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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. 5                      MAY 15<sup>th</sup> 1923                      FOURPENCE.

## The Bible wholly inspired and infallible.

### No 95. —The First Prophecy.

Taking prophecy in its limited meaning as the setting forth of things to come and not in its primary meaning of a message given, it is evident that the first of all Bible prophecies is the one found in Genesis 3: 15, as follows, “I [God] will put enmity between thee [the serpent] and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel.”

Let us first note that this prophecy depends for its groundwork upon the fact of direct creation by the determination of God Himself. If Haeckel’s idea of evolution be accepted here is how man rose from the bottom to the top: —

#### MAN

Gorilla—II—Orang

Chimpanzee —II—Gibbon

Ape-Men.

Hoofed Animals—II—Bats

(UNGULATA) Apes

II—Rodents

II—Beasts of Prey

Whales—Sloths—II

Semi-Apes

(LEMUROIDEA)

Pouched Animals—II—Beaked Animals

Primitive Mammals

(PROMAMMALIA)

Mammalo (MAMMALIA)

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Osseous Fishes—II—Birds  
 (TELEOSTER) II (AVES)  
 II—Tortoises  
 Mudfish—II  
 (PROTOPTERA) II—Reptiles  
 Ganoida—Amphibia—Crocodiles  
 Mudfish—II  
 (DIPNEUSTI) II—Lizards  
 Petromyzon—Primitive Fishes—Snakes  
 (SELACHII)  
 Jawless Animals  
 Myzine—(CYCLOSTOMA)  
 Skull-less Animals  
 (ACRANIA)  
 II Amphioxus

Vertebrates (VERTEBRATA)

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Insects—II—Ascidians  
 Crustaceans—II—Salpae  
 Chords-Animals  
 II—Sea Squirts  
 Arthropoda—II (TUNICATA)  
 Star Animals—II—Soft Animals  
 (ECTUNODERMA) II (MOLLUSCS)  
 Ringed Worms—II—Soft Worms  
 (ANNELIDE) II (SCOLECIDA)  
 Primitive Worms  
 (ARCHELMINTHES)  
 Sea Nettles—II  
 (ACALEPHAE) II  
 Plant Animals—II  
 (ZOOPHYLA) II—Worms  
 Sponges—II (VERMES)  
 Gastreada

Invertebrate Intestinal Animals (METAZOA EVERTEBRATA)

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Egg-Animals—Planaeada—Infusoria  
 (OVULARIA) Synamoebae  
 Amoebae  
 Monera

Primitive Animals (PROTOZOA)

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There is then no sin, for man is continually climbing and improving. There could then be no antagonism between sin and the serpent on the one hand and the woman and her seed on the other. There could only be one definition of sin or crime, and that would be disobedience to laws or rules set up by a community. There could not be sin against God, for it must follow that God never gave any law or commandment.

Further the life and character of Jesus Christ becomes unexplainable. How could such a wonderful and beautiful spirit be developed—alone in its unique character—from the ordinary mass of human life in process of slow evolution?

If it be true that simplicity characterises truth while error and untruth hides its ugly head under a cloud of sophistry and fair words, then surely the plain and candid account of the creation and fall of man, as given in Genesis, must impress all with its stamp of integrity. No difficulty need be felt in accepting the Bible account. The difficulty is surely to accept such a hypothesis as that offered by Haeckel.

Another consideration is that if you deny the Divine authorship of the Genesis account you have then to say it came from a human source. The unlikelihood of it having been the product of human imagination is seen in the fact that it does not in any way minister to human pride or self-satisfaction but to humility and self-condemnation. In this it stands alone and away from all other literature bearing upon the same subject.

We may divide the prophecy under consideration into four heads: —

1. — It predicts hatred and enmity between two classes, throughout human history.
2. —It foreshadows one individual whose distinguishing features would be:
  - (a) born—seed—of a woman in a special sense;
  - (b) his strong antagonism to sin and evil.
3. —It shows the defeat for a moment of this individual by the force or power of sin and wickedness.
4. —It reveals the discomfiture and complete defeat of Sin by this righteous man, ending in its final destruction.

Now where in the long story of human life upon earth can we discover a place where this prophecy can find its setting? There is only one answer. Jesus Christ exhibits in himself and his work its complete fulfilment.

1. —Hatred of Sin found its greatest development in him. His name stands for complete and perfect righteousness; “Thou hast loved righteousness and hated iniquity: therefore God, even thy God, hath anointed thee above thy fellows.”
2. —Jesus was born of a virgin woman, and his one great passion was to exterminate evil in himself and in others “that even through death itself he might destroy him that had the power of death, that is the devil.”
3. —The forces of evil laid him low for three days, a mere speck of time, and then he rose triumphant over death and the grave. “Death hath no more dominion over him.”
4. —The Purpose of God centred in him, as set forth in the Scriptures, shows him as “He that liveth and was dead but is alive for evermore and he has the keys of the grave and of death,” and as he who shall rule “until all enemies are put under his feet.”

His greatest enemy was and is Sin in the flesh. He destroyed it in himself by his perfect obedience, and he will destroy it finally and completely at the end of his reign of a thousand years when “cometh the end, and he shall give up the Kingdom to his Father that God may be all in all.” Then all sin and evil will be gone, and the victory made complete—as Revelation 21 sets forth.

In the present age the warfare against sin is directed by Jesus and carried on alone by those who fear God and believe the words of their Lord. Take away the influence of the Christ spirit and there would be no health—no salt—in the whole world.

Even those who deny the Bible have to admit, in some measure at least, the wonderful influence of Christ’s life and teaching upon the world. No explanation of this influence can be offered

that does not admit of a Divine controlling element. Hence it is clear that it was as easy for God to outline his plan in Eden as it was for Him to “raise up Jesus.” The perfect, unity of the prediction and the fulfilment can only be explained by the acceptance of the fact that the Divine mind “gave the Word.”

EDITOR.

(To be Continued.)

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## The Free Life Theory.

The Christadelphian for April has on page 180 a copy of a letter from two brethren in Toronto addressed to brother A. D. Strickler with questions which are put with the object of showing that brother Strickler has been misunderstood.

The Editor says rightly that “it will be well to accept plain answers to plain questions”—and most of us will agree.

It would be a matter of thankfulness and gratitude to us to know that owing to “vagueness” of expression, brother Strickler does not advocate the unscriptural opinions which his writings appear to teach.

Unfortunately there is very little “vagueness” in those writings. They set forth unmistakably the doctrine of the Renunciationists of 1873, i.e., that the Lord Jesus had a “free life.” They talked of an “uncondemned Christ” in almost the same terms as those employed by brother Strickler.

In his reply to brother B. J. Dowling, dated September 15<sup>th</sup> 1921, brother Strickler writes: — “The price that God demanded was the death of a just or clean one; Christ as such a JUST ONE could gain his natural life;”—p. 5. He makes—as the Renunciationists did—the death of Christ “the price paid for redemption from sin and death as the ‘wages of sin,’” and calls the death of Christ “the purchase price given.” God, he says, “exacted the price of redemption and that price was not an unclean thing.”

He makes an artificial and unscriptural distinction as to death which he says is of two kinds; one he calls “death by inheritance” and the other “death as the wages of sin.”

On page 4 of the above pamphlet he writes: — “The putting away of sin puts away the penalty belonging to sin, which is death as the wages of sin.” “Natural death is no preventive to salvation as it is not the punishment for sin.”

The Scriptures make it clear that death passed upon all men as the result of one man’s disobedience—and from this death we all need to be delivered. It is not true to say that natural death is not the punishment for sin.

Christ died to deliver them who “through fear of death were all their lifetime subject to bondage.”

It is equally untrue to say that the death of Christ was “a price paid” and that God “exacted the price.”

If He did there was no grace of God displayed in the matter. He was fully paid

Such teaching denies the beautiful teaching of the Scriptures that it was God who “first loved us” and that “gave His only begotten son that whosoever believeth in him should not perish.”

The evils which came upon the race as the consequence of Adam's disobedience came upon all, including Jesus himself. He accomplished by his obedience deliverance for himself—and God for his sake shows mercy to others.

In bringing many sons into glory God made the captain of their salvation perfect through sufferings. The Lord Jesus was himself saved as the first of many brethren. The whole scheme is an evidence of God's loving forbearance and tender mercy. To talk about God "exacting a price" is dishonouring His Name.

If, as we are asked to think, brother Strickler does not intend to teach these things, his book should be unreservedly withdrawn.

There are other features of brother Strickler's writings almost as objectionable; as when he says that we attain to the Divine nature in this present life (Out of Darkness). The statement that "it is not good for God to dwell alone" . . . . "In a planet or systems of worlds there is no companionship, no intellectual appreciation nor response"(p. 5) is an example of the eccentric and unscriptural suggestions of which there are unfortunately so many in the book.

If the statements made in the Christadelphian for April really represent brother Strickler's mind let him withdraw the writings which are causing so much distress to the brethren. I understand he has refused to do this.

G. F. LAKE.

(Read also, in connection with this, letter on Page 159 of this number.)

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## 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 25<sup>th</sup> of the month.]

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### FRANCE AND GERMANY.

More than three months have gone by since the French Government went with armed forces into German lands to "collect the indemnity" claimed by the French nation from their vanquished enemies. The net result to date is the increased embitterment of the two nations and the veiled disgust of nearly every other nation.

Is there not here another illustration of Revelation 16: 14, "The frog spirits of devils go forth unto the kings of the earth"?

As a result the national budgets are loaded up with tremendous bills for maintenance of armaments.

Anyone who contemplates the present European situation in the light of prophecy can see how everything is tending towards the final great war of Armageddon.

### THE ZIONIST MOVEMENT.

Poor Lord Beaverbrook and his Press friends, like waves of the sea against the Rock of Gibraltar, dash themselves against the Zionist movement and the repopulation of Palestine by the Jews in relentless fury with much sound and show but without the slightest effect. "The Lord shall laugh at them. He shall have them in derision."

## THE TURKS AT LAUSANNE AGAIN.

Still unsatisfied and as grasping as ever the hypocritical Turk pleads anew this month his cause at Lausanne. His tenacity so appeals to Punch that a leading cartoon of recent date shows him with a season ticket to that resort of national arbitrament. God allows the drying stream a little more time for evaporation. We read Revelation 16 to mean that the last drop of Euphratean water is sucked up at the time of Christ's advent. "Behold I come as a thief." Thereabouts is the day of Russian invasion and conquest. We watch and find already a blessing in seeing God's hand infallibly labouring.

"WHEN THE SON OF MAN COMETH WILL HE FIND THE FAITH ON THE EARTH?"

Pondering over recent and present happenings in the brotherhood and thinking of the great sorrow of mind the actions of the greatest of all our ecclesias in point of numbers have caused to all sober-minded brethren for the last nine years and the many signs of its Laodiceanism, we feel that the time is now once more upon us when the hearts of the majority of the brethren are turned in fleshly directions. Everywhere now it is clear that those things which belong not to "earnest contending for the Faith" but to compromise and ease are conquering the majority.

Even Rome's aim at and achievement of supremacy is finding its counterpart in recent events.

One brother at Ealing in a recent ecclesial meeting, son of a brother who was for many years an Arranging Brother at Birmingham, put forward this as a reason why the Temperance Hall's judgment should be always accepted as final and as the best: "For the Ealing ecclesia to dispute the decision or good judgment of the Birmingham Temperance Hall Ecclesia was just like a baby finding fault with its grandfather."

The history of the Truth throughout all time exhibits always the tendency after revival, to go back to the weak and beggarly elements of apostasy. We anticipate that the present endeavour to promote purity will only find a few adherents, and that while there may be many in the day of Christ's coming who bear the name of Christadelphian (as there are many who bear the name of Christian) yet there will be very few of them who will have "the faith in its purity."

Christ's words are a solemn warning. Let us heed them.

## CIRCULATION.

Many new subscribers have come along this month. This relieves our pessimism as expressed above a little. Several express their satisfaction at the impartiality and "openness" of our Magazine. Our aim is to supply a real medium of expression, not suppression, of things that matter.

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## Reflections.

Because we have been enlightened by "The Truth" we have, therefore, a definite purpose in life and a definite object in view. We strive to serve God and hope to be rewarded for our endeavours.

In our quiet moments we contemplate with delight the time when the Master shall be in the earth, and his chosen ones will have the unspeakable pleasure of his and each others' company for ever—and "one sweet commonwealth of peace from countless hearts shall be born."

We all desire to share in this "Peace," but is not the great problem of our life the HOW?

What a great mistake to neglect the Book that tells us "How."

What a responsibility on our speaking brethren! How many realise it? There is every necessity for being given a clear lead by the brethren we appoint. “If a man ask for bread shall he give him a stone?” How it seems, sometimes, that brethren “miss the mark” and we come away from a meeting with nothing definite to carry with us because the brother has “rambled.”

No brother should exhort the “Ecclesia” unless he is prepared to clearly tell the brethren and sisters what is expected of them. This requires adequate forethought and study and every brother aspiring to the office must be prepared to sacrifice his own comfort for the benefit of others.

Brethren take to themselves “great boldness” because of the responsibility laid upon them to tell the “Ecclesia” How to encourage, to strengthen, to comfort and to warn.

Brethren! “Feed the Flock.”

\* \* \*

We often speak in our lectures of the noble example of the Bereans and appeal to the stranger to follow their example. We might with equal force turn this appeal to ourselves. Paul preached things quite contrary to their views. Did they manifest anger? Were they prejudiced? “They searched the Scriptures daily” to see whether Paul was right.

How often we are disposed “to kick” when a brother, in plainly telling us truths we must know finds a weak spot.

We think he is harsh; we “search” our minds for excuses; we become prejudiced against him, all because he has told us the truth.

The truth will always find the weak spots in our armour. If we are wise we shall strengthen it. The first step towards doing this is “to see whether the things are so” or not.

“A wise man’s eyes are in his head.” If we use them we shall see what “nobility” is.

\* \* \*

The Bereans searched the Scriptures daily.

How many of us do that? Why should we? Well, why should we eat? We do not expect to live if we do not eat, and neither should we. Neither shall we “live” if we neglect our spiritual food. This is “the true bread which cometh down from heaven” of which, if a man eat, he shall live for ever. It is difficult to imagine enlightened men and women turning from this ideal food to the food the world provides for its own—novels and similar rubbish. It is no wonder we have complaints of some being slack and weak. The cause of this is partly due to “wrong diet.”

Let us, as far as we can, have food which is pure and unadulterated by man and there will be more likelihood of our developing into healthy men and women in Christ Jesus.

D. MORRISON.

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## Some reflections on Psalm 74.

On a recent occasion, while reading Psalm 73 in the course of the Daily Readings, the thought occurred that the Psalm for the following day, the 74<sup>th</sup>, is mentioned by Mr. Rowland E. Protheroe in his book, *The Psalms in Human Life*, p. 200, as having been sung by the Protestants of the Vaud, while marching into Geneva in 1686. His words are as follows: —“Even among the Alps liberty of singing Psalms was denied. The Protestants of the Vaud were driven from their homes and dispossessed of their property. The exiles, diminished in number by the hardships of a winter journey across the Alps,

with voices choked by exhaustion and misery, sang Psalm 74—“O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?”—as they streamed into Geneva, and the words were re-echoed by the crowds who thronged the streets of the City of Refuge.”

Your readers are no doubt aware of the development of the first Christadelphian meetings among the Campbellite and Millerite Baptists, and have some knowledge of the revival of the Truth by Doctor Thomas while a member of the Campbellite body. They will also be aware that these bodies had resulted from an attempt among the Baptists to return to apostolic simplicity. Surely this points to the presence of a very few who had still retained a knowledge of the Truth in its purity, and these doubtless helped the Doctor in his work of restoring the Truth. If this be conceded then there have been some from early Baptist days, that is, from the 16<sup>th</sup> and 17<sup>th</sup> centuries, who have held the Truth. The Anabaptists or Mennonites claimed that they had come out from the Waldenses, who were represented in the 17<sup>th</sup> century by the above mentioned Protestants of the Vaud. How significant, then, becomes the singing of the above mentioned Psalm, at such a time and under such circumstances. It was the year following the revocation of the Edict of Nantes. Protheroe tells us, page 201, that on October 22<sup>nd</sup>, 1685, Michael le Tellier, as Chancellor of France, set the seal to this almost with his dying hand. Louis XIV, by threats of war, practically compelled his young neighbour, the Duke of Savoy, to proceed against his Vaudois subjects, hence this flight into Geneva. The Psalm itself was, it may be concluded from internal evidence, composed just after the destruction of Solomon’s Temple, and the carrying of Israel captive to Babylon, hence it becomes a fitting vehicle for expressing the mind of the people of God when suffering at the hands of their enemies.

Turning to Mr. Elliott’s History of the Apocalyptic Interpretation (it occurs at the end of Vol. 4 of The Horae Apocalypticae) I found it stated on page 457 that in 1685, just after the revocation of the Edict of Nantes, M. Jurieu, one of the exiled French Calvinist Ministers, had published his work on the Apocalyptic prophecy. Jurieu was a Huguenot of a body which had a Waldensee origin, and in his chapter on the witnesses, he expresses his opinion that the last persecution of Christ’s people had commenced in the Revocation of the Edict of Nantes, the death of the two Apocalyptic witnesses having then begun at least to have fulfilment. Is it not interesting to say the least to notice how correct Jurieu was, and was the singing of the words of Psalm 74: 9, “we see not our signs: there is no more any prophet,” an allusion to their understanding of Revelation 11: 8. In verse 10 the witnesses are called prophets. Elliott shows that Jurieu waited for a reign of the saints on earth, for the Jews’ restoration, and a fulfilment currently with this of the prophecies of the blessedness of the latter days, also that the first resurrection is a literal resurrection of the departed saints; then at length to take part in the glory of the manifested Kingdom of Christ.

Doubtless those who sang this Psalm in 1686, believed Paul’s words “that he is not a Jew who is one outwardly, but he is a Jew who is one inwardly”—verse 2. They also looked forward to a deliverance which God would work in the earth—Revelation 11: 17, 19-22. Doubtless they remembered that Revelation 11 showed not only the death of the witnesses but their resurrection and the establishment of God’s Kingdom on earth—Revelation 11: 15-18.

JOHN H. DYER.

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## Notes on the Interpretation of Symbolical Horses in the Scriptures.

The object of symbols, whether in the Scriptures or elsewhere, is to convey to the mind one or more ideas. The origin of writing was the use of rough drawings of various well-known objects which conveyed to the minds of those who saw them definite ideas concerning the things represented. Thus a house would signify “home” and two or more houses with a line drawn round them would mean a walled town. The various devices or symbols so used became, in course of time, conventionalised: that is to say, they lost their original resemblance to the objects they represented, and gradually assumed certain definite forms which were easily written.

As civilisation developed, these signs increased in number, until, in the case of the Chinese language, they totalled over 20,000 and it became almost impossible for any one person to remember them all. In Western Asia this difficulty was obviated at a very early date by selecting a few of the simplest signs and agreeing that each of these should be the sign or symbol of a sound instead of an object, whilst the rest of the signs were discarded. Thus was spelling invented and by the use of from twenty to thirty signs of sounds every word in the language could be spelled, and the whole system of writing was not only very greatly simplified, but was made very much more expressive. From those signs the alphabet in use amongst us at the present day has been derived. It is recognised that a certain sign "A" shall be the symbol of a certain sound and these signs and the sounds which it is agreed they shall symbolise are taught to children as the necessary basis upon which a knowledge of reading and writing is to be founded. Just as certain letters represent certain sounds, so a certain combination of letters forms a word, which in turn is the symbol of some object which it is agreed that that particular word shall represent. When we see the word "man" the idea of a human being at once arises in the mind. The mental image of the man is composed of a large number of ideas, such as head, with eyes, nose, ears, mouth, hair and teeth: body with arms having hands and fingers, legs with feet and toes, etc. Then there are the ideas of the faculties of the man—his intelligence, sight, hearing, etc. All these ideas are combined together and represented by the one word "man." This is a form of symbolism which is in everyday use, and by means of which many ideas may be conveyed in a few words. It is obvious that the greater the number of ideas which can be conveyed by any one word, the greater will be the advantage gained by the use of that word.

The Spirit of God, in moving holy men of old to write those prophecies which have been preserved to us in the Bible makes very frequent use of highly condensed symbology, by means of which the events of the future have been portrayed with a wonderful amount of detail, in comparatively few words. We have, for instance, various kingdoms symbolised by different animals and in most, if not all cases, those animals are not only the heraldic devices of the respective kingdoms they are chosen to represent but the characteristics of the animals, if carefully considered, will be found to be the characteristics of those nations. We have a notable instance of this in Daniel 7: 6, where the Greek nation is symbolised by a leopard. We have the testimony of ancient writers to the effect that Greece, and particularly Macedonia, was infested with leopards, and also that it was customary for the Grecian warriors to use the skins of these animals as garments, so that the leopard came to be recognised as a symbol of the armies of Greece. But when we consider the characteristics of the leopard we cannot help being struck by the wonderful fitness of the animal to represent the Grecian power in the days of Alexander the Great. Those characteristics are (1) Its general beauty of form; (2) Its colouring, yellow with white underneath; (3) the swiftness and suddenness with which it attacks its prey; and (4) Its ferocity and love of killing for killing's sake.

These are the identical characteristics of Alexander and his Greeks. As a race, the Greeks have always been considered the standard of physical beauty; (2) They dressed in white garments over which they wore brazen coats of mail and leopard skins; (3) In seven brief years they traversed and conquered practically the whole of the known world; and (4) They slaughtered without mercy all who in any way opposed their passage, Alexander's love of conquest being so strong that it is said he wept because there were no more worlds for him to conquer. We might also mention Daniel's "fourth beast, dreadful and terrible and strong exceedingly"—an animal in which the fierceness and strength of the lion, the persistence and steady determination of the bear, the fleetness and love of slaughter of the leopard, are all combined in one symbolic creature of such a "dreadful and terrible" character that no single wild beast could fittingly represent it.

These instances are simply mentioned here as reminders of the exceedingly detailed suitability and fitness of the symbols chosen by God to typify those nations, the future existence and attributes of which He foresaw and revealed through His prophets.

It must not, however, be concluded because animals are frequently chosen as symbols of nations, that therefore in every case where an animal is used symbolically it must of necessity

represent a nation. In some cases the same animal is used as a symbol of a nation, and also of a certain class of man. For example, in Daniel 8 the goat represents the Greeks and the ram the Medo-Persians, yet both these animals are used elsewhere as symbols of certain classes of men, while some animals are used to represent certain types of men only, and not nations at all, as for instance, the swine and sheep. Therefore in determining the interpretation to be placed upon the passages of Scripture where animals are used symbolically, it is essential to consider the characteristics of the animal in question, and to see whether they correspond with those of the nations or class of men to which we are applying the symbol.

It is also very necessary to consider the circumstances of time and place. For example, if we are considering an ass as a symbol we must interpret it in accordance with the position held by the ass in eastern countries, and not by the degraded position held by that animal in England at the present day. Another matter to which it is essential to give attention is consistency. Neglect to observe this important point is not only one of the chief causes of very many of the failures which have been made in the interpretation of prophecy, but it has also given the enemies of God occasion to blaspheme His Word. A symbol should always be interpreted to mean the same thing in each place where it occurs, unless the general sense of the passage absolutely forbids it.

With these preliminary remarks on the subject of symbolical interpretation in general, we will proceed with the consideration of the horse as used in symbol in the Scriptures. It is so used in several very important passages upon which Dr. Thomas has some very interesting remarks.

In Eureka, volume 1, p. 78, speaking of the horses of Zechariah 6, Dr. Thomas says, "The horses of the chariots represented the forces commanded by the saints, and the colours of the horses, their operations upon their enemies." On p. 79 he says, "The import of these colours is plainly set forth in the symbology of the first four seals. The first of these horses is white, indicating the victorious career of the power represented: for it is the signification of white. It symbolises a conquering power. Again, on p. 81, he says, "A White Horse, the emblem of conquest." In volume 2, however, he says (p. 120) on the authority of Elliott, that the horse represents "the pagan Roman people," and that "the divers colours of the horses indicate certain diverse conditions of the body politic typified by the horses," while on p. 157 he says, "white is symbolical of peace and prosperity." So that in Zechariah white horses are said to represent the forces commanded by the saints, the colours signify their operations upon their enemies, whilst in the Apocalypse a white horse is held to signify the pagan Roman people, and its colour, instead of representing its operations upon its enemies, is said to symbolise "the condition of the body politic typified by the horses."

Now the question is, are we entitled to interpret this symbol as having two completely different meanings?

A careful consideration of this subject will, we think, show that there is no need for this contradictory interpretation, and will also show a closer resemblance between the symbol and what is symbolised than has perhaps been generally realised.

Before proceeding further let us consider the most noticeable characteristics of the horse. These are admirably depicted in Job 39: 21-25 (R.V.). "He paweth in the valley and rejoiceth in his strength; he goeth out to meet the armed men. He mocketh at fire and is not dismayed: neither turneth he back from the sword. The quiver rattleth against him, the flashing spear and javelin. He swalloweth the ground with fierceness and rage. (A better rendering would be "with quivering and shaking"). Neither standeth he still (marg.) at the voice of the trumpet. As oft as the trumpet soundeth he sayeth, Ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting." Here we have a graphic picture of the horse rushing swiftly to battle, eager for the fray and feeling no fear. This characteristic of the horse is also mentioned in Jeremiah 8: 6, where the eagerness of the people for wickedness is being reproved by the prophet, who says "everyone turneth to his course, as the horse rusheth into the battle" (see also verse 16). There is no notice of any quality possessed by the horse other than those of a warlike character.

The reason for this is that in ancient times the horse was reserved exclusively for war, and was not used as a beast of burden. Draught work was performed by oxen, while mules and asses were ridden on peaceful occasions—compare Zechariah 9: 9. The horse is especially suitable for warfare, not only on account of his speed but because of his spirit or mettle, a quality which prompts him to enter fully into the spirit of the fight, so that the horse and his rider become animated by the same feelings and desires and act in unison almost as if one creature. This is recognised in the Scriptures, a noticeable instance occurring in Revelation 11: 7, where we read that the “shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.” The description of these locusts shows them to be composed of horses and riders which together are one symbolic creature—a locust.

A horse does not go to war without a rider, and a rider, in ancient times, only mounted a horse in order to ride forth to war. In defensive warfare the horse was of very little use, as such fighting was principally done from the walls of a beleaguered city. Thus it will be seen that a horseman is a very fitting symbol of a “going forth to war” or a warlike expedition. Upon examination, it will be found that out of about 200 passages in the Bible where horses with riders, or horses and chariots are mentioned, there is hardly one in which it is not obvious that the horses are only introduced in connection with warfare. It is true that Naaman came upon a peaceful errand “with his horses and with his chariots”—2 Kings 5: 9 but he was “captain of the host of the King of Syria” and was “a mighty man of valour,” and as such would use horses and chariots even when not fighting just as a modern soldier carries his arms upon any occasion of importance.

In Exodus 15, where we have the record of the song of triumph sung by Moses and the children of Israel, we find it commences as follows: —“I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath he thrown into the sea.” Here the phrase “the horse and his rider” is evidently used as a symbol of the entire expeditionary force of the Egyptians, which was engulfed in the Red Sea. In Psalm 76: 6, we have the expression, “the chariot and horse are cast into a deep sleep.” The phrase “chariot and horse” is used in exactly the same sense as the previously quoted expression—as a symbol of the military force (possibly Sennacherib’s army) referred to in verse 3. Again in Jeremiah 51: 20, God says, “Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms: and with thee will I break in pieces the horse and his rider: and with thee will I break in pieces the chariot and his rider.” Here again the terms “horse and his rider,” and “chariot and his rider” are used to represent the military power of Babylon. That the horse and rider is the Bible symbol for a going forth of war is also shown by Dr. Thomas in Eureka, Volume 2, p. 486. Under the heading of “The Horses and their Riders,” he quotes from Daubuz as follows: —“The horse was of old used only for warlike expeditions, and not barely to ride, draw, and drudge as it is now practised by us . . . So that the horse is the symbol of war and conquest.” Upon which he observes “when, therefore, the Spirit saith, Zechariah 10: 3, ‘Yahweh Tz’vaoth has visited his flock, the House of Judah, and has made them as his goodly horse in the battle’ the meaning is, that He will ride them as their Commander in Chief.” The horse is not here used to symbolise the House of Judah as a nation but as typifying the military organization which the Spirit will use, and in which he will ride forth to war against his enemies, as a man rides upon a horse or chariot. From what has been said it will be seen that scripturally the “horse and rider,” “horse and chariot,” and “chariot and his rider” are synonymous terms symbolising a “going forth to war,” or a warlike expedition.

This interpretation will be found to fit exactly every case where these terms are used in a symbolic sense, including the visions of horses in Zechariah and Revelation, and it will be profitable as well as interesting to see how it can be consistently applied, and also to consider the significations of the colours of symbolic horses.

In the first chapter of Zechariah, verse 8, the prophet says that he saw “by night,” that is to say in a “vision by night”—Daniel 7: 2, “a man riding upon a red horse. . . . and behind him were red horses speckled and white.” These are interpreted by the angel to represent “they whom the Lord hath

sent to walk to and fro through the earth.” This plainly signifies a warlike expedition sent forth as a result of which it was said “all the earth sitteth still, and is at rest.” The time of the events here spoken of is shown by Dr. Thomas—Eureka, Volume 1, p. 55, to be at “the Feast of Tabernacles first ensuing when the Holy One of Israel, the Man of the Red Horse, shall have completed His conquests and shall be Prince of Peace in the midst of Israel. He and his cavalry march to and fro through the earth with blood, signified by redness,” etc. These horses therefore represent the Spirit of God embodied in Christ and the Saints, in warlike manifestation against his enemies—the horses being introduced to signify the going forth to war, and not the nationality of those who go forth on this mission. This is shown at the end of the chapter by the vision of the four carpenters, of which Dr. Thomas says, “These Four Carpenters are, therefore, not Gentile, but of Jewish nationality; and are yet to be apocalysed or revealed. We may say here in passing, that they are the Brethren of the Carpenter’s Son; the squadrons of the Man in the midst of the myrtle-trees: the Seraphim of Isaiah; the Four Cherubim of Ezekiel; and the Four Living Ones of the Apocalypse.” Dr. Thomas here shows that the nationality of those sent forth is shown by the symbolic number four, and not by the horse, which is thus recognised, not as a symbol of nationality, but of warfare.

In the sixth chapter of Zechariah we have symbolic horses and chariots coming from between two mountains of Brass. Here again, Dr. Thomas interprets these as “the called, and faithful, and chosen, in company with the King of Kings in actual conflict with the nations of the earth,” (again a going forth to war) and he continues, “and (they) are seen in Revelation 19: 14 as the armies in the heaven following the Word of God upon white horses, who smites the nations with the sword of his mouth, and rules them with a rod of iron. They are the war-chariots of the Spirit in the conflict of the great day of God, the universal Ruler.

In Revelation 9: 7 in the description of the symbolic locusts we are told “the shapes of the locusts were like unto horses prepared unto battle” (compare Joel 2: 10), and in verse 9, “the sound of their wings was as the sound of chariots of many horses running to battle” (see also verse 17). We know that these symbols also represent military expeditions.

When, however, we come to the horses of the seal periods, Dr. Thomas, following Elliott, breaks away from the consistent interpretation of horses which he has already given in other places and says that the horse represents the pagan Roman people. He states—volume 2, p. 120, “There can be no reasonable doubt of the Roman people having symbolised themselves by a war-horse. This is clearly shown by the Rev. E.B. Elliott, M.A. in his work on the Apocalypse, both by quotations from Latin authors, and from ancient Roman Coins.” Upon a consideration of Elliott’s remarks, the matter does not seem to be at all clearly shown. We will, however, deal with the objections of Elliott’s view later on, and for the moment admit that the horse was a recognised symbol of the Roman people. But we have to decide whether there is sufficient evidence to warrant our rejecting the consistent interpretation of a horse and rider which we have found to apply in all other cases. Surely the same interpretation which Dr. Thomas applies to the horses in Zechariah will fit here—a going forth to war by the Spirit of God in the saints.

The Spirit horsemen of the seal periods were sent out to the Roman “earth” and their colours represent the consequences upon that earth of their going forth; hence the fitness of the apostle John, as a “man of sign” representing the saints being told to “come and see” each horseman. It signified that the saints in whom the Spirit went forth were themselves to go and view the effects of the Spirit’s action. This could no longer be fitly said, when the Spirit has been withdrawn, hence the Spirit horseman is not introduced in the fifth seal, which corresponds with the period when the Spirit was withdrawn from the Ecclesias. In this connection it is well to bear in mind the significant fact that there were FOUR seal horses. Why were no more than four seen? In dealing with the four chariots of Zechariah 6, Dr. Thomas says—Eureka, Volume 1, p. 76: —“There are four of them, because there were four faces to the typical golden cherubim of the Ark of the Covenant in the Temple; and four living creatures in the Apocalypse; and the reason why there are four, and not three or five, is because in the military organization of Israel the twelve tribes were set off into four camps; the Camp of Judah, the Camp of Reuben, the Camp of Ephraim, and the Camp of Dan.” Surely the same reasoning

warrants the conclusion that the seal horsemen also symbolise a manifestation of the Spirit in the true Israel of God going forth to war.

ILFORD.

W. H. TRAPP.

To be Continued.

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

Continued from page 125.

We consider here a period before and after the Flood of about 2,463 years, divided thus: —

From Adam to Noah... ..	1656 years.
From Arphaxad to Moses .....	<u>807 years.</u>
	2463

A very faint glimmer of twilight illuminated the darkness in the beginning of this era, it is contained in the declaration of God's purpose as expressed in the condemnation of the serpent, "I will put enmity between thee and the woman and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise his heel"—Genesis 3: 15.

A very concise, figuratively expressed communication of the far-reaching purpose of God to counteract the effect of the transgression, and its consequences to Adam and his posterity. It was the kindling of hope in the minds and hearts of those whose prospects had become darkened through the hidden face of Divine favour.

Men called upon the name of the Lord and conformed to His will by faith in this precious promise. But it is revealed that very few walked therein as the age advanced to the time of Noah, for they "corrupted God's way" by allowing the darkness of unbelief to displace the light of Hope and Faith; and God finished "the world that then was" by the waters of a flood.

The remaining 807 years of post-diluvian patriarchal times are especially noted for those "great and precious promises" made to the fathers of faith, Abraham, Isaac, and Jacob, which "for all succeeding years" formed the basis of faith for all believers, and is styled by Paul "the Gospel preached to Abraham"—Galatians 3: 8. They disclosed to the eye of faith the glorious prospect of an eternal inheritance of the earth, and the assurance of the coming of the just one, the seed of the woman mentioned in the earliest announcement of God's purpose in Eden, by whom the powers of sin would be destroyed and the "whole earth filled with the glory of God."

THE MOSAIC DISPENSATION

covers a period of nearly 1600 years from the Exodus to the crucifixion of Christ. A period in which there was much communication of Divine Truth; much writing down of Divine wisdom and knowledge, but not so much light on the pathway of the just as became manifest in the dispensation following, still, vastly more than in the one that preceded it. Paul in his letter to the Corinthians 10: 11 conveys this truth when reviewing events in Israel's history, "Now all these things happened unto them for types; and they are written for our admonition upon whom the ends of the age are come."

Again in his letter to the Romans 15: 4, after quoting the Old Testament writings concerning Christ, says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

It was the time of “the Law and the Prophets,” but the law had to be fulfilled and its righteousness revealed in the last days of the Hebrew Commonwealth. The Prophecies which contained the beauties of God’s redemptive scheme, and the consequent glory, retained most of their hidden brightness until the opening of a new era in the development of an enlightening Truth.

In the Law was “the form of knowledge and of the Truth”—Romans 2: 20, but their beauty and significance were concealed within the ceremonial of an elaborate ritual. It forecasted the brilliance of the age of accomplishment, and in this respect filled its place among the prophecies, but it was, in fact, a moving shadow cast by the great light that shone behind its ritual form. “It was added to the Promises because of transgression, till the seed should come to whom the promise was made”—Galatians 3: 19. And while it operated the just were “kept under its bondage, shut up unto the Faith which should afterwards be revealed”—verse 23. This revelation of “the Faith” was the manifestation of “the seed” spoken of in the promises, in whom the entire purpose of God was centralised.

“That was the true Light,” said John, “which lighteth every man that cometh into the kosmos”—John 1: 9. It shone upon the Path of the just in a manner, and to an extent that had hitherto not been experienced. Its rays gave promise of Life Eternal, and, in this respect, so far exceeded the glory of the Mosaic ministration as to eclipse the light it possessed. In the words of the apostle, “Even that which was made glorious had no glory in this respect by reason of the glory that excelleth”—2 Corinthians 3: 10. Spake Jesus, “I am the Light of the World; he that followeth me shall not walk in darkness but shall have the light of life”—John 8: 12.

This was the manifestation of the “God of Light” in human flesh, by means of the Spirit Power. “And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. . . . And of his fulness have all we received and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ”—John 1: 14, 16-17.

This was the beginning of “the Christian Era,” when much that was concealed in the “Law and the Prophets” was to find its fulfilment. The foundation of the Faith of the just was laid in Jesus Christ. Through his life of perfect submission to his Father, even unto the death on the cross, the way of righteousness was opened by his glorious resurrection unto Eternal Life, and he became “the Author of Eternal salvation” unto all who obeyed. In the presence of this glorious achievement the study of “Moses and the Prophets” possesses an increased power of illumination, which causes “the path of the just” to shine with greater brilliancy as the day for the manifestation of the “Sun of Righteousness” draws nearer.

The Apostle Peter specially emphasises this fact in his second Epistle 1 after referring to the incident of the Transfiguration as being representative of the future glory of Christ in his coming Kingdom—verses 16-17. He says, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts”—verse 19.

The Prophecies of the Old Testament conjoined with those communicated to, and recorded by, the apostles of the Lord, comprising thus the complete canon of Holy Scripture, were to be the guiding light of the saints until the day dawn. But there is a sense in which that same light “for all succeeding years” from apostolic time, has become brighter and brighter as the dawn approaches, and has thrown upon the path of the just an increasing glory and comfort. It is the fulfilment of the Prophecies, which has been steadily proceeding down the centuries. And we who are favoured to live so near the end of the Christian Era can testify to the marvellous manner in which the prophecies are now fulfilling before our eyes, and thus, upon the path of faith and hope is shed in vivid brightness the rapidly increasing light of the dawning day.

## THE MILLENNIAL DISPENSATION

of 1000 years will be a period that will exceed in glory, and surpass in excellence of knowledge, all preceding ages. It will be the “morning without clouds” and the beginning of eternal day for that portion of the just that will have traversed the 6,000 years of travail and sorrow, their path will have opened out to the boundless beauty of eternal inheritance, they will experience no more the sorrows of the night.

“They shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes”—Revelation 8: 16-17. These are “the New Heavens.”

But there is to be “a New Earth.” “He that sat upon the throne said, Behold I make all things new”—Revelation 21: 5. The Heavens developed through a period of 6,000 years will have been thus “made new,” but the making of a “new earth” will take 1,000 years beside. This means the unfolding of the path of the just of that era, and through the nations which are to be blessed in Abraham and Christ.

The subject populations of the earth will have to learn righteousness, “When thy judgments are in the earth, the inhabitants of the world will learn righteousness”—Isaiah 26: 9.

This learning of righteousness by the nation of Israel is thus described through the prophet Jeremiah 31: 33: “After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and I will be their God, and they shall be my people.”

The process of putting the law in their inward parts will be by gradual instruction through the teachers after God’s own heart, “I will give you pastors according to mine heart which shall feed you with knowledge and understanding”—Jeremiah 3: 15.

This, also, will be the process through which every nation upon the earth will have to pass, “For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the nations, saith the Lord of Hosts”—Malachi 1: 11.

With one heart and with one mind they will seek Divine instruction, “Many nations shall come and say, Let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem”—Micah 2: 2.

The scene is beautifully depicted in the language of figure by John in Revelation 21: 23-27, and 22: 1-2, “And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (The New Heavens, or glorified company of the saints).

“And the nations of them which are (being) saved shall walk in the light of it, and the Kings of the earth do bring their glory and honour into it . . . .”

“And they shall bring the glory and honour of the nations into it.”

“And he showed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb.”

“In the midst of the street of it and on either side of the river was there the wood of the life, which bare twelve manner of fruits, and yielded her fruits every month: and the leaves of the wood were for the healing of the nations.”

The period of developing righteousness for 1000 years and its consummation is presented by Paul in 1 Corinthians 15: 24-28, and is briefly described by John in Revelation 21: 1, after a detailed presentation of the closing scenes of the Millennial Era: “And I saw a new heaven and a new earth, for the former heaven and the former earth were passed away; and there was no more sea (or nations),” but “a generation of the race” who “have sought thee, have sought thy face, O God of Jacob”—Psalm 24: 6. Upon whom thou hast “lifted up the light of thy countenance and given them peace”—Numbers 6: 26, and “caused thy face to shine and they are saved”—Psalm 80: 3.

The day is perfect; the Sun of Righteousness has attained to the zenith of his power in the heavens, and shines with fulness of glory and strength upon the earth, all made new by the law of love and mercy, righteousness and truth. God is all and in them all, and the earth (literal) shines with his glory.

WESTON-SUPER-MARE.

J. E. JARVIS.

To be continued.

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## Correspondence.

Correspondence for insertion in the current month must reach the Editor by the 25<sup>th</sup> 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.

\* \* \*

CHRISTADELPHIAN BLIGHT.  
To the Editor of The Berean.

Dear Brother Berean. —The report of personal differences between Birmingham and London is without the slightest foundation. No one knows better than brother C.C. Walker, that the Christadelphian has had no more practical supporter than London, until, as brother Lake truly says, half brother Roberts’ standard was removed from the monthly title page. Speaking for myself, the Editor and the writer have been close personal friends for more than a quarter of a century; have enjoyed seven Continental and Eastern Tours together; have been each other’s guest and host more than most; and have never had a wry word until the Birmingham Ecclesia, under his presidency, declined to sign the London Petition for Exemption from Military Service. He opened his magazine for our enemy to advertise the R.A.M.C. but closed it to a stirring “Exhortation” to the contrary by brother W.H. Boulton!

In view of the altered policy of the Christadelphian, personal ties have had to be let go.

But many are asking: “Why have not you London and other brethren who have detected the ‘falling away’ privately entreated the Editor before openly opposing?” The reply is—We have been doing so for years, but our entreaties have fallen on deaf ears.

Herewith is just a sample of countless letters. What more could we do? Even now, let the Christadelphian return to the old paths of former years, and the Editor will again have the hearty support of its former London and other supporters.

Yours ever in earnest contention for the Truth,

FRANK G. JANNAWAY.

[COPY]

“Thorncliffe,”  
99 Stockwell Park Road,  
London, S.W.  
January 21<sup>st</sup>, 1921.

Dear Brother Walker. —It grieves me to write this letter, but your silence, and your contention at our interview in Birmingham last Saturday week, leaves me no alternative. Duty to God and His truth as brought to light by Dr. Thomas compels me to oppose your claim of right to veto the printing of any “Answers” given by brother Roberts, and that you have the whole or sole right to publish or suppress his works.

You gave as your reasons—Brother Roberts willed all he possessed to Sister Roberts, and Sister Roberts in turn willed all her rights to you, and therefore it is for you—and you alone—to reprint anything written by him.

I join issue with you, and I will give you my reasons.

Brother Roberts was a Christadelphian before all else. He did not take to writing to make money, or to make a goodwill. He wrote and published with the whole and sole object of spreading the Truth as he had learnt it from Dr. Thomas—see Christadelphian Answers, p. 296.

Brother Roberts exhibited his mind and policy in every number of the Christadelphian from 1864 until he died—and he expressed it on the title page every month as being “in opposition to the dogmas of Papal and Protestant Christendom” (which expression you no longer allow to appear monthly).

For the purpose of comparison and quite at random, I turn to a pile of odd numbers of old Christadelphians and pull one out. It is forty years’ old—and what do I find? A Christadelphian magazine in every sense of the word—everything Christadelphian; twelve articles all sent by Christadelphians! Not a single article by an outsider.

Quite at random—I go to a later pile and pull out another number twelve years later, and what do I find? Still a real Christadelphian magazine from beginning to end. Several long articles and many short ones—all from brethren; A Stirring Sunday Morning Exhortation; Ten Answers to Correspondents; Twenty-two Cover Notes, all Christadelphian.

I pass on—brother Roberts died, and I take down the first New Year’s number edited by yourself; what do I find? Still the same good old Robert Roberts’ policy. The contents are grand—Several long contributions, all by Dr. Thomas and other Christadelphians; A Grand Sunday Morning Exhortation; six Christadelphian Meditations; Thirteen Answers to Correspondents; a soul-stirring New Year Editorial, etc.

But things change.

Twenty years roll by, and on Christmas Eve last the New Year’s Christadelphian came to hand; and what did we find? The contents reveal the fact that the Editor is either forsaking, or has forsaken, his original idea. On opening the cover the first thing that catches the eye—evidently meant to catch the eye—is a free advertisement of the Companion Bible; that miserable commentary of clerical hirelings assisted by a renegade Christadelphian.

And then, as a widowed sister sadly exclaimed to me last week, I looked for a “Sunday Morning Exhortation,” but found in its place an essay on “Coal”! What a New Year’s Number! Instead of some picture, too, of the City of the Great King by a lover of Zion, we have a review of a

cynic who predicts a New Jerusalem which 1000 years hence may be invaded by the Japanese! and you wind up with the unwelcome promise “to be continued.”

Yes; this month’s Christadelphian contains contributions from the following outsiders: — Ormesby Gore, Professor Rawlinson, G.K. Chesterton, Maunder, C. Crossleigh, Dr. Baker, Charles Sarolea, Ben Ammi, J.C. Whittier, Grattan Guinness, J. Foster, C. Crossleigh (2<sup>nd</sup> Extract), C. Crossleigh (3<sup>rd</sup> Extract), Dr. Guthrie, L. Gausson, Thomas a Kempis, John Ruskin, Israel Cohen, Hannah Moore, Dr. Baumont, F.R. Havergal. One can understand an occasional “fill-up” with an editor short of suitable matter, but with “a pile of brother Roberts’ matter” and scores of willing co-labourers you have no excuse for handing over every little corner and part columns to sheer outsiders. Why were the spaces not filled with gems from the pens of Dr. Thomas, brother Roberts, and other faithful Christadelphians. Are all your brethren “dumb dogs” or is it that you have so often turned down their efforts that they regard it as useless to send more?

Dr. Thomas, in his Will, directed his trustees to seek the help of “other tried Christadelphians”—and they said Dr. Thomas’ wishes shall be carried out.

But you, one of the Trustees of brother Roberts, have forsaken that policy, as we have seen, and instead of seeking articles from Christadelphians, resort to clerics, poets, and novelists to fill the corners and columns, and even pages of the Christadelphian. There are dozens of “tried Christadelphians” ready to fill every corner. In compiling “Christadelphian Answers” I asked brethren W.H. Barker, J. Bellamy, W.H. Boulton, Islip Collyer, J.M. and E.W. Evans, S. Garside, W. Jackson, A.T. Jannaway, C. Ladson, G.F. Lake, H. Sulley, F.W. Turner, W.J. White, F.E. Williams, W.J. Young, and other Christadelphians; and, without exception, they at once wrote articles just the length I stipulated.

Why have you not carried out this direction of Dr. Thomas, and followed the policy of brother Roberts—sought the help of “tried Christadelphians” instead of outsiders? But you were without excuse, for you “crowded out” contributions actually “in type” of brethren Sulley and Collyer, and instructed Jukes to set up matter received “only just in time” from an enemy. So great was the haste to give this outsider priority that you told me you had no time even to write the remarks you “deem it calls for”! Would brother Roberts or Dr. Thomas thus have acted? Do you think you were pleasing him who said, “Feed my lambs”?

While penning this letter, I asked sister Jannaway to get me a recent year’s Christadelphian—she did not know my object, and I did not know which she would bring—but what did I find? In the copy she hands me no less than 220 places, known as “corners” and “spare columns,” in some cases a column and a half, given to mere excerpts from the world’s literature: —“Damp-proof Walls,” “The World’s Coal Supply,” “A Wonderful Clock.” This too, in a magazine “devoted wholly to the Hope of Israel.”

How those corners and columns might have been filled with “gems” from Christadelphian writings now (and likely to be) out of print—writings of which you claim to be sole custodian.

In 1919 I wrote you that I had for forty years been collecting extracts from brother Roberts’ works with a view to publishing. You said, “Don’t; I have a lot of it which brother Roberts left in my hands to publish.” Brother Walker; Have you been faithful to your trust? He left you writings twenty-two years ago, and yet instead of using his magazine to display his gems, you use the space with newscuttings!

In view of your letters, and so that “Answers” that I had compiled should be utilised for the good of the brotherhood, I offered in writing to hand them all over to you, tabulated and indexed, and later on when you were here, actually handed them to you, but you left them.

I waited and waited—but found that if anything, brother Roberts and his writings were getting less and less. No room in the Christadelphian for his “Answers,” and no likelihood of any compilation being published by you. His books fast disappearing from the Christadelphian List of Publications, and no probability of being reprinted for many a year if ever, I mean The Trial, Bradlaugh Debate, Dr. Thomas’ Life, etc.; and even that excellent Ecclesial Guide, which is so much needed just now, has disappeared from view. Eureka, 2 is also out of print, and Phanerosis, and Resurrection to Condemnation, and England and Egypt, and many others. The works in supply are getting less and less—and yet you object to your brother spending hundreds of pounds in getting out a Compilation which includes extracts from what brother Roberts wrote a quarter to half a century ago, and which you would not or could not afford to publish. Does it not strike you as being rather “dog-in-the-manger” like?

But when I satisfied you that I would bear the whole cost of production, take all the risk, see to all distribution, and, in the event of any profit, hand all over to you in the interests of the Truth, I did think I had removed all obstacles about Publisher’s Copyright, especially as the work was such a success; the entire edition paid for and 250 copies and a cheque for Birmingham in the bargain.

And now you appear to frown upon a continuation of my effort, whereas every other brother to whom I have written had readily complied with the project. You are the only exception!

Your attitude is puzzling. I could understand it of Apocalyptic “traffickers in bodies and souls of men,” but I cannot understand it of you. You seem to claim to have “patent rights” in what was brother Roberts’ “greatest ambition,” “to pass on to others” God’s Truth, and what he admits he was “entirely indebted to the Doctor for.” Neither by “Will” nor in any other way did brother Roberts appoint any brother to veto “the free and unrestricted circulation of his expression of truth.”

If, as you say, he left you a lot of matter (and which you have kept on your shelf for over twenty years), are you quite happy, brother Walker, in seeking to prevent my using a little of his work for the furtherance of The Truth which was ever uppermost in his mind? I do not think he would be pleased with his trustee, keeping “a lot of matter” under a bushel for over twenty years, and that when a brother came forward to use a little of that pile for the good of the Household to exclaim, “Hands off, that is my property—the copyright is mine, and I refuse permission for you to hand on anything therein contained!”

That wasn’t brother Roberts’ mind, and never was, for when Dr. Thomas left him a “trust” as Sister Roberts has left you, he allowed brother Shuttleworth to publish in the Lightstand each week, something—sometimes whole columns from works particularly mentioned and “willed” to brother Roberts. The latter did not adopt your attitude and say to brother Shuttleworth, “Hands off! that is my property.” Some of us know brother Roberts better than to think that of him.

However, I have decided not to “infringe” one iota on your claim, and am having several galleys of brother Roberts’ Extracts melted down—the responsibility is yours, not mine; if it were mine I should dread to meet brother Roberts. I shall content myself with less than the amount allowed by the law of copyright from any one book, which with the matter I have from private letters and his contributions outside his published works will be quite sufficient for my book.

Our beloved Sister Roberts thirty years ago at a little gathering in London, cited and emphasised 2 Timothy 2: 2, and based a stirring little homily on it: —

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

That, brother Walker, as you know, is my determination, and I plead with you not to throw cold water on my efforts, but to help me in passing on just a little of that dormant “pile of matter” to the Brotherhood.

Do not think I am cross, but I do write in sadness.

With brotherly love, I am as ever,

Yours for Christ's sake,

FRANK G. JANNAWAY.

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RE BROTHER A. D. STRICKLER.

To the Editor of The Berean.

Dear Brother Denney. —Loving Greetings in Jesus Anointed. I appreciate very much your kindness in sending me on lecture and gathering programmes, etc., and shall be thankful if you will continue to do so. To this end, to lighten the labour and expense caused to you, I am enclosing addressed envelopes.

I may say I much appreciate the Berean, and wish you God speed in your efforts to maintain the purity of the Truth in opposition to all errors, within and without. The "Clean Flesh," "Substitution," etc., ideas of brother A.D. Strickler, are doing much harm, and personal experience in public debate with this brother shows that his professions of standing upon the Amended Birmingham Basis, etc. (see Christadelphian, April, 1923, p. 180-181) are nullified by his continued propagation of error by mouth and pen, and refusal to withdraw the book Out of Darkness into Light. The writer has questioned him, and in spite of this—Christadelphian, April, p. 180, 1st column near bottom—finds he is not sound in the Truth. No later than December 31<sup>st</sup>, 1922, brother B.J. Dowling of Worcester, Mass., U.S.A. also questioned him, and he assured me at Hamilton Gathering (I.C.F. Chambers Ecclesia), January 1<sup>st</sup>, 1923, that brother A.D. Strickler was still knowingly unsound. Your note on p. 70 of the Berean for March is true, and you would be doing a service in publishing articles showing the Truth on Sin and Sacrifice.

With love in the Truth,

Your brother in Christ,

23 Edward Street, Brantford, Canada

WALTER J. LIVERMORE.

## Ecclesial News.

EALING.

Dear Brother Denney. —In the name of Jesus, Greeting! Will you please insert the enclosed statement in the next issue of the Berean.

Our separation arose out of the fact that the Ealing meeting decided to reaffirm their previous decision (to fellowship both the John Bright Street and the Temperance Hall Ecclesias) after rejecting (by thirty-six votes to twenty) the following amendment: —

"In view of the position which has arisen from the publication by the Temperance Hall Ecclesia, of their pamphlet, 'Ecclesial Relationships,' in which they attempt to justify disobedience to God, on Constitutional grounds, and put their interpretation of their Constitution in the place of the Scriptures as the supreme authority; we regret that we shall be compelled to withdraw from them unless they abandon their unscriptural position."

You will note that this was not a proposition for immediate withdrawal, and if carried, the Temperance Hall Ecclesia would have had an opportunity to "abandon their unscriptural position" before we actually withdrew from them.

Yours in the patient waiting for Christ,

ASSISTANT REC. BROTHER.

EDWARD H. BATH.

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ILFORD. —At a Special Business Meeting of the Ilford Ecclesia held on Wednesday, the 28<sup>th</sup> March, the following resolutions were carried by a large majority: —

1. —“That, in view of the declared intention of the Temperance Hall Ecclesia to maintain their disfellowship of the Brethren known as the John Bright Street Ecclesia, while at the same time admitting that no Scriptural doctrine is involved, and in view of their declared intention to put their interpretation of their Constitution in place of the teaching of the Scriptures as the supreme authority we regret that we are compelled, in faithfulness to Christ, to withdraw from the Temperance Hall Ecclesia.”
2. —“That from 30<sup>th</sup> June, 1923, this Ecclesia will refuse to fellowship all who are in fellowship with Temperance Hall (subject to the latter Ecclesia failing to abandon their unscriptural conduct and views) and that a copy of the resolution No. 1, together with a copy of the statement on ‘Ecclesial Relationships’ to be sent to every ecclesia with which we are in fellowship.”

W. W. DIGGENS, Secretary.