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THE BEREAN.

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

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

EDITED AND PUBLISHED BY

GEO. H. DENNEY, at 47 Birchington Rd., Crouch End, London, N.8.,

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VOL. XI., No. 4 APRIL 15th 1923 FOURPENCE.

The Bible wholly inspired and infallible.

No 94. –The Forward look of the Proverbs.

All books have an author or authors, and all bear the marks of those who are responsible for their creation. Not only are there “schools of thought” which colour all the sayings of those who belong to them and that set up distinguishing marks as between one school and another, but there are also strongly marked differences between books that deal with the same subjects, caused by the individual tendencies of the respective writers. Style varies, diction and form are dissimilar, and methods of argument differ.

There are also books that evince (as it may be said all books do in part) the general trend of public thought. Some do this, as do such newspapers as the Daily Mail, merely to acquire notoriety and a big sale, but others unconsciously show the general stream of the collective thoughts of the people.

In this latter category we may place in recent years the books issued by the Higher critical schools of Britain and Germany. The call of pride in the human mind could not brook, in these days of enlightenment, the existence of a book that claimed a higher than human authorship. Such a challenge must be overcome, else how could man’s intellect receive due and proper exaltation? Hence world thought turned in the direction of smashing up as Dr. Deissman put it “the legend of Bible infallibility.”

Today the Christian World scoffs at the idea of any “sensible” man believing in the Bible’s Inspiration of God and the “Companion Bible” is termed a “relic of Dr. Bullinger’s old-fashioned and now happily-exploded views.”

Now this world thought, like the waves broadcasted by the London broadcasting centre, reaches out and is heard by all the listeners-in and hence finds its way nearly everywhere. Its seductive message occasionally comes into our own circle and an Ashcroft or a Hadley or a Turner or a Nisbet lets it have the loud speaker to convey it further. Some are entranced thereby, and Paul’s cloak at Troas becomes of great importance to them. When objection is raised, straightway the appeal to broadmindedness comes in and like the man who justified himself for smoking by saying it was for “sanitary reasons” so these folk like the late brother J.J. Hadley declare that a moderate view makes

the Bible safe, whereas all the time the real truth about the smoker and the partial inspirationist is just simply that they like to follow their own desire, but do not care to admit it.

But when all the fields of argument are covered one great fact emerges in definite form. Either the Bible was produced by human thought and if so must bear its marks, or it was produced from above as Luke, for instance, claims his gospel to be—Luke 1: 3, and will bear the Divine impress.

Now take the Book of Proverbs. Here is a collection of proverbs and the dictionary has it, “proverbs are short sentences expressing a well-known truth or common fact familiar to experience.” There are many such collections in the world. National ones abound, Chinese maxims, Japanese, German, French, Greek and others have all been collated and published as also English, Scotch, Welsh and Irish. There are also many sets of proverbs devised by individual authors.

Now a comparison of these various collections with the Book of Proverbs of the Old Testament at once reveals one outstanding feature. While every other collection deals with daily events from the point of view of prosperity in this life, the Bible proverbs have always a forward look and depend for their truth not “on common facts familiar to experience” but on the fulfilment of a vision that awaits fulfilment in a far distant day.

Take a few every-day English proverbs. “Honesty is the best policy.” Here it is unblushingly asserted that honesty is a better policy than to be a thief. Low ground this; it simply means that it pays to be honest, therefore be honest. Compare with Proverbs 11: 1: “A false balance, i.e., a dishonest one, is abomination to the Lord, but a just weight, i.e., an honest one, is his delight.” Here is high ground. Be honest, not because it pays, nor even if it does not pay, but because God directs and delights in honesty. This embodies the key-note of the Book which is that “the fear of the Lord is the beginning of knowledge”—Proverbs 1: 7, as it is also the first wisdom. This is something translated from the Hebrew as “the fear of God is the principle part of knowledge and of wisdom”—Psalm 111: 10; Proverbs 9: 10.

Wisdom is the right use of knowledge. Here it is boldly set forth that the first stone in the house of knowledge is godly fear, and the chief corner stone of the temple of wisdom is to set God’s fear in the heart.

So that when the Proverbs ask for honesty it is because it will please God, and bring the reward promised. “The wise shall inherit glory”—Proverbs 3: 35. “The fruit of the righteous is the tree of life”—Proverbs 11: 30. “In the way of righteousness is life”—Proverbs 12: 28. “For the upright shall dwell in the land, and the perfect shall remain in it”—Proverbs 2: 21.

The outlook of the English proverb is low and grovelling, concerned with today merely, but the outlook of the Divine proverb is eternal and as high as the Omnipotent wisdom.

Another familiar proverb in England is “A bird in the hand is worth two in the bush.” It has a very wise sound, but it has no place in the words that came from Solomon. If it be not bordering upon the ridiculous it would be true to say that on the reverse the Bible proverbs teach that the bird in the bush is worth the hand full now possessed.

“God ‘lays up’ for the righteous”—Proverbs 2: 7. “By me,” says He, “thy days shall be multiplied and the years of thy life be increased.” This is not always true in present experience you say. Exactly, but it will be true in the day when the Hope of the Kingdom is realised. “The righteous shall never be removed, but the wicked shall not inhabit the earth” does not mean getting all the birds one can now to hold encaged for our present gratification, but it does mean that the man who waits upon the Lord shall rejoice. He will renew his strength, he will receive an hundred fold. But the hundred fold is in the “bush” of the future.

A large number of the proverbs depend for their truth on this forward look. It is simply not true of "present experience" that "the righteous is always delivered out of trouble and the wicked receiveth it." David saw the wicked prosper "like a green bay tree," and so we do every day. As human proverbs have it, "Every man for himself, and the devil take the hindermost." "Every man's first duty is to himself." "The first law of our nature is self-preservation."

But the Bible Proverbs are perfectly true if the vision be onward. The wicked will finally receive all his trouble and extinction itself. "The fear of the wicked it shall come upon him but the desire of the righteous shall be granted." "The whirlwind shall pass and the wicked be no more, but there is an age lasting foundation for the righteous"—Proverbs 10: 24-25.

The present day wise man says, "Make hay while the sun shines," but the Proverbs say, "Despise not the chastening of the Lord, neither be weary of his correction, for whom the Lord loveth he correcteth"—Proverbs 3: 11. The self same spirit in Hebrews 12: 11 says, "No chastening for the present seemeth to be joyous but grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness." So that according to the Divine proverbs the rainy day gives the best hay. But surely the contrast is seen in the broadest and biggest sense when one compares the pride of present human progress and its boastful proverbs of great attainment in various directions with Proverbs 3: 5. Here we have "Trust in the Lord with all thine heart and lean not unto thine own understanding." Men never leaned more to their own understanding than in this day. Every Saturday in the Daily News, Dr. T.R. Glover tells a listening million people how wonderfully human thought has developed, and what wisdom fills its leaders. He shows them how the old idea that the Bible was a superhuman book need not now stand in the way of their faith. Occasionally some enthusiastic follower gives voice to praises of the Doctor, and thanks him "for delivering us from the trammels of an outworn theology."

Where are we to lean if we may not lean on the world's great men and their thoughts? We must lean on the Divine mind. But where is that mind if the Bible be not of God? Well, the Book of Proverbs declares that when God's wisdom enters into a man's heart it will deliver him from the way of the evil man, and from him that speaketh froward things.

But where in the human mind did ever arise, of the volition of that mind, the sense of humility that impels acquiescence in this, "There is a way that seemeth right unto a man, but the end thereof is the way of death." Never; this is the Divine direction calling the righteous man to walk in God's way. "Commit thy way unto the Lord, and He shall direct thy steps."

But the modern proverb is a jingle. "Do the best you can, and you are sure to be alright in the end."

Hence an examination of the Proverbs reveals the forward look, the vision that does not tarry, and those who have that look, and see that vision are not those who perish. "Where there is no vision the people perish." He that lives for today only will have only today. It is not true today that "the liberal soul waxes rich," but it will be seen to be true when "the righteous possess the earth and delight themselves in it for ever."

We shall see at last if we hold fast to the Bible as God's own revelation to sinful, fallen men of the way of salvation, that "the path of the just is as the morning sun that shineth more and more unto the perfect day" in contrast to "the way of the wicked it is as darkness and they know not at what their feet stumble"—Proverbs 4: 18.

EDITOR.

DELAY IN PUBLICATION.

We regret the delay in publication this month. This has been due to the regrettable illness of the Printer, brother F. Walker.

Editorial.

[All communications to the Editor should be addressed to him at 47 Birchington Road, Crouch End, London, N. 8, and should reach him by the 25th of the month.]

* * *

ARE WE SPEAKING TOO STRONGLY?

As we anticipated, our query following upon the Bristol manifesto brought us an avalanche of correspondence, the great bulk of which expressed approval of our recent endeavours to point out true doctrine and practice in matters causing discussion in the brotherhood. We received five letters that wholly or in part supported Bristol; (1) from brother Thorneloe, of Cambridge, (2) from brother Doughty, of Ystrad, who said, "Owing to a certain item, "Past Controversies," I have been instructed by the younger brethren and sisters of our ecclesia to discontinue to receive the magazine henceforth," (3) from brother A. D. Strickler, of Buffalo, the brother who has caused so much strife in America by publishing false doctrine, (4) from the notorious brother J. Bell, of Sydney, N.S.W., (5) from brother A.E. James, of Streatham.

On the other side the letters are nearly enough to fill a volume of the magazine. Many brethren have fully grasped the meaning of our endeavours and possibly the following letter from an old brother in isolation in Berwickshire epitomises what they say and what we ourselves have been aiming at: —

"Dear Brother Denney. —Greeting. We were rather surprised at finding a letter in The Berean Magazine for this month in which seven brethren (we presume all belonging to the Bristol ecclesia) express their disappointment that the magazine has not risen to—or fulfilled their high expectations of it—as a valuable auxiliary in the truth's service. The reason which has compelled them to take up this attitude and to withdraw their support is of a somewhat lame character and of a too general nature—are they disappointed that the Editor is doing his very best to restore harmony and peace and bring about that union with unity on a sound Scriptural basis, whereby all Ecclesias might meet and unite to worship God with one mind and with one spirit to the honour and glory of His great Name? We cannot see in what sense the Editor's actions or doings could be said to hinder or in any way be detrimental to the spiritual interests of the young brethren for whom the magazine was originally meant. To us his actions in this respect have been most commendable. As brethren of Christ is it not our chief concern to prove all things and to hold fast that which is good and no one has shown more readiness than the Editor to encourage the younger brethren to read and meditate upon the infallible word of God, the bedrock of Divine truth and by this means they are helped to keep the unity of the spirit which is the bond of peace. Yet the latter part of the appeal seems to me to contain the crux of the whole matter. They seem to think the Editor has no right to point out some of the weaknesses and some of the irregularities that take place in the Temperance Hall Ecclesia. Do those seven brethren think that all that takes place and all that is said and done there is beyond question, is, in fact, infallible? Are we not invariably in the habit when contending with the alien to say "To the law and to the testimony"—why object to the same principle being adopted inside as well as outside. The Editor, I am sure, does not criticise the actions and doings of this Ecclesia for criticism's sake. He has a much higher object in view, "To do justly and love mercy and to walk humbly with his God."

Now in conclusion, if one can read between the lines, the seven brethren seem to have some qualms of conscience after all, for they admit that some brethren of standing are found contributing to the magazine—we may all have our likes and dislikes—but pray do not let them stand in the way or hinder the work, a work of faith and a labour of love, and may the Lord make us all abound in love one towards another, to the end He may stablish our hearts unblameable in holiness before God, even our Father at the coming of our Lord Jesus Christ.

Your brother in hope of Eternal Life through our Lord Jesus Christ, —JOHN GORDON.

An old Midland brother writes congratulating us upon our fairness and impartiality, and suggests that the Bristol six should live in the Midlands for a while, so as to “get the atmosphere of things.” He thinks they would find that we had correctly diagnosed the situation. He also suggests that partisanship—not reason—dictated the manifesto.

Now we have made it our first aim to be impartial and to give each side a fair opportunity to present their case. Our real offence to the Bristol six is that we have not been partial or partisan on the side of the big Birmingham meeting. We could have done as the Christadelphian has done—give one side only, and they would have been very pleased with us.

PONTIFICAL.

The use of this word by the Bristol people reminds us of its original sense. It was originally given to the first consul of the Roman people as emblematic of his position as judge or arbitrator for his people.

Pontifex or Pontifice meant “bridge builder” and signified the work of peace-making he was expected to exercise. When Rome grew in power, other consuls and judges were appointed, and the addition “Maximus” was given to Pontifex, so as to denote the supreme position of the Emperor. The Pope later in Constantine’s day assumed to be Pontifex Maximus, and holds the title to this day. His use of his position has almost given a new meaning to the word.

Now as far as we are concerned we would be only too glad to see a bridge made whereby the two Birmingham sections might come and go in harmony and fellowship. We have never argued for complete submission to the views and demands of either section. We wrote brother C.C. Walker on the day—over three years ago now—when he first published the majority view in the Christadelphian, and suggested that he should follow his oldtime policy of putting in “both sides or none.” He replied that, in this case, the incident was closed. We replied that it had only just begun.

Now our suggestion that fellowship should depend upon acceptance of doctrine and not on acceptance of constitution is the way out, or the bridge whereby unity, without any laceration of feelings or unnecessary humiliation could be affected. And to those who find fault with us we would again urge consideration of that view.

That it is worth some thought is evident from a correspondence with brother A. Davis, of Birmingham, Temperance Hall, which we have just had. We asked brother Davis, “Is it Scriptural to give or continue fellowship to brethren who under any circumstances join the Police Force or any section of the Army?” The reply we got was, “I do not know that the Scripture deals expressly with such a question.” He then refers us to his circular letter and his speech of July 10th, 1919, where we find that brother Davis objected to the following minute: “That as service in the Constabulary was inconsistent with the commands of Christ we should have no alternative but to withdraw from them unless they could obtain their release.” The objection was on this main ground, “That the Constitution did not specifically provide for such cases” and justified thus, “If we are today faced with a problem not anticipated when the Constitution was formed, then it should be amended to satisfy the new demand.” Then brother Davis boasts “After two nights’ discussion the Constitution was altered, and the offence made specific and so far as I was concerned the discussion was at an end.”

So there it is plain enough, and this is what Bristol want the magazine to uphold. The Birmingham Temperance Hall Ecclesia is not much concerned about whether a thing is Scriptural: what matters is, Is it constitutional?

They alter the constitution to make it fit their own views, and of course absolved brother Davis from all fault. He is the Treasurer of the Birmingham Auxiliary Lecturing Society, and was an Arranging Brother of the Ecclesia.

The sort of sloppy sentimentality he uses is this, “If I seem to condone any offence because I refuse to punish it, I would ask you, Did Jesus justify the woman taken in adultery when he refused to condemn her? Her accusers were afflicted in their own consciences and quietly slunk away. The munition workers who clamoured for the lives of two special constables were less impressionable.” He forgets that the Pharisees were the legal judges of the woman, and wished to entangle Jesus whose time for judging had not yet come.

Another instance of the same sloppy sentimentality occurs in the March Christadelphian, where brother Ladson says: —

“Whether Herzl, Wolffsohn, and Nordau will see the Promised Land with mortal eyes and see a more glorious culmination than they dared to dream is God’s secret and the Judge of all the earth will do right.” Dr. Nordau was an avowed Agnostic. We always believed that it was revealed and not secret as to who will be raised and as to the reward of the resurrected dead. So we wrote bro. Ladson about it. He falls back in reply on the passage “Ye shall see Abram, Isaac, and Jacob in the Kingdom of God and ye yourselves thrust out.” But surely here Jesus was speaking to men who were listening to the Son of God himself and who were enlightened rejectors of his testimony? Dr. Nordau was a nationalist and a politician of a high order but there is no parity with the case of the wicked Pharisees and scribes.

Sentimentalism and false pietism are often devil’s devices to make it easy for inroads to be made upon faith. Brother W. Biddle made the journey to Russellism via a false estimate of brotherly kindness, love and sentiment. The Greek philosophers who came into the Christian ecclesias in the 1st and 2nd century leaned in sentiment toward the world’s thoughts. Constitutions and church law were elevated. Sentimentalism and “broad mindedness” were exalted and faith—the true faith—was smothered.

So while we do not pray that doctrine may give place to “feelings of love,” we do pray that the brethren generally may keep sentiment in its proper place and put first and foremost integrity to the written Word and its doctrinal teachings, for such integrity is the true foundations of all righteous endeavour.

We plead with the brethren everywhere who read these words to rise up once more to an appreciation of the great heritage of Truth that has been committed to us. Remember that it is not for us to compromise it in any way or to barter it away for a seeming peace. Let us ask one another for adherence thereto and let us exalt the man among us who is most zealous for its maintenance. Too often, following the flesh, we are inclined to lean towards the man who is pleasant and kindly in his way and who brushes all our fears away with silky and beautiful words, whose exhortations always make us go away thoroughly well pleased with ourselves, saying as we go, “the people of the Lord are we”! The Lord’s inclination is towards the man “who is of a humble and contrite heart, and who trembleth at His Word.” Spiritual health and eternal faithfulness is not always found with tactful men whose suavity suffices for all needs. True appreciation looks beyond pleasant manners to real worth and rugged integrity.

Where is there a pleasanter and more lovable man than brother J. Bell, of Sydney, N.S.W. (who upholds those who find fault with us for speaking too strongly), and where is there a man who has done more mischief? His letter to us is the whine of a man who is like Uriah Heep, so very humble and so very misjudged. My views unscriptural, says he, why, my dear brother, “how does such a slander square with your profession.”

No, the sentimentalist says, Don’t find fault for fear you should be wrong.

We said brother Bell had “considerable influence.” Hear the oily tones of this suave man. “I know not what you mean by considerable influence. I have not, nor do I wish, nor would I exercise, any influence in the cause of our Lord save that only of the Truth.”

We prefer the rugged personality of Doctor Thomas or of brother R. Roberts. What they lacked in sentimentalism and “niceness” they fully made up, like Peter, in impetuous and whole-hearted zeal for the Truth, the whole truth and nothing but the truth.

THE BIRMINGHAM CONSTITUTION.

Bro. Davis’ references to the constitution naturally bring us to the unscriptural character of the Birmingham Temperance Hall Rules. Constitution is only a loud-sounding name for the simple word rules. Now these rules vest more in the Arranging Brethren than ought to be the case. As one example take withdrawal. This is the most serious and powerful of all the means at the disposal of an ecclesia, to keep itself pure and should be least used. Now Matthew 18 rules that when a brother is an offender either doctrinally or morally (and doctrine and morals are bound together) he shall be the subject of attempted reclamation. If such attempted reclamation fails the matter shall be related to the whole ecclesia, who may deal with it by again attempting to get the brother to “hear,” or by withdrawal. This is to be carried out as (see Titus 3: 10) in the case of the heretic, or as the Greek is there “the man who wants to choose” his own doctrine, as well as with the adulterer or other unclean person. Now the Birmingham rules abandon all these injunctions, and say that a brother shall cease to be in fellowship on the fact of his departure from any element of the Truth being reported to the Arranging Brethren, and he shall then cease to be in fellowship “without a formal vote of the ecclesia.” So that all that is necessary to get rid of a brother who is not liked is to bring an accusation against him, get the Arranging Brethren to approve such, and then the following Sunday the fact need be only announced to the ecclesia. Will the brethren write to brother C.C. Walker for copies of this Constitution and study it, and then say, if they can, how any lover of the Truth can justify “automatic” withdrawal as it is popularly called? That the evil is deep-seated is clear from brother Davis’ disclosures. If the constitution could be used to withdraw from men who had transgressed and refused to repent, then he would agree. When this was done he was willing to agree: “As far as he was concerned the matter ended.” But it does not end here. A constitution that abrogates the Word of God, the commandments of Christ, and Apostolic precept ought to be scrapped. When on top of all, as in “Ecclesial relationships,” it is set forth that when the Ecclesia possesses that unscriptural set of rules issues its mandate against faithful brethren all other ecclesias ought to respect its judgment and refuse to interfere, then we can see the day approaching when brother J. Bell, of Sydney, will be vindicated when he assumes as he does that we have no right to question his bona fides or to condemn his teachings.

The goal of sentimentalism is broad-minded toleration of anything and everything done by any ecclesia or individual, for the sake of social peace. But the goal of true discipleship is “Prove the spirits whether they be of God or no.” “Prove all things, hold fast that which is good,” and if evil rears its ugly head “Cry aloud and spare not.”

The same Christ who in tones of love and compassion says, “Come unto me ye that labour and are heavy laden and I will give you rest,” also said to the heretics of the first century—Revelation 2: 20, “I have a few things against thee. Thou sufferest,” evil doctrine and practice, “I will cast” those that hold these things “into a bed . . . and into great tribulation . . . except they repent, and I will kill the children of it with death.” To the lukewarm one Christ said and still says, “I know thy works, thou art neither cold nor hot. . . . So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth.”

* * *

WHITEWASHING BROTHER A. D. STRICKLER.

We see in April Christadelphian a most unsatisfactory attempt to turn brother Strickler into an angel of light. We have also had a letter from our old friend, brother J. Bissell, the Rec. Brother of the Worcester, Massachusetts Ecclesia.

Now brother Bissell learnt the Truth under the robust tuition of such men as the late brother E. Hughes and that stalwart brother D. Jakeman, of Dudley. Straight from the shoulder stuff simple and true, not sloppy sentimentalities and half-baked dough such as is purveyed in some quarters.

Brother Bissell contends that brother Strickler's book, *From Darkness to Light*, is so flagrantly disruptive and unscriptural that no amount of sophistry or calling it "vague generalities" can get rid of the fact. He calls for the withdrawal of that book and other writings, and for brother Strickler to entirely renounce its ideas as a condition of extending fellowship to him.

Now we thoroughly agree with brother Bissell, and although we are being termed "lovers of strife," yet at the risk of that we say that the letter from Toronto and brother Ladson's comments are utterly mischievous and misleading. Who would ask questions of, and put answers in the mouth of, a candidate for fellowship in the way that was done to brother Strickler? No: what is wanted is brother Strickler's own mind, and we have it in his book and M/S. Brother Lake is getting an article ready on our annotated copy of the book in question: this will be published in our next number. The case will be clearly set out therein.

The Papal 1260 years

(Half the Great Seven Times).

The times and events of the second half of the Great Seven Times period are exceedingly interesting, and of vital importance in a correct understanding of prophetic chronology. We have already outlined the Bisection Era and given a brief chronological summary: by this means the reader has been enabled to follow the rise to power of the two powers and systems—the Papacy and Mohammedanism. Further in extending the chronological survey to our own times we have seen also the gradual but certain decline of these two powers. Such simultaneous evaporation is a sure sign that we are now living in the time of the end, and may very shortly expect to hear the Master's voice, may it be hoped, to give us the welcome into his Kingdom with a "Well done, good and faithful servant."

The duration of the Papal Power was very definitely intimated in the prophetic and apocalyptic pages, and is associated closely with the downtreading of God's people, the Saints. Without descending into great detail we may point out that the Papal Power is represented in Daniel 7 as the mouth of the Little Horn of the fourth beast. This fourth beast represented the Roman Empire, and since this fourth beast there has never yet arisen another beast representative of Universal Dominion. As arising out of the latter dominion of this fourth beast, we have several prophetic details given to us by Daniel. The beast had ten horns which signified ten kings or kingdoms which should arise out of the ruins of the Roman Empire. From among these ten another horn was to arise subduing three before it: it is this horn that with its mouth represents the Papal Kingdom and its authoritative voice, the Pope—Daniel 7: 8, 25. This mouth was to speak great things against the Most High, and to utter blasphemies; to change times and laws, and to wear out the saints of the Most High. Now history supplies us in the Papacy with this very mouth which spake such great things: the claims of the Papacy have been so monstrous that it has sought to conquer and humble kings, to issue authoritative and infallible decrees binding on nations and monarchs, to coerce peoples into submission to her authorised religion and ceremony, to alter the Calendar and fix times, and above all to declare itself above the power of its own laws and to be as God on earth, sitting in the Temple of God showing himself to be God—2 Thessalonians 2: 3-8. The saints who have in faithfulness to God refused to submit to the unholy decrees of the Papacy have been cruelly persecuted and tormented, and it is

computed that Rome is responsible for over 50,000,000 persons who have lost their lives on the altar of her insatiable ambition.

Daniel, however, indicates that this power of “wearing out the saints” was only for a specified period—Daniel 7: 25, viz., a time, times and a dividing of times, i.e., 1260 years or three-and-a-half times, exactly half of seven times.

Then in special reference to the flight of the Apocalyptic woman into the wilderness—Revelation 12: 6, also verse 14, it is again specified that the period in which the Man Child of Sin should rule was to be “a thousand two hundred and threescore days,” or “time, times and a half” in other words, 1260 years. Thus a definite period of persecution is herein laid down, and the persecutor is the Man of Sin produced from the Apostate Christian Church, viz., Rome.

Again in Revelation 11: 3, these same witnesses of God are represented as prophesying in sackcloth for a period of 1260 days.

In Revelation 13 we again have a beast introduced to our notice with seven heads and ten horns. This beast had given to him a mouth speaking great things and blasphemies, and power was given him to continue forty-two months, or in other words, 1260 days, i.e., 1260 years. This mouth is identical with the mouth of the little horn of the West of Daniel 7 and is again the Papal False Prophet.

Let these few indications suffice; the question now remains when to commence this 1260 Papal period or cycle. There should be little hesitation in concluding from all that has gone before that we must use the outstanding dates of the Bisection Era, dates marking the uprise of the Papal horn and mouth, dates which together make an era of Papal aggrandisement. If we add to these dates just one incipient event which was all-important in paving the way for Papal development, I think we can then look at the dates marking the concluding era. The event I refer to is the victory of Constantine the Great and the establishment of Christianity in the Roman Empire as a religion instead of a persecuted cult; this event marked the birth of the man child, the conception taking place in the Gospel Era when already a lying spirit had arisen in the early church as exemplified in Ananias and Sapphira, A.D. 32-33. The gustatory period of 280 days ended in 312-3, and the birth took place of the Man Child when the Empire received an apostate religion as its religion, and the Church or woman who produced the child remaining faithful fled into the wilderness.

The other prominent landmarks of development were A.D. 476 when western Rome fell, and he who hindered the full development of the Papacy was removed: 533 the Justinian decree: 607-10 the Phocas decree, etc.: 663 the Vitalian decree when the Roman church was fully developed as the Latin Man, and deserved the appellation of 666 or Lateinos. These are the principal dates: there are others, such as 457 A.D., and 496 A.D., each shown on the chart as bearing upon the growing pretensions of Rome.

Now taking this era as a commencement, we reach at the end of the 1260 years a concluding era from 1572-3, and 1699 to 1923, in which era the Papacy suffers loss of power with ultimate extinction at the coming of Christ. Adding a few details we get the chart as under: —

A.D.	Lunar	Calendar	Solar
312-3	1534-5	1554-5	1572-3
457	1680	1698	1717
476	1699	1718	1736
496	1719	1738	1756
533	<u>1756</u>	<u>1775-6</u>	<u>1793</u>
606-10	<u>1830</u>	<u>1848</u>	<u>1866-70</u>
663	1886	1905	1923

(These dates thus underlined are the most noteworthy of Papal dates).

We have now a period which we can briefly run over, adding a few details not already given in our Papal summary of the ending of the Seven Times; for here again we come to the same era as we met in our Great Prophetic Week, all times run out concurrently and end finally at Christ's coming.

The Papacy grew by rapid strides during the Dark Ages, taking advantage of the ignorance of the barbarian conquerors of the Roman Empire. The barbarians brought with them all their superstitious reverence for power and pomp, and readily succumbed to the power and the pomp exhibited by the worldly Bishops of Rome. This reverence soon exalted the Papacy into a powerful kingdom with a twofold character, secular and religious. Gregory the Seventh (Hildebrand) put the Topstone on Papal claims and by Innocent III's time the noonday of Papal domination was attained. In his pontificate the terrible Inquisition was established, and used in order to persecute the noble Waldensians and Albigenses. Innocent III carried the claims of Gregory VII into systematic practice, and his spiritual thunders reverberated throughout Europe. "He compelled monarch after monarch to bow down before his footstool;" and all students of English history know he put England under an interdict and excommunicated King John, and King John surrendered his crown to the Papal legate. These events occurred at the end of the 12th century and the beginning of the 13th (1198-1215). The great contest between the Empire and the Papacy may be said to have ended victoriously for the Papacy with the submission of the Emperor Frederick II, and his final despair and death. Thus one of the strongest of Holy Roman Emperors succumbed in the strain and stress of a conflict with the proud and arrogant successor (?) to the humble fisherman—Peter.

This Papal domination continued unchecked and universally acknowledged up to the well-known Sicilian Vespers (1282). With these massacres a period of decline set in. The pontificate of Boniface VIII plainly showed a decline in Papal power. Papal exactions on the clergy, the gradual revival of knowledge, the contact with other peoples through the Crusades, and the scattered few who were preaching that the Bible was the sole means of spiritual enlightenment, these were the causes silently working to sap the foundations of Papal Power. The diffusion of knowledge accelerated by the fall of Constantinople (1453), the outspoken denunciations of men like Dante and Petrarch, the rise of Wycliffe and the Lollards in England and the Martyrdom of Huss and Jerome of Bohemia, the death of Savonarola in Italy and the terrible massacres of the Waldensians in 1488, all these events presaged a great storm to burst upon the Papacy; she was fast filling up the measure of her iniquity. The great schism when three rival popes ruled simultaneously, and the quarrels of the councils of Basle, Constance and Ferrara, together with the awful profligacy, corruption and licentiousness of the Popes at Avignon and Rome opened the eyes of men to the enormous imposture of Rome, and it only wanted a spark in order that an explosion, shaking to its foundations the Papacy, would take place. Following on Wycliffe, Huss, Jerome and Savonarola came the Oxford Reformers such as Dean Colet, Moore, Erasmus, etc. The advent of printing aided the work of these forerunners of reform, and many noble individuals were hard at work translating the Bible into a tongue the common people could understand. Just as all this was preparing, it was the proud boast that there was not left in all Europe a single heretic, and that now no one dared lift a finger against Peter's august successor at Rome! Idle boast that, for the storm rapidly gathered, and when the iniquitous sale of indulgences took place in Germany it was opposed by an obscure monk who had been studying his Bible hard, and had discovered at least the truth that salvation was not dependant to be dispensed for money by an insatiable monster like the Pope. This monk was none other than Martin Luther, and he rapidly by opposition grew from a moderate reformer to an inveterate preacher against the Papacy until he branded it as Anti-Christ in very deed. The Pope thundered his anathemas against Luther, and excommunicated him, but all too late: the die was cast and men had answered Luther's trumpet call for Reformation, and the movement had now commenced which was to shatter much of the power of the Papacy, and which was to divide Europe into Protestants and Catholics (1517-1521).

Simultaneously in England, Henry VIII from being the enemy of Luther became the enemy of the Pope, on account of the Pope's refusal to accommodate him with a divorce. The monasteries were suppressed as sinks of iniquity, and in 1534 Henry VIII formally assumed headship of the English Church as separated from Rome. This was the first national and real secession from Rome and the

severest blow she had yet sustained. The date marks 1260 lunar years from the year 312-3 A.D. It must not be supposed, however, that any great religious change occurred in England as a result of this legal cutting off: the heart of the nation did not really become changed into Protestant until Elizabeth's reign (1558, etc.). The change at the time was a merely political one. It provided, however, freer atmosphere for Bible translation and witnessing against Rome, and marks an appreciable stage in her decline. No longer did a British King quail before Papal Bulls and anathemas, but took upon himself to publicly flout his authority.

In Germany Luther's party grew strong, and the Protestant name was born and a set confession adopted known as the Confession of Augsburg, 1530. After wars and tumults between the Protestant and Catholic parties, Charles V, Emperor, was compelled to sanction this confession in the celebrated Pacification of Augsburg, of 1555. By this peace the Protestant Princes and dominions were allowed free worship and legal sanction given to their Protestantism. The date occurs as the termination from A.D. 312 of 1260 calendar years.

From 1553 to 1558 England reverted to Papal government under Bloody Queen Mary, and the fires of Southfield put an end to many a noble witness against Roman oppression. With the accession of Elizabeth a bright era dawned for Protestantism and for England: in the reign were laid the foundations of the prosperity of England. Elizabeth was able to withstand and break all Papal opposition and plots, and the celebrated Armada from Spain met disaster in 1588.

On the continent reaction was being organised by Trent (1563) and the Jesuits. Terrible persecutions occurred, especially in the Netherlands in 1567 and in France up to 1572. The cruel Alva attempted to blot out of the Netherlands every vestige of Protestantism, but his cruelties gave birth to one of the foremost republics of that time—the Dutch Republic, and established another Protestant nation on its feet.

In France the same persecuting fires culminated in the massacre of the Huguenots on St. Bartholomew's Day, in 1572. At the instigation of Catherine De Medici at a given signal the whole of Paris echoed with the dying groans of the massacred Huguenots, and all over France similar scenes were witnessed. In diabolical triumph the Pope struck a medal in commemoration and a Te Deum was sung as a thanksgiving for such a noble (?) service to the Church. In this year, 1572-3 France lost its best blood, and although for another century the Huguenots were tolerated, the celebrated Revocation of the Edict of Nantes in 1685 finished the work of killing God's witnesses, and France became a Catholic nation.

The date 1572-3 is the solar termination of 1260 years from A.D. 312-3. In Spain and Italy, too, the Reformation was killed.

In England, meanwhile, Protestantism was fast becoming a real national religion and by 1699 with the full establishment of William of Orange on the throne, England completed its acceptance of the Reformed Faith. To these events we have to be thankful as living in a country with a better religious atmosphere and a freer scope for our worship than any other country under the sun, except America; and although we know the Reformation was very partial, yet in thankfulness to God, we realise it ultimately secured for us an Open Bible and Liberty of Conscience.

Reverting to France we have already in past articles pointed out the growth of the Revolutionary and Anti-Papal spirit which was given vent in the terrible happenings of the French Revolution. Our chart gives three dates from A.D. 533, Justinian's decree, as terminations of the 1260, viz., 1756, 1775 and 1793. These dates are landmarks of a certain degree in the preparation and realisation of the above events. 1756 saw the height of the infidel and atheistic writings of the Encyclopaedists, 1775 saw the accession of the Pope who felt the full force of the Revolution, and 1793 saw the terrible reign of terror, that blackest portion of the whole revolutionary epoch, in which the passions of anti-papal France were let loose and the Catholic religion abolished. In 1798 the Pope was expelled and a republic set up in the Papal states; and in 1809 the Pope was made a prisoner by

the revolutionary power of Napoleon. In 1814 the Pope was restored to liberty and religion once more found some small share in European nations.

The year 1815 brought with it the Congress of Vienna and the reestablishment of old states and conditions, and Europe was expected to jog on in the same old way as before the revolution; but the events of 1789 to 1815 had roused men's minds to new ideas, and had set in motion developments which no rules could stop although they might retard. And so the 1830 revolution broke out in France, once again manifesting its intense hatred for the priesthood of Rome This died down: but in 1848 revolutions broke out in nearly every European capital and the Pope felt its full force in Italy, being deposed and forced to seek safety in flight. Again he was restored, but his many trials and downfalls had a damaging effect on the prestige of the Papacy.

The years 1866-1870 arrived, and Austria suffered a crushing defeat at the hands of Prussia, and France was, too, humbled by the same semi-Protestant power. The defeat of these two Papal Empires sounded the death knell to the Pope's temporal power, for on the departure of the French from Rome, the Italians entered, and Victor Emmanuel declared Rome to be the capital of a united and free Italy, and offered a pension to the Pope which was refused. Since this date (1870) the Popes have chosen to regard themselves as prisoners of the Vatican. Strange to say in the hour of its defeat, the Papacy was impelled to put the topstone to its many blasphemies by declaring itself infallible in matters of faith and morals when it speaks *ex cathedra*.

These three great steps towards Papal defeat signalled in the dates 1830, 1848-9 and 1866-1870 are indicated as terminations of the 1260 years from A.D. 607-610.

Since 1870, as we have seen, the Papacy has lost ground everywhere on the continent, being cast out of many nations, and her Church disestablished, her staunchest supporters have found it to their advantage to drop her and to confine her powers to strictly religious limits. In 1906 the eldest son of the Church, even France, disestablished the Roman Catholic Church. This date marks 1260 full calendar years from the Vitalian decree of 663 A.D.; 1260 Solar years end in 1923. What shall then take place? "What I say unto you I say unto all, Watch!"—Mark 13: 32-37.

WM. LESLIE WILLE.

The Baptists in 1660.

The following confession of faith, signed by John Bunyan and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles II in London, 1660. They declared—"We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." Where are the Baptists of 1660?

ART. 22. —"We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs—Acts 1: 3, which was taken up into heaven—Luke 24: 51, shall so come in like manner as he was seen go into heaven—Acts 1: 9-11—'And when Christ, who is our life, shall appear, we also shall appear with him in glory'—Colossians 3: 4. 'For the Kingdom is his, and he is the Governor among the nations'—Psalm 22: 28, and 'King over all the earth'—Zechariah 14: 9, 'and we shall reign with him on the earth'—Revelation 5: 10. 'The kingdoms of this world (which men so mightily strive after here to enjoy) 'shall become the kingdoms of our Lord and His Christ'—Revelation 11: 15. 'For all is yours' (ye that overcome this world), 'for ye are Christ's, and Christ is God's'—1 Corinthians 3: 21, 23. 'For unto the saints shall be given the Kingdom, and the greatness of the Kingdom, under the whole heaven'—Daniel 7: 27. Though, alas! how many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron—Revelation 2: 26-27. Then shall they receive a crown of life which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces—Psalm 72: 4, and their vain rejoicings be turned into mourning and lamentations, as it is written—Job 20: 5, 7.

“We believe that there will be an order in the resurrection; Christ is the firstfruits, and then next, or after, they that are Christ’s at his coming; then, or afterwards, cometh the end, concerning the Kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in Heaven at his Father’s right hand, so we do believe that, at the time appointed by the Father, great glory; and that at, or after his coming the second time, he will not only raise the dead, and judge and restore the world, but also take to himself his Kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, for ever.

“We believe that the Kingdom of our Lord will be a universal Kingdom, and that in this Kingdom the Lord Jesus Christ himself will be alone, visible, supreme King of the whole earth.

“We believe as this Kingdom will be universal, so it will be also an everlasting Kingdom that shall have no end, nor cannot be shaken; in which Kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

“We believe he shall come again in power, and that the New Jerusalem that shall come down from God out of heaven, when the Tabernacle of God shall be with them, and He will dwell among them, will be the metropolitan city of this Kingdom, and will be the glorious place of residence of both Christ and his saints for ever, and will be so situate as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was”—Crosby’s History of Baptism, Vol. III, App. 58.

Let Baptists and other professors of religion read the above noble and scriptural confession of faith, and compare the same with the Creeds and Confessions of Faith of the present day. Reader, who is right? The Baptist of 1660 or the professors of the present day? The Scriptures are the same now as then.

God on Trial.

Russian Blasphemy.

In the issue of the Jewish World for February 8th, the following occurs which may perhaps interest, if they are not too shocked, your readers. It is headed, “God on trial,” and reads: —“The lengths to which the morally degraded so-called Freethinkers in Russia are going in their degenerate fight against religion seem to have no bounds. For some time papers have been published under the auspices of the Soviet Government for the instruction and dissemination of anti-religious propaganda, instructors being especially trained for the destruction of the religious idea. How this is sought to be compassed may be gathered from the disgusting occurrence which is reported to have taken place at the Moscow Garrison Club; Trotsky and Lunart Charsky, the Minister for Education, being present. The audience consisted in the main of soldiers of the Red Army, and an entertainment was given consisting of a mock trial of God. Evidence for and against God was given, and specially appointed counsel were heard on the sides respectively of the prosecution and the defence. After hearing witnesses, the court solemnly pronounced a verdict against God!”—(see Ezekiel 38: 10).

Well, there is only one comforting thought in this shameful news. It is contained in the adjuration of the old book, “God is not mocked.” The day cannot be far distant when this glaring, ghastly infamy, this orgy of blasphemy, will clatter down into ruins in the dust.

You will notice that the quotation in the above is from Galatians 6: 7, which, occurring in what is called the New Testament, makes the quoting of it the more remarkable, as your contemporary does not, of course, believe in the inspiration of this portion of the Bible.

Your contemporary also appears to have some idea that the present settlement of Jews in Palestine, by Great Britain will even hasten in times of knowledge, however dim its ideas may be as to how those times will be brought to pass.

LUTHER AND THE JEWS.

Also on a recent Sunday in looking through the Christadelphian for 1883, I lighted on the following, which I subjoin verbatim.

On page 510, The Anabaptists: —“They stood outside all Church organizations, the uselessness of which they loudly proclaimed. They did not baptise their children. They thought it sinful to take an oath. They refused military service. They would not admit the duty of obedience to a civil power which was not, in their own sense of the word, Christian. They held that a marriage between a believing husband and an unbelieving wife was ipso facto invalid, and that either was at liberty to contract a fresh union. Naturally Catholic princes had no mercy upon them; in Austria and the Tyrol, they were slain by the thousand. Said Duke William of Bavaria, “Behead those who recant; those who will not recant burn.” In various parts of Europe for years, Anabaptists went to the scaffold or the fire, a dozen at a time, yet always with unshaken constancy. Luther opposed them and joined in their persecution. He could not account for their steadfastness, except on the hypothesis of Satanic inspiration. Capito says: “I testify before God, they show neither madness, nor folly, nor excitement; but in self possession and astonishing patience they go to death as confessors of the Christian name”—(Lecture on Luther by Dr. Beard).

On page 566, Luther on the Jews: —“Our treatment of the Jews is not only inhuman, nay, it is positively brutal. Most of the preachers enormously exaggerate the wrong which the Jews once have done to Jesus; they do so in order to exasperate the believers against them. Jesus was born a Jew. Our idiots, the Papists, bishops, sophists, and monks have hitherto treated the Jews in such a manner that whoever was a good Christian might have wished to be a Jew; and if I had been a Jew myself, and had I seen Christianity taught and ruled by such simpletons and blockheads, I would rather have become a swine than a Christian—for they have acted towards the Jews as if the latter were dogs, and not human beings. And yet they (the Jews) are relatives and brethren of our Lord; therefore if flesh and blood have any weight in the matter, the Jews have a greater claim to Christ than we. I, therefore, request you gentlemen papists, as soon as you are tired of calling me a heretic, to start with calling me a Jew.”

N. LONDON.

JOHN H. DYER.

The Boon of Work.

We read recently in Great Thoughts a short article under the above title. Says the writer: —

“Half the people in the world are trying to evade work. Of all gifts work is among the choicest. It is the great civiliser and the great balance wheel of mankind. To the individual it is an incalculable blessing. Nor is this truism meant in the stereotyped sense in which it once figured as a fundamental law of education—the false and unpalatable sense that whatever was difficult and disagreeable was necessarily good discipline. It is meant in scientific sense. Every advance in the study of mind and body reveals the fact that action is the normal condition of all animate creation. Nature abhors inertia not less than she abhors a vacuum. Decay and death are the penalty of inactivity, and not to use a faculty is to lose it.

Like breathing and all the other processes of Nature, the effect of work is so subtle and gradual that few appreciate its value. It is recognised only in striking instances. Yet always it exerts its potent influence for change and growth and variety. It is the motive power of the engine of the heart and sends the red blood coursing with renewed force through the tingling veins. It is the master-

builder of the body and the brain, and daily tears down tissues only to build up stronger muscles, firmer flesh, and healthier nerve cells.

As well hope to live without eating as to live without working. It is a condition imposed upon all life by the Supreme Scientist. Not only is work inevitable, and essential to the safety, health and growth of the whole being, but it is one of the greatest sources of pleasures. Indirectly, it adds to enjoyment because the change from effort, application and monotony lends double zest to recreation. But it gives also direct pleasure. All enjoyment arises in the use of some faculty. Conversely the normal use of any faculty is pleasurable. The man who has found his natural and congenial sphere of work and who prosecutes it under proper conditions, derives real and constant gratification from it, although from necessity he does not recognise it with the same effervescent enthusiasm with which he recognises the pleasures of a holiday. Taken from his work he would suffer more from the loss than ever he suffered from drudgery.

There is nothing like hard and systematic work to keep the emotions under proper control. It is the best oblivion in which to bury self or sorrow. It broadens the outlook and distracts the mind from petty personalism. Like a brisk walk or plunge in the ocean, an exacting duty steadies the nerves, settles the mind, and dispels illusions. No one is so foolish as to argue that unremitting work, work beyond the strength, work unrelieved by proper diversions could prove of benefit. But properly limited it is the salvation of man. To find one's work is the first duty of life, and to throw his whole heart into it is the second. He is the happy man who works. He is the successful man who works best."

What is true of the physical is true of the spiritual. If the brother of Christ fails to work, he fails to live. Let a man immerse himself thoroughly in the good works called for by profession of the Truth and he will maintain a healthy spirituality and attain a higher standard in Christ Jesus. Another thought is that God's disciplinary measures are real blessings. God gave work as part of the curse upon Adam. "In the sweat of thy face shalt thou eat bread till thou return unto the dust." But work well directed and cheerfully carried out becomes a blessing. This is God's way. Again it is expressed thus: "Every son whom God receiveth he chasteneth, and scourgeth every one he loveth"—Hebrews 12: 6. The reason assigned is that afterward the chastisement or the discipline may "yield the peaceable fruit of righteousness unto them that are exercised thereby."

Heed we the Steward's call,
Work, brethren, Work;
There's room enough for all,
Work, brethren, Work.

The Path of the just that shines more and more unto the perfect day. —Proverbs 4: 18.

A striking comparison of ways is presented to us in this fourth chapter of the Proverbs.

The one as the ever-increasing light that gradually opens out to the fulness of day, which is "the path of the just."

The other, as a complete antithesis, wherein is to be found not a single ray of illuminating power. "The way of the wicked." It would not benefit us much to dwell upon the latter, so we have chosen the beautiful simile that appears in the eighteenth verse, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Here is a fine metaphor. It refers to the sun rising above the horizon, and the increasing twilight, till his beams shine full upon the earth.

The original may be translated, “Going and illuminating unto the prepared day.”

A note by Dr. Adam Clarke runs thus: —“This seems plainly to refer to the progress of the rising sun while below the horizon; and the gradual increase of the light occasioned by the reflection of his rays by means of the atmosphere, till at last he is completely elevated above the horizon, and then the prepared day has taken place the sun having risen at the determined time.”

In applying this metaphor to things spiritual, the first thought that engages the mind is that expressed by the Psalmist in the Psalm 84: 11: “The Lord God is a sun . . . ” And by John in his first epistle 1: 5, “God is light and in him is no darkness at all.” He shone forth in unclouded splendour when man first appeared on the earth, and perfect peace, harmony and tranquillity prevailed in the Paradise of Eden.

Man daily associated with the Elohim and walked in the light of Divine approval, until transgression overclouded the face of the heavenly light, and from the gloom emanated the dread sentence of condemnation, “In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return”—Genesis 3: 19.

And the Sun of Righteousness sunk below the horizon of human life, and left a pall of darkness that has enveloped the world in a night of grief and travail, and will continue until the scene disclosed to John in vision restores the beauty of an unclouded sky.

“And there shall be no night therefor the Lord God giveth them light and they shall reign for ever and ever”—Revelation 22: 5.

But there has been a pathway of steadily increasing twilight that has indicated a return action of the sunken orb of day. And it is this path we have to dwell upon for some little time. It winds its way through the dark history of mankind, and upon it has played in varying form the fervent glow of Divine favour. It is the “path of the just.” And it will be our duty and our pleasure to view it in the twofold aspect in which it is presented to us in the inspired record.

There is first, the general aspect, or, the just in the collective sense, as “a generation of the race,” styled by the Psalmist, “The generation of them that seek thy face, O God of Jacob,” and second, the individual aspect, viz., the unfolding of the Divine life in the sons and daughters of God.

To continue our metaphor, the world country through which this path is laid is apostolically divisioned thus: —

1. “The world that then was”—2 Peter 3: 6.
2. “The heavens and earth which are now”—2 Peter 3: 7.
3. “The heavens and earth that shall pass away with a great noise”—2 Peter 3: 10.
4. “The heavens and earth wherein dwelleth righteousness”—2 Peter 3: 13.

A fourfold dispensational portrayal is also presented thus: —

1. The Patriarchal.
2. The Mosaic.
3. The Christian.
4. The Millennial

which also through the latter introduces us to a fifth in which is to be realised the full plenitude of Divine Glory. “The path of the just” is a way of preparation by Divine knowledge and obedience for the sons and daughters of Adam unto the glorious perfection of sons of God.

Let us first take the Patriarchal Dispensation and consider the amount of light that illuminated the minds, and constituted the faith of the children of men in those days.

WESTON-SUPER-MARE.

J. E. JARVIS.

(To be Continued.)

Correspondence.

Correspondence for insertion in the current month must reach the Editor by the 25th of the month. Please write distinctly, and on one side of the paper only. Each letter must not exceed 200 words, or it will be liable to curtailment.

* * *

AUSTRALIAN CONDITIONS. BROTHER J. BELL'S BAND.

To the Editor of The Berean.

Dear Brother Denney. —In reference to your remarks in the current issue on “Australian Ecclesias and the Clean Flesh Heresy.” The following extract from a letter just received from a brother who recently left England for Australia may be of interest. It is written from “Christadelphian Hall, 413 Elizabeth Street, Sydney, N.S.W.,” and indicates that the Ecclesia meeting there is sound in its doctrine concerning the nature of Christ, and that the Melbourne Ecclesia is at any rate not alone in its resistance of the Clean Flesh Heresy: —

“I must tell you that I am very well satisfied with “Aussie,” and I would not think of returning to England; industrial and climatic conditions are very good indeed. We have in our Ecclesia just over one hundred brethren and sisters, and I am very pleased with Ecclesial conditions here, as I expected loose doctrine and conduct in Australia. In the Regent Hall there is a body of people who collectively style themselves “The Sydney Christadelphian Ecclesia,” but I can honestly assure you “they say they are Jews and are not, but are of the synagogue of Satan.” If you told them your views of the nature of Christ, they would soon tell you that you worshipped “a dirty Christ.” As you doubtless know, John Bell is their leader, and when Mr. Grant—Editor of Glad Tidings—of Edinburgh was here he met with and lectured for them, so they appear to be in fellowship with Suffolk Street, Birmingham. They have a string band at their Hall, and play in one of our parks on Sunday afternoon and preach “another gospel.” They would extend fellowship to us, but, of course, we could never accept them. There has been a good deal of trouble in the Ecclesia in times past, but now we seem to be settled peacefully. The brethren and sisters are firm on the amendment basis, and as far as I know they order their lives in accord with the Truth, although I know stories of Australian slackness reach England plentifully.”

Yours fraternally,

LEYTONSTONE.

S. W. BOULTON.

* * *

THE BRISTOL MANIFESTO.

To the Editor of The Berean.

Dear Brother Denney. —Greeting in the one faith. In response to your request for your readers' views upon the “manifesto” appearing in the March number, I do not think it can be fairly maintained that the magazine serves only a sectional interest. Its views are very sound, and it is indeed welcome to find a journal which publishes sound articles in perilous times like these, perilous within, as brother Lake's recent letters and articles have abundantly shown, to say nothing of those perils which are without. The writers of the manifesto appear to have forgotten the exhortation of Isaiah 58: 1, and of Paul in 2 Corinthians 10: 4-5.

As to your attitude towards the Birmingham Ecclesia, to those who have eyes to see, and ears to hear, it would not be necessary to write or speak anything. I very much doubt whether our late brother John Thomas, M.D. and not D.D. (as Alexander Campbell used to remark), would fellowship that ecclesia at all, were he now in the land of the living. The amount of fellowship there is with his views may be judged by the fact that for several years his record, contained in brother Robert's Life and Work of Dr. Thomas has been out of print.

There are many things which might be written but I refrain. You certainly have not been too strong, and if the Truth is to be maintained in its purity a very uncompromising spirit will have to be maintained; sober, but not morose, remembering that eternal vigilance is the price of liberty—especially of that liberty we have in Christ Jesus.

Hoping and praying that we may all be enabled to so run that we may obtain the prize.

Faithfully your brother in Christ Jesus,

JOHN DYER.

* * *

LETTER FROM BROTHER F. G. JANNAWAY TO AN ENQUIRING BROTHER.

To the Editor of The Berean.

Dear Brother, —Why the Clapham brethren in October last told the ecclesias that there was “not sufficient reason to justify a continuance of the Birmingham breach,” and yet now find themselves unable to recommend the John Bright Street brethren to return to the Temperance Hall “unconditionally and without reservation,” was because of the impression that the two brethren who made provocative speeches were in agreement with the Ecclesia on the doctrine of Military and Police Services.

We now find that such is not correct. The evidence is furnished by one of the speech-makers, and contained in a circular letter which he says he wrote in 1920, but withheld at the request of “some” at the Temperance Hall, and was not circulated until March 1st, after brother Walker sailed from England. In that circular the writer states concerning the Temperance Hall brethren who had joined the Special Constabulary, “While I think these brethren have certainly acted indiscreetly in what they have done, nevertheless their fault is not such as to justify disfellowship.”

He further says, “I would not, personally withdraw from them.”

In answer to a report that he had promised the Arranging Brethren not to propagate his views he says, “I deny that I have ever made such a covenant, nor could I honourably enter into a covenant not to propagate any view which I honestly hold.”

Imagine an ecclesia sheltering in fellowship a brother claiming liberty to propagate the view that a Christadelphian is not sinning who deliberately takes the oath to obey his superior officers and if necessary, as brother Roberts puts it, “knock a man down with a truncheon.”

This brother says the Arranging Brethren knew his views and even pressed him to hold the office of an arranging brother. I dread to think what would have happened in 1916 had the London Standing Committee been of their mind.

The old Christadelphian teaching was “The office of a police constable involves the employment of personal violence. In this respect it is on a footing with the calling of a soldier”—Christadelphian, 1898, p. 530. The brother who made one of the speeches of which he says “I cannot withdraw a single word” is under the delusion that “Special constables” are on a different footing to the ordinary police, for he says, “Anyway, I was not discussing ordinary constables but “specials,”

and in “special” circumstances. What a fallacy! The Act states that “every special constable shall be liable to all such duties and responsibilities as any constable.”

Also “a special constable is sworn that, If the Secretary of the State so directs he will act under the direction and control of such other authority as the Secretary of the State may designate.”

The statement that a man can be a Special Constable without being sworn in is untrue. My authority is the highest—the Home Office and Scotland Yard.

We must not allow any ecclesia to jeopardise the Christadelphian position by sheltering those who hold or propagate unscriptural views on the matter.

I do hope the new committee at the Temperance Hall will succeed in removing the canker which exists in their ecclesia. Unless they do the brotherhood threatens to be rent in twain,

F. G. JANNAWAY.

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Birmingham Temperance Hall Ecclesia have just written to North London Ecclesia setting forth the committee’s proposal. It is that the Temperance Hall Ecclesia shall withdraw its resolution of withdrawal from the John Bright Street brethren on condition that in turn the John Bright Street brethren themselves withdraw their previous resignation and its grounds. The object of this latter clause is to whitewash the brother who has promulgated error, and the John Bright Street brethren must think very seriously before they do it.

EDITOR.