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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. 6 JUNE 15th 1923 FOURPENCE.

The Bible wholly inspired and infallible.

No 96. –The Hidden Manna.

In the messages to the seven representative or typical churches we have epitomised the various blessings or gifts which are to comprise in their completeness the salvation promised to the saints. They are these:

Revelation 2: 7; To eat of the Tree of life, which is in the midst of the paradise of God.

Revelation 2: 11: Not to be hurt of the second death.

Revelation 2: 17: To eat of the hidden manna. To have a white stone and a new name.

Revelation 2: 26: Power over the nations.

Revelation 3: 5: To be clothed in white raiment. To confess the name of every faithful one before God.

Revelation 3: 12: To be a pillar in the temple of God. To have written upon them the name of the Father.

Revelation 3: 21: To sit with Christ in his throne.

It will be seen that they are all connected with Christ's return to the earth and with the bestowal of immortality and eternal life, with the subsequent fulfilment of the work of the Kingdom of God, i.e., the subjugation of the nations.

Possibly the most mysterious of these promises is the one concerning the gift of the hidden manna. Now Dr. Thomas in Eureka, p. 309, deals with this symbol. He translates the passage from the Greek thus, “The Manna which hath been concealed.”

Now when the congregation of Israel arrived in the wilderness of Sin, as described in Exodus 16, the people were hungry. Being now in the second month of their pilgrimage from Egypt the novelty of their experience was beginning to wear off, and they began to think about the discomfort

and loss of their new experiences as contrasted with the “flesh pots and bread of Egypt.” To satisfy their needs God gave them “bread from heaven;” “Man did eat angels’ food.” This was “Manna.” “At even,” said God, “ye shall eat meat” and quails were sent—“and in the morning ye shall be filled with bread,” “and ye shall know that I, Yahweh, am your Elohim.”

Now the narrative in Exodus says that as God promised so it was fulfilled. The “meat” arrived at even, and in the morning the “dew lay round about the host, and when the dew was gone up there was left small round things, as hoar frost on the ground.” Of this the people gathered and ate.

Now Dr. Thomas calls attention to four things:

1. —That Israel saw the glory of the Eternal before they received either flesh or bread.
2. —That they received bread first, that is, at even.
3. —That they received bread the succeeding morning so that there was an intervening night.
4. —That they beheld the glory and received the food in the wilderness, and forty years before they reached the Promised Land.

The New Testament lays great stress upon the fact that the pilgrimage of national Israel was symbolical in every detail recorded to the pilgrimage of the Israel after the Spirit. Paul in 1 Corinthians 10: 1-10 speaks of many of these events of the wilderness journey, and concludes, “Now all these things happened unto them for ensamples or types: and they are recorded for our admonition upon whom the ends of the world are come.”

That being so, the Manna and the accompanying circumstances of its bestowal are “shadows of things to come.” Further as the Spirit in Hebrews 9: 4 reveals a pot of the manna was gathered and put in the Ark in the Holiest place, and while all other of the manna became corrupt after the first—or second—day, this pot remained pure and good.

Here the question arises, What is the spiritual significance of the physical fact of the gift of manna to the Israelites: There must be such a significance if there is to be any meaning in the promise of Christ in the Revelation.

It is evident that the spiritual must be on the same line as the natural, so that we may conclude thus:

1. —The manna was for the sustenance or continuance of life in the natural state, and was itself a figure of mortality in that itself “bred worms and stank.”
2. —The manna was given in the morning following a night of darkness.
3. —The night of darkness was preceded by the gift of flesh, and the consequent shedding of blood.

The spiritual application demands therefore:

1. —That the manna shall be “from above,” which shall be given to the faithful saints.
2. —That it shall have the property of giving and sustaining life.
3. —That this property shall not be arrested by time as in the case of the scattered manna, but shall have the properties of the “hidden manna,” and shall neither possess nor give corruption.
4. —That while the manna of a day merely continued or prevailed for a day, the concealed manna shall sustain and prevail for ever. “Angel’s food,” “Food of mighty ones,” “Immortality.”
5. —That it be given in the morning following the night of long darkness.
6. —That the flesh which wets God’s gift should be given in the beginning of the night before for the life of the people. This was done by the gift of God as expressed by John 3: 16. “God.....gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life.”

We, therefore, view the household of God as carrying out its pilgrimage in the dark night of Gentile darkness, “For the darkness shall cover the earth, and gross darkness the people”—Isaiah 60: 2.

Before the night began the flesh of Jesus was given that we might live. As Isaiah has prophesied—see 53: 7, “he was led as a lamb to the slaughter.”

Since that time the saints have been making their pilgrimage onward to the promised land—the Kingdom of God. Sustained by the Word of God and “growing up into Jesus in all things,” they go on to the morning’s dawn when the Lord will return from heaven and give immortality to his beloved.

So Jesus said: “Whoso eateth my flesh. . . . I will raise him up at the last day.” “He that eateth me shall live by me: this is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever.”

Here, then, is a perfect and beautiful symbolism worked out on the basis of events that happened in the beginnings of the nation that God chose. Our main purpose at the moment is to draw attention to two things:

1. —That if the Spirit of God dictated the writing of all the references to the manna that are found so widely separated in point of time in the Scriptures, then a perfect explanation is at once to hand of their complete and perfect co-relation.

2. —If, however, this be denied, we have the strange and altogether unlikely event of men in widely separated times and circumstances evolving accidentally a perfect chain of deep and symbolic coincidence, and if, as the critics of the present day suggest, the Book of Revelation is merely “a reversion by a Jewish Christian in his old age to the apocalypticism of Judaism,” is it not in the highest degree unlikely that so obscure a matter as the giving of manna (itself condemned as a mere legendary myth by the learned ones of this generation) should have been used in so high a sense and placed as the third gift in the Divine order of salvation? We think so, and call attention to the perfect order of the gifts.

To be brought again, to God’s Eden and to have right to the Tree of Life. This speaks of righteousness and resurrection and the call to reward.

To see but not suffer the second death at the judgment seat.

To receive immortality, “the hidden manna.”

To be of the royal family of God and Christ.

To rule the world.

To be away clothed—in righteousness and purity.

To be acknowledged and recognised by God.

To be a part of “His house” for ever and to be of His own immediate circle and at last to enter into perfect rest with Christ.

EDITOR.

To be continued.

Notes on the Interpretation of Symbolical Horses in the Scriptures.

Continued from page 149.

There are several very pertinent objections to our general interpretation of the seal horses, apart from the inconsistencies already mentioned. For example, in what sense could it be said that the saints rode the people during the first seal period, but not during the others? If the rider represents a class of men riding the people, how can it be the saints under the first seal, murderers under the second, tax-gatherers under the third, and emperors under the fourth? Surely the emperors “rode” the people during the first three seals just as much as they did under the fourth. These difficulties all disappear if we apply the consistent interpretation, and take the horse and rider in each case to symbolise the Spirit of God in active operation in the saints, the colours of the horses and the attributes of the riders signifying as Dr. Thomas says of the horses of Zechariah, “their operations upon their enemies” (Vol. 1, p. 78). This view is corroborated by the fact already mentioned that after the first four seals, the horsemen no longer appear, because, as shown by Dr. Thomas, the Spirit was at that period withdrawn from the saints. The chief characteristic of a symbolic horseman must also be borne in mind, namely, that of going forth to war or battle. Moreover, a horseman does not go forth “conquering and to conquer” his own horse, but to overcome his enemies, his horse assisting in the victory. But how can it be said that the Roman people went forward to battle during the first seal, a period of peace and prosperity? Dr. Thomas says (Vol. 2 p. 127), “The period was a reign of peace over the Roman earth, granted by the opener of the seal; and as white is symbolical of peace and prosperity, the horseman in the first seal-period is paraded on the arena sitting on a white horse.” The “arena” was the Roman Empire which did not need special signification, because that empire had absorbed the “whole habitable.” Again, in the fourth seal we are told that “power was given unto them over the fourth part of the earth to kill with the sword,” etc. If the horse represents the Roman “earth,” why is the whole body politic death-ridden and “pale” when it is distinctly stated that the power was given “over the fourth part?” And why, in the fifth seal, has the “Roman” horse disappeared altogether? These difficulties vanish if the horses are interpreted consistently with Old Testament usage as a symbol of going forth to war, and the colours of the horses as “signifying” their effects upon their enemies.

We have now to consider the evidence upon which it is stated that the horse was a symbol of the Roman people. This evidence, as collected by Elliott, is of very meagre description, and it is here quoted in full in order that we may examine it carefully. After mentioning the probability of the Apocalyptic horse meaning a nation or empire he says, “And if so, then, of course, that nation with which, more than any other, the Christian Church both was, and was to be, locally connected: that is the Roman nation. The circumstances of other heathen nations or empires having been elsewhere similarly depicted in Scripture, not only by wild beasts as persecutors but by certain of the more domesticated animals (e.g., the Persian nation by a ram, and Macedonian by a goat), is one confirmatory of this view and the fitness of a war-horse to signify the martial Roman nation—the war-horse sacred to Mars to signify the Roman Mavortia Proles claiming him as their father—seems self-evident. Nor if in those cases there was an actual self application of them by either nation (so as Persian and Macedonian coins still extant prove to us) is similar corroborative proof of fitness wanting in the present instance. A horse was one of the ancient Roman war-standards. And even numismatically if the interesting coins given on the other side, which exhibit the names Roma or Romano stamped on or under the horse, be considered only partially illustrative, as coins rather of Italian Romans under the Old Republic, without Latium, than of Romans of the Seven-hilled metropolis itself, yet in the imperial times, those in which St. John saw the Revelation, a horse associated with a crowned rider, so as was that of the Apocalyptic figuration, was a device on Rome’s own proper coins most common. And if marked anyhow as itself meant to be symbolical (so as here by the colours of which more presently), symbolical of that which must undergo change from prosperity and joy to grief and disaster, then, according to the natural, indeed, recognised laws by

which such figures were then interpreted, it could only be construed to signify the Roman State or Roman people." Thus far Elliott.

The coins referred to are two in number; one bearing a riderless horse, beneath which is the word "Roma," and the other a horse's head and the word "Romano." He also gives a coin of Augustus, the first Emperor, showing the Caesar on horseback, and, in addition, mentions in a footnote the fact that the Romans sacrificed horses to Mars and that they had horse-races; and he quotes a statement of Pliny's to the effect that eagles, wolves, minotaurs, horses and wild boars were used as Roman horse standards.

This is the evidence upon which it is "presumptively settled" (as Elliott expresses it) that the horse was a symbol of the pagan Roman people, and, at the first glance, it seems, as Dr. Thomas remarks, to "clearly show" that it was so, but upon careful examination it will be found that the evidence does not warrant the conclusion drawn therefrom, although at the same time it is perfectly true, as he also says, that "Mars, the Horse, and the Roman people had an established and recognised affinity."—Eureka, Vol. 2, p. 120. The affinity which existed among the three is an interesting one, and it has a very important bearing upon the question we are considering. To enable us to clearly understand what that affinity was, and how it came into existence, we must go back to the early chapters of the Bible.

In Genesis 10: 8 we read that "Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord. " Upon which Rollins says, "In applying himself to this laborious and dangerous exercise, he had two things in view : the first was to gain the people's affection, by delivering them from the fury and dread of wild beasts : the next was to train up numbers of young people by this exercise of hunting to endure labour and hardship, to form them to the use of arms, to enure them to a kind of discipline and obedience, that at the proper time after they had been accustomed to his orders and seasoned in arms he might make use of them for other purposes than hunting." In support of this he quotes Diodorus Siculus, as follows :—"Ninus (i.e., Nimrod), the most ancient of the Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition, and ambitious of glory that results from valour, he armed a considerable number of young men that were brave and vigorous like himself : trained them up a long time in laborious exercises and hardships, and by that means accustomed them to bear the fatigues of war patiently and to face dangers with courage and intrepidity." In other words Nimrod was the inventor and originator of warfare and organised oppression. This fact is attested by all ancient writers upon the subject. "It was he who first carried on war against his neighbour," says one ancient writer (quoted in *The Two Babylons*, p. 23). Speaking of Nimrod, Hislop says (p. 41), "Who so likely to get the credit of producing the horse as the great huntsman of Babel who no doubt enlisted it in the toils of the chase, and by this means must have been signally aided in his conflicts with the wild beasts of the forest? In this connection let the reader call to mind that fabulous creature, the Centaur, half-man, half-horse, that figures so much in the mythology of Greece. That imaginary creation, as is generally admitted, was intended to commemorate the man who first taught the art of horsemanship. But that creature was not the offspring of Greek fancy. Here, as in many other things, the Greeks have only borrowed from an earlier source. The Centaur is found on coins struck in Babylonia, showing that the idea must have originally come from that quarter. The Centaur is found in the Zodiac, the antiquity of which goes back to a remote period, and which has its origin in Babylon. The Centaur was represented, as we are expressly assured, by Berossus, the Babylonian historian, in the temple of Babylon, and his language would seem to show that so also it has been in primeval times. The Greeks did themselves admit this antiquity and derivation of the Centaur : for though Ixion was commonly represented as the father of the Centaurs, yet they also acknowledged that the primitive Centaurus was the same as Kronos, or Saturn, the father of the gods. But we have seen that Kronos was the first king of Babylon, or Nimrod: consequently the first Centaur was the same. Now the way in which the first Centaur was represented on the Babylonian coins, and in the Zodiac, viewed in this light, is very striking. The Centaur was the same as the sign Sagittarius, or "The Archer." If the founder of Babylon's glory was the "Mighty Hunter" whose name, even in the days of Moses, was a proverb—Genesis. 10: 9, " Wherefore, it is said, even as Nimrod, the mighty hunter, before the Lord. " When we find the "Archer" with his bow

and arrow in the symbol of the Supreme Babylonian divinity, and the "Archer among the signs of the Zodiac that originated in Babylon, I think that we may safely conclude that this Man-horse or Horse-man archer primarily referred to him, and was intended to perpetuate the memory at once of his fame as a huntsman and his skill as a horse-breaker. "

It is well known that Nimrod was the Babylonian and Assyrian war god. Some of his titles on inscriptions are "Lord of the Brave, " "The Champion," "The Warrior who subdues Foes," "The Destroyer of Enemies," "The God of Battles," and "He who tramples upon the wide world," all fitting titles of the deified man who "first began to be mighty upon the earth." Nimrod claimed to be descended from the sun, with which his grandfather Ham (the meaning of whose name is the hot or burning one) was identified.

In every nation of antiquity of which we have any record there were some who claimed this descent from "the Gods," "the Sun," or "the Heavens." In Greece they were called "Heliadre" from "Helios" the sun. Among the Ethiopians and Phoenicians they were known as "Hellenes," a name of similar import which was subsequently appropriated by the Greeks. One of the most important titles of the Pharaohs (which name had itself a solar signification, according to some) was "Son of the Sun," a title retained until modern times by the Emperors of China and Japan.

Amongst the Romans there were the "Mavortia Proles" (descendants of Mars, or the sun), and in the ancient Indian "sacred" writings we read of the "Solar Race," and "Sons of Light. " We need not labour this point as the fact is so well known ; suffice it to say that the descendants of Ham, wherever they went, upheld their claim to be "Sons of the Sun," and worshipped their ancestor Nimrod as the god of war. One of the most important features of this worship was the sacrifice of horses to the war god, to whom that animal was considered sacred, as shown by Hislop and others. In course of time the sun, or Ham, and Nimrod, who was considered a re-incarnation of him, became identified, and were worshipped as one god. Calmet says, "The sun was worshipped all over the east, and the horse was consecrated to this deity." Consequently, when the Jews fell into idolatry of the surrounding nations, we find that they dedicated horses and chariots to the sun (2 Kings 23: 11). Ancient writers testify that horses were sacrificed to the sun by the Ethiopians (a very wide-spread race in ancient times), Armenians and Persians. Xenophon describes them amongst the Greeks ; Herodotus and Strobe speak of them amongst the Massagetw, a warlike tribe who dwelt on the east side of the Caspian Sea, and the ancient epic poems of India give them a prominent place. From the above statements, which might be very much amplified, considered in conjunction with the fact that "the very name of the Roman god of war is just the name of Nimrod ; for Mars or Mayors, the two well-known names of the Roman war-god, are evidently just the Roman forms of the Chaldee "Mar" or "Mayor, the Rebel" (Hislop, p. 246). We can readily understand "the established and recognised affinity" which existed among the Roman people, the horse, and Mars, the war god. It was an affinity which was recognised and established in every warlike nation of antiquity, and, therefore, was quite useless as a means of identification for any one nation. When, therefore, the horse was used on Roman coins it was used to signify the military power of the nation, just as it had been enviously used, for the same purpose by Greeks and Babylonians.

The horse races and horse sacrifices were held with the idea of gaining the favours of the "God of Battles" by all nations indiscriminately, just as in our own times, when two so-called "Christian" nations go to war, their respective false prophets supplicate the favours of their three-headed monstrosity called the "Blessed Trinity," on behalf of each side.

What has been said shows that the horse was in no sense specially symbolical of the Roman people, and there is little doubt that it has only been so interpreted because the significance of the colours of the seal horses so exactly fits the condition of the Roman " habitable" in the period immediately succeeding the revelation to the apostle John, of those things which should "shortly come to pass." The consistent interpretation of the colours, however, necessitates as already pointed out, that these colours represent the effects of the operations of the horses and riders upon those to whom they are sent, and not upon themselves.

That this is the correct method of interpretation may also be seen from a consideration of the colours of the horses in Zech. 6. The first horses were red. The word translated "red," according to Calmet, implies a colour which is not natural to horses, but which he calls the colour of blood. It is easy to see that the blood colour of these horses indicates great bloodshed amongst those to whom they are sent, just as the blackness of the next horses signifies the famine which is to be experienced as a result of the going forth of those horses. These horses, representing Christ and the immortalised saints, cannot possibly suffer bloodshed and famine themselves, and therefore the colours must represent their effects upon their adversaries. It is the King of the North and the King of the South, — the two mountains of brass, who are to suffer these things, and who, as a result of their sufferings will be "levelled with the plain."

At that time the King of the North shall overflow and pass over and "shall enter into the glorious land." He is there opposed by the power of the King of the South. These two "world-powers" will make the Holy Land, God's Land, the scene of their fighting in their endeavours to "settle the eastern question." This question, however, is to be settled, "not by might (marg. army) nor by power, but by my spirit, saith the Lord of Hosts, Who art thou, O great mountain? before Zerubbabel thou shalt become a plain" (Zech. 4: 6). The power of God by which this mountain is brought low, is embodied in Christ and the saints as represented by these chariots and horses which "go forth." This is mentioned in Zech. 14: 3, as the Lord going forth, to fight against those nations (which have come into His land) as He fought in the day of Battle.

The horses go forth to the north and south (Zech. 6: 6), levelling the two mountains. The northern mountain is the great image seen by Nebuchadnezzar in his dream, and the first and second chariots, with their red and black horses are the equivalent of the "stone cut out without hands which smote the image upon his feet of iron and clay and break them in pieces," bringing it down with a crash, destroying its power, and reducing it to a helpless condition. The feet of the image having been broken, it can no longer stand, and is, therefore, prostrate. It can no longer "trample upon the wide world" but the time has not yet come when "the iron, the clay, the brass, the silver, and the gold (are) broken to pieces together, and become like the chaff of the summer threshing floors," and carried away by the wind.

The great image, or King of the North; and the King of the South (representing between them the whole military powers of the civilized world), are thus reduced to a condition of complete impotency, owing to the destruction of their armaments "upon the mountains of Israel." This destruction is necessarily followed by a period of enforced peace, which is represented by the going forth of the third chariot with white horses. The signification of white as applied to symbolic horses is fixed beyond doubt by the history of the first seal period, illustrated by Gibbon's well-known passage quoted by Dr. Thomas. The whiteness of that horse represented "peace and prosperity," not conquest. The conquering was signified by the rider wearing a "stephan," and by its being plainly stated of him, that he went forth "conquering and to conquer." We have here a symbolic prophecy which has been fulfilled, and so we are provided with a sure basis for interpretation. Let us apply that to the white horses of Zechariah's third chariot which Dr. Thomas interprets as symbolising "Victory and conquest."

The horseman of the first seal represents, as we have seen, the Eternal Spirit embodied in the saints going forth against paganism. The weapons of that warfare are described by one who used them as being "not carnal but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth, itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ." As a result of the going forth of the Spirit upon the benevolent warfare, peace—"the peace of God that passeth understanding" and prosperity — "treasures in heaven" were brought to those who heard "the joyful sound;" but not only in this special sense and restricted application were peace and prosperity attendant upon this warfare but also in the ordinary and full sense they were ensured to the Roman world by God, in order that the Gospel might be effectively preached. In times of great warfare and distress, the majority of the people would have

neither time or opportunity to "search the Scriptures daily," and so be made wise unto salvation. If, however, we apply our consistent interpretation to these white horses of Zechariah's vision instead of "indicating the victorious career of the power represented" (Eureka, Vol. 1, p. 79) they will indicate a period of peace and prosperity which will follow the levelling of the great image, a period during which the Gospel of the Kingdom will be proclaimed for the last time before the pouring out of the judgments of God.

It is a notable instance of the marvellous longsuffering of God, that He should cause a period of peace and quiet in an apostate and wicked world for this purpose before he metes out punishment. He has afforded this opportunity of repentance in every dispensation, and in each case has sent inspired messengers to warn the people to "flee from the wrath to come," and the close of this age will be no exception. But, before pouring out these terrible judgments upon the inhabitants of the earth for their wickedness and disobedience, He, as it were, arrests the attention of the world, and draws all eyes on His land by the destruction of the enormous armaments there assembled, and by "lifting up His ensign on the mountains. "

During this peaceful period, God sends forth in the midst of the political firmament a conspicuous messenger— His immortalised saints—to proclaim the Gospel of the Age to "them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice (a voice that will make itself heard so that there will be no excuse for disregarding it)": "Fear God, and give glory to him; for the hour of his judgment is coming, and worship him that made heaven and earth, and the sea and the fountains of waters.

This peaceful interval, during which the gospel of the Age to come will be proclaimed for the last time, is treated of in Eureka, Vol. 3, pp. 398-410, under the heading of "The Angel-Proclamation in mid-heaven," to which the reader is referred. A few remarks, however, will not be out of place on this subject. It will be a period which, though free from war and its attendant horrors, will be full of apprehension and forebodings 'Of evil Men's hearts more than ever before will be "failing them for fear and, for looking after those things that are coming on the earth." The Kingdom of God will have been, actually established "as a mustard seed." Christ will be ruling over Judah in the Holy Land, for "he shall save the tents of Judah first" after the type of David reigning in Hebron over the two tribes, while Britain, the greatest empire the world has ever seen will have acknowledged the sway of and become subservient to this new King.

To be continued.

ILFORD.

W. H. TRAPP.

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.]

* * *

THE PRESENT CRISIS.

" Who is on the Lord's side?"

The; present trouble in the brotherhood is undoubtedly as serious as that which overtook us in 1885-6:

As we have endeavoured to show, the Birmingham Temperance Hall Ecclesia, led by brother C C. Walker, brother Ladson, and. brother A. Davis, has, while professing the fullest adherence to the doctrines set forth in their Basis of Faith and the rejection of the false doctrines and teachings set forth on the negative side in their own statement, at the same time, become prepared to allow fellowship

with those who reject one or, more of the doctrines or of the Commandments of Christ. Brother A. Davis was a leading spirit in 1914-1916 in the refusal of the % Birmingham Ecclesia to sign the petition to Parliament for Exemption from Military Service. We, ourselves, were in the Temperance Hall and heard the leading brethren there contending at that time for "non-combatant service." Brother Walker personally, advised young brethren in the West Bromwich Ecclesia to "join" the R.A.M.C. or some other non-combatant sections of the Army; and they refused to take his advice.

Less than twelve months after, the same brother Davis spoke strongly against this mild resolution submitted by the Birmingham Arranging Brethren to the Ecclesia, relating to two brethren who had joined the Special Constabulary. "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." Saying to the Arranging Brethren, "My views are your views," he set forth a strong case against disfellowship being threatened. Writing in 1919 and again in March, 1923 he declared concerning the 1917 speech: "I see no reason to withdraw a single word of that speech and the Arranging Brethren have not asked me to do this."

On the same occasion he also said, "I would not accept the responsibility of disfellowshipping any brother who joined the Constabulary."

Every effort to move brother Davis from his illogical and unrighteous position has failed.

Interviewed in April last by brethren R Smith and G. Tarplee he re-iterated his view that we are too prone to withdrawal, and said that "forcing a statement to its limit continually tended to narrow people's minds" (see Master's Household, p.3). He had preached this idea for some years and advocated more "liberty of thought," but the occasion above referred to was the first time he translated words into deeds.

On May 15th, sister Davis declared in letters to many brethren: "Brother Davis is regretfully forced to say that he will reply to no more letters. The matter has now passed the personal stage, and become purely inter-ecclesial. A statement is, in course of preparation by Birmingham Arranging Brethren thereon."

During the period of agitation, 1917-1923, some forty-seven brethren and sisters have left the Temperance Hall in protest against the continuance of brother Davis in fellowship. Of these brother V. Hall and some sixteen more have been withdrawn from by the Temperance Hall Ecclesia, although as the Temperance Hall Ecclesia itself officially declares, "There is no part of Scriptural doctrine in question between us." So that—while it is not, with that ecclesia an offence to abandon the commandments of Christ, it is an offence to stand for their strict observance !!

Nor is this all, for as brother Livermore and brother Smallwood point out, the evil doings of brother A. D. Strickler are glossed over and fellowship with him recommended.

Then the terrible heresy shortly described as the "clean flesh" theory is countenanced by brother C. C. Walker as brother Atkinson testifies. These things are all symptoms of the disease. It now becomes the duty of every faithful ecclesia and of every faithful brother in any ecclesia to stand aside from Birmingham Temperance Hall Ecclesia unless the brethren comprising it put their house in order. Some ecclesias have already done this, as reported in our news columns. The Clapham Managing and Presiding Brethren have placed a proposition to that effect before their ecclesia as follows, which has been passed:

"In view of the fact that the Birmingham Temperance Hall Arranging Brethren have failed to give assurance that brethren Pearce and Davis have abandoned the unscriptural teaching set forth in their speeches:

Also that the Temperance Hall Arranging Brethren are willing to infringe the law of Christ by retaining in their ecclesia those who claim that it is right to fellowship brethren who break Christ's law by joining the Constabulary:

And further, as they have unscripturally withdrawn from brethren who were faithfully contending for sound doctrine and fellowship, we recommend our ecclesia, to withhold fellowship from the Temperance Hall Ecclesia unless such assurance is forthcoming and the Temperance Hall Ecclesia adopts a Scriptural attitude on the doctrine of fellowship, and cancels its withdrawal from the John Bright St. brethren."

We sorrowfully agree with this resolve, and we counsel the household everywhere in the fear of God and the love of His Truth, " Go and do thou likewise." EDITOR.

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

The Second, or INDIVIDUAL, ASPECT of Proverbs 4: 18,
OR
The Unfolding of the Divine Life in the sons
and daughters of God.

What is the Divine Life? It is the highest form of spiritual existence. It is the condition of being, both mental and physical, that belongs to God Himself. It is, therefore, the only condition that is durable. All else is changeable and liable to pass away. God is unchangeable and eternal.

The Divine Life has been manifested through human flesh. "For the life was manifested, and we have seen it, and bear witness and show unto you that eternal life which was with the Father and was manifested unto us " (1 John 1: 2).

The Divine moral attributes were made manifest in the mortal life of Jesus, and in his resurrection (which closed his mortal existence), life and incorruptibility were manifested as an actual experience in human flesh. "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory " (1 Timothy 3: 16).

The life of Jesus from birth to resurrection was a perfect manifestation of the Divine Life, or, the Life of God in the flesh of man: and was graciously given by God as the basis upon which the creation of sons and daughters of God might be effectible from sons and daughters of Adam.

The mind and will of mortal flesh was completely subordinated to the will and purpose of God, and Jesus declares that this was the object of his mission. "I came down from heaven not to do my own will but the will of the Father which hath sent me" (John 6: 38). And the spirit in which that mission was fulfilled as expressed in the words of Psalm 40: 8 is, "I delight to do thy will, O my God, yea, thy law is in my heart."

It was, therefore, not a mechanical or external service. Surely that was rendered by the mission of Jesus. It was the absorbent pleasure of that life to manifest the will of God, and keep in subjection the will of mortal flesh. In the last agonies of that accomplishment, when the crowning act of his service was about to be performed, and the intensity of trial had reached the brim of that cup it was intended he should drink, he prayed, "Abba, Father, all things are possible unto thee, take away this cup from me; nevertheless, not what I will, but what thou will" (Mark 14: 36).

The Law of God in the heart of man, and the delight and pleasure of obedience to it, is "the path of the just that shines more and more unto the perfect day," or, the unfolding of the life of God in human flesh, until it becomes perfected in the fulness of the Divine nature.

The ever-increasing strength and substance of a luxuriously growing and fruit-bearing tree, planted by the river of waters, the unfading freshness of whose leaf bears signs of undiminishing life and beauty, is another beautiful figure of the progress and prosperity of the man, whose delight is in the law of the Lord, and whose meditation continues therein night and day (Psalm 1: 2-3).

The first rays of the shining light, and the planting of the young twig on the river's bank; are figures of the earliest stage in the evolution of Divine life in human flesh.

In his second letter to the Corinthians chapter four, Paul employs this figure of the shining light in a very effective way when declaring the execution of the ministry of the gospel entrusted to him, 5th and 6th verses: "For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

He shows that there were vast regions of darkness where that light could not reach, the minds of multitudes having been blinded by the darkening influences of the flesh, styled "the God of this world." "Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "And if our gospel be hid," he says, it is hid to them that are lost" (verses 3- 4). "To whom is reserved the blackness of darkness for ever" (Jude 13), which is chaos.

There were other regions where the density of darkness was not so deep, where it was possible for rays of light to penetrate and illuminate in measure ; where the knowledge of the glorious gospel could lodge in some form ; but where the conditions were such as to dwarf the rays, and limit their enlivening power, where knowledge found a lodgment in the mind, but failed to reach the heart.

The heart is the birthplace of Divine life in human flesh, through the channel of the mind illumined by the glorious gospel of Christ. "Ye have obeyed from the heart that form of doctrine delivered unto you," said Paul to the Romans (6: 17).

This form of speech "from the heart" leads the thought further than an intellectual comprehension. Although the word "heart" is variously rendered in the Scriptures, it conveys, as in so many other places, the idea of affection, arising from a proper sense of the Divine Truth understood and believed. The Psalmist says, "I will praise thee with my whole heart" (Psalm 9: 1), that is, his full affection and appreciation would be poured out unto God in praise to His name. Naturally, the heart of man has no affection for God's ways, because they altogether run counter to the desires and pleasures of the flesh, they deprive the flesh of that which is dearest to itself. What flows naturally from the heart of man is clearly enumerated by the firstborn Son of God thus: —" Evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15: 19).

This is darkness, the native element of all flesh, "to which at one time, all the children of God, with but one exception, belonged. "Ye were sometimes darkness, but now are ye light in the Lord, walk as children of light" (Ephesians 5: 8).

Growing, extending, developing in the knowledge of God is the course that lies before the one made "just" in the sight of God by the clear shining into the mind and heart of the glorious gospel of Christ, followed by an affectionate obedience to the will of God by baptism into the saving name of His Son. Paul's unceasing prayer for those belonging to the family of God at Colosse was, "That they might be all filled with the knowledge of his will in all wisdom and spiritual understanding. That they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Colossians 1: 9- 10).

Leaving the word of the beginning of Christ (margin) let us go on unto perfection (Hebrews 6: 1). Growing up into Him in all things which is the Head, even Christ (Ephesians 4: 15.)

It is not possible that a state of inactivity can prevail for any length of time in the pathway of Divine life. It must either be an onward march to perfection, or a declension from that way, and a consequent return, in some degree, to the elements of darkness from which the start was made. The mind and heart must be in constant sympathy with the Divine ideal, drawing nearer to the glorious perfection that shines forth in "the image of the invisible God." It might seem laborious to the flesh to maintain a continuous application of thought to the contemplation of the wondrous secrets of Divine wisdom laid out in the word of God. It might be irksome and even obnoxious to the natural mind to be ever under the restraint of Divine discipline; but this very experience supplies evidence of the superiority of the spirit of Truth over the desires of the flesh, it discloses the upward direction of the path of life.

The ease and relaxation that might come with a step in the opposite direction is deceptive, and sooner or later will reveal a drift in the direction of darkness, and bring discomfort. This does occur, without doubt, in every case, more or less, but the heart that is spiritually sensitive will quickly discover its error, and struggle to regain its former position of, harmony with the high standard of spiritual life.

Experience of this kind, arising from a departure, or a fall, brings to the son or daughter of God whose heart has learnt to delight itself in the Law of God, seasons of depression, and grief, periods of remorse and suffering. But, scripturally speaking, this is the "trial of faith" and is more precious than of gold that perisheth though it be tried with fire (1 Peter 1: 6- 7), because the "victory" that has been gained by a return to obedience through repentance has added Strength and joy to the victor, and has thus increased the brightness of the prospect held out to him at the appearing of Jesus Christ, and is an essential part of the process by which "the path of the just is made to shine more and more."

A first principle of the great Truth that is learnt by a believer as his privilege in the gospel of Christ is to avail himself of the "new and living way" which provides a possible and favourable approach to the "throne of grace," viz., the intercession of the merciful high priest of God's appointment, who is able to be touched with the feeling of the infirmities that belong to every child of God.

But appreciation of this great privilege grows proportionately with that measure of acquaintance that is made with the inner and deeper beauties of that, which, in the earlier stages of spiritual life, is known only in elementary, form, or what the apostle styles "the principles of the doctrine of Christ." Going on to perfection from this beginning brings the child of God in touch with experiences that mould and fashion the Divine life more correctly in harmony with the Divine ideal, bringing the heart into more direct sympathy with the real character of God; in fact, this supreme privilege of access "to the Holiest by the blood of Jesus" enables the one who has been "justified by faith" to enter the very precincts of the Divine glory, and bask in the healing rays of spiritual sunshine.

There are no limitations to the liberty that has been thus graciously extended, if the conditions are studiously and reverently adhered to. But the fulness of the pleasure of this spiritual radiance is not reached except by a steady and continuous effort to take advantage of the privilege of approach to the seat of mercy, where this light of Divine favours shines without intermission.

"The Path of the just" in this particular does not shine so brightly in the earlier course; as it does later on, that is to say, appreciation of the privilege of prayer and supplication" grows with experience and practice, and with it comes the joy and peace that passeth the ordinary understanding.

The counsel that speaks to the justified believer of God's Truth, clearly reveals this fact. Constant and habitual repetition of the spiritual exercise of prayer is steadfastly enjoined in this

counsel, with the sole object of developing true appreciation of the Divine privileges contained in the law of Divine life, and finding their execution in the way appointed.

Let us take a small list of the injunctions contained in this counsel: –

1. -"Pray without ceasing" (1 Thessalonians 5: 17).
2. -"In everything give thanks.... " (1 Thessalonians 5: 18).
3. -"In everything by prayer and supplications with thanksgiving, let your requests be made known to God" " (Philippians 4: 6).
4. –"Continue in prayer and watch in the same with thanksgiving" (Colossians 4: 2).
5. -"Praying always with all prayer and supplication in the spirit " (Ephesians 6: 18).
6. -"In all thy ways acknowledge Him and He will direct thy paths" (Proverbs 3: 6).

The necessary sequence to a faithful observance of such uplifting, spiritual exercises is an increased resemblance in life and character to the exalted standard presented and exemplified in the life of God's beloved Son. But the exact features of this resemblance are mainly invisible to the human eye. The outward manifestations are so mingled with those expressions of character that belong to the flesh that a true discernment and judgment is impossible from the standpoint of human observation (even on the most perfect example, where the outward expressions were in perfect accord with the inner spiritual motions, a false judgment was passed by the outer observers, which ultimately brought about an ignominious death to the most beloved Son of God).

The explanation is clear when it is remembered that the Divine life is begotten in the heart of man, in the affections produced by the mind becoming enlightened by a careful reception of the word of God. And where it is begotten, there it must continue to grow, until the fulness of Divine love is readied in the mature stature of Christ (Ephesians 4: 13).

To him who is the producer of this new life all the features of resemblance are perfectly apparent; "For while man looks on the outward appearance God looks on the heart." It was this that qualified David to be chosen as king in the place of Saul above all the sons of Jesse (1 Samuel 16: 7) and thus God testified of him: "I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will (Acts 13: 22). He understands the motives, the desires, all the innermost yearnings of the soul after the purity and holiness of character so repeatedly portrayed in the word of Life. He sees the inward struggles taking place when the spiritual mind is wrestling with the carnal desires for supremacy in the conflict of life. These, to Him, are all signs of a growing existence, an expanding energy of life, which, to the human eye, are practically non-existent. What does become apparent to the onlooker may form a comparatively small proportion of the results of the struggle that has been proceeding within, and these may be misconstrued, but—gradually the outer manifestations in word and deed partake of the character of the changing mind and heart, and the light of Divine truth in precept and practice shines forth and becomes the illuminating and transforming medium to others who are brought into contact with these governing influences of God's Word, in accordance with the command of Christ. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matthew 5: 16).

In the ever-growing light of Divine Truth "the children of God will ultimately realise the light of an eternal day, and become absorbed in that life which is the fountain of all life.

Such is the enchanting thought that might consistently be read into the words of the Psalmist, "With thee is the fountain of life; in thy light shall we see light" (Psalm 36: 9).

BOOKS, - ETC., RECEIVED.

Master's Household, monthly pamphlet from brother R. Smith, Birmingham exhibiting the present condition of things in the Temperance Hall Ecclesia.

Romance of Zionism, by Sister Swaish, Bristol.

Christadelphian Key to the Prophecies, F. G. Jannaway.

The A. D. Strickler Trouble.

Who is on the Lord's Side?

" If the foundations be destroyed,
What can the righteous do?"—Psalm 11: 3.

DEAR BRETHREN AND SISTERS

It was a principle of action with brethren Dr. Thomas and Robert Roberts "to give the Truth the benefit of all doubts and to accept such co-operation only as uncompromising loyalty to it may allow." Some brethren of our day appear to act on the opposite principle of giving the benefit of all doubts to the erring creature, a course which must be offensive to God, for the Bible represents Him as being jealous and very sensitive of the least encroachment upon the sacredness of His Truth, as, witnessed in the cases of Nadab and Abihu, Uzzah and many others. The divine order is "first pure, then peaceable," but some Christadelphians want "peace" without "purity," union regardless of unity.

These thoughts are suggested by what appears on page 180 of the April Christadelphian, where we are asked in effect to believe that brother A. D. Strickler, notwithstanding his persistent tampering with the foundations of the Truth, is still sound in the Faith. If he had been convinced of his errors and had renounced them, none would rejoice more than we, but we know that it is far otherwise.

A few years ago in referring to the expositions of brethren Thomas and Roberts, he wrote: "Their interpretation of these writings (of the Apostles) in some important passages is not in harmony with the intent of the Divine writer. The vitality of man's responsibility to God for his sins is undermined and destroyed by those interpretations." And again—"For years there has been a difficulty in harmonizing the Scriptures with the theory of the atonement held by us as Christadelphians. The Scriptural use of the word "propitiation," as well as the word "atonement" has been misunderstood, and explained in such a way as to pervert the original idea, that caused the Spirit of God to select these words, to convey the intended meaning. Now, what I have done has been to REJECT certain "stock" explanations of the Scriptures..... and adopt such explanations as will harmonize all the Scriptures which refer to the same thing."

This language, about which there is no obscurity, expressed the mind of brother Strickler ten years ago, and he is still strong in these convictions, and when dealing with that first principle of the Sacrifice of Christ, is always in the wrong.

On December 30th last, brother Dowling in the company of two other brethren, questioned brother Strickler, in an interview, lasting between six and seven hours at his home in Buffalo, N.Y., and although ten years had elapsed since writing the above, he was of the same opinion still. But brother Dowling did not find brother Strickler to be the weak and mentally jaded individual pictured by his apologists in the April Christadelphian. He was bright, intellectual, and quite able to answer his questions. He frankly admitted that he was wholly opposed to the teaching of Dr. Thomas on the "Constitution of Sin," as set forth in Elpis Israel, pages 113-115, where the Dr. writes of the fixation of the physical principle of sin in the flesh, which caused the body of Jesus to be "as unclean as the

bodies of those he died for." The same Truth is taught in the Doctor's later work, Eureka, Vol. 1, pages 106-108, and also in brother Roberts' crowning work, The Law of Moses, chapter 18.

To all such teaching brother Strickler is unalterably opposed. He declares in his book Out of Darkness, page 85, that "it is a marvellous thing that such a theory should ever have been invented." While he used much "precaution" himself in answering questions at times, he was nevertheless easily understood. There were none of those "vaguenesses of a very old brother," of which his critics accuse him in the April Christadelphian (page 180).

When asked if he would withdraw his pamphlets from circulation, as a step toward reconciliation with the household of truth, he absolutely and consistently refused, claiming that his contained the real light of God's Truth, sent out for the purpose of dispelling Christadelphian darkness.

Brother Strickler's two pamphlets, together with his 8 page letter, against brother C. C. Walker and brother Dowling, constitute one of the most dangerous attempts ever made to make some of the worst heresies of Christendom appear in harmony with the Truth's verities. It is an effort calculated to perplex and confuse the young and dash the clear expositions and wise counsels of Dr. Thomas and brother Roberts to the ground. In the 8-page letter, he insinuates that the writings of brethren Thomas and Roberts are so contradictory, that he can prove opposites from them.

The editor of the Christadelphian need not imagine that his ipse dixit will send brother Strickler's pamphlets into oblivion. It will require some strong proofs of error to do that. But if there be no real error, as he seems to insinuate, why write of "oblivion?"

The brethren have allowed this evil to grow for twenty years and the roots are deeply embedded. Several brethren and sisters are busily engaged today, in a persistent circulation of these pamphlets. They are obeying the command of brother Strickler—"continue to bear testimony." "The watchmen are blind : they are ignorant"—in darkness—Isaiah 56: 10, therefore, no action is necessary at the present time. So says brother Strickler in his 8-page letter.

The motley list of suggestive and self-answering questions published in the Christadelphian, taken as a whole, constitute an absurd apology for error, and an abandonment of some of the cardinal features of the Truth. The joint authors, evidently have a desire to "broaden" the entrance to the Ecclesias, and make more all-embracing the fold. Their effort is a mockery of first principles in the things concerning the Name, and exposes the Sacredness of the Truth to ridicule.

They also declare there are certain: "recondite phrases of Scripture" that may have caused "the present confusion" in their midst. In ordinary language this means: Scriptural phrases that are hidden, from mental perception, abstruse, secret, and concealed.

We have heard the "wandering stars" (Jude 13) of Christendom, babbling in a similar strain of mystery and uncertainty, but we thank God that, no such uncertainty exists upon the Sacrifice of Christ, in true Christadelphian circles. Ignorance can never settle a question of Truth, and these men who plead "obscure texts" in the Bible, and "accidentally injected deflections of divine truth," prove themselves to be incompetent expositors of the Word of life.

Numbers one and two of the Hill-Waite interrogations, read like the hurried questions of despair.

ARE WE RIGHT, ARE WE SAFE?

- (1) "Are we right in believing that you have not sought to impose any new dogma?" The stereotyped answer to this question was a foregone conclusion. To "impose" is to inflict by command. Of course he had not sought to "impose;" in any sense of the word. He had no

power to impose. He had simply promulgated and taught everywhere his "new dogma as the opportunity offered, hoping by such labours to lead Christadelphians "out of darkness into light." Therefore, any other answer to this question would be simply impossible, and yet such answers are gravely styled "plain answers to plain questions." Such questions and answers may carry weight with the superficial and the careless, but never with thoughtful men and women.

- (2) "Are we safe to believe that you still adhere to the Statement?" Birmingham statement, of course. Yes, perfectly, safe: The Bible reads "first pure," but with brethren Hill and Waite it is "safety first." These brethren have informed us that "language does not always convey similar ideas to all readers," and brother Strickler 's pamphlets make it quite certain that the language of the Birmingham statement does not convey his mind "similar ideas" to these conveyed by the same statement to the minds of other readers, whom he considers; being still in "darkness " This freakish discovery of brethren Hill & Waite regarding language, is succinctly set forth in the following: —

AMENDED BIRMINGHAM STATEMENT.

"Jesus Christ. . . though wearing their condemned nature, was to obtain a title to resurrection by perfect obedience, and, by dying, abrogate the law of condemnation for himself. . .

(Basis of Fellowship, Article 8.)

BROTHER A. D. STRICKLER.

"The condemnation of death when once imposed is never broken nor abrogated."—Defence, page 37.

In the above brother Strickler flatly contradicts brother Roberts. But certain self-constituted experts, who regard such contradictions as "unessential details," have "presented " the following "without prejudice," to "set at rest our disturbed feelings." "By reference and cross reference from part to part of their books" we may by chance "discover what certain phrases mean " to each writer, and by using such "precautions," we may be able to now prove true, what was before proved false. But on the other hand, by the adoption of such methods of "precaution," words become so fast that we are loath to use them to prove Truth. It's like a game of chance, and the rigour of the game destroys all the old-time usefulness of language, for it becomes a regular Kaleidoscope of ideas, and none can tell but what brother Strickler's "Yes," may possibly mean "No," for "language does not always convey similar ideas to all readers." Are such "precautions " necessary to make "ready a people prepared for the Lord?"

(3) In the two answers given to these three questions great "precaution" is adopted to avert the danger that is seen ahead. Both are qualified as follows.

(4) "Viewing redemption as deliverance."

(5) "Using the word redemption in the sense of deliverance."

May we ask: Why is this precaution necessary? It is simply because brother Strickler's "new dogma," has no place for Bible redemption in its true sense, as applying to Christ. That word "redemption," correctly defined, conveys a truth with which his theory is altogether out of joint: Both the apostolic inspired words: "Redemption" and "Purified," create a difficulty in his theory, but he informs us that the word "deliverance," "solves the difficulty (see Defence, pp. 24, 25). He says: "In the use of the word purified (see Hebrews 10: 23), there is conveyed relatively to it, defilement." Of course there is, and that is the very thought Paul and brother Roberts afterwards wished to convey. Brother Strickler recognises nothing defiling about the nature of Christ, for he says: "Christ's human nature did not make him unclean" (O. of D., page 26).

"Deliverance."—We are delivered from that which others have imposed upon us."

"Redemption"—A release from bondage obtained by fulfilling the stipulated condition, which was the condemnation of sin in the flesh, by the death of a wholly righteous representative of the unclean race of flesh and blood. Christ was a partaker of flesh and blood nature—in the likeness of sinful flesh, and from that condition he obtained eternal redemption, by the shedding of his own blood—was "brought again from the dead through the blood of the everlasting covenant," and "purified" by his own better sacrifice.

Brother Strickler's "new dogma" requires no sacrifice nor atonement nor purification for the representative of our race, although "he was as unclean in nature as those he died for" (Elpis Israel, page 114).

The "new dogma" teaches that the sacrifice God required was one that was not itself in captivity or bondage to sin and death, requiring therefore no offering nor redemption. Brother Strickler says: "Christ could not be his own ransom sacrifice." "Your leaders have taught you differently, you have allowed these leaders to do your thinking" (O. of D., pp. 55, 56 and 69).

(6) This question has reference to the violent death of Christ, which brother Strickler maintains "was inflicted to satisfy the ends of justice" (O. of D., page 72, line 24). Let us hear brother Strickler's apologist—brother Hill, on this question, his answer being right to the point; a short time ago in reviewing the books:

The Sacrifice of Christ, by H. G. Ladson, and
Out of Darkness into Light, by A. D. Strickler.

Brother Hill said: "These have running through them that wretched idea that death by violence was Adam's deserts... Which violence was deferred to be exerted on Christ . . . which is supposed to be a declaration of God's righteousness." Concerning this teaching of Ladson and Strickler, brother Hill declared: "How violence causing death wrought on one so worthy, instead of on those deserving, declares the righteousness God flabbergasts me." The meaning of "flabbergast" is, to cause to stand aghast with wonder and astonishment. "Flabbergasted" means, speechless from bewilderment. Yet for some unexplained reason, this very much "flabbergasted" brother Hill advocates and recommends the fellowship of this ghastly heathen dogma. Writing further he says: "This theory is along the lines of heathen theology, who satiate their god's vengeance by slaying the offender before the idols or permitting him to provide a substitute.....Some of the most atrocious and abominable practices have been committed on the hypothesis of this theory. So much so is this the case, as to be the cause of the destruction by God's command of the Canaanites and the dispersion of Israel."

If God so punished his people Israel in the past, for teaching these corrupt dogmas, why the desire now to sugar-coat these bitterest and blackest heresies, with pious platitudes and professions of devotion to the Truth?

In the face of this testimony from brother Hill, the ecclesia of which he is a prominent member has made an attempt in a letter to criticise the declaration of another ecclesia, in which the latter affirm: "We will not fellowship anyone who holds, teaches, fellowships, or countenances any of these errors, i.e., Strickler errors.

In this letter the former ecclesia has the temerity to charge the latter with treating brother Strickler as a "heathen man." But it is their own brother Hill that has painted brother Strickler as a heathen man, while the ecclesia which they so unfairly charge, have, in accordance with Apostolic Commands, simply, withdrawn from brother Strickler, to avoid responsibility for these corrupting errors, while at the same time, they admonish him as a brother.

(7) The questions (7), (8) and (9) are of the Kindergarten order and are unworthy of any comment. We oppose these errors and especially the root error which teaches "No sacrificer nor atonement for Christ," because as brother Roberts declared in *The Law of Moses*, page 160, "in him were combined the anti-typical holy things requiring atonement." Again on page 165 he says: "when some say the death of Christ was not for himself, but only for us, they destroy all those typical analogies, and in truth if their view could prevail they would make it impossible that it could be for us at all." Brother H. Sulley, in referring to the errors of brethren Strickler and Bell says: "They are the inception of that which is totally opposed to the definition of the destruction of the body of sin in the sacrifice of Christ. Brethren who adopt their theories will be led astray" (see *Christadelphian* for May, 1922, page 199).

Brethren Waite and Hill say, in their letter to brother Strickler accompanying questions, "No ecclesia has yet stated specifically in detail the errors you have stated in your works." This statement is untrue. See *Intelligence from Toronto in Christadelphian* for December, 1921 for proof. Other ecclesias have indeed made similar declarations.

Some of those who uphold these errors speak of this most vital and important of all first principles—the Sacrifice of Christ, as an unimportant difference, a non-essential, not a matter of fellowship, etc., etc., and by such false statements they purposely hide the pernicious work of these pamphlets until the effect, in many cases, becomes without remedy.

The Truth has been a cause of division from the very beginning, and while division is deplorable it is sometimes necessary to preserve the Truth from utter corruption. Obviously, it is the duty of believers to take united action against these errors. As brother Roberts has said: "the only practicable rule of operation at present is fellowship on the basis of oneness of mind. It is a rule fraught with embarrassment and pain, but it is not of human appointment and cannot be set aside where faithfulness to the Word of God is not extinct. It is a thing apostolically joined, a thing commended by the highest reason, to contend earnestly for the Faith in its integrity and to stand aside from all who corrupt it." Hoping to receive your co-operation and support in this earnest endeavour, we remain,

Your brethren in the hope of the gospel,
B. J. DOWLING,
WM. SMALLWOOD.

Toronto,
April 30, 1923.

The Nature and Conditions of Fellowship in the Truth.

BY THE LATE R. ROBERTS,

From the "*Christadelphian*" for September, 1885, page 387.

1. —In the accomplishment of its mission among men, the Truth acts by separation and association :

(a) It separates men from the world: "Come out from among them and be ye separate."

(b) It associates those so separated: "Ye are all one . . . forsake not the assembling of yourselves together."

It produces these results by the creation of scripturally derived ideas in the minds of those operated upon. By these ideas they are dominated and controlled. They become mentally new creatures, and manifest the change in their altered relations to men and things around them.

2. —But the association of those separated by the Truth, is governed by conditions, that sometimes interrupt that association. Hence, "Have no company:" "withdraw:" "turn away" — are apostolic commands concerning some who have been actually separated by the Truth.

3. —The conditions of association relate to two departments of our standing in Christ which may be expressed as conviction and character. . . Unity of conviction and mutuality of conformity to a certain standard of action, are the two conditions out of which association and fellowship grow, and by rupture of which, it is necessarily interfered with.

4. —This rupture may be only partial in either department and yet be sufficient to cause suspension of association in fellowship. Apostolic examples: —

(a) Refusal to recognise that Christ had come in the flesh was made a reason for not receiving men who believed in God and the Kingdom, and a number of other elements of truth,

(b) Idleness was declared a ground of disfellowship when men had otherwise submitted to the commandments of Christ

5. —That the first condition of association is the belief of the Truth, apart from the perception and reception of which, there is no basis of fellowship.

6. —That the truth forming this basis is made up of a number of items or elements, that are each essential to its integrity as a whole.

7. —That it is a matter of duty to require the recognition of these at the hands of those claiming association with us in the Truth.

8. —That we are not at liberty to receive anyone who denies or refuses to believe any of them, because the receiving of such would open the way for the currency of their principles among us, with the tendency of leavening the whole community. The elements of the Truth are so mutually related that the displacement of one undermines the foundation of the whole.

9. —A man himself believing the Truth, but willing to wink at its denial among those in fellowship in any of its essential elements, becomes by this willingness, an offender against the law of Christ, which requires the faithful maintenance of the whole. Faithful servants of Christ cannot unite with such, on the ground that though he hold the Truth himself, such a man is responsible for the error of those whom he would admit, and therefore becomes the channel of a similar responsibility to those who may endorse him in fellowship: —"He that biddeth him God-speed is partaker of his evil deeds."

10. —That it is the duty of the friends of the Truth to uphold it as a basis of union among themselves by refusing to receive either those who deny any part of it, or those who would receive those so denying.

[Clauses 11, 13 and 14 are altered to meet the false teaching now troubling the Brotherhood].

11. —Jesus commands that we be "separate from the world, "And that we "take not the sword," thus entailing absolute refusal to become part of the world's organised forces, either Military, Naval or Police.

13. —We are bound to hold fast by this and to refuse submission thereto.

14. — Brother M’s action in Birmingham in joining the Special Police Force was a nullification of the commands of Christ.

Brother A. Davis' action in extending fellowship to those of brother M..... 's position, and the Birmingham Temperance Hall Ecclesia extending fellowship to brother A. Davis, brings that ecclesia exactly under Clause 9.

Therefore any ecclesia extending fellowship to Birmingham Temperance Hall becomes "the channel of a similar responsibility to those who may endorse him in fellowship." "He that biddeth him God-speed is partaker of his evil deeds" (Clause 9.)

Thus our duty is clear, and we dare not shrink from it because of its unpleasantness. It can be clearly proved that brother A. Davis does approve of extending fellowship to an offender as above (see 14). Brother Davis' personal statement July 10th, 1919 printed and circulated by brother Davis in his letter, February, 1923, in reply to One Master proves it: "I have never justified service in the Constabulary, nor do I do so now. I say that any brother who joined would be very foolish. If I knew anyone who proposed doing so, I would do my utmost to dissuade him. BUT if, in spite of that, he still joined I would not accept the responsibility of disfellowshipping him" (the italic are ours).

Therefore as per Clause 9 and 10 we have no other alternative but to withdraw from Birmingham Temperance Hall Ecclesia and from all others who do not so act.

EDITOR.

Land of Unwalled Villages.

The present position of the settlement of the Jews in the Holy Land, although it has not yet reached that shown by Ezekiel it is the chapter in which the above words occur, although indeed the Jew is, according to the most favourable accounts, not more than a seventh of the population of the land, yet the foundations of the land as an Israelitish land are being rapidly laid. If the readers desire information upon this point, they cannot do better than obtain and carefully read the Jewish Chronicle of February 23rd, which contains or rather includes a special Land of Israel Issue of the Jewish Chronicle Supplement. It was illustrated, and shows that the work is going ahead, both as regards agriculture, trade, economics, the use of Hebrew, and in every way. Though immigration is at present restricted, doubtless this will improve before long. Any way, matters are certainly progressing in the way in which the brethren have so long looked for.

J. H. DYER.

A True Ecclesia.

A band of faithful men
Met for God's worship in some humble room,
Or screened from foes, by midnight's starlit gloom,
On hillside or lone glen.
To hear the counsels of His Holy Word.
These few, as they may be
Compose a church, such as in pristine age
Defied the tyrant's steel, the bigot's rage;
For when but two or three
What'er the place, in TRUE faith's communion meet,
There with Christ present, is a church complete.

J. W. ATKINSON.

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.

* * *

" CONSISTENT INCONSISTENCY."

To the Editor of The Berean.

Dear Brother Denney, —I am frequently being asked my opinion of the outcome of the present position in Birmingham, and if you would insert the following in your next issue it would considerably relieve me. My opinion remains similar to the view I forwarded to our Bro. W. H. Trapp nearly two years ago, which was that the Birmingham Temperance Ecclesia would gradually isolate itself through the stubbornness of the Arranging Brethren.

This stubbornness is manifested even through the Christadelphian, whilst the Temperance Hall's pamphlet "Ecclesial Relationships," proclaims the thesis that outside ecclesias should not fellowship minorities applying to them from any other Ecclesia, and that minorities should always bow down to the wishes of the majority, otherwise they become "covenant breakers" (vide the comment made by Brother C. C. Walker to the intelligence from Rowley Regis notifying their withdrawal from the faithful Brethren and Sisters at Blackheath), yet in this month's Christadelphian the minority at Ilford have had their intelligence inserted and consequently recognised by the Temperance Hall Ecclesia, and noting this, one wonders whether the Temperance Hall Arranging Brethren forgot to refer the communication from the minority to the majority in the "meantime withholding fellowship!" According to the very much vaunted Constitution and "Ecclesial Relationships" ought not this to have been done?

The minority brethren at West Bromwich were also recognised by Out Temperance Hall and assisted in every way, whereas the majority brethren have had support withheld from them by the Birmingham Lecturing Brethren, and have even been isolated when compelled to baptise their candidates at the Temperance Hall.

Again, the minority at Southend-on-Sea were acknowledged by the Temperance Hall Arranging Brethren and only until just recently has intelligence been inserted from the majority brethren there.

It is a curious sidelight on the psychology of the Birmingham Temperance Hall Arranging Brethren and the Editor of the Christadelphian that in each case the minority brethren supported the Temperance Hall. Hence the flagrant contravention of their own thesis by the Temperance Hall Arranging Brethren, whereas when minorities withstand, they are at once put to spiritual death. (Blackheath, Staffs., as a striking example).

Birmingham Temperance Hall, therefore, reserve the sole right, if it suits them, to fellowship the "lawless and covenant breakers," and to disfellowship those who are faithful.

The position, when analysed, is full of irony, and is a fine exhibition of the consistent inconsistency operating from the Birmingham Temperance Hall Arranging Brethren and circulated through the pages of the Christadelphian.

If brethren everywhere, made courageous by the Word, will withstand the unscriptural domination comparable only to the hard-heartedness of Pharaoh, they will yet see, through the hand of God, a similar glorious deliverance, which will free the "Truth" from the bonds of a perverted Constitutionalism with which it is enmeshed.

Faithfully your brother,

A. WILLIAMSON, Rec. Bro.

Birmingham (Bristol Street) Ecclesia

[And brother A. Davis is reappointed one of the "Examining brethren" this year by the Birmingham Temperance Hall Ecclesia. — ED.]

"THE STRICKLER MATTER."

To the Editor of The Berean.

Dear Brother Denney. —Fraternal Greeting, I am enclosing a copy of the joint letter just issued and being sent to the Ecclesias in the States and Canada. It speaks for itself. We are sending under separate cover a dozen of the same letter which you might be able to make use of and let other brethren see.

We have just seen (for the first time) a copy of your (April) Berean, and we are pleased for its outspokenness on matters of present controversy and trouble. We are so tired of waiting for the Christadelphian to take the proper step in the Strickler matter, that it is refreshing to see your periodical speaking out plainly.

I enclose herewith postal note for a year's subscription. Please commence by sending us the April issue.

May God bless and prosper your efforts.

With love, faithfully yours,

H. W. SMALLWOOD.

Toronto, Canada.

(See page 184).

WHAT IS THE "CLEAN FLESH" THEORY?

To the Editor of The Berean.

Dear Brother Berean. —In the complimentary magazines so kindly sent me I notice the very strong denunciation used towards the "clean flesh theory." If it involves so very important a fundamental, as your language would assume to be the case, then surely there has been an error of judgment somewhere.

A sister who holds the clean flesh theory came over from Australia last year. Someone holding the theory, having been previously fellowshipped in this country (at Birmingham, I think, but not sure) this sister quite openly stated her views to brother C. C. Walker, who gave her a note recommending fellowship. The transaction on her part and that of brother C. C. Walker was perfectly open, and as she has now left this country, it is due to her to say I know her to be perfectly honourable. She was fellowshipped at Crewe, I am given to understand, not on account of brother Walker's note, but in the belief the doctrine was not fundamental. The intelligence was inserted in the Christadelphian. She was also fellowshipped elsewhere.

I have read a few of the magazines which uphold this clean flesh doctrine, but the theory appeared elusive; I failed to grasp it. I cannot accept your denunciation as "conclusive" proof of it

being a "false fundamental" for the same reason that I cannot accept brother Walker's idea, which presumably is "the theory is not fundamental," for the reason that I don't know what the clean flesh theory embodies. If it can be demonstrated from Scriptures to be true, I will accept it against all comers. If untrue, reject it; and if it affects a fundamental, refuse fellowship to all who accept it, or while not accepting it themselves are prepared to fellowship those who do. Truth must not be sacrificed at the shrine of friendship. I should be glad of first-hand information of the theory, so that I may examine it.

I was cognizant of what had taken place with brother Walker and admit (if the matter was irregular). I was a moral coward and to blame for not making more enquiries. I hate contention, but the cry of peace at any price so prevalent is most disquieting for it appears to be uttered regardless of fidelity to God's precious word. Away with the deadly soothing syrup, and let us get a sure foundation by candid speech! Let us face facts and not be like ostriches. If the trumpet gives an uncertain sound who shall prepare himself for the battle. Examine ourselves whether we be in the faith or not.

I remain, yours in Christ,

CREWE.

JAS. WM. ATKINSON.

[How can brother Walker's action in upholding the "clean flesh" heretics in fellowship be squared with the fact that he never teaches this false doctrine. We can only find one answer. It is in brother Jannaway's letters contained in our May number. —ED.]

[Echoes of Past Controversies, by brother H. Fry, 177 Wimborne Road, Winton, Bournemouth, 8d. post free, will help you in this matter. See page 2 Cover Berean for May.]

A REPLY TO BROTHER F. G. JANNAWAY.

To the Editor of The Berean.

Dear Brother Denney. —I have just received a copy of the current number of the Berean and was much pained to read therein brother Jannaway's diatribe against the editor of the Christadelphian. Upon reading the odious comparisons made by him of the old and new Christadelphian, one could not help wondering whether his statements were altogether founded on fact, so taking at random an old volume of the Christadelphian from the bookshelf, to wit that for 1894-1895 bound together, the first thing that caught our eye (and possibly meant to catch our eye) was a whole page article entitled, "Savoury Fragments."—Basket No. 1. (page 456), which contained fragments from the pens of the very "outsiders" brother Jannaway complains of, viz., Gausson, H. L. Hastings, Chas. Darwin, B.P.Hall, Oliver Wendell Holmes. While on page ten of the volume for 1895, we find in "Basket, No. 2" extracts from Rawlinson, Richard Watson, Cheever, Whateley, Holmes and Gausson. On page 49, "Basket, No. 3" Paterson Smith, Martin Luther, Dr. Angus, J. B. Sumner and Richard Baxter, but, the staggering fact in connection with this is that these "Baskets of Fragments" were contributed by no less a brother than F. G. J. himself!!

While throughout the volumes were distributed "Corners" filled up with news-cuttings from the New York World down to Tit-Bits.

I am sure brother Walker requires no defender in me, but I trust in fairness to him you will give this letter the same publicity you accorded to brother F. G. Jannaway's letter, for it seems to me a scandalous thing to take up a reproach against one's neighbour while being guilty of the very offences complained of.

Yours in the one Hope,

JAS. A. ALLBUT.

BIRMINGHAM.

IS MILITARY AND POLICE SERVICE AN "UNCERTAIN DETAIL?"
To the Editor of The Berean.

Dear Brother. —Thank s for yours just to hand. I have read parts of the June Christadelphian to which you have referred me.

Now you read again that page 255, col. 1, last paragraph, and see whether you do not then see a difference between "individual diversities, and idiosyncrasies" and practices opposed to Our Common Doctrines and Common Practices.

It is, and always has been, our common doctrine and practice to be separate from the nations. Now: —

1. — Are we separate if we join a section of H.M. Forces, called the Constabulary?
2. —Is it a sin if a brother joins such and will not repent?
3. —Is it right for an Ecclesia to retain such an offender in fellowship?
4. —Is it right for us to bid God-speed to an Ecclesia who retains in fellowship one who not only defends an offender, but condones such in an open speech, which will not bear the light of day, and which speech, in spite of its bad impression on even the speech-maker's best friends, is not withdrawn or modified in any way?
5. —Can we bid God-speed to, or co-operate with the Ecclesia that has now re appointed the speech-maker as one of its "Examining Brethren"—a brother who gratuitously advertises he would not of himself withdraw from offenders? (You want to keep in mind that an Examining Brother is a door to an Ecclesia, and therefore to all Ecclesias).

My dear Brother, do not be misled by kind peacemakers. The articles now urged for union (not unity) are the very ones our late dear Bro. Roberts so faithfully and boldly met in 1885. Every argument urged then by the Suffolk Street Community is being urged now by Bro. Islip Collyer and others in their plea for peace. Peace with such completely eclipses the claims of God and His Truth.

Brother B. J. Dowling, of America, who has fought so valiantly with Bro. C. Walker the abominable Clean Flesh heresy, but when it comes to a matter of fellowship thereon, has been so sadly deserted, truly writes: —

"It was a principle of action with brethren Dr. Thomas and Robert Roberts to give the Truth the benefit of all doubts and to accept such co-operation only, as uncompromising loyalty to it may allow. Some brethren of our day appear to act on the opposite principle of giving the benefit of all doubts to the erring creature, a course which must be offensive to God, for the Bible represents Him as being jealous and very sensitive of the least encroachment upon the sacredness of His Truth, as witnessed in the cases of Nadab and Abihu, Uzzah, and many others. The divine order is "first pure, then peaceable"; but some Christadelphians want "peace" without "purity," union regardless of "unity."

And he adds, "The Truth has been a cause of division from the very beginning, and while division is deplorable it is sometimes necessary to preserve the Truth from utter corruption. Obviously, it is the duty of believers to take united action against these errors."

The arguments urged for "doing nothing" in the present crisis will land peace-mongers into fellowship with all sorts of "isms," for they have no real ground for keeping aloof from such. It is seen in the fact that, although the right-hand man of the Christadelphian in South Australia has for a year or more joined hands in fellowship with those holding the clean flesh theory, the partial inspiration

heresy, and the non-responsibility fallacy; the Editor's innate "kindness" allows him still to advertise the said brother as the agent of the Christadelphian, by reason of which innocent brethren and sisters, visiting the Colonies, have been woefully misled and entrapped into an impure fellowship.

Coming back to the crux of your letter; the oft-repeated assurance from Birmingham, that brethren Pearce and Davis are both really with us on the question of H.M. Forces, is without real foundation. If they are, they can end the impending split in the whole brotherhood, with half a sheet of paper and a fountain pen. Just let Bro. Davis, for example, sit down and write this:—" I regret that my speech was so misunderstood; but as so many have misunderstood it, I withdraw it on the principle of 1 Corinthians 8: 13 and Romans 14: 21. I agree that it is a Scriptural wrong or 'fault' (therefore a sin) for a brother of Christ to join any section of H.M. Forces, of which the Constabulary is one, and therefore I unreservedly support the Ecclesia in withdrawing from any brother who does so join and is not repentant. I therefore unreservedly accept the Temperance Hall Basis of Fellowship."

Brother, you have a grand opportunity to help us in the fight for purity—use it without fear of consequences.

With much love, yours always,

FRANK G. JANNAWAY.

Ecclesial News.

BIRMINGHAM. —Bristol Street Schools (formerly John Bright Street). Breaking of Bread, 11 a.m., Lecture, 6.30 p.m., Thursdays, Bible Class, 8 p.m. It is with gratitude to our Heavenly Father that we notify that two more have put on the saving name of Christ Jesus. On December 28th, 1922, Miss Mary Bateman (22) and February 15th, 1923, Mr. Leslie James Archer (19). We bid them God-speed, and pray that when our Lord and Master shall return; they may appear approved before him. On February 17th we held our Fraternal Tea Meeting. A good company assembled, comprising brethren and sisters from the surrounding Ecclesias. Inspiring words, giving joy and consolation, were spoken by brother D. Jakeman, Dudley, brother Sidaway, Blackheath, brethren Southall and Phipps, West Bromwich, and our brother Viner Hall. Our Ecclesia now numbers forty-seven, a happy and united company of brethren and sisters earnestly striving to set forth the glorious truth of the Gospel. We tender thanks to the many brethren who have assisted us in the work of the Truth. Their labours have been deeply appreciated, and we have confidence in believing that they see the results of their work in the Kingdom of God.

A. WILLIAMSON, Rec. Bro.