have passed since the cutting down of the power of Babylon by Cyrus, we may expect that the Gentile powers will all have witnessed the divine judgments and have learned that the Most High ruleth. Let us be careful not to commence the

seven times from the setting up of the power of Babylon by Nebuchadnezzar, but from the cutting down of its glory. There is a seven times of punishment pronounced upon Israel by Moses, which commences with their captivity by the King of Babylon, so that we should expect the rise of Israel from her long humiliation to take place about seventy years before all the nations are in harmony with God's purpose.

## GALATIANS.

How strange it appears to us that members of the ecclesia at Galatia should be so anxious that the ritual of the law of Moses should be observed. We see from the letter of Paul why he so strongly opposed this movement.

The opponents of the Apostle were actuated by a motive not unknown to us. They desired to appear respectable to their neighbours and so avoid reproach. The Jews would not mind the preaching of the Kingdom so much if the system of things for which their leaders stood were not denounced. The Apostle says: "If I yet preach circumcision . . . then is the offence of the cross ceased" (chap v. 11), and those who, in the ecclesia were advocating circumcision, did so because they desired to make a fair show in the flesh and to avoid persecution (chap vi. 12). But the Apostle points out the Law could never bring salvation (chap, ii. 16). It was appointed to lead the Jews on to Christ (chap. iii. 19-24). It is the Law of Christ which liberates from the power of sin, in accordance with the covenant made with Abraham. The Apostle Paul would have no fellowship with this error, he would only extend the fraternal salutation to those who held faithfully to the Truth (chap. vi. 16). The others he fearlessly styles false brethren (chap. ii. 4), and so seriously did he view the work of those who taught error, that he exclaimed: "I would that they were even cut off which trouble you" (chap. v. 12). Paul knew that error led to condemnation. It gave the Apostle much pain to write in this way. His faithfulness made him many enemies, even of those who before would have done so much for him. "Am I therefore become your enemy, because I tell you the truth"? (chapter iv. 16).

What a delightful message we have from the Apostle Paul in the letter to the Ephesians; a message to cherish when in sorrow, in isolation and in our pain. "God, who is rich in mercy . . . that raised us up together in Christ", that in the ages which are coming He might show the exceeding riches of His grace in His kindness to us through Christ Jesus" (chap, ii 4-7). With this delightful consummation in view let us strive earnestly to keep the unity of the spirit in the bond of peace.

There is no trace of pride in the conduct of Paul. The brethren and sisters were in his heart to die and to live with, and he needed the prayers as he constantly prayed for them. The Apostle always had before him the example of Christ, the Son of God, who made himself of no importance but took the office of a servant (chap. ii). The all absorbing desire of Paul was to win Christ and to be found in him, having the righteousness of God through the faith of Christ (chap, iii. 9, 10)—a righteousness which boasts of no personal merit but strives to obey God and to mortify the flesh. Let us receive in our heart the exhortation of our brother Paul: "My dearly beloved and longed for, my joy and crown, stand fast in the Lord" (chap. iv. 1).

Nottingham.

W. J. ELSTON.

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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.

All such Intelligence should be sent to Bro. Denney, at 47 Birchington Road, Crouch End, London, N.8, no later than the 25<sup>th</sup> of each month for the following month's issue

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

All such must be sent in the first instance to Bro. B.J. Dowling by the 10<sup>th</sup> of each month for publication the following month. Address to him at: 76 Florence Road, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in  
PRINTED LETTERS.

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ALDRIDGE (nr. Walsall.) —"Eureka" Bungalow, Branton Hill Lane. Sundays: Breaking of Bread 11 a.m. Last year bro. H. Price, myself and our sister wives left the Dudley (Scotts Green) Ecclesia to live at the above address. Later on the Scotts Green Ecclesia gave us permission to start a meeting of our own which we did, and since that time we have continued to break bread and exhort one another. Bro. W. Southall of Great Bridge gave us the word of exhortation last Sunday. We are anxious that the people of Aldridge may hear the Truth as it is in Jesus. Will you please announce in the Berean Christadelphian that there is an ecclesia at Aldridge, and any brother or sister passing this way will be very welcome. —Yours in Israel's Hope, brethren Ernest Hingley and Horace Price; sisters Mary Price and Dolly Hingley.

ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64 Dale Street. Sundays: Breaking of Bread 11 a.m.; School, 3 p.m.; Lecture 6.30 p.m. Since last reporting, death has been in our midst, having taken from us our aged sis. Mullin. She was laid to rest in Phillip's Park Cemetery, Manchester, on August 9th. Bro. Browne doing what was necessary at the graveside. Our sister's hope was to see the Master ere death came, and though this was not realized, she died full of faith in a glorious resurrection. Our sympathies go out to sis. Bogan, daughter of sis. Mullin, who, within a few months, has lost both her husband and mother. We purpose (D.V.) holding our Fraternal Gathering on Saturday, October 1st, in the Lesser Co-operative Hall, off Portland St. Tea at 4 p.m., after meeting at 6 p.m. All brethren and sisters in fellowship are cordially invited. Particulars of subjects and speakers will be sent by post. —J. H. MELLOR, Rec. Bro.

BEDFORD. —Montrose Rooms, 62 Harpur St. Sundays: Breaking of Bread 11 a.m.; Lecture 3 p.m. We have been pleased to welcome into our midst the following brethren who have kindly assisted us in proclaiming the glad tidings of the 'Gospel: June 5th, C. R. Crawley (Luton); June 12th, E. W. Evans (London); June 19th, F. C. Wood (London); June 26th, W. R. Mitchell (London); July 3rd, H. T. Atkinson (London); July 10th, M. L. Evans (London); July 17th, S. Burton (Cambridge); July 24th, J. T. Warwick (London); July 31st, H. R. Rawson (Luton); August 7th, W. Jeacock (London); August 14th, L. J. Carter (St. Albans); August 21st, P. Coliapanian (Ilford). As a result of our united efforts, our Heavenly Father has graciously been pleased to increase our number as follows: on August 20th, Mrs. Caroline Woods, after a good confession of Faith in the things concerning our eternal wellbeing, was buried with Christ in baptism, and was received into fellowship on 21st August. We pray that our new sister (who is now beyond the allotted span) may run the race with patience and in the end obtain the prize. The following have visited this Ecclesia since last reporting: sis. Burton (Cambridge); sis. Atkinson (London); sis. Watcham (Colchester); sis. Hatch (London). —W. H. COTTON, Rec. Bro.

BIRMINGHAM (John Bright Street). —Shakespeare Rooms, Edmund St. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays: Bible Class 8 p.m. We regret to have to report that as bro. and sis. Viner Hall persist in teaching the unscriptural doctrine of using Gentile Law Courts for the purpose of obtaining divorce, this Ecclesia, acting in agreement with its resolution, places it on record that bro. and sis. Hall are no longer in fellowship. Sis. Southall, sen., having removed from Great Bridge to reside with her son in Birmingham, has decided to become a member of this Ecclesia. Bro. and sis. W. Southall have also transferred their membership to this Ecclesia. —A. E. TANDY, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148 North St. Sundays: Breaking of Bread, 5.15 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class 7.30 p.m. We have much pleasure in announcing that sis. Benjamin (late of Leytonstone Ecclesia) has applied for our fellowship, and after a satisfactory interview we are pleased to extend to her a hearty welcome to our midst. Since last writing we have had the pleasure of welcoming to the Lord's Table, bro. W. Webster, bro. Philip Coliapanian (Seven Kings); bro. and sis. H. W. Hathaway, sis. Acock, bro. Copplesstone, sis. Hatchman (Clapham); bro. Manktelow (Redhill); sis. E. Corder and sis. P. E. Corder (Southsea Ecclesia). We thank all lecturing brethren who have helped us in our labours for the Truth. —S. BARRATT, Rec. Bro.

LIVERPOOL. —8 Landseer Road, Everton. Sundays: Breaking of Bread 11 a.m.; 6.30 p.m. Eureka Class. Thursday 7.30 p.m. Bible Class. We regret to report that bro. W. Rothwell, his sister wife, sis. Ethel Chadwick, and sis. Hope Kostrovitzki, have withdrawn from us and returned to the Birmingham Temperance Hall fellowship. In consequence we have had to close our meeting room, there only being three of us, namely, sis. F. McNair, sis. E. H. Mandale, and the writer. Under the circumstances we are unable to carry on the work of proclaiming the Gospel, still there is a light shining in this corner of the vineyard; we must occupy till He comes, and although the days are dark and perplexing, there is only one true way and one true light, i.e., THE TRUTH without compromise. We shall gladly welcome visiting brethren and sisters in our fellowship who may be passing this way. —I. J. MANDALE.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; 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 have been encouraged by the obedience of two more who put on the sin-covering Name on August 21st, viz., Mrs. Rose Caroline Cordial (C. of E.) and Mr. John James Cordial (neutral). We pray they may be amongst those on the right hand in the day that our Lord makes up his jewels. We have also gained, by the removal of sis. V. M. Morse from Swansea. On Saturday, August 13th, the members of our Mutual Improvement Class paid a visit to Kew Gardens, and although inclement weather prevented full enjoyment of the beautiful grounds, a very profitable time was spent. About one hundred brethren and sisters were present to tea, which was followed by a fraternal meeting in the Ivy Hall, when four upbuilding addresses were delivered upon subjects suggested by the visit. Sis. Lilian Cope (Hamilton, Ontario), who has been meeting with us whilst on holiday in this country, left London for home on August 20th, and bro. W. J. White, when announcing her departure stated that he felt he was expressing the minds of the brethren and sisters of this Ecclesia in asking sis. Cope to convey our love to all the brethren and sisters at Hamilton, and especially to her mother whose company we enjoyed during her visit to England last year. We are pleased to have had the company of the following brethren and sisters at the Lord's Table: sis. Quelch (Brighton); bro. and sis. C. F. Evans (Brighton); bro. Rivers, bro. and sis. A. Cattle, bro. and sis. Perry, sis. H. Perry, bro. C. Bath, sis. C. H. Bath, sis. H. Rivers, sis. M. W. Piffin, bro. B. Smith (Putney); sis. Hutley, sis. Allwood, sis. N. Allwood (Gunnersbury); sis. E. H. Bath (Dalston); sis. E. Eaton (Nottingham); bro. and sis. Saxby (Wellington); bro. and sis. Cotton (Bedford). —P. L. HONE, Asst. Rec. Bro.

MARGATE. —Foresters' Hall (Lower), Union Row. Sundays: Lecture 3 p.m., Breaking of Bread 4.15 p.m. Wednesday, Bible Class 7.30 p.m. at "Lachine", Addiscombe Road, Dane Park. We are truly thankful to our Heavenly Father that in a town almost wholly given up to worldly pleasure, we have been enabled to keep the light of the Truth still burning. We desire to express our gratitude, and appreciation of the labours in God's Vineyard to the many brethren who have so faithfully and willingly given of their best in lectures and exhortations, also in addresses at the mid-week Bible Classes, not forgetting those who have ministered of their substance. We have been greatly cheered and encouraged by the company of many visitors of like precious faith. We give a hearty welcome to any in fellowship who are able to meet with us. —A. FURNEAUX, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture 6.50 p.m. Huntingham Street Schools, Eureka Class, 7.45 Tuesdays. Mid-week Meeting, Wednesday, 7.45 p.m. On Saturday, August 14th, sis. N. Kirk and bro. H. Roberts, both of this

ecclesia, were united in marriage. We trust the union will prove a help in their race for life eternal, and that each will be an encouragement to the other to increased attendance in the service of the Lord Jesus. Some twenty-five brethren and sisters have notified their intention to visit the British Museum on Saturday morning, October 8th, and it is hoped that the Clapham Ecclesia will be able to arrange a fraternal gathering for that day. Brethren and sisters are reminded of our Ecclesial Tea and Fraternal Gathering to be held in the Huntingham St. School, October 15th. Referring to the notice of the publication of the Truth's literature, 5,000 Declarations are already well in hand at the printers, these are being printed on good paper, and a space is being left on the cover to allow for announcement of lectures. The price will be 3d., a little under cost. The lectures which make up Christendom Astray are being printed separately, and can be supplied to other ecclesias at cost price. No works are being advertized, other than those published by brethren in our fellowship. We have been encouraged and assisted in the Truth's service by brethren W. R. Mitchell, G. M. Clements and E. W. Evans (London), and bro. F. Jakeman (Dudley). —W. J. ELSTON, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall 148 Union Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. We have been cheered by the visit of bro. and sis. Squire (Bridgend), also bro. Geatley (Oldham), who gave us an interesting lecture on "The Millennial Reign". On Wednesday, August 31st, we laid to rest our sis. Rhodda (Pensilva, Cornwall). Bro. Sandy conducted the service at the graveside, to which quite a number of relatives and friends collected, giving a splendid opportunity for bro. A. Sleep to witness for the Truth, in declaring the things our sister had hoped for, in which hope she had lived and died, bro. Brett concluding by prayer. There were thirteen brethren and sisters who went down from the Plymouth ecclesia to the funeral. Our sister has been a patient sufferer for over eight years longing and waiting for the Master's return. Bro. and sis. Rhodda have lived at Pensilva in isolation for quite a number of years, having an occasional visit from those at Plymouth. Our sympathies go out to bro. Rhodda, but we sorrow not as others, knowing that there is a glorious awakening, when our Lord shall come and claim those that are his, and release them from death's cold grip and make them glorious, immortal, and cause them to enjoy the things they had hoped and lived for; truly vessels meet for the Master's service. —JOHN HODGE, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays: Bible Class, 8 p.m. at Y.M.C.A., North End, West Croydon. If the Lord will we purpose giving a special course of Lectures on the Friday evenings during the month of October, dealing with the signs which herald the Lord's return to the earth. We hope brethren and sisters who can, will be present to support the effort. We have been pleased to welcome the following brethren and sisters to the Table of the Lord: sisters Hatch, Warwick, L. Jeacock, and Davis; brethren J. T. Warwick, S. Warwick, R. Jeacock, and W. Davis (Avondale Hall, Clapham); bro. and sis. P. Kemp (Welling). —ALFRED J. RAMUS, Rec. Bro.

ROCHDALE. —We are glad to report that we still continue our meetings; although few in number we are fervent towards God and His truth, and ever ready to contend for the faith. Truly these are the last days, in which God's Truth is rejected, and man's opinions accepted and exalted. We regret to have to report that bro. E. Bacon has left our fellowship. We, however, take courage in the knowledge that we are striving for purity, and in the assurance that if we faithfully endure, God will at last give us peace. Bro. J. W. Heyworth and the writer continue our visits to the sisters meeting at Accrington, endeavouring to comfort and encourage them in the things of the Truth; they are strong in faith and greatly appreciate our efforts. They were also encouraged by the visit of bro. Browne (Ashton-under-Lyne), who spoke words of comfort and edification. —T. HEYWORTH.

## AUSTRALIA.

INGLEWOOD (Vic.) —The writer and his sister wife (who alone at present represent our ecclesia here) wish to state that we have decided to uphold the stand taken by the Berean Christadelphian in its able defence of our precious faith, and its staunch upholding of our dear sleeping brethren Dr. Thomas and Robert Roberts faithful labours. We once had the great privilege of lodging bro. Roberts when he

first came to Australia (see Diary of Voyage, No. 1); our love and esteem for him have never decreased although he sleeps. We have been in loving fellowship with the Melbourne ecclesia for over thirty years, and we prayed and hoped that they would as on previous occasions, rise up and defend that system of Truth, which they had always done, up to the present trouble. We are now in touch with the Temperance Hall meeting in Melbourne, who are standing out for purity of doctrine and fellowship. We have the Berean for some time, and are very much strengthened by the articles in it, praying that God will bless your efforts to keep the faith pure and unspotted, we realize that brethren whether in America, England or elsewhere, should all speak the same things. With love in the bonds of the Everlasting Covenant, Yours in Christ, W. H. APPLEBY.

## CANADA.

HAMILTON (Ont.) — Berean Christadelphian Ecclesia, Pythian Hall, Jackson St., West Sundays: School 9.45 a.m., Breaking of Bread 11 a.m., Lecture 7 p.m. Thursday: Bible Class 8 p.m. We are very pleased to announce the visit of our beloved bro. Dowling, who sojourned with us for a few days, and on Sunday, April 24th, at the Breaking of Bread, we were exhorted with words of comfort and encouragement, upon the theme: "The Friend of God"; also lectured in the evening upon the subject: "The Kingdom of God, the Kingdom of Israel restored, with Jesus as the King." Altogether we had a very profitable and upbuilding time; we were very sorry when the time came for our brother's departure. On June 2nd, sis. Lilian Cope sailed from Montreal for England for a three months' vacation, and will meet with the brethren and sisters of the Clapham Ecclesia, to whom we heartily commend her. We have also been encouraged by the company of bro. Harold Smallwood (Toronto), speaking to us the word of exhortation and lectured in the evening. Also bro. W. Turner (Winnipeg), who was on a trip to the east, staying at Hamilton. He was accompanied by sis. Turner and their two daughters. Bro. Turner gave us stirring words of exhortation, and lectured in the evening to a large audience upon the subject: "The most Dramatic Event of all Time" We thank our brethren for their labours of love. On July 1st, we held our Annual Sunday School and Ecclesial Outing at Oaklands Park, being joined once again by the brethren and sisters of the C.O.F. Hall Ecclesia, Brantford, making it an inter-ecclesial outing. The weather was ideal. After lunch, bro. Vibert addressed the Sunday School Scholars. We were again privileged to have the company of bro. and sis. W. Turner and daughters, who joined us at the Park. After tea bro. Turner addressed the brethren and sisters. Altogether we spent a very happy day. We are pleased to announce the return to Hamilton of sis. Turner, sis. Addie Turner, and sis. Evelyn Price, from Dallas, Texas, after an absence of several years. We welcome them back into our midst. We regret to announce our withdrawal from sis. Minnie Fotheringham, on account of her marriage with the alien. We have been pleased to welcome as visitors to the table of the Lord, bro. B. J. Dowling (Worcester, Mass.); bro. H. Smallwood, bro. W. Pole (Toronto); bro. and sis. A. Percival, bro. Marshall (London Ont.); bro. and sis. W. Turner (Winnipeg). We welcome all of like faith meeting on the Berean Basis of Faith. —E. D. COPE, Rec. Bro.

HATFIELD POINT (N.B.) —On July 10th, we held a Fraternal Gathering at this place which was well attended and greatly enjoyed by all present. Among our visitors were the following: bro. B. J. Dowling (Worcester, Mass.); bro. and sis. Strong (Dorchester, Mass.); bro. H. S. Ricketson (Boston, Mass.); bro. and sis. Townsend, bro. and sis. Day, sisters Jennie and Allie Hayward, brethren Wm. Hayward, Geo. Harrop and James Crandall (Moncton, N.B.); bro. and sis. Duncan, bro. and sis. Gregg, bro. Thos. Dowling, bro. Stackhouse and sis. Fox (St. John, N.B.). Refreshments were served on the grounds, and great pleasure afforded to all by the meeting of old friends and the gaining of new ones. Coupled with this was an inspiring address by bro. B. J. Dowling, which will long live in the memories of those present. His subject was: "Friends of God and Christ". "Ye are my friends if ye do whatsoever I command you". A stirring exhortation was also given by our bro. Townsend which was greatly enjoyed by all. Our hearts also have been made glad by the obedience of Edith I. Ricketson (Hatfield Point). After witnessing a good confession, she was immersed into the sin-covering Name. She "hath chosen that good part which shall not be taken away from her", if she continue faithful. — JAMES S. RICKETSON, Rec. Bro.

## UNITED STATES.

HAWLEY (Pa.) —Riverside School. Sundays: Breaking of Bread, 10.30 a.m., Sunday School, 11.30 a.m. The following resolution was adopted by this ecclesia on 3rd August, 1927: —"Seeing that some brethren read 1 Cor. vi. 1 with a reservation, we, the members of the Hawley Ecclesia, hereby resolve that we cannot tolerate reservations regarding matters of divine teaching, and that to take legal action against a brother or sister for any cause is unscriptural". Sis. Clara Smith has returned from New York City where she spent the winter in isolation, and again meets with us. Visitors have been bro. and sis. William E. Jones and sis. Laura Jones (Glendale); sis. Caroline Fischer (Mizpah Hall, Buffalo). A few of the brethren from Hawley Ecclesia had the pleasure of meeting bro. Denney at W. New York, N.J., also sis. Mabel Fenn, where at the home of bro. Sticht (whom we hope will soon take the stand with us) we broke bread and bro. Denney exhorted. —H. A. SOMMERVILLE, Rec. Bro.

JASONVILLE (Ind.) —South Virgil Street. Sundays: Breaking of Bread 10 a.m., School 11 a.m., Lecture 7.30 p.m. We held our 4th of July picnic in the Letsinger Grove, near Jasonville. A fine dinner was served by the sisters, and in the afternoon games were enjoyed by everyone present. We are glad to report the following baptisms: bro. James Hunter (66) and sis. Elizabeth Hunter (63), on July 23rd, and bro. Herbert Reed (20), on July 30th. Bro. Herbert Reed is the son of bro. and sis. Chas. Reed of this meeting. Our visitors have been, sis. Gertie Pebbles and sis. Blanch Carrow (Detroit, Mich.) The Jasonville meeting was honoured on July 31st, by a visit from bro. Geo. H. Denney, who spoke for us on Sunday morning, afternoon, and night. The brethren and sisters took dinner together in the city park. After meeting bro. Denney we have even still more confidence that the Berean Christadelphian will continue to be a "Magazine devoted to the exposition and defence of the Faith once for all delivered to the Saints; and opposed to the dogmas and reservations of the Papal and Protestant Churches". The brethren here are unable to describe their appreciation of the encouragement that bro. Denney brought. —AUDE PLEW, Rec. Bro.

ROXBURY (Mass.). —Hibernian Hall, 184 Dudley Street. Visiting brethren and sisters will please take notice that we have removed to the above Hall, where we are conveniently located. Quite a number of our ecclesia had the pleasure of attending the large meetings held in Worcester, Mass., on Sunday, July 24th, on the occasion of the visit to that ecclesia, of bro. Geo. H. Denney, of London, England. It was indeed an unspeakable pleasure for us to hear brethren from a distance, and such earnest brethren. Bro. Denney spoke morning and evening, while bro. Townsend, of Canada, also spoke for the quarter-hour, in the morning. We took advantage of the presence of bro. Denney in Massachusetts, and held a meeting on Monday evening, July 25th, in our own Hall, to which we invited members of another ecclesia in Boston, that they might have an opportunity of hearing our brother's views. The meeting was very well attended. Bro. Denney introduced a resolution, which embodied among other propositions an endorsement of "The Declaration of the Ecclesias of the United States and Canada". This resolution afforded an opportunity for the other ecclesia to unite with us, which seemed to be the desire. The resolution was seconded by bro. Dowling, of Worcester, but it was stubbornly opposed without any good argument, by bro. John Williams of the other ecclesia, and a few who voted with him, who stood for the Strickler teaching, that "God's method of salvation by the shedding of blood to make atonement did not apply to Christ", which is a contradiction of Heb. xiii. 20. The "Declaration" Scripturally maintains that it did apply to Christ, and although bro. Denney proved unquestionably, that bro. Williams was in the wrong, the latter still continued his argumentation—claiming he was right with his argument proved wrong. After speaking seventeen times or more, he began reading the 15th chap, of 1st Corinthians; but the hour then being very, very late, and the chapter long, the chairman, after repeated calls for "question", was compelled to stop bro. Williams reading. The Resolution was then put to the meeting and carried by a good majority, bro. Williams and a few others voting against it. We have now done our duty, giving them every opportunity to place themselves on the Lord's side. Recently, we have had the following visitors, at the Breaking of Bread: bro. B. J. Dowling (Worcester, Mass.); bro. and sis. Townsend (Moncton, N.B., Canada); and bro. and sis. Duncan (St. John, N.B., Canada). —H. S. RICKETSON, Rec. Bro.

## THE RESOLUTION.

1. —That this meeting of Christadelphians declares its unabated confidence and firm belief in the Amended Birmingham Basis of Faith as embodying the whole counsel of God.
  2. —And that it refuses to countenance in any way departure therefrom.
  3. —It therefore places on record its united determination to refuse fellowship to those who hold the errors promulgated by bro. A. D. Strickler and others which errors are each and all departures from the belief in the aforesaid Statement: and also its determination to withdraw from all those who remain in fellowship with bro. A. D. Strickler and other errorists, who, while not themselves ostensibly holding such error are yet willing to condone such in their midst, thus destroying the Scriptural Principles of Fellowship.
  4. —This meeting counsels acceptance and support of the Los Angeles Declaration, and also pledges itself to continue in mutual support of the brethren in England and elsewhere who are engaged in the same fight to preserve the Truth inviolate.
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## The Children's Page.

DEAR BOYS AND GIRLS,

None of you can remember when the first motor ran, nor the time when they were so scarce, that the sound of them—and they made plenty of noise in those days—brought folk to their doors to see them. Some of you may remember the first aeroplanes—strange rickety looking things they were—and how keenly you searched the sky to see them when you heard their engines. But aeroplanes are now so common that you hardly trouble to look up when you hear them. You have got quite familiar with these and many other wonders of science and invention.

Occasionally, however, these machines of human invention fail in their work and purpose. We read of Atlantic fliers who set out and are never heard of again—the storms have driven them down, and the sea has swallowed them.

These happenings cause us to think of travelling in the Kingdom of God. What will it be like? Whether present means, very much improved, will be used we cannot say, but there will certainly be some who will be able to move at will without these mechanical contrivances.

When Philip had baptized the eunuch (Acts viii.) he was caught up and carried away by the spirit, and was next found preaching at Azotus. We know too that the angels can move at will because they possess this same spirit or power. In the Kingdom those who are found worthy will be like the angels, and therefore by the power of the Spirit move about as they desire. How much more to be desired is this power than the ability now to ride in an aeroplane! How much more worth striving for! Then, boys and girls, strive for it.

Your sincere friend,

W. R. MITCHELL.

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## SUNDAY SCHOOL LESSONS.

OCTOBER 2nd, 1927.

Subject for proof —That God is One.  
Acts. i.

The Acts of the Apostles follows on the narrative contained in the Gospel by Luke, beginning at the resurrection of Christ, and describing the manner in which the Truth was established in the earth in the first century. The book was addressed to Theophilus, who was probably a nobleman of high rank, but who was typical of all faithful men and women, seeing that his name means "Loved of God".

After his resurrection, Christ was seen by a large number of believers on several occasions (1 Cor. xv. 6), who bore infallible testimony to the things of which they were eye witnesses. The eleven apostles were commanded by Christ to remain in Jerusalem until the promised Comforter (John xiv. 16), the Holy Spirit, should be sent upon them. Apparently the disciples anticipated that, after his resurrection, Christ would occupy the throne of David in fulfilment of God's promises (2 Sam. vii. 12-16), an event for which they had looked even during the ministry of Christ (Luke xix. 11). Their anticipations are revealed by their question to Christ "Wilt thou at this time restore again the Kingdom to Israel"? Christ's answer showed that they rightly understood his future mission, but that they were premature in expecting its accomplishment at that time. Having promised them the gift of the Holy Spirit, Christ was taken up into Heaven. The astonished disciples however were comforted by the appearance of two angels, who assured them that the return of Christ would be as literal and real as the ascension, which they had just witnessed. Henceforward the second coming of Christ became the greatest desire and hope of their lives, and the theme of their preaching (Phil. iii. 20; 1 John ii. 28; 2 Thess. iii. 5).

Whilst tarrying at Jerusalem, the disciples under the guidance of God, appointed one of their number to take the place of Judas Iscariot among the Apostles. Giving themselves to prayer, they drew lots, resulting in the appointment of Matthias. All that is known of him is that he was an intimate associate of Christ and the eleven apostles (ver. 21).

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OCTOBER 9th, 1927.

Subject for proof —That God dwells in Heaven.

Acts ii.

On the day of Pentecost, when the disciples were assembled together, the Holy Spirit, in the form of cloven tongues like as of fire came upon them. The Holy Spirit is the name given to the Spirit or power of God when it is set apart for a particular object. In this case its object was to give force and conviction to the Apostles teaching, inasmuch as they could demonstrate that they possessed the same power which had caused Jesus to rise from the dead. Its effect upon the apostles was to enable them to work miracles. In this second chapter it is recorded that they spake with divers tongues, much to the astonishment of those that heard, some of whom mocked and derided. Peter, however, explained that the marvellous things they beheld were in fulfilment of Joel's prophecy (ii. 28-31), although the context of that prophecy reveals that it has a second and wider application in things yet future.

The Apostle Peter also preached to the people concerning the resurrection of Christ; how it was taught in the Psalms, and how Christ must needs have been resurrected that he might subsequently sit upon David's throne, according to the promises. This Jesus, the Jews by wicked hands, had crucified and slain.

Hearing these words, many repented, believed, and were baptized. After baptism, "they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and prayers".

The conclusion of this chapter provides many interesting glimpses of Apostolic practice and custom from which Christendom has sadly departed, but which still are a pattern for the conduct of all followers of Christ.

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OCTOBER 16th, 1927.

Subject for proof —That God sees and knows all things.

Acts iii. and iv.

The healing of the lame man at the Beautiful Gate of the Temple by Peter amazed the people, and filled them with wonderment at the extraordinary power of the Apostles. Peter seized the opportunity to again preach the resurrection of Christ. Though Christ, the Prince of Life, the Holy One and Just, had been crucified, yet God had raised him from the dead and glorified him, and in his name the Apostles performed the miracles. Nevertheless Peter declared that the way was still open for repentance and belief on Jesus that forgiveness might be obtained at his second coming. Moses and all the prophets had foretold in glowing terms the future mission of Christ to restore all things, and Peter now exhorted the Jews to turn from their iniquities that they might share in the blessings to come upon the world through Abraham and his seed, Christ.

The prominence which the Apostles gave in their teaching to the resurrection brought them into conflict with the priests and Sadducees, who laid hands on them, and brought them before the Council at Jerusalem, demanding to know by what authority the apostles performed their works. They commanded them to preach no more in the name of Jesus, but the apostles answered that God must be obeyed before men, and therefore they must needs continue to preach. After much threatening, the apostles were released, and returning to the brethren, they all with one accord gave themselves to prayer, committing themselves unto God, trusting in His promise that He would not suffer the righteous to be moved.

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OCTOBER 23rd, 1927.

Subject for proof —That God is everywhere present by His Spirit.

Acts v.

The wholehearted acceptance of the Gospel by the believers was followed by acts of love and kindness towards each other. Those that were rich sold their possessions to make provision for the needy. Ananias and Sapphira, his wife, however, kept back part of the price of their lands although purporting to have given up the whole amount to the apostles. They erred in forgetting that God sees not as man seeth, for He can discern the thoughts of the heart. By reason of the possession of the Holy Spirit, the apostles also perceived the sin of Ananias and Sapphira, who were struck dead, one after the other, because of their hypocrisy and attempt to lie to the Holy Spirit.

Following this incident, many other signs and wonders were wrought by the apostles; the sick, diseased, and mentally afflicted were healed. Again the indignation of the High Priest and Sadducees was aroused, resulting in the imprisonment of the apostles. But God was with them, and He sent His angel to open the prison doors, commanding the apostles to preach the word of life again in the Temple. In spite of their previous bitter experiences, they faithfully obeyed. Meanwhile the High Priest and Council of the Jews had sent to the prison to have the apostles brought before them, but the officers reported that they had disappeared. On hearing of their presence in the Temple they sent for them thither, and demanded to know why their instructions had been disobeyed. The apostles answered, "We ought to obey God rather than men". The Council would have slain the apostles, but Gamaliel wisely advised that if their authority was from God, none could overthrow their work. Content with beating them, the Council freed the apostles who rejoiced that they were counted worthy to suffer for the name of Christ.

OCTOBER 30th, 1927.

Subject for proof —That God created all things out of Himself.

Acts vi. and vii.

As the body of believers in the first century grew larger, it became necessary to increase the number of those who attended particularly to the needs of the distressed. Seven men of good report were chosen to assist in this work, among whom was Stephen. Being a zealous man, he abounded in the Lord's work so that the Word of God increased, and a great company even of the priests were obedient to the faith. His success caused envy and hatred to be aroused against him, and certain Jews seized and brought him before the Council. Many false witnesses charged Stephen with speaking blasphemy in declaring that Jerusalem should be overthrown, and that the Law of Moses was abolished. On both these points Stephen spoke in harmony with Jesus and the apostles.

In his defence Stephen briefly reviewed the history of Israel from the days of Abraham to the reign of Solomon. He referred to the promises to the fathers, the sojourning of Israel in Egypt, their deliverance under Moses, who was a type of a greater prophet to come, the work of Joshua, and the building of the Temple by Solomon. He showed how that Israel of old had persecuted God's holy men, and how the Jews then living had been the betrayers and murderers of the promised Messiah. Upon hearing this, the Jews with one accord ran upon Stephen whom they stoned to death—a tragedy witnessed by one Saul, of whom we shall hear much in later lessons.

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## PUZZLES.

Please send answers by the last day of October to W. R. Mitchell, 46 Thornlaw Road, West Norwood, S.E.27, and write your name and age on answer sheet.

### 1. —SQUARE PUZZLE.

1. A very wicked King was he,  
Who stole another man's property.
2. After school time you should hurry  
To this place, or Mother will worry.
3. A King of Judah, you here will find,  
Whose ways were contrary to God's mind.
4. This man from Merari descended;  
And thus our square puzzle is ended.

\* \* \*

### 2. —DOUBLE ACROSTIC.

1. The eldest son of one of Israel's Judges.
2. Something we should try to be.
3. A Prince of the Midianites.
4. A well named by Samson.
5. King of Moab.
6. A son of David.
7. A descendant of Cain.

The initial and final letters give the names of two women of the Bible. One was wicked and the other was good.

\* \* \*

3. —DIAMOND PUZZLE.

1. This letter is the name of a bird,  
He chatters a lot, so I've heard.
2. This is what boys will become one day,  
And they will please God, if Him they obey.
3. This is where the Midianites  
Encamped against the Gideonites.
4. In this name you perforce must tell  
The grandfather of him who first judged Israel.
5. From Babylon this man did come,  
With Nehemiah to Jerusalem.
6. Wondrous things here God did do,  
When the children of Israel passed through.
7. Many names begin with me.  
Look in Matthew and you will see.

\* \* \*

4. —WHAT IS ITS NAME?

A hill and city north of Jerusalem, in which Israel practised idolatry. It was the scene of many a siege and played a large part in the history of Israel. It was visited by Christ and the Apostles and finally an Ecclesia was formed there.

\* \* \*

ANSWERS TO AUGUST PUZZLES.

JEHU  
EDEN  
HELL\*  
UNNI\*

JesuS  
OmegA  
SiloaM  
ElihU  
PeacE  
HiddekeL

S  
BEL\*  
BAVAI  
SEVENTY  
LANDS  
I T S  
Y

Joppa

\*We regret that in framing the puzzles slight mistakes were made here, but no marks were lost in consequence.

\* \* \*

RESULTS (Maximum Marks, 20).

Evelyn Biggs, 20  
Doris Higgs, 20  
Ruth Nicholson, 20

David Sommerville, 20  
Bessie Briggs, 19  
Rachel Briggs, 19