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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. 7 JULY 15th 1923 FOURPENCE.

The Bible wholly inspired and infallible.

No 97. —The Prophecy of a dying man.

We quote Dr. Thomas as follows: —

“Jacob being a hundred and forty-seven years old, and about to die, called his sons together to tell them ‘what should befall them in the last days’—Genesis 49: 1. From what has been already advanced ‘on the end of the world,’ the reader will understand to what period the prophecy of Jacob principally refers. But, lest any should have forgotten, I will repeat, that it relates to events which were to happen in the last days of the Hebrew Commonwealth, under the constitution from Mount Sinai. It sketches the political fortunes of the Twelve Tribes which, with the blessing on Joseph’s sons, it now constituted; touches upon the peculiar features of the several portions of Canaan which should be allotted to them; and reveals certain principal events in connection with the Tribes of Levi, Judah, and Joseph”—Elpis Israel, p. 248.

JACOB AND THE TRIBE OF JUDAH.

“Having spoken of the death of Christ by Levi and Simeon, Jacob then proceeded to speak of things connected with Judah alone. Of this Tribe he affirmed: —

1. —That Judah should be the praise of all the Tribes;
2. —That it should subdue its enemies;
3. —That it should rule over all Israel;
4. —That its sovereignty should be monarchical;
5. —That Shiloh should arise out of it as a lawgiver;
6. —That the gathering of the people should be to him;
7. —That he should ride an ass accompanied by its foal;
8. —That his garments should be dyed with the blood of his enemies; and
9. —That the fountains and rocks of the country should exuberate with grapes and pasture. . . . But, it is very clear from the past history of the Tribe, that the prophecy is only partially accomplished. Judah is now “stooping down, and couching as an old lion”; and in view of his present prostration, Jacob inquired, ‘Who shall rouse him up?’ Yes; who shall do it? Who shall start him to his feet again, that he may rend and tread down, and devour the enemies of Jerusalem? Who but the Shiloh, whose goodly horse in the battle Judah is appointed to be—Zechariah 10: 3-5; 12: 6; 14: 14.”— Elpis Israel, 249.

JACOB'S BLESSING.

“Having blessed Judah in the terms recorded in Scripture—Genesis 49: 8-12, he passed over Zebulun, Issachar, Dan, Gad, Asher, and Naphtali, with a brief notice, and then dwelt with emphasis upon Joseph. He described in general terms the fertility of the cantons of Ephraim and Manasseh, and invoked blessings of every kind upon his posterity. Recalling Joseph's history in the past as indicative of his descendants in the future, he predicted that they would be sorely grieved by their enemies and separated from the other Tribes. Nevertheless their bow, though unstrung, should abide in strength, and they should be made strong again ‘by the hands of the mighty God of Jacob, who should help them,’ and bless them above what their progenitors enjoyed before they were carried away into captivity. He saw that they would be a royal tribe, and at some period of their nationality, ‘the everlasting hills’ unto their utmost bound, should bow to his sceptre, who is destined to rule them—Habakkuk 3: 3-16. —Elpis Israel, p. 250.

JACOB, AND REUBEN, AND LEVI.

“Reuben, Simeon and Levi are conjoined in Jacob's prophecy. They had slain Hamor and Shechem, and all the males of their city. This circumstance is taken as a characteristic of their Tribes in the last days. ‘Instruments of cruelty,’ said Jacob, ‘are in their habitations.’ And foreseeing the part they would play in relation to the Seed, he exclaimed, ‘O my soul, come not thou unto their secret’—Psalm 64: 2; ‘unto their assembly’—Matthew 26: 14, ‘mine honour be not thou united.’ But why not Jacob?

‘For in their anger they slew a man’—Matthew 26: 57, 59, ‘and in their self-will they digged down a wall,’ that is, overthrew a city—Genesis 34: 25-29. ‘Cursed be their anger for it was fierce: and their wrath, for it was cruel.’ The verification of these things will easily be recognised in the history of the Tribe of Levi at the era of the Crucifixion. It was the priests who sought and at last accomplished the death of Jesus, to whom Jacob refers; and to mark his sense of their conduct, he said, ‘I will divide them in Jacob, and scatter them in Israel.’ This was fulfilled in giving Levi no cantonal inheritance in the Land, and in including Simeon's portion within the limits of the canton of Judah—Joshua 19: 1, 9. From this arrangement, Levi Simeon, and Judah, became the Tribes principally concerned in the transactions of the last days”—Elpis Israel, 249.

From Dr. Thomas' lucid explanation and exposition it is clear that a dying man, Jacob, in almost his last moments of consciousness was able to portray the events of many years to come, and to give details explanatory of certain peculiar happenings in regard to sections of his descendants, which took place a long while after his death. It would be idle to attempt to explain this wonderful fact on the lines of pure chance or purely human acumen. The only explanation that meets the case is our oft-repeated one—God inspired Jacob's words.

EDITOR.

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.

The unfaithfulness of the Birmingham Temperance Hall Ecclesia is proving to be a fine test of the integrity or otherwise of the brethren and sisters who compose the brotherhood throughout the world. Many surprises manifest themselves.

In each ecclesia where the matter of continuing fellowship with Birmingham Temperance Hall Ecclesia has been brought to a head, some brethren have contended for a wider fellowship and a broader view, and have consequently supported the Temperance Hall Ecclesia.

At Southend-on-Sea a majority have declared themselves for righteousness. The minority had among them one who declared that he perfectly agreed with brother A. Davis that we could limit fellowship too strictly.

The Clapham Ecclesia set a fine example as to how such discussions should be conducted. Brother W.G. White presided throughout, and every brother who desired to speak was given the fullest opportunity to do so.

Brother Bonds gave vent in his final speech to some bitter and whirling accusations with no evidence as to any real foundation for them. The brother who came worst out of the discussion was brother F.W. Turner whom it would be quite impossible to acquit, on the evidence of the facts relating to his circular and speeches, of the gravest possible deceit covering at least two years past.

Needless to say, brother Turner and brother Bonds have gathered around them all the folk who want "ease in Zion."

We were at Clapham meeting the week after the discussion and found the ecclesia there sorrowful at the loss of many, but, nevertheless, very happy, that so many had acted faithfully. Brother A.T. Jannaway very feelingly and properly set forth this in his exhortation, which was full of comfort and help in this trying time.

Our Ecclesial News columns display a growing endeavour to deal justly and faithfully with Birmingham Temperance Hall Ecclesia. We have little hope of the repentance of brother C.C. Walker and his flock. Our American brethren by a majority have withdrawn, as our correspondence columns show, from brother Strickler and his companions in evil, but brother Walker prefers to give the hospitality of his columns, and also fellowship, to the heretical majority. Peace at any price is most evidently his motto.

Nottingham Ecclesia came to a decision on June 21st. A majority decided for continuance in fellowship with Birmingham Temperance Hall without asking that ecclesia to repent. Brother W.J. Elston led a minority, who will probably number one hundred, into the path of faithful adherence to the first principles. We are glad to have brother Elston's stalwart help in the fight for the One Faith.

North London Ecclesia wavered somewhat. Brother A.S. Thompson is the dominant figure there, and although brother Lake had written promising to support a proposal to deal faithfully with Birmingham Temperance Hall, he changed his mind and voted on May 16th for the view expressed by brother Thompson which briefly was that the present position should be re-affirmed and nothing more done.

Brother Thompson admitted that "Birmingham Temperance Hall Ecclesia was far worse than its opponents had said," and also agreed with brother Lake that "many in North London Ecclesia would give fellowship to Camden Town Ecclesia tomorrow" (Camden Town belongs to the Partial Inspiration fellowship). Since then brother Thompson has concluded that "something must be done," and has circulated an exceedingly curious resolution which he is to submit to the Ecclesia on July 4th. Brother Lake at present does not quite know where he is, but knowing him as we do, we cannot believe he will long remain associated with evil, even if brother Thompson wants him to. Some very faithful people have come out from North London, and there is grave discontent there with the present state of affairs.

The Chiswick meeting is going on well, and before long there will be a strong group of ecclesias around the London district who have “purged out the Achan gold” as brother R. Smith of Birmingham puts it.

THE REASON WHY BIRMINGHAM TEMPERANCE HALL ECCLESIA KEEP RULE 30 FOR THE PURPOSE OF AUTOMATIC WITHDRAWAL.

Several correspondents ask us to explain why if Birmingham Temperance Hall Ecclesia would not deal with brother Davis and his unscriptural attitude towards Special Police Service, they should afterwards take the trouble to make withdrawal automatic in regard to any brother joining the police force.

Here is the unscriptural automatic rule: —

“30. That any brother departing from any element of the One Faith as defined by us in our Statement of Faith appended shall on proof of the fact being given to the satisfaction of the Arranging Brethren, cease to be in fellowship without a vote of withdrawal on the fact being announced to the Ecclesia.”

No words of condemnation are strong enough for such a wicked travesty of the New Testament teaching regarding the necessity and method of withdrawal.

The Ecclesia alone can withdraw from an individual after the matter has been “told to the Church,” and a refusal to “hear the Church” has been evidenced.

The Rule is a confession of weakness and an admission of the lack of understanding and of tenacious holding of the Truth by the Birmingham brethren and sisters. The Birmingham management could not get the ecclesia to pass its minute in 1917, warning brother Mead of the impending necessity of withdrawal. Brother A. Davis saw to that. When the matter was made automatic, brother Davis had “nothing further” to urge.

Hence the Birmingham management, knowing the weak stuff they are governing, are obliged to make withdrawal automatic, or they would not secure any such at any time on doctrinal grounds.

Brother Davis is an amazing fellow, however, for after refusing to agree to the minute mentioned in 1917 because the offence was not specified in the Constitution in exact terms, he now—1923—complains that he does not agree with automatic withdrawal. Yet he was the prime mover in getting the withdrawal for such offence as serving in the police force made automatic.

Originally the onus of withdrawal was divinely placed upon the ecclesia itself as a test of its own integrity in the individual as well as in the collective sense. How well it serves that purpose is always being seen in ecclesial experience. One such instance is that wherein brother A. Davis revealed his own position.

When the ecclesia is called upon to listen to the proof of an offence and to deal with the offender it is immediately seen whether the brethren and sisters generally are sound in the Faith. No truer test can be devised. This test Birmingham Ecclesia seek to remove.

EDITOR.

“Looking Unto Jesus.”

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise”—Hebrews 10: 36.

“And let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith”—Hebrews 12: 1-2.

Between these two points of truth and counsel we are supplied with an array of examples of faithful conformity to God’s will, and patient endurance in the process of perfecting characters well pleasing to Him. A cloud of witnesses to the Faith.

Seeing we are compassed about with individual evidences of faithfulness, we should feel stimulated to do our own part in the running of the same race after the examples set us. But the supreme secret of success in patient endurance to the last step into the goal for the many competitors in this race is “Looking unto Jesus.”

He is the central figure around which all the units of this great cloud circulate.

It is because he is there the cloud has formed, and apart from the highly spiritual attractive force concentrated there, no cloud particles could possibly combine.

Note the description: “The author (or beginner) and finisher of our faith.” The Alpha and Omega, the first and last, the beginning and end.

Complete, perfect, full and comprehensive, “In whom dwelleth all the fulness of the Godhead bodily.” Therefore the source of all the glory and beauty of that which constitutes the Faith, and yet, the Great Exemplar of all that contributes to the practical manifestation of that Faith.

He is the object that is intended to fill the chief place in our vision of faith and practice.

Hence, “Looking unto Jesus,” becomes the law of life eternal. The Apostle has shown that others are included and intended to come within the range of our vision, but they must be made to take a subordinate place. They exist only because Jesus exists.

The light of moon and stars could not exist if there was no sun. And the thrilling beauty and life-giving power of light is centred primarily in the chief orb of light.

Jesus is the Sun of Righteousness, the chief orb of Divine light and beauty, by being the “Lord the spirit,” and the chief medium of the principles of life by being associated with our own race.

There can be no really successful contest in the fight, or, running in the race apart from a careful concentration of mind upon the great standard of spiritual perfection given us in Christ Jesus.

There may be many witnesses to faith, but they must be viewed in the light of Jesus, God’s Anointed One; and their lives become exemplary to us in as far as they approach the great central character.

It is here we have to be careful in our copying of example, and measuring the characters of the Truth of God.

An investigation of the lives of men and women of faith will reveal much that is foreign to the profession of that faith.

Some follow this course, and find much to stumble at, and much to boast in.

Paul wrote to the Corinthian members of the household, “We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise”—2 Corinthians 10: 12.

To meet Divine commendation we must “look unto Jesus”—verse 18. He alone is the safe standard; he is God’s gift, not only for sin’s forgiveness, but also for our aspiration to holiness of character. We are stimulated by the example of others who strive to emulate His example.

On the matter of faith, it is said, “Who for the joy that was set before him endured the cross, despising the shame”—Hebrews 12: 2.

The latter clause reveals, partly, the nature of that joy: “And is set down at the right hand of the throne of God.”

In the sixteenth Psalm we make acquaintance with the object that filled the chief place in the vision of the faith of God’s Son, and led him onward to the joy that was set before him—verses 8-11. “I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption.

“Thou wilt show me the path of life; in thy presence is the fulness of joy; at thy right hand there are pleasures for evermore.”

Here is the highest object of His ambition, and his whole life was a struggle to attain it. All the sufferings of his mortal life were borne by him with a view to this greatest pleasure and joy.

It may be ours, and it can only be by “Looking unto Jesus.”

WESTON-SUPER-MARE.

J. E. JARVIS.

The Grammar of Hebrew Life.

Philosophy of the Hebrew Verb.

A friend of ours told us this story.

A simple man was addressing a school of children, giving them sound advice, and he said to them: “All of you know the verb which says I am, thou art, he is; and all of you know that verbs in English, French, German, Italian and Latin run in that way: I love, thou lovest, he loves; or I walk, thou walkest, he walks. But how many of you know that this is a very bad way for a verb to run? How many of you know that the old Hebrew people arranged their verbs the other way round—He is, thou art, I am?”

Then he said to them: “That is the way to look at life. Say to yourself, looking up to God, He is; then look at your neighbour, and say you are; last of all think of yourself, and say I am. First, God; then your neighbour; then yourself. That is the best way to think and to live.”

Our friend was so struck by this thought that he could not rest until he found a Hebrew scholar able to tell him if it was really true that Hebrew verbs are conjugated in this manner. At last he found his man and asked his question.

“Yes,” said the scholar, “that is the way the Hebrew verb is conjugated; why do you ask?” Our friend told his story of the simple man and the little school children.

“Good heavens!” cried the scholar with a shining face, “I have been studying Hebrew all my life and never once has it occurred to me that Hebrew verbs have that wonderful and beautiful significance!”

He sat for some moments saying, "He is: thou art: I am. How beautiful! Yes, to be sure: He is: you are: I am. Wonderful, wonderful!"

(From the "Children's Newspaper" by the courtesy of its Editor).

Bible in 558 languages.

Chapters Specially for Obscure Tribes.

AFRICAN BABEL.

Seven more languages have been added to the list of tongues in which the Scriptures are now printed.

It was reported at yesterday's meeting of the British and Foreign Bible Society that biblical works are circulated over the world in 558 languages.

This figure includes the complete Bible in 136 languages, and the New Testament in 130 more.

Since 1900, 180 forms of speech have been added, and the latest translations include the following: —

St. John has been written in "Lur," a Nilotic tongue spoken by a quarter of a million people, living on the western shores of the Albert Nyanza, in Belgian Congo.

The New Testament printed in "Asu" for a Bantu tribe called the "Wapare," numbering 50,000, who live among the Pare mountains in Tanganyika Territory.

CHINESE SHORTHAND.

Genesis issued in the "Tonga" of Zambesi, for the benefit of the 100,000 Bantus between the Zambesi and Kafue rivers.

St. Luke translated into Bambara for the Sudanese natives in Upper Senegal.

St. Mark written in the Kaonde dialect, spoken by 40,000 people in the south-east corner of the Belgian Congo and in Northern Rhodesia. This gospel has also been published this year in the Chuan dialect of Miao for the Chinese of Yunnan. This has been done in phonetic script, the new "Chinese shorthand," which is making such progress.

UNIFYING AFRICAN TONGUES.

Four Gospels have been translated into the Huanco dialect of the Quechua language for the interior of Peru.

The Acts has been circulated in Arawak for British and Dutch Guiana; the entire New Testament published in "Dabida" for Kenya Colony, "Duala" in Camaroon, "Houailou" in French Caledonia, and "Malu" in the Solomon Islands. Nine other forms of speech are now being translated.

Africa is a babel of languages, and an attempt to unify the dialects is being made, so that one version will reach a million Africans.

Nearly nine million issues were reported for the year, and the Bible is being read more at home, if the English and Welsh figures testify anything.

In spite of the closure of Russia, the Society's depot remains open at Petrograd—at a monthly rental of 800,000,000 roubles!

Spiritual Morsel.

Jesus Christ made himself of no reputation—let this mind be in you which was also in Christ Jesus—Philippians 2: 5, 7. You cannot put a spiritual man down because he is down already. Like Jesus he has emptied himself, or made himself of no reputation, preparing himself for the time when the Father shall “exalt them of low degree”—Luke 2: 52. A carnal man wants to be somebody, and with the pushfulness appertaining to the flesh never brings the mind into captivity to the law of Christ. The one whose mind is a reflex of the mind of Christ is the one who will be fit to associate with him in the “rest that remaineth.”

Notes on the Interpretation of Symbolical Horses in the Scriptures.

Concluded from page 174

When the world is in this condition of expectancy and apprehensiveness, the great proclamation of the Gospel will be made. The following remarks from Eureka—volume 3 p. 402, have reference to this time and are quoted for the benefit of those who do not possess the work.

“Now as to the precise time after Christ's advent and the justification of his household by Spirit, in which this proclamation through mid-heaven shall be made, it may be remarked that it is immediately consequent upon the smiting of the Assyro-Gogian image upon the feet by the Stone-Power, and before the grinding of its metallic and clay fragments to powder—Daniel 2: 34-35; Matthew 21: 44. It will therefore be in the interval between the Armageddon overthrow of the Sixth Vial, and the outpourings of divine wrath upon the air of the Seventh. This interval will be the period of this remarkable angel-proclamation. The Armageddon discomfiture of these belligerents in the land of Israel; that is, of the Lion-power of Sheba, Dedan and Tarshish, and of its antagonist the Assyro-Gogian confederacy of the North at Bozrah and elsewhere—Ezekiel 38: 13, 18-23; Isaiah 63; Daniel 11: 41-45, will put Yahweh Tz'vaoth in possession of Jerusalem the Holy City, with the 144,000. Standing thus upon Mount Zion, the Eternal Spirit, in multitudinous manifestation, is in his dwelling place without fear, as dry heat impending lightning, as a cloud of dew in the heat of harvest—Isaiah 18: 4.

He is still as the calm and sultry atmosphere which precedes the tempest, and stands as the uplifted ensign upon the mountains—Isaiah 11: 10-12; ready for the manifestations of those terrible judgments in the earth, under the outpouring of which the inhabitants of the world will learn righteousness—Isaiah 26: 9. In this still dry heat of impending vengeance, the Pentecostian proclamation of liberty and return is made; after which the great trumpet is blown by Yahweh Tz'vaoth—Isaiah 18: 3; 27: 13; Zechariah 9: 14—the Jubilee trumpet of the judgment of the great day.”

Commenting upon this sultry interval of stillness during which the political heavens are threatening thunder and lightning and the air full of portents of the coming storm, Dr. Thomas says—quoted in The Ministry of the Prophets, p. 340, “This is the quiescence of Jehovah's Name-Bearer after beating down the Assyrian at eventide, by which he obtains forcible possession of Jerusalem. It is absolute quietude or cessation from all hostilities, an armistice, as it were, obtaining from the descent

to the Mount of Olives, and the commencement of the war between the King of Israel and the Papal powers of the Roman West. The words, 'Yet in my dwelling-place I will be without fear,' are parenthetic, and descriptive of the Great King's perfect security and fearlessness in the midst of fierce and warlike nations, among whom he has introduced himself as a thief with the intention of spoiling their governments of all their glory, honour, dominion, and wealth; as if he said, 'Though I forbear to follow up immediately the victory I have gained in delivering Jerusalem from the Russo-Assyrian Gog, the enemy will be too confounded to rally his forces and lay siege to the city for its recovery of my Land, I shall be in it, and hold it without any ground of fear from a threatened renewal of the siege.'"

We have here a consistent interpretation of the symbolic white horses of Zechariah's third chariot. As a result of the preaching of the Aionian Gospel, and the announcement that the time has arrived when God will judge the earth—Revelation 14: 7-8—by the overthrow of Babylon the Great, and the pouring out of the wine of the wrath of God upon the worshippers of the beast and his image, there is little doubt that there will be a considerable response to the command to "Come out of her my people, that ye be not partakers of her sins, and that ye receive not her plagues"—Revelation 18: 4, a response not only on the part of the Jews, but also of Gentiles, after the type of the Exodus, when a "mixed multitude went up also" with the Children of Israel.

On the other hand we know that not only will "the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed," but also "the nations shall tumultuously assemble" (marg.) and "the people (whose "will" we are told, must prevail) "shall meditate (marg.) a vain thing." For once, "the people" and their "rulers" are at one, and have one object in view; namely, to once again "kill the heir that the inheritance may be theirs." But "He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak to them in his wrath and vex them in his sore displeasure."

This brings us to the consideration of the horses of Zechariah's fourth chariot. These horses are called "grisled and bay" horses. Dr. Thomas interprets the word "grisled" as having the same signification as the word "pale" applied to the horses of the fourth seal, —destruction by pestilence, famine, and sword combined. There is no doubt that this interpretation of the colour of the fourth seal horse is correct, but it is a mistake to say that the "grisled" horses of Zechariah's vision were of the same colour and import. The word translated "grisled" is a word that does not signify colour at all. It is the word *barad*, from which is derived the Greek *pardos*, meaning "spotted," the Latin form of which is *pardus*. We have it in the English words "leopard," i.e., spotted lion and camelopard, spotted camel (or giraffe), while *pard*, in old English was applied to any spotted animal, regardless of colour, though most commonly used of the leopard. The real meaning of this word was recognised by the "seventy" who did not translate it by *chloris* (the colour of the fourth seal horse), but by *polkilo*, which means "variegated or spotted." The symbolical meaning of this word, therefore, must not be sought in any particular colour, but in connection with the idea of "spottedness." The Hebrew word comes from a root meaning "to scatter," and its primary signification is "hail,"—that which is scattered; and as when hail falls it gives the ground and the air a spotted appearance, the word was also used to mean "spotted." In Bible usage it is the word commonly used for "hail." Its application to these horses, representing the Eternal Spirit in warlike manifestations, is very significant. Hail was used on many occasions by God as a means of visiting His wrath upon the enemies of His people. There is the instance recorded in Exodus 9 when "the Lord sent thunder and hail, and the fire ran along the ground; and the Lord rained hail upon the land of Egypt." There is also the case recorded in Joshua 10 when "the Lord cast down great stones from heaven" upon the enemies of Israel, and greater numbers "died with hailstones, than they whom the children of Israel slew with the sword." Hail is used, consequently, as a symbol of the judgments of God and therefore, these horses represent the going forth of Christ and the Saints as a destructive hailstorm, which shall "sweep away the refuge of lies"—Isaiah 28: 17. This is the time spoken of by the Psalmist when the saints shall "execute vengeance upon the heathen and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written." David says of this, "The righteous

shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked, so that a man shall say, Verily, He is a God that judgeth in the earth”—Psalm 58: 10.

This terrible judgment is poured out upon the “great city” Babylon by the saints, who “double unto her double according to her works,” when she comes “in remembrance before God to give unto her the cup of the fierceness of his wrath.” This is the time referred to in Revelation 16: 21, “And there fell upon men a great hail out of heaven about the weight of a talent; and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.” When God’s living hailstones fall upon the “great city,” they shall grind it to powder, which shall be swept away “like the chaff of the summer threshing floors.” For “it shall hail in the downfall of the forest and the city (Great Babylon) shall be utterly laid low”—Isaiah 32: 19, R.V. This “great hail out of heaven” is called by God—Job 38: 22 “the treasures of the hail which I have reserved against the time of trouble, against the day of battle and war.”

The tempest of hail aspect of the horses of the fourth chariot is not their only significance. They are not only described as “grised” or spotted, but also as being bay horses. It will be noted that the two words are both applied to the same horses. The word “and” is not in the Hebrew, and the passage—Zechariah 6: 3 should therefore read “grised bay horses.” The margin gives as an alternative rendering “strong.” The Hebrew word, like the one with which we have just been dealing, has been supposed to have some reference to colour, because it was thought that the context required it. There seems, however, to be no evidence that it has any such meaning. According to Gesenius it means “active, nimble, swift-footed or strong of foot.” It describes the attributes of the immortalised saints, who “shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint”—Isaiah 40: 31. The word comes from a root meaning “to strengthen, to protect, and to restore.” It occurs in Psalm 80: 17, where it is applied to the man of God’s right hand—“the son of man whom thou madest strong for thyself.” It also occurs in Zechariah 12: 5, where it is translated “strength,” and is applied to the people of Jerusalem in the latter days. These horses and chariots are not only mighty in battle, but they will strengthen the weak, and protect the poor and needy, and him that hath no helper. They are the four Carpenters or mechanics, incorporated in that man of the One Spirit who “shall build the old waste places, raise up the foundations of many generations, and shall be called the Repairer of the Breach, the Restorer of paths to dwell in.” This multitudinous “Restorer” will be the means employed by God to bring about “the restitution of all things which God hath spoken by the mouths of all his holy prophets.” It is this “One” through whom God will “raise up the tabernacle of David that is fallen, and close up the breaches thereof, and will raise up his ruins, and will build it as in the days of old.”

There is one other case of symbolical horses which it will perhaps be well to briefly consider in the light of the foregoing remarks. In Revelation 19: 11, John says, “And I saw heaven opened, and behold, a white horse, and he that sat upon it was called Faithful and True, and in righteousness doth he judge and make war; (verse 14) and the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of Almighty God.” Commenting on this passage Dr. Thomas says—Eureka, Volume 3, p. 652, “The white horse upon which the Commander of the Hosts of the heaven rides is not representative of that symbolised by the white horse of chapter 6: 2. This is the Roman horse of the first seal period. The white horse of the scene before us is the Hebrew horse; and all the other horses upon which sit the faithful hosts who follow him are horses of the same race.” Here again, the inconsistency is obvious. The white horse, which in one place is said to mean the pagan Roman people, or the great red dragon, is here interpreted to mean the Hebrew nation—God’s chosen people. In this case, also, the inconsistency disappears if we interpret the horses and riders as meaning simply a “going forth to war,” and allow the descriptive details which are given, to enlighten us as to the national identity of the horseman. It is true, as Dr. Thomas says, that their nationality is Hebrew, because all the saints are adopted into that nation through Christ, and become Jews “inwardly;” but their Hebrew nationality is in no way represented by horses, which are introduced to denote the military purpose and design of the expedition; an expedition which is about to make war in

righteousness (verse 11) and to tread the winepress of the fierceness and wrath of Almighty God, “resulting in the destruction of the beast and the false prophet.”

It may be objected that the whiteness of these horses is not in harmony with the terrible bloodshed which results from their going forth, if the colour of symbolic horses always signifies the result of their operations upon those to whom they go forth. This objection completely disappears, however, when we consider the peculiarity of the structural arrangement of the apocalypse. “The peculiarity,” says Dr. Thomas—Eureka, Volume 3, p. 12, “is that of stating in the beginning first that which is to be executed last.” It is therefore fitting that the final result of the operations of the horsemen should be represented and not the preliminary operations, which are merely a means to an end. “When thy judgments are in the earth the inhabitants of the world will learn righteousness”—Isaiah 26: 9. The judgments are the means by which the people will be taught righteousness, and “the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever”—Isaiah 32: 17. It is worthy of note that the same sequence of ideas occurs in Psalm 45, “Gird thy sword upon thy thigh, O most mighty with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; for thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King’s enemies; the people fall under thee.” The peace, righteousness, quietness and assurance for “the age” being the final result of the warfare in which the Prince of Peace engages in the time of the end, it is most fitting that it should be represented by the whiteness of the horses ridden by those who make war in righteousness.

The arguments against the “national,” and for the “going forth to war,” interpretations of symbolical horses might be considerably elaborated, but enough has probably been said to show which way the truth lies, and perhaps, to draw the attention of some to Eureka, which hardly seems to receive the careful consideration from many brethren, which it deserves. In spite of the few errors and faults (which in common with all human handiwork) it contains, it is a work the value of which is inestimable. For breadth of view, soundness of judgment, lucid phraseology, and above all, Scriptural insight, it cannot, in the opinion of the writer, be equalled by any uninspired writings. Let us show our gratitude to God for raising up such a “faithful man, able to teach others,” as its author, by availing ourselves more fully of its rich stores of wisdom and spiritual understanding, and by seeking to gain still deeper insight into the inexhaustible riches of the Word of God.

ILFORD.

W. H. TRAPP.

Reflections.

Many will probably enjoy themselves in the summer by spending a holiday at the seaside or in the country. Some will remember their thoughts on similar occasions before. We think of the fields of yellow corn and how the wind caused it to rustle and ripple as it passed through it. We sat down on the sea shore, and the continuous breaking-in of the waves lulled us into the reveries which brought the Kingdom of God nearer; we were, in mind transported into the Kingdom, and it seemed as though all our troubles were gone, and we were enjoying “the summer” of our hopes.

As we know, only too well, the reality has yet to come; the Master still tarries—but come He will! —so hold on, brother, hold on, sister, don’t give up the struggle; you will be abundantly rewarded one day, for the Lord is not slack concerning His promise. It is hard to “live the Truth” we know, and if any find life in the Truth easy, it is because they are not “living the Truth;” but struggle on, knowing this, “that your labour is not in vain in the Lord.”

* * *

We all labour, but for the labour to be of any future value to us, it must be “in the Lord.” What heart-searchings this should cause in us. Read Ecclesiastes 2: 4-11, for a complete example of worldly ambition, and of Solomon’s conclusion in this matter—it was “striving after wind.”

No true son or daughter of God entertains an unbridled ambition to “get on in the world.” How many have achieved their desires in this respect, but at what a cost! They have turned from the Truth. Let us be imbued with, and instil into the minds of our children, to, “Seek first the Kingdom of God.” Let us all be ambitious, but, like Paul, let it our ambition be to “win Christ and be found in him.”

* * *

There is no life apart from Christ. Life will only be bestowed upon those who are “in Christ.” When a Roman city was founded a circle was traced out marking the boundaries of the city. In the centre was a hole—the focus, in which was placed corn and other things necessary for the support of life. The city would be developed within the circle. The inhabitants would, being its citizens, partake of its privileges and its responsibilities.

We are citizens of that city of which Christ is the centre. We are safe as long as we keep within the circle. It is quite easy to go outside. We may look over the boundary wall and think that those outside are very happy in their manner of life. Why can’t we do the same?

“Life,” now, is “in Christ.” Outside is death. There is plenty of scope “in him.” Why go outside? Do the pleasures “in Christ” consist of going to football matches, picture-palaces, singing the world’s songs, etc? “If any man BE ‘in Christ’ he IS a new creature,” and he finds out that all that is needed to develop healthy manhood is “in Christ.”

D.M.

The Truth and Danger.

He who seeks the truth and trembles
At the dangers he must brave,
Is not fit to be a freeman,
He at best is but a knave.
Speak, no matter what betide thee,
Let them strike, but make them hear;
Be thou like the noble Jesus,
Scorn the threat, which bids thee fear.
Face thin enemies, accusers,
Face the prison, rack or rod;
And if thou hast truth to utter,
Speak and leave the rest to God.

J. W. ATKINSON.

The Thyroid Gland.

The world is full of ruins—too full. And they are of different kinds. There are the empty shells of fallen “air-castles”—(who does not own a few!)—there are the remains of pure and lofty ideals, there are vestiges of war-broken men of physical wrecks, and many other sorts.

And there is the kind of ruin, at which men gaze in thankfulness. Like the falling of the walls of Jericho, so the strongholds of lies fall one by one, and though very slowly, yet most certainly. The land is full of their skeleton walls. There was the infallible testimony of Herodotus, which was a standing enemy of Daniel, till after much digging a brick was found which established the fortification once for all.

And now another rampart has fallen, and has been frantically abandoned.

For many years evolutionists produced as evidence of the “faulty workmanship” in the human body, such “faults” including the thyroid gland.

And now this contention has fallen at the hand of the scientist. In the October, 1920, issue of Science Progress, a contribution appears, of which the following is a piece: —

The function of the Thyroid gland has puzzled many generations. Experiments till recently proved nothing.

Galens (A.D. 131-201) thought its purpose was to lubricate larynx by means of its secretions!

In 1883 Schiff removed the gland from Cats and Dogs and they died.

But more recent experiments have been more profitable, and after describing these the writer concludes—

“Conclusions: The function of the Thyroid (gland) varies according to age. In the young it hastens development, in the adult it maintains the working of the body processes at a normal rate, and in the aged it probably ceases to function.”

The active principle of the thyroid is an organic compound of iodine, whose constitution may perhaps be represented by the formula— $C \ H \ O_3 \ NI_3$.

ALAL-AL.

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.

* * *

THE UNFAITHFULNESS OF THE CHRISTADELPHIAN TO THE TRUTH IN AMERICA.

To the Editor of The Berean.

Dear Brother Denney. —Fraternal Greetings. We are very pleased to have your cooperation, in publishing the joint letter. Numerous copies are being sent to England for leading brethren to see, and your magazine should greatly assist in giving it publicity there. We are very glad that a majority of the Ecclesias in U.S. and Canada have taken a faithful stand against the teachings of brother Strickler. But these ecclesias have received little encouragement from C.C.W. in the Christadelphian, and in numerous cases their reports have been suppressed. Brother Ladson makes a little confession of this in the May Christadelphian, but this is not the first time that suppression has been deemed the wisest policy. The brethren over here on the side of the Truth, are out of patience with the Christadelphian, and there will be no small amount of support here of the London brethren in their battle for the Truth. May God bless all earnest efforts in the cause of the purity of the Faith.

With much love and sympathy in the work,
Faithfully yours in Christ,

H. W. SMALLWOOD.

* * *

BROTHER F. G. JANNAWAY AND BROTHER I. COLLYER.

To the Editor of The Berean.

Dear Brother Denney. —One passage in brother Jannaway's contribution to the June Berean seems to offer hope. He says that the impending split in the brotherhood can be stopped by a statement from brother Davis on half a sheet of notepaper.

This clearly means that brother Jannaway is willing to accept a statement by brother Davis as an accurate definition of his position. One of the evils in this case has been that brother Davis has received dozens of callers and hundreds of letters questioning him and cross-questioning. Then fragments of his answers have been published with interpretations and comments. Any brother on earth could be made to appear in an unfavourable light by such means. We ought to accept a plain statement of his position from any brother, without trying to drag admissions from him which may seem to contradict his professions.

If, however, brother Jannaway would accept such a statement as he outlines in his letter why does he not accept the statement brother Davis has already made? Why the continued efforts to represent that brother Davis defends those who join the constabulary? Brother Davis has stated quite explicitly that anyone who joins any of the forces of the Crown contravenes the law of Christ. He maintains, however, that there are degrees of culpability, and he reserves liberty of conscience as to how he would vote on a motion to withdraw from an offender.

You perhaps say that is not enough. Well, at least take note of what is affirmed, so that the real issue will be clear. If brother Davis would add, "I now recognise that the proper course is to cut off such offenders without raising any question as to degrees of guilt," all would be well, but if brother Davis still has doubts as to whether cutting off is the right course, the whole of the ecclesias are to be rent in pieces on the plea of "first purity."

I absolutely repudiate the suggestion that I am trying to compromise for the sake of peace. Surely the brethren have forgotten where they were six months ago. Only last September I spent some time with brother Jannaway, and we seemed quite agreed on all points except the wisdom of intervening in the affairs of another ecclesia. We agreed that there were faults on both sides in Birmingham; we agreed that provocative language—he added "cruel language" had been used. We agreed that there was no sufficient reason for separation, and that Temperance Hall was at fault in its policy of cutting off. Now, without a particle of visible reason for the change the London brethren are committing just the same sin on a far greater scale and with far more of unfairness and misrepresentation than I ever observed in the Temperance Hall.

This talk of purity and compromise for the sake of peace is utterly misleading. To cut off brethren of the Lord without Scriptural reason is a sin, whoever may be guilty. It is possible to set up a good Scriptural argument for withdrawing from those who join a State service, although that has certainly not been the consistent course in the brotherhood. We have been getting more severe of recent years in such matters. The object has been good, and if we have been too severe we may hope that the Lord will forgive us. I can see no shadow of Scriptural reason for withdrawing from a brother merely because he doubts whether we are right in cutting off one who, for instance, joins the constabulary as a cook.

If the issue is as simple as brother Jannaway says then confine your examination to the difference between the statement brother Davis has actually made and what you think he ought to say, and ask yourself whether you can face the judgment seat with the claim that you thought it right to rend the brotherhood over such a difference. If, however—as I believe—this is only a very small part of your real reasons for action, then I implore you to speak out clearly and calmly, and let us know what are the real grounds.

If it can be shown that the Temperance Hall Ecclesia is supporting brother Walker in wrong teaching and toleration of false doctrine I am prepared to take action. If, however, the grounds of complaint are continually changed, I shall begin to doubt whether there is any case at all. For the moment it appears to me that the one sin of Birmingham has been unscriptural cutting off. This, the Temperance Hall has taken steps to repair. Others are now falling into the same error on a far worse scale.

I am yours faithfully in Hope of the coming of the Lord,

ISLIP COLLYER.

FALSE ACCUSATION.

To the Editor of The Berean.

Dear Brother Denney. —Greeting in the Master's Name. I feel bound by my duty to the Truth and the cause of purity of the doctrine and commands of Christ, to ask you to publish this protest in the forthcoming number of the Berean. Speaking for myself and others at John Bright Street, I greatly deplore the use that is being made of certain slanders uttered against brother Viner Hall to discredit the John Bright Street movement. Even if the statements were true (and they are utterly false), the scripturalness of the stand taken by John Bright Street ought not to be discredited by such matters. Brethren! when considering John Bright Street judge righteous judgment, and do not allow your minds to be swayed by such un-Christlike methods. As you hope to stand before Christ in that Great Day, when all shall give an account of all idle words—Matthew 12: 36 do not let personalities obscure your duty. Fear God only.

A lecturing brother (I had almost said "prominent" brother) from a distance when on duty at a local ecclesia, tool up this reproach against his brother without the slightest effort to ascertain the truthfulness or otherwise of the evil report, and confesses to using it at home meeting and elsewhere to the detriment of John Bright Street, and some brethren are weak enough to accept such statements as bearing on our case.

To the Law and Testimony is our only cry,
Much love,
SUTTON COLDFIELD.

A. CHEFFINS.

[Brother C. should remember that when brethren need an excuse for refusing to do right they often fall back upon personal abuse. The flesh is prone to this. —EDITOR.]

* * *

THE PRESENT TROUBLE.

To the Editor of The Berean.

Dear Brother Denney. —I think the following notable distinction clearly indicates on which side brother Roberts and dear old Dr. Thomas would be in the present trouble.

The latter wrote on January 15th, 1848—"True; God will receive the weak in THE faith, but not the 'weak in faith.'

It is by faith that men are able to overcome the world, the flesh, and the devil.

"A weak faith cannot accomplish this; it requires a strong faith to do it . . . Nowhere in the Word has the church been 'commanded to receive' men who are 'weak in faith,' but on the contrary to 'rebuke them sharply that they may be sound in the faith.'"

Weak faith is the plague of this generation. The reception of such has swamped “the church” which has become faithless, disobedient, and ready to fall, etc., etc.”

With love begotten by “The Truth,” fraternally yours,
WOLVERHAMPTON.

C. A. BROOKE.

Ecclesial News.

LONDON, E., CLAPTON. —Downs Park Hall, 41 Pembury Road, Clapton, E.5. Breaking of Bread, 10.45 a.m.; Bible Class, Thursdays, 8 p.m. An ecclesia has been established at the above mentioned address, consisting of those brethren and sisters formerly meeting at North London and Leytonstone who have withdrawn from the fellowship of the Birmingham (Temperance Hall) Ecclesia on account of the unrighteous views tolerated by that Ecclesia. Arrangements are being made for the delivery of lectures in the near future. The membership of the Ecclesia, at its inception, was twenty-eight, and it is hoped that others who wish to maintain the Truth in its purity will decide to join us; to such we extend an affectionate welcome. The following brethren and sisters at present comprise the Ecclesia: — Sisters M. and B. Bath; brother and sister O. G. Beere; brother and sister Cook; brother A.J. Dennis; brother and sister G.H. Denney; sister Dunkley; sisters M. G., D.V., and G.H. Dunkley; brother and sister J.H. Dyer; brother and sister W.S. Forsdike; sister J. Kempton; brother Latchford; brother and sister Redmill; brother C.C. Redmill; brother and sister Reynard; brother Stevens; brother and sister F.H. Trapp; sister H.M. Trapp. All communications concerning the ecclesia should be forwarded to the Secretary, C.C. REDMILL, 30 Florence Road, Stroud Green, N.4.

LONDON, S., CLAPHAM, Avondale Hall, Landor Road. The following resolution and amendment were voted upon at the final meeting of the South London Clapham Ecclesia held on June 4th, to consider the Birmingham trouble. The Resolution. —Proposed by brother W.J. White, seconded by brother A.T. Jannaway. “That the Clapham Ecclesia shall withhold its fellowship from the Temperance Hall Ecclesia unless the latter gives, within six weeks from this date, April 23rd, 1923, an assurance that brethren Pearce and Davis have expressed their willingness to accept without reservation, their Ecclesial basis regarding Military and Constabulary service, and that in the event of these two brethren refusing to do this the Temperance Hall Ecclesia will disfellowship them.” FURTHER, “That the Temperance Hall Ecclesia will unconditionally cancel its withdrawal from the John Bright Street brethren, which withdrawal the Clapham Ecclesia regards as unscriptural.” The Amendment, Proposed by brother F.W. Turner, seconded by brother J.A. Bonds. “That in view of the statements made by the Temperance Hall Ecclesia, Birmingham, that there is no doctrinal question at issue between the two sections (see Ecclesial Relationships), and the declaration of the John Bright Street Ecclesia made in their circular, Is Christ Divided? that they are quite willing to fellowship the Temperance Hall Ecclesia, we, the Clapham Ecclesia, recommend the John Bright Street Ecclesia to accept the Basis of Settlement submitted to the Temperance Hall Representatives, and so bring to an end the regrettable dispute which threatens to divide the Brotherhood. That in the event of such a settlement not being reached, we, the Clapham Ecclesia, will continue to fellowship both sides in accordance with our statement of October 26th, 1922, leaving the Lord Jesus the divinely appointed Judge to decide all difficult and doubtful issues raised in this lamentable dispute.” A vote by ballot resulted in the following decision: For the resolution, 228; For the amendment, 104. 26 abstained from voting. Of those not present at the meeting on June 4th, 68 have to date signed the resolution. The South London (Clapham) Ecclesia henceforth will not be in fellowship with the Birmingham Temperance Hall Ecclesia, or with brethren and sisters in other ecclesias who decide to fellowship the Temperance Hall Ecclesia. —F.J. BUTTON.

LONDON, LEYTONSTONE. —Dear Brother Denney. —I have been asked by the brethren and sisters whose names are appended thereto, to forward to you, for insertion in next month’s issue of the Berean, if possible, a copy of a letter which is despatched by them to the majority in the Leytonstone Ecclesia. The reasons for the minority’s action are clearly indicated therein, and, so far as they are concerned, the facts of the case which are incontrovertible, compel them to withdraw from the

fellowship of the Temperance Hall (Birmingham) Ecclesia. It should, perhaps, be pointed out that the membership of the Leytonstone Ecclesia, prior to the minority's withdrawal, was about forty. — Faithfully your brother in the One Hope, C.C. Redmill. "TO THE BRETHREN AND SISTERS OF THE CHRISTADELPHIAN MEETING AT LEYTONSTONE. —At the Special Ecclesial Meeting held at the Hall on the 16th May, 1923, the following facts were placed before you: (1) That the Temperance Hall (Birmingham) Ecclesia continues to fellowship brethren who have publicly defended the unfaithful attitude of some in their Ecclesia who had joined the Special Constabulary, and one brother who definitely states that he would not accept the responsibility of disfellowshipping any brother who joined the Force; and (2) That the Temperance Hall (Birmingham) Ecclesia withdrew from brethren and sisters who protested against this unfaithfulness to Christ on the plea that they refused to subscribe to the decision of the majority. As neither of these facts was, or has been, controverted, and as the recent ballot shows that the majority of the Leytonstone Ecclesia wishes to remain in fellowship with the Temperance Hall (Birmingham) Ecclesia, thereby being "partakers of their evil deeds," the undermentioned brethren and sisters feel compelled in obedience to the commands of Christ, to withdraw from your fellowship and also that of the Temperance Hall (Birmingham) Ecclesia, and from all Ecclesias in fellowship with that Ecclesia as from the 30th June, 1923. A.J. Dennis, *M.A. Dunkley, *V. Dunkley, *Grace Dunkley, *Gladys Dunkley, W.S. Forsdike, *M. Forsdike, G. Redmill, *C. Redmill, C.C. Redmill, A.H. Reynard, *M.A. Reynard, F.H. Trapp, *L. M. Trapp, H. M. Trapp. (*Sisters.)

RAINHAM, Kent. —Christadelphian Hall, William St. Sunday, 3.15 and 6.30. We are pleased to report that the work of the Truth is still blessed in this corner of God's Vineyard, and to announce the baptism of Mr. and Mrs. Crowhurst, formerly United Methodists. Our new brother and sister did as the Bereans—searched the Scriptures daily to see if what we said was right, and found it was so. We pray that they with us will be found worthy of acceptance when the Master comes to make up his jewels. While adding two more to our number, we lose one by removal, i.e., brother Leslie Bernard to Abergavenny, where he will meet with the ecclesia there. Our hearts go with our young brother; we wish him Godspeed. We are also pleased to report that our first Fraternal Gathering took place on Whitsun Sunday and Monday; many brethren and sisters availed themselves of the holiday by spending the weekend at the home of our sister Coulton, Upchurch, with its splendid large and rustic garden; we are indebted to the brethren and sisters who came from London for the weekend programme which was most ably carried out, and was as follows: Sunday 3.15, Breaking of Bread at sister Coulton's Upchurch, when about twenty-six brethren and sisters gathered round the Lord's table, in one of the large rooms of the Home. After Breaking of Bread the party sat down to tea, which was well arranged and catered by our sister Coulton, and which did her much credit; tea over, the party proceeded to Rainham to attend the lecture at William Street Hall, where bro. Tippett did justice to a lecture on "The Bible and Immortality," several strangers being present. On Whit-Monday about twenty-six brethren and sisters sat down to tea in the Hall, William Street, and at 6 p.m. assembled to hear addresses from the following brethren: Bro. Hunt Smith, "The Coming King;" bro. F.E. Robinson, "The Reign of Peace;" bro. W. Jeacock, "The Second Exodus;" bro. A.T. Abbotts, "The Conquest of the Nations." The subject selected for opening the meeting was, "Lift up your heads." After above addresses, anthem 41 was heartily sung by all present—"Erect your heads." The meeting was then brought to a close by prayer. Bro. Geo. Alexander presided. We take this opportunity of tendering to all the brethren and sisters who, on this occasion, helped to give us such a happy time; especially do we desire to say our hearts are full of thankfulness to the brethren who gave the addresses; although all—both young in age and "The Truth,"—are to be highly commended, and we ask them to be encouraged for the able manner which each address was given. Further, we take this opportunity of thanking the C.A.L.S. for the most able lecturers sent to us from week to week. We give thanks to our heavenly Father for His goodness and loving-kindness towards us. D.V., our next Fraternal Gathering (should the Master tarry) has been arranged for August Bank Holiday. We extend a most hearty welcome to any brother or sister who may be staying near on holidays. All correspondence should be addressed to bro. Geo. Alexander, 276 Station Road, Rainham, Kent.

CREWE.
LETTER TO THE CREWE ECCLESIA BY THE FAITHFUL MINORITY

THE CREWE ECCLESIA.

34 Meredith Street,
Crewe,
June 19th, 1923.

Dear Brethren and Sisters, —Greeting. We, the undersigned, having considered the resolution of the serving brethren, formally confirmed by the ecclesia, relative to what is known as the “Birmingham Trouble,” have decided upon the following statement: —

We do not desire to be discourteous, but we must be perfectly candid. The arranging brethren may make whatever confession they like as to their own mental blindness: we demur to them attributing the same want of discernment to us, to all other ecclesias, or their respective individual members.

We respectfully suggest to the members of the Crewe ecclesia the necessity of looking into the matter for themselves, lest the blind leading the blind, causes both to fall into the ditch.

We admit the camouflages of ecclesiastical law, by which the Birmingham Temperance Hall has sought to divert attention from the main themes, and befog the issues at stake, are complex. Surely the very complexity of that ecclesiastical law, as interpreted by the Temperance Hall is its own condemnation. The issues are clearly set forth in the Ilford circular, Ecclesial Relationships, dated February 27th, 1923.

To us the issues are perfectly clear. We put them in the form of four questions: —

1. —Is it right to fellowship a special constable who swears away his liberty in Christ, and is prepared to use physical force, and thus wilfully disobey the Captain of his Salvation?
2. —Is it right to fellowship those who, while they themselves are not special constables, are prepared to fellowship such persons?
3. —Is it right to put man-made laws, and give precedence to them, before the Word of God?
4. —Is it right to cast out faithful brethren for saying NO to the previous three questions?

We say it is not right; and not right to stand aside while the authority of the Word of God is being undermined by false brethren. In consequence thereof, we feel there is no other course but to regretfully withdraw from the Birmingham Temperance Hall for doing such things, and from the Crewe ecclesia for continuing to fellowship them.

We refuse to sell the words of Divine Truth for a mess of ecclesiastical pottage, or to fellowship those who by their latitudinarianism sanction the first steps towards prejudicing our liberty in Christ by thus selling us and our offspring to be hewers of wood and drawers of water in the Devil’s military armies. The command is peremptory and without option, “Come out from among them and be ye separate, and touch not the unclean thing.”

Regarding the “clean flesh” theory, we see no reasons to depart from the doctrines concerning the nature of Christ and the atonement as set forth in The Blood of Christ, and Jesus Christ and Him Crucified. We defer consideration of the attitude of the Temperance Hall and the Crewe ecclesia re the clean flesh theory, until another date.

We are not taking this action from any vindictive motive. Vengeance belongeth unto God alone; with His fear in our hearts we dare not usurp His prerogative.

To the members of the Crewe Ecclesia, all other Ecclesias, and to all men, we will endeavour to faithfully exercise love, knowing that in the day of final account we ourselves shall stand in need of mercy. Love towards God must come before all things; faithfulness to His Word is demanded as a necessity to attain His great salvation. It is a false love to brethren to assent to their wrongdoing. We therefore cannot follow a multitude to do evil.

With an overwhelming sense of our own failings and a determination with the help of God, to be whole-hearted for Christ, we subscribe ourselves realising that while it is a great responsibility coming out from an ecclesia it is also a very great responsibility remaining in under the present distressing circumstances.

We remain, yours fraternally,

Jas. Wm. Atkinson, Joseph H. Atkinson, James Steele, Olive G. Steele.

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BLACKHEATH. —Meeting Room, Ross Assembly Hall, Ross, Blackheath. Breaking of Bread, Sunday, 11 a.m., Lecture, 6.30 p.m. Sunday School and Bible Class at 20 West Street, Blackheath. We have had the joy of witnessing one more entering into the narrow way by the door appointed. On May 12th, Miss Rosella Beatrice Siviter was immersed by brother Daniel Jakeman at his house in Dudley. Our new sister has been a member of our Sunday School and a regular attendant at our Lectures for some time, and we rejoice that the Word spoken has taken root in a deep and honest heart. It is our earnest hope that our sister will win the prize; a place in the Kingdom of God. We take this opportunity of thanking the brethren who have helped us by word and action, and for the presence of the visitors whom we most heartily welcome.

C. F. POWELL, Rec. Bro.

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20 West Street,
Blackheath,
May 25th, 1923.

Dear Brother Denney. —Greeting. I am writing to ask if you would kindly publish the enclosed Intelligence, also I should be glad if you could see your way to help us to contradict a false statement made by the Rowley Ecclesia in letters which they are sending to Ecclesias. It is to the effect that the statement made by me on behalf of the Blackheath Ecclesia that the distance between the Rowley meeting and Blackheath meeting room is not one and a half miles as stated by me, but less than three quarters of a mile. You would probably be acquainted with the places yourself. Blackheath Council School, Parke Lane and The Bull's Head Terminus (stopping place), Rowley Regis (Rowley Meeting Room). They term my statement as misleading, but their statement is a decided untruth. They also state that they are willing to accept any investigation into the cause of the trouble, but strange to say they have been asked to take part in an investigation by Holly Hall Ecclesia twice, by Netherton once, by Oldbury once, and in each case they have refused. You saw their attitude when at Dudley. They make other statements of a personal nature which are not true, but of these I do not take any notice. I should be glad if you could publish some comments upon the above. I trust you are keeping well. With love in the Bonds of the Gospel, and in the Master's service,

Faithfully yours,
C. F. POWELL.

Brother Powell's statements are true. —EDITOR.

LONDON, N.

STATEMENT ISSUED.

TO THE BRETHREN AND SISTERS OF THE NORTH LONDON CHRISTADELPHIAN ECCLESIA.
Central Library Hall, Holloway Road, N.

Dear Brethren and Sisters. —The following statement defines the position of those who have withdrawn fellowship from the North London Ecclesia and whose signatures are appended: —

1. —The Birmingham Temperance Hall Ecclesia persists in extending fellowship to brethren who by public speech and letters during the past six years have shown that they hold unscriptural views concerning the doctrine of non-resistance to evil, and concerning fellowship.
2. —The Temperance Hall Ecclesia have aggravated this laxity by unscripturally withdrawing from other brethren and sisters of their number who called attention to such teaching and faithfully contended for sound doctrine and practice.
3. —That it is the declared intention of the Temperance Hall Ecclesia to maintain their disfellowship of these brethren and sisters while at the same time admitting that no point of Scriptural doctrine is involved (see Ecclesial Relationships).
4. —And further the Temperance Hall have attempted in their pamphlet Ecclesial Relationships to justify, on Constitutional grounds, this disobedience to the commands of God, by putting their interpretation of the Constitution in the place of the Scriptures, thus exalting the Constitution as the Supreme Authority. (“The point of supreme importance that emerges in this controversy is the Constitutional issue.”—Ecclesial Relationships).
5. —Being fully persuaded of these facts, and all efforts at reconciliation and re-adjustment having failed, we conceived it to be our duty to bring the whole matter before the North London Ecclesia with a view to disassociating ourselves from such unfaithful procedure.
6. —On May 9th and 16th last, your attention was therefore called to this grave condition of things, and you were asked to support a resolution “withdrawing from the Temperance Hall Ecclesia unless they abandoned their unscriptural position both as to doctrine and fellowship.” Or alternatively, as brother Denney’s Amendment put it, to ask Temperance Hall certain definite questions relative to the matter, in order to give them an opportunity of putting their position in Scriptural order.
7. —Our efforts to enlighten you on the subject were met by abuse and misrepresentation, although to quote brother A.S. Thompson on May 9th: —“Birmingham Temperance Hall Ecclesia is far worse than brother Beere and brother Denney have stated.” Ultimately at a late hour you were led to endorse by a large majority a second amendment which provided that the North London Ecclesia should continue to fellowship the Birmingham Temperance Hall Ecclesia.
8. —This in our judgment is a condoning of the offence perpetrated by Temperance Hall and manifests a disinclination to repudiate false teaching and practice. In faithfulness to Christ we cannot remain associated with such conduct, and have, therefore, with much sorrow, withdrawn fellowship from the North London Ecclesia and all others who remain in fellowship with Temperance Hall. No other course was possible.

O. G. BEERE, G. H. DENNEY, J. H. DYER.

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SOUTHEND AND WESTCLIFF.
To the Editor of The Berean.

Dometo,
Swanage Road,
Southend-on-Sea,
18/6/23.

Dear Brother Denney. —Greetings. At a special meeting of the Southend and Westcliff-on-Sea Ecclesia held on June 14th, the matter of the Birmingham trouble was discussed. A Resolution to withdraw from the Temperance Hall Ecclesia was placed before the meeting, and also an amendment confirming our fellowship with John Bright Street and Temperance Hall Ecclesia. As a result of a signed Ballot, twelve voted for the Resolution, the supporters of the amendment not voting at all. As a consequence we are continuing as the Ecclesia at the Christadelphian Hall, Westbourne Grove, Westcliff-on-Sea, and shall welcome all of like precious faith who hold the same position as this ecclesia as expressed in the Resolution which we have adopted. Resolution attached. At the foot of this letter is a list of the names of the brethren and sisters who support the resolution, and who, at present, form our Ecclesia.

Fraternally your brother in Christ,
F. F. JACKSON, Secretary, pro.tem.

SOUTHEND ECCLESIAL MEETING. —The Amendment, proposed by brother Eastwood, and seconded by brother T. Etheridge, June 14th, 1923. “Remembering the Apostolic injunction to speak evil of no man, we accept in all good faith the explicit declaration of brethren Davis and Pearce, that they do not deny any of the Commandments of Christ, loyally submit to the voice of the majority and accept the position of the Ecclesia, which has withdrawn from brethren joining the Constabulary (see June 1923, Christadelphian, pp. 267-268). We therefore confirm our previous decision to fellowship both the Temperance Hall and the John Bright Street Ecclesias, Birmingham. Further, we add to our basis under ‘Doctrines to be Rejected,’ ‘joining His Majesty’s Forces and the Constabulary, and the use of violence.’”

RESOLUTION which is now the expression of the position of the Southend and Westcliff-on-Sea Ecclesia, Christadelphian Hall, Westbourne Grove, Westcliff-on-Sea.

“THAT this meeting of brethren and sisters having considered the evidence agrees that the Temperance Hall Ecclesia has been proved guilty of: —

1. —Fellowshipping those who are unsound on the vital matters of the Constabulary and Military Service and Fellowship in relation thereto.
2. —Excluding from fellowship those who are sound on the above matter, and who have striven for purity of fellowship relating thereto.
3. —Setting up their interpretation of their Constitution as the Supreme authority in matters of fellowship in place of the Word of God, and with a view to preventing justice being done to those unscripturally and unlawfully excluded from fellowship.

In view of the above threefold demonstration of guilt, each of which actions is contrary to the Commands of Christ and the Scriptural Doctrine of Fellowship, we are compelled in faithfulness to Christ to withdraw our fellowship from the Temperance Hall Ecclesia and all other ecclesias who remain in their fellowship.”—Sister E. Bird, brother R. T. Green, sister R. T. Green, sister Handley, brother F. F. Jackson, sister F. F. Jackson, sister T. R. Jackson*, brother W. H. Jackson, sister W. H. Jackson, sister F. E. Mills, sister L. M. Sidnell, brother P. E. White, sister P. E. White, brother W. A. Wille, sister W. A. Wille, sister E. Wille, brother W. L. Wille, sister W. L. Wille, sister Wiltshire.

(* Assumed).

Personal Note.

I regret the necessity of putting in a personal note but the difficulty from which I have been suffering for three years past has been much accentuated of late. London specialists with X-rays and other helps now definitely inform me that owing to a very serious disease of the heart I shall not be able any more at all to speak publicly or, in fact, to do anything that entails the least effort, if I am to continue alive a little longer. This means that all appointments are cancelled, and no more can be taken.

G.H DENNEY.
