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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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CONTENTS

	Page
Dr. John Thomas—Gems from his Works	233
The Bible Wholly Inspired and Infallible—	235
No. 98. — Israel as a Prophet Nation	
Editorial	237
The Recognised Statement of the One Faith	238
Courtship and Marriage with the Alien.....	240
Whoso falleth not down!	245
Fellowship in the Truth	246
The Kingdom of Men	257
Reflections	260
Correspondence	262
Ecclesial News.	264

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VOL. XI., No. 8 AUGUST 15th 1923 FOURPENCE.

Dr. John Thomas.

GEMS FROM HIS WORKS.

ADVICE TO BROTHER ROBERT ROBERTS.

You have a fine field before you in Britain, which is full of “high things that exalt themselves above the knowledge of God.” There are the State and Dissenting forces of blasphemy claiming to be Christian, which so long as they reign in the hearts of the people, intoxicate them, and prevent their reception, yea, even their attention to the Truth. Attack them, and give them no quarter. Never mind the outcry of the faint-hearted. Cleave Satan in all his forms, from head to crotch, with the sharp two-edged sword of the Spirit, which sympathisers will term reviling, but the Apostles, an earnest contention for the Faith once for all delivered to the saints against all things thereunto opposed.

I feel a rising impatience when I read the drivelling nonsense proceeding out of the mouths of “dignitaries” and “divines”—the names and denominations of the Gentile Court. A necessity in Britain is a paper of wide circulation among all classes conducted by an editorship understanding the Truth, and valiant for it to unmask the hypocrisy and ignorance of the clergy of all ranks and degrees, to show what the Truth is, and what it is not; for as people rarely think for themselves, the negation must be shown in perspective, that the Truth may stand out more conspicuously in the forefront of the picture. —Dr. J. Thomas.

ADVICE TO ALL CHRISTADELPHIANS.

Lift up thy voice like a trumpet, and show the people their transgressions, and the sons of Belial their sins!

I have never heard a man yet, thoroughly imbued with the Truth and love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where men’s faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of “charity,” and sensitively fearful of the Truth being too plainly spoken. All their sympathies are with the feeling of the corrupters and transgressors of the Word. They don’t want their feelings hurt lest it should do harm! The fact is they don’t want the Truth too plainly

demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured. —Dr. J. Thomas.

A TRUE CHRISTADELPHIAN.

The characteristic of a true Christadelphian is “the obedience of faith” and “a walk worthy of God”; in other words, he first understands the things of the Kingdom of God and name of Jesus Christ; secondly, he believes what he understands, and loves what he believes above every other thing; thirdly, his “faith working by love” causes him to be immersed into the Divine Name; fourthly, he walks in the Truth, and is careful to do nothing to its injury; and fifthly, HE WILL NOT FELLOWSHIP THOSE WHO DO NOT SO BELIEVE AND DO.—Dr. J. Thomas.

TO OUR READERS.

In the foregoing pronouncements from the matchless writings of our beloved forerunner and pioneer, Dr. Thomas, is the ideal we have before us in conducting The Berean, and as a means to attain the end we have in view, it is our intention to give such a faithful and fearless an upholder of the Word of God as was Dr. Thomas, the place of honour every month, as we are doing this month. Of course we are aware that we shall offend what our pioneer termed “mealy-mouthed Christadelphians,” by reproducing such trenchant remarks as the foregoing, but with God’s help and blessing we are determined that there shall be at least one Christadelphian Magazine which places peace second to purity.

EDITOR.

The Bible wholly inspired and infallible.

No 98. —Israel as a Prophet Nation.

The outstanding features of the Bible are: —

1. —That it is in the first place a book dealing with human redemption;
2. —That it is the history of one specific people—Israel.

So that the story of Redemption is bound up with the career of a nation, and so much bound up that there is no real possibility of separation.

All the contents of the Scripture came through Israelitish hands, and nearly all its great characters are of the nation that descended from Abraham.

In the final sense redemption depends for its full realisation upon the restoration of Israel. Hence the question on the day of our Lord’s ascension, “Wilt thou at this time restore the Kingdom to Israel?” The disciples were not merely and solely concerned with an idea of political aggrandisement. Their minds were filled, as their subsequent words and careers exhibit, with the idea of individual human, and afterwards world-wide redemption. Acts 2: 38 and 3: 19 very aptly illustrate this.

These facts show that God designed the Israelitish nation to be a living prophecy of His purpose. “To this end have I called thee—to show forth My name in thee.”

This is not an inference only, it is a strongly declared claim throughout the Word. For instance read Exodus 19: 4-6, and Romans 9 to 11 chapters.

The claim does not depend for its maintenance upon any superior ability or intelligence of the Hebrew people. From the human point of view surely they were the last possible choice. Their impetuous character and long list of inconsistencies cancel out any claim to super-excellence among the nations of the earth.

Prophecy throughout the Scripture is linked up always with them. The fate of many great nations is outlined, but always in connection with Israel and her future glory.

Dr. Monro Gibson in his book on Inspiration says of God's chosen people, "Three things specially constituted Israel the prophet nation: —

- (a) Their abiding consciousness of the imminence and transcendence of God.
- (b) Their quenchless passion for righteousness.
- (c) The growth through all their chequered and disastrous history of a lofty spirituality."

But Dr. Gibson by the limitations of his own false system of theology is prevented from going further. There was another great feature which he was bound to neglect, and this is the gospel of the Kingdom, which shows the true purpose and course of history, finally culminating in Israel becoming "the head of the nations," and Jerusalem "the city of the great King" who shall "rule to the ends of the earth."

Hence every great world prophecy, as Daniel 2 aptly illustrates, concludes itself with the glory of Israel's King in one great World State.

Let us, therefore contemplate the consummate wisdom of God in thus ruling off one consecutive main line through all the changing phenomena of human history. Israel is that main straight line and God's great witness. Now there is one explanation possible, and one only of this truly superhuman design. What man or nation could have devised and carried out such a strong main line? Surely a nation of slaves who were literally dragged out of Egypt, and who would willingly have returned to its flesh pots from the wilderness of Sin, was the least likely choice for such a purpose. "But not for your sakes do I this, saith the Lord, but for my Holy name's sake which ye have profaned among the nations." The true elucidation of the matter lies in a full recognition of the Biblically-declared fact "That the Most High ruleth," and that the revelation of His purpose as given in the Scriptures proceeded, not from human fancy, but from the great Over Lord Himself, "who hath declared unto His servants the things," which He determined to do in "filling the earth with His glory."

EDITOR.

To be continued.

Editorial

OUR POSITION.

In this number we set out plainly our Recognised Statement of Faith. The name "Birmingham" has long been associated with it, but in view of the present failure of the Birmingham Temperance Hall Ecclesia to maintain its principles fully, that description must now be dropped and a better one adopted.

LETTERS OF SYMPATHY.

To all the brethren and sisters who have so kindly sent expressions of sympathy following the personal note of last month, we tender our sincere thanks. We have been greatly helped.

NOT WANTED.

Sheffield, Oldham, and North London have stopped ecclesial orders for the Berean, and so reduced our circulation. The grounds given are that our doings are not approved. No doubt the management in each case see clearly the necessity for keeping their people in the dark as far as possible. For them to know the truth about the present world-wide position in regard to fellowship would be fatal to their own policy of suppression. On the other hand there are large increases from Birmingham, South London, Canada, and the United States.

THE LIFE OF DR. THOMAS.

It is now more than half a century ago since the above work was published, and it has long since been out of print. Being convinced that there are hundreds of brethren and sisters desirous of knowing something of the life and work of the man who in the goodness and mercy of God revived the Truth, and caused the Light to shine in the midst of universal darkness in the nineteenth century, we intend (God willing) to shortly reproduce in the pages of The Berean the interesting story of the Truth's Revival by Dr. Thomas, as written by his beloved co-worker and contemporary, brother Robert Roberts. No apology to anyone is needed for such reproduction in view of the expressed mind and wishes of brother Roberts himself, as so plainly stated in Christadelphian Facts, by bro. F.G. Jannaway, pages 37-41. We shall postpone for a month or two the first chapter, so as to give those who desire to become subscribers to the Berean the opportunity to do so, and thus obtain the complete story. Will our readers please make known our purpose?

EDITOR.

The Recognised Statement of the One Faith.

THE UNRESERVED ACCEPTANCE OF WHICH FORMS OUR BASIS OF FELLOWSHIP.

THE FOUNDATION. —That the Book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant of available in the earth, and that the same was wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors in transcription or translation.

TRUTH TO BE RECEIVED.

1. —That the only true God is He who was revealed to Abraham, Isaac, and Jacob, by angelic visitation and vision, and to Moses at the flaming bush (unconsumed) and at Sinai, and who manifested Himself in the Lord Jesus Christ, as the supreme self-existent Deity, the ONE FATHER, dwelling in unapproachable light, yet everywhere present by His Spirit, which is a unity with His person in heaven. He hath, out of His own underived energy, created heaven and earth, and all that in them is.
2. —That Jesus of Nazareth was the Son of God, begotten of the Virgin Mary by the Holy Spirit, without the intervention of man, and afterwards anointed with the same spirit, without measure, at his baptism.
3. —That the appearance of Jesus of Nazareth on the earth was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man.
4. —That the first man was Adam, whom God created out of the dust of the ground as a living soul, or natural body of life, "very good" in kind and condition, and placed him under a law through which the continuance of life was contingent on obedience.

5. —That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity.

6. —That God, in His Kindness, conceived a plan of restoration which, without setting aside His just and necessary law of sin and death, should ultimately rescue the race from destruction, and people the earth with sinless immortals.

7. —That He inaugurated this plan by making promise to Adam, Abraham, and David, and afterwards elaborated it in greater detail through the prophets.

8. —That these promises had reference to Jesus Christ, who was to be raised up in the condemned line of Abraham and David, and who, 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 and all who should believe and obey him.

9. —That it was this mission that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be sinless bearer thereof, and, therefore one who could rise after suffering the death required by the righteousness of God.

10. —That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, God with us, God manifest in the flesh—yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression, including the death that passed upon all men, which he shared by partaking of their physical nature.

11. —That the message he delivered from God to his kinsmen, the Jews, was a call to repentance from every evil work, the assertion of his divine sonship and Jewish kingship; and the proclamation of the glad tidings that God would restore their kingdom through him, and accomplish all things written in the prophets.

12. —That for delivering this message, he was put to death by the Jews and Romans, who were, however, but instruments in the hands of God, for the doing of that which He had determined before to be done—viz., the condemnation of sin the flesh, through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore, by a figure, his blood cleanseth from sin.

13. —That on the third day, God raised him from the dead, and exalted him to the heavens as priestly mediator between God and man, in the process of gathering from among them a people who should be saved by the belief and obedience of the truth.

14. —That he is a priest over his own house only, and does not intercede for the world, or for professors who are abandoned to disobedience. That he makes intercession for his erring brethren, if they confess and forsake their sins.

15. —That he sent forth apostles to proclaim salvation through him, as the only name given under heaven whereby men may be saved.

16. —That the way to obtain this salvation is to believe the gospel they preached, and to take on the name and service of Christ, by being thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, none being recognised as his friends except those who do what he has commanded.

17. —That the gospel consists of “the things concerning the Kingdom of God and the name of Jesus Christ.”

18. —That the things of the kingdom of God are the facts testified concerning the kingdom of God in the writings of the prophets and apostles, and definable as in the next twelve paragraphs.
19. —That God will set up a Kingdom in the earth, which will overthrow all others, and change them into “the kingdoms of our Lord and his Christ.”
20. —That for this purpose God will send Jesus Christ personally to the earth at the close of the times of the Gentiles.
21. —That the kingdom which he will establish will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed for an everlasting possession to Abraham and his seed (the Christ) by covenant.
22. —That this restoration of the kingdom again to Israel will involve the ingathering of God's chosen but scattered nation, the Jews; their reinstatement in the land of their fathers, when it shall have been reclaimed from “the desolation of many generations”; the building again of Jerusalem to become “the throne of the Lord” and the metropolis of the whole earth.
23. —That the governing body of the Kingdom so established will be the brethren of Christ, of all generations, developed by resurrection and change, and constituting, with Christ as their head, the collective “seed of Abraham”, in whom all nations will be blessed, and comprising “Abraham, Isaac, and Jacob, and all the prophets”, and all their age of like faithfulness.
24. —That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before his judgement-seat “to be judged according to their works”; and “receive in body according to what they have done, whether it be good or bad.”
25. —That the unfaithful will be consigned to shame and “the second death”, and the faithful, invested with immortality, and exalted to reign with Jesus as joint heirs of the Kingdom, co-possessors of the earth, and joint administrators of God's authority among men in everything.
26. —That the Kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth's subject inhabitants, though in a much milder degree than now.
27. —That a law will be established, which shall go forth to the nations for their “instruction in righteousness”, resulting in the abolition of war to the ends of the earth; and the “filling of the earth with the knowledge of the glory of Jehovah, as the waters cover the sea.”
28. —That the mission of the Kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close.
29. —That at the close of the thousand years, there will be a general resurrection and judgement, resulting in the final extinction of the wicked, and the immortalisation of those who shall have established their title (under the grace of God) to eternal life during the thousand years.
30. —That the government will then be delivered up by Jesus to the Father, who will manifest Himself as the “all-in-all”; sin and death having been taken out of the way, and the race completely restored to the friendship of the Deity.
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Courtship and Marriage with the Alien.

To rightly apprehend God's mind in relation to any matter, we must bear in mind one of the first lessons that we had to learn in our search for “the Truth,” namely, that the ways of man and his thoughts are not in any way comparable to God's. “For my thoughts are not your thoughts, neither are

your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts”—Isaiah 58: 8-9.

The reason for this diversity of thoughts and ways is to be found in the fact that “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be”—Romans 8: 7, because man “is unstable in all his ways”—James 1: 8. The natural impulse of the flesh is to decide whatever issues are before one, on the grounds of expediency or circumstances; for, “There is a way which seemeth right unto a man, but the end thereof are the ways of death”—Proverbs 14: 12.

But when we view the matter from God’s standpoint we find that He is “the Father of lights, with whom there is no variableness, neither shadow of turning”—James 1: 17, and therefore all His ways and thoughts are governed by an unalterable purpose, which is, that “As truly as I live, all the earth shall be filled with the glory of the Lord”—Numbers 14: 21.

In order to accomplish this purpose He has declared His thoughts by saying, “I will be sanctified in them that come nigh me, and before all the people I will be glorified”—Leviticus 10: 3. If, therefore, we would draw nigh to God we must be sanctified, in other words, “made sacred or holy, set apart to sacred use,” which in effect means separation from all that is profane.

This principle of separation is manifest in every aspect of Israel’s experience. They were told that “the Lord hath avouched thee this day to be His peculiar people”—Deuteronomy 26: 18-19. “Ye shall therefore keep all my statutes. . . . I am the Lord your God, which have separated you from other people. . . . And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people that ye should be mine”—Leviticus 20: 22-26.

God having separated Israel from all other people, He insisted on them manifesting this separateness in their daily life by strictly adhering to the following commands: —

1. —“Put difference between clean beasts and unclean fowls and clean”—Leviticus 20: 25. (Israel found this a very irksome matter, and so we are told, “Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane.”—Ezekiel 22: 26).
2. —“Thou shalt not wear a garment of divers sorts, as of woollen and linen together”—Deuteronomy 22: 11.
3. —“Thou shalt not sow thy vineyard with divers seeds: lest it be defiled”—Deuteronomy 22: 9.
4. —“Thou shalt not plow with an ox and an ass together”—Deuteronomy 22: 10.
5. —“Thou shalt not have in thy bag divers weights. . . . measures thou shalt have a perfect and just weight. . . . For all that do such things. . . . are an abomination unto the Lord thy God”—Deuteronomy 25: 13-16.
6. —“Exalt the Lord our God and worship at His footstool”—Psalm 99: 5.

But do so: —

- (a) Through those appointed by God—Exodus 21: 1, and Numbers 18: 7.
 - (b) At the place of His appointment—Exodus 29: 43-44.
 - (c) With the sacrifices and offerings acceptable to Him, all of which requirements were “a figure for the time then present”—Hebrews 9: 9.
7. —“Make no covenant with them. . . . Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For thou art an holy people unto the Lord thy God”—Deuteronomy 7: 2-6.

This is the age of liberty, and any suggestion that the husband or wife should be chosen by the parents would not be tolerated for a moment, in fact the very suggestion would raise questions as to one's sanity.

But when God gave commands as to the marriages of His people, He gave them to the parents, who were responsible to choose partners for their children in harmony with God's law of separation. We have numerous instances in the Scriptures where this method was carried out (see Genesis 24, Genesis 21: 21, Genesis 28: 1), and some also where the parents were ignored in the matter, causing grief and sorrow (see Genesis 26: 34; Genesis 27: 46).

Such a method of "making marriages" leaves no room for the modern idea of courtship, that is "wooing with intention to marry;" this is based on the idea of the sex equality, but sex equality is not God's thoughts; He gave woman to man to be "an help meet for him"—Genesis 2: 18, that is one who is "the exact counterpart of himself. A being capable of receiving and reflecting his thoughts and affections"—Dr. Smith's Dictionary. This involves submission to the man, and owing to her transgression, this submission became subjection, and so we find that "the consent of the female to a match proposed for her was not generally thought necessary: she was obliged to submit to the wishes of her parents, and receive from them, it might be, a stranger for her husband and lord."

"Now of the things which we have spoken this is the sum," that in all God's dealings with Israel, His first requirement was that of sanctification, i.e., separation, and by God's direction they "are written for our admonition;" and so we read, "Ye are a chosen generation.....a peculiar people"—1 Peter 2: 9, therefore "be ye separate" for "He that saith he abideth in him ought himself also so to walk, even as he walked"—1 John 2: 6, and Christ in his walk was "holy, harmless, undefiled, separate from sinners"—Hebrews 7: 26.

This separation from sinners is specifically commended in reference to marriage—1 Corinthians 7: 39, but is it not equally specific in the relationship that precedes marriage? Let us seek God's thoughts on the matter. Paul, speaking by the Spirit says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them"—Ephesians 5: 11. This word fellowship means, "To partake with, or have a share of a thing." Has this condition of fellowship no application to alien courtships? Is there not a sharing together of hopes and plans and intentions for the future? And could those who were acting thus, obey the command to "reprove them"?

Again we are reminded that "our fellowship is with the Father, and with His Son Jesus Christ"—1 John 1: 3. And "fellowship with God is not attained through God accepting our points of view," so "if we say that we have fellowship with him, and walk in darkness, we lie"—verses 6-7. Therefore "Do not enter into inconsistent relations with those who reject the truth. For what partnership can there be between righteousness and lawlessness? What harmony can there be between Christ and Belial? or those who reject it? What agreement can there be between a temple of God and idols? And we are a temple of the Living God"—(2 Corinthians 6: 14-16. —20th Century version).

Is courtship with the alien, a consistent relationship for those who compose the "Temple of God"? Is it not a defilement of that temple? And "If any man defile the temple of God, him shall God destroy; for the temple of God is holy (separate) which temple ye are"—1 Corinthians 3: 17.

Again Paul says "I have espoused you to one husband that I may present you as a chaste virgin to Christ"—2 Corinthians 11: 2, "Not having spot or wrinkle...but.....holy and without blemish"—Ephesians 5: 27. Can this condition of chastity be retained by those courting the alien? Are they not committing spiritual adultery? Is it not to such that James says, "Ye adulteresses, know ye not that the friendship of the world is enmity with God—chapter 4: 4, R.V. For this reason John says, "Do not love the world, nor the things in the world. If any man loves the world there is no love in his heart for the Father, for all things in the world...the cravings of the earthly nature.....is passing away" 1st Epistle 2: 15-17, Weymouth's Version. When John spoke of loving the world he had in mind "the world of the ungodly"—2 Peter 2: 5. "Whosoever, therefore, would be a friend of the world maketh himself an enemy of God"—James 4: 4, R.V.

Is the relationship of lovers not included in that of friendship? Is not “the cravings of the earthly nature” the cause of all our failures? And “if ye live after the flesh ye shall die”—Romans 8: 13, but “they that are Christ’s have crucified the flesh with the affections and lusts”—Galatians 5: 24, and “seek those things which are above.....set your affection on things above.....for ye are dead”—Colossians 3: 1-4.

God has said, “Can two walk together except they be agreed? —Amos 3: 3. What agreement can there be between the flesh and the Spirit? To excuse one’s conduct on the grounds that “they are looking into the truth” is to exalt man’s thoughts above God’s, for has He not said, “They will turn away thy son from following me”? —Deuteronomy 7: 4. It may be painful to the flesh to resist these impulses, but Christ said, “If any man will come after me, let him deny himself”—Luke 9: 23, and this may cause estrangement with all our loved ones—see Luke 14: 26-27.

But some may say that “no actual sin is committed till marriage takes place.” Does this mean that God allowed the Children of Israel to enter into courtship with the alien in order to repudiate the matter later on? Is this rightly dividing the word of truth? Is this not making void the Word of God by man’s traditions? Is it an honourable thing to enter into courtship with no serious intentions? and if the intentions are serious then we must be acting “presumptuously.....the same reproacheth the Lord.....he hath despised the word of the Lord, and hath broken His commandment”—Numbers 15: 30-31.

It should not be necessary to bring forward any more Scripture to show that courtship with the alien is sin in God’s sight, but in conclusion I will direct your attention I will direct your attention to the Scriptural fact, that the intention to break God’s law is also sin.

Christ said, “Whosoever looketh on a woman to lust after her hath committed adultery with her already”—Matthew 5: 28-30 Adultery is a direct breach of God’s law, so is marriage with the alien, and Christ says, it is sin to seek to break God’s law in one direction, and we must conclude it is equally sin in the other. Let us, therefore, in seeking a partner, first ask God’s guidance and blessing, if we cannot do this, then surely we cannot have a “conscience void of offence.” Do not let us stoop to paltry excuses in seeking to avoid God’s requirement of separation from all that is profane, but rather let us be fervent in spirit, serving the Lord—Romans 12: 11, for He has said “To this man will I look, even to Him that is poor and of a contrite spirit and trembleth at my word”—Isaiah 66: 2.

EALING

EDWARD H. BATH.

Whoso falleth not down!

In Ecclesial Relationships, the authors counselled the readers that “an item of intelligence in the Christadelphian is sufficient intimation for all concerned to observe!” Evidently they cannot be aware of the manner in which such Intelligence is cooked, and that only what suits the Editor’s palate is allowed to be served up.

As a sample of the utter untrustworthiness of such Intelligence may be mentioned the fact that, from the Intelligence on pp. 330, 331, in July Christadelphian, the Editor deliberately omitted the item that his friends meeting at the Brixton Hall decided “to fellowship both sides,” that is John Bright Street and Temperance Hall!

In view of such a dishonourable expurgation, how can the Brotherhood regard “an item of Intelligence in the Christadelphian as sufficient intimation for all concerned to observe”?

One wonders who will obtain the mastery in the Temperance Hall—those represented by E.W. Newman & Co., who are for cancelling unconditionally the withdrawal from John Bright Street (and which withdrawal bro. I. Collyer pronounces the “one sin of Birmingham”), or the Christadelphian Editor, who coolly informs North London, East London, and Brixton, that to pass a resolution to fellowship “both sides” is an adverse judgment. Unless those Ecclesias and bro. E.W. Newman & Co.,

bow down to the Editor's dictum, a still further division may be expected in the Temperance Hall Camp.

Fellowship in the Truth.

ITS NATURE AND CONDITIONS.

SO-CALLED "HERESY HUNTING," A DUTY

Articles by brother R. Roberts and other brethren

The Truth is professedly and confessedly a "narrow" thing. Jesus declares this in saying—"Straight is the gate and narrow is the way that leadeth unto life." This "way" he afterwards speaks of as the "Truth," by saying "Ye shall know the Truth, and the Truth shall make you free;" and also, "every one that is of the Truth heareth my voice."

The narrowness of the Truth is one of the obstacles to its general adoption. People do not like to be fettered either in doctrine or practice. It is also one of the causes of the active tendency to corruption which has manifested itself among those embracing the Truth from the very day it was apostolically established at Jerusalem. It is inconvenient to be under restrictions in our dealings with fellow men, in the Truth or out of it. If it were a question of choice, we should all prefer absolute freedom. But no one recognizing Christ as the supreme teacher can think of freedom in the matter. If we make freedom our rule, we can only have the freedom of those who set Christ aside altogether, saying in the words of the wicked, "Our tongues are our own: who is Lord over us?" None who truly know Christ would desire this freedom. All who sincerely accept Christ will recognize his law as paramount, however irksomely it may work in some of its present relations.

It is one of the narrownesses of the Truth that it demands of those who receive it that they "contend earnestly for it", even if an angel from heaven oppose or corrupt it (Jude 3; Galatians 1: 8-9); and that they maintain it intact and unsullied among themselves as the basis and association among those who profess it, refusing to walk with a brother who either disobeys its precepts (2 Thessalonians 3: 14; Romans 16: 17), or refuses consent to its teachings in vital matters (2 John 10; 1 Timothy 6: 3-5). This policy is so contrary to natural friendliness that it is easy to drift away from it, and to invent theories that will relieve us from its unpleasant obligations.

The controversy on Inspiration has forced the reconsideration of this question upon us. We say re-consideration, for it was considered and debated in the beginnings of things connected with the Truth in this generation, and satisfactorily disposed of for a time. The principle cause of our trouble in the present situation has been the divergence of view that has prevailed at the bottom on this fundamental question. Many who have allowed the entirely inspired character of the Scriptures, have not been able to see the necessity for insisting upon that truth in our basis of fellowship. They have been inclined to leave it as an "open question." This is the result of a dim or faulty perception of the apostolic doctrine of fellowship (a common-sense doctrine) which requires agreement on fundamentals as the first condition of walking together, or co-operating, associating or fellowshiping together in the prosecution of the objects of the Truth. As a brother writing on this question says: —

"There is prevalent at the present time a lamentable looseness in regard to what must constitute the basis of fellowship. It arises partly from ignorance, and partly from an over-anxiety to increase numbers and keep together divergent elements. This must inevitably result in serious trouble or general declension..."The Truth's interest is at stake, and no doubt much depends upon our action, as to whether it is yet to be maintained in its purity and simplicity, or lapse into laodiceanism. The crisis is, doubtless, the most acute that has taken place since it was brought to light in these latter days. It has been brewing for past years. You were reluctant to believe it, and laboured to stave it off. A too long course of loose discipline and slackness in dealing with wrong principles in doctrine and practice has, no doubt, intensified the evil and made it all the more bitter and grievous and hard to bear. I am

persuaded that good will result in the case of those many or few who will outride the storm by keeping a firm grasp of the anchor of the soul, by coming out of this ocean of suffering as gold tried in the fire."

With a view to the thorough ventilation and effectual exhibition of the Scriptural principles of fellowship, we append a double series of propositions in which there is some attempt to formulate them in their bearing upon the question which has been troubling the ecclesias. We should be pleased to receive and publish enlightened criticisms that may be offered thereon; or any other capable endeavour to amplify or illustrate Scriptural principles in the same direction.

THE FIRST SERIES

1. "Fellowship with the Father and with His Son Jesus Christ" consists in walking in the light.
2. "Fellowship one with another" depends entirely upon our conformity to this first and necessary principle of all fellowship, which John so emphatically lays down in 1 John 1: 6-7.
3. "Light" is a figure of speech—a metaphor for divine wisdom, true knowledge, and accurate understanding.
4. God is the fountain-head of these incomparable powers. Hence "God is Light, and in Him is no darkness at all."
5. His light is manifested to us in three ways—first, in Christ; second, in the Scriptures; and third, in His saints.
6. In Christ: — "I am come a Light into the world, that whosoever believeth on me should not abide in darkness."

In the Scriptures: — "Thy word is a lamp unto my feet and a Light unto my path" (Psalm 119:105).

In His Saints: — "For ye were sometimes in darkness, but now are ye light in the Lord: walk as Children of Light" (Ephesians 5: 8).

7. These points being hereby established, they constitute a chain connecting God and man, not one link of which can be removed, or in any respect impaired without endangering the whole sequence and breaking the harmony of the divine relations to us individually. Take away Christ, and you destroy all possibility of fellowship with God. Tamper with that Bible which He approved, and you equally render divine recognition of you hopeless, while you remove the only means in visible existence among men which is able to build you up and give you an inheritance among them who are sanctified; you destroy the foundation of the righteous, and dissolve in so doing the household of Christ.
8. "Walking in the light," therefore, means "believing ALL things that are written in the law and the Prophets," as Paul affirmed he did (Acts 24: 14), as well as the subsequent writings in the New Testament; exercising hope towards God as embodied in "Christ our hope," and following "righteousness, faith, love, peace with those that call on the Lord out of a pure heart."
9. Without the patient and faithful observance of these things, fellowship with the Father and with His Son Jesus Christ is impossible, and in consequence fellowship one with another is likewise impracticable.

AGAIN

Is it not a commandment of God that we should receive His word—His Oracles—the Scriptures—as supreme? Does not Christ enforce it in his "Search the Scriptures" (John 5:39) and elsewhere? Does not Paul teach it in many ways, in regard to both the Old Testament and the New?

Admitting this unavoidable conclusion, and reading it in the light which 1 John 2: 3, etc., throws upon the conditions of true fellowship, namely, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." "He that saith he abideth in him ought himself also so to walk, even as he walked." Must we not exact Christ's estimate of the Old Testament, and Paul's of both the Old Testament and his own writings as a necessary condition to be recognized in our "fellowship one with another," if we wish to secure the end for which we are working, namely, "fellowship with the Father, and with his son Jesus Christ"?

THE SECOND SERIES

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

(a) It separates men from the world: "Come ye 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 recognize 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 where 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 any one 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.

11. Paul commands withdrawal from "any man" who "obeys not his word," "delivered by epistle" He commands the brethren to hold fast the traditions taught by him "whether by word or epistle."

12. Paul teaches by epistle that all Scripture is given by inspiration of God.

13. We are bound to hold fast by this, and refuse association with any man refusing submission to this apostolic tradition.

14. The doctrine of partial inspiration is a nullification of this apostolic tradition; and a doctrine, consequently, from the holders of which we are bound apostolically to withdraw.

15. That the highest sanction of reason supports this apostolic obligation, since logically, the doctrine of partial inspiration, when worked out, deprives us of confidence in the only access we have to the divine mind in our age—(Christadelphian, 1885, pp. 385-9).

SO-CALLED "HERESY HUNTING," A DUTY.

"All heresy-hunting is of diabolos," says the flesh. "Try the spirits whether they are of God," writes the Spirit; and the reason given is "because many false prophets are gone out into the world." (1 John 4:1) The "false prophets" were teachers of heresy, but professed to teach that which was true. There was a difficulty in identifying them, and therefore all teachers of divine things were to be tried to ascertain whose teaching was genuine and whose adulterated. The object of the test was that the heresy teachers might be repudiated.

The Spirit in Peter, writing of Israel, says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them" (2 Peter 2: 1). How were such false prophets to be treated? Moses says they "shall be put to death" (Deut. 13: 5). Even a "brother," "son," "daughter," "wife," or "friend" who attempted to introduce idolatry was not to be spared (v. 6-11). The object was that Israel might be purged of evil. Communities were to be dealt with on the same principle as individuals. If it were reported that any one city had commenced to "serve other gods" (vs. 12-13), "then," said Moses "...shall thou enquire and make search, and ask diligently; and behold, if it be truth, and the thing certain, that such abomination is wrought among you, thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly and all that is therein" (vs. 14-15).

The comparison drawn in Peter's epistle between false teachers in fleshly Israel and spiritual Israel is evidence that this Mosaic enactment contains a lesson for us. The use of the sword or anything destructive is out of the question; a practical protest by refusing to fellowship is the full extent of permitted action. The command to "enquire" is not at variance with New Testament injunction; it is in harmony with it. When, therefore, it is reported that any brother or ecclesia is

following false doctrine, it is not only permitted, but it is obligatory on other brethren and ecclesias to "enquire and make search, and ask diligently" to see whether it be true and the thing certain. If it is, the responsibility of their position leaves no option but that of repudiating complicity with the evil.

It is on this principle that ecclesial action has been taken on the Inspiration question. It was reported that false teaching existed in spiritual Israel concerning the authorship of divine writings, and on "enquiring, making search, and asking diligently," many have found "the thing certain." Some, it will be said, have enquired without finding its existence; but it is necessary to remember that there are different ways of inquiring, and that none are so blind as those who do not wish to see. The evidence of its existence is indisputable, and there are no excuses to justify its being ignored. The repudiation of responsibility for the false teaching of those at a distance shows a defective appreciation of the unity that should exist between all members of the one body. "The members shall have the same care one for another, and whether one member suffer, all the members suffer with it" (1 Corinthians 12: 25-26). Heresy searching among national Israel was not of diabolos, but of God; therefore heresy searching among spiritual Israel, can have no other origin.

And what is its result? It tends to preserve the purity of revealed Truth. If a heresy test were of diabolos, it would be difficult to justify the repudiation of heresy; and thus the One body would gradually become so defiled that pure doctrine would wholly disappear. —(Christadelphian, 1886, p. 317).

THE WHEAT AND THE TARES.

"It has no reference to fellowship and withdrawal whatever. If it had, then such a thing as withdrawal would be positively forbidden by Christ in this place, while in another place he, with equal emphasis, enjoins it (Matthew 18: 17). The substance of the parable is this: A man sowed good seed in a field, and afterwards another man sowed tares on the same ground. Then the servants of the former desired to pull up the tares. The master forbids this, and his reason for it is: 'Lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest I shall say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn.'

"The common interpretation of the whole is as follows: Christ is the man who sowed the wheat; the flesh sows the tares. The wheat are the faithful brethren, while the tares are the unfaithful ones. The faithful want to separate from the unfaithful; but Christ says: Let all remain together until the judgment of the last day.

"Where would this explanation lead us to? The legitimate, in fact the only reasonable conclusion, is that the 'field' is the ecclesia, for it is contended that we have no right to exclude from the ecclesia, or, in other more Scriptural words, to withdraw, although the idea is the same; which, of course, destroys Christ's and the apostles' command to 'withdraw,' to be 'separate,' &c., &c. We should in this case have to fellowship any and all who desired us to do so, if they only professed to be in the 'field,' or ecclesia, although they might, at the same time, admit themselves that they were 'tares.' What brother or sister would be prepared to stand by such a result? It would effectually nullify the entire truth, without the possibility of a remedy. Obviously, this is not the interpretation of the parable, and why men, brethren, should give such an interpretation, when the author of the parable has himself given us one of his own, I am at a loss to understand, unless fleshly affections blind and overbalance their better judgment.

"Let us hear the author's own interpretation: 'He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the

end of this world'—viz.: 'The Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that offend and those who do iniquity.'

"This gives the parable an entirely different aspect. Instead of the ecclesia being the field, it is the world that is the field, and the time has not come yet for the world to be cleared of the offenders, and those that do iniquity; but when that time shall come, then the Lord will send forth his angels, and will 'break in pieces the oppressor,' in order that the world, the territory of his Kingdom may be so purified of all present pollution as to be fit to become the basis of an eternal dominion, for the Creator has said, 'He that ruleth over men must be just,' and he will not allow unjust rule to be perpetuated for ever.

"Another feature of the false interpretation is that it makes the ecclesia the kingdom. 'The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend.' They say: Let it all stand together in the ecclesia until the Lord shall separate the tares from the wheat. They are both in the kingdom, for from it Jesus says his angels shall gather the offending, or the tares. It is impossible now to do away with the tares out of the future kingdom without disturbing the wheat, which is not yet ripe, it being not quite harvest time yet; but when this golden autumn shall come then the work of separation will be done very effectually.

"I should not have written anything on so simple a point only I know by experience how widespread the misconception on it is, and if it be passed over, it must certainly produce the conclusion that there is a contradiction."—Christadelphian, 1886, p. 318.

[Bro. G.F. Lake in an exhortation on July 22nd at North London, openly challenged the teaching of paragraph 3, under "Heresy Hunting a duty." He maintained that it was not our duty at all to enquire as to any other meeting's failure to deal with such as bro. A. Davis. So that the issue is being made quite clear. —ED.]

The Kingdom of Men.

The truth enunciated to Nebuchadnezzar that "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men," has never been more fully illustrated than in the period of the Great War and the subsequent "Peace."

We are rapidly drawing near to the time when God will exercise His prerogative and "give" the kingdom to His saints—Daniel 7: 27. This I believe is the settled conviction of every competent student of "the sure word of prophecy"—that "light" which illuminates the chaos of international politics. Zionism like the morning star, heralds the approach of "Zion's glad morning," while the growing unrest, the wars and rumours of wars which characterize this epoch we know, on the authority of the Lord Jesus himself, are only the guarantees of the fact that our redemption draweth nigh. Concerning these clear tokens I do not propose to speak particularly, but rather would I direct attention to the political arrangements existing in "the kingdom of men" at this juncture, and to show how the preliminary steps to the confederation of the nations against Zion is being effected, with such details of the future course of events added as may be gleaned from the things noted in the Scriptures of Truth.

"Nebuchadnezzar's Image, which is now in antagonistic parts, must be confederated"—Elpis Israel, p. 327. This pronouncement of Dr. Thomas, based on firm and Scriptural foundations, is the clue to the whole of the complicated symbology employed in the Scriptures to represent the kingdom of men in its divers phases and revolutions.

The diagram accompanying this article (the work of brother W. Jeacock) will, I trust, make clear the main outlines of this subject. A few words relative to the past history of the kingdom of men must suffice for exhaustive information concerning this can be found in the various works of Dr. Thomas. The empires of Babylon, Medo-Persia and Greece were all absorbed (with the exception of those parts of them which were east of the Euphrates) by the resistless arms of Rome. The area occupied by Rome came to be known as “the Habitable,” because it practically consisted of the whole of the earth inhabited by civilized nations. At the time of Constantine the Great it was represented by a Dragon having seven heads with crowns upon them, and ten horns. The ten horns were then only provinces of the Roman Empire, and can be enumerated by reference to their future history as Lusitania, Hispania, Gaul, Belgica, Itala, Noricum, Pannonia, Illyricum, Moesia and Dacia. Dr. Thomas enumerates them in Eureka (3, p. 47) as follows: —Greece, Moesia, Illyricum, Pannonia, Noricum, Rhoetia, Italy, Gaul, Spain and Africa. This list differs more in appearance than reality from mine. Africa, for example, is all held by the horn-powers of Spain, France, and Italy—I mean, of course, the Roman province of that name. Greece, I believe, belongs to the Greek portion of the Empire which is not included in the area occupied by the ten horns. In regard to Dacia, although it was not annexed to the Empire until after John’s day, yet the existence today of a kingdom so strongly imbued with Roman tradition as Roumania supports the contention that Dacia is included among the ten horn provinces. In the fifth century and after, these provinces were seized by the barbarians who emerged from “the abyss,” i.e., The region styled in John’s time, Germania, European and Asiatic Sarmatia and Scythia... A wild, unsubdued wilderness stretching along the northern frontier of the great Roman eagle, inhabited by swarms of fierce barbarians whom the Romans were unable to fathom, or to bring within the appreciable depths of their earth and sea (Eureka, 3, p. 165). These Barbarians all accepted at last the laws of Rome and its religion, and so they constituted the ten horns of “the beast which arose out of the sea”—Revelation 13: 1, surmounted by “the Name of blasphemy.” The ten tribes and the territories they severally occupied will be found in the 3rd Volume of Eureka, p. 169. The list given on the diagram differs in two particulars only from the Doctor’s, the Serbs and Bulgars being substituted for the Alans and Vandals. The two latter cannot claim to have given rise to any state in modern Europe, while the two former manifestly can. We have also to remember that the Vandals never accepted the so-called Catholic faith, but persevered in the profession of Arianism until the final ruin of their kingdom in Africa by the arms of the Eastern Empire. The acquiescence of the Eastern Empire to this partitioning of the Western dominions of Rome is described as the Dragon giving the Beast of the Sea “his power and his seat and great authority”—Revelation 13: 2.

The fact that the Dragon existed contemporaneously with the Beast shows us that the ten-horned territory did not include the whole Roman Empire. To quote Dr. Thomas again, “The political organization of peoples that was developed upon the Dragon horn provinces became the Beast of the Sea; while Macedonia, Thrace, Asia Minor, Syria and Egypt remained to the Dragon”—Eureka, 3, p. 47. In the provinces italicised the reader will perceive the four horns of the Grecian Goat (Daniel 8) which were conquered by the little Horn power of Rome, but just as in the case of the three horns which fell before the Little Horn of Daniel’s Fourth Beast, so in the case of the four Greek horns they reappear on the map in the time of the end. This appears from Daniel 8: 23, “In the latter time of their kingdom (referring to the four horns), when the transgressors are come to the full, a king of fierce countenance...shall stand up.” This may appear simply to be an explanation of verses 9-19 (i.e., of the rise of Rome in the near East in the first century B.C.), but how shall we understand that symbolic resurrection of Daniel (verse 18) or the express intimation that the main events of the vision were reserved to “the time of the end,” i.e., the epoch of the resurrection (see Daniel 11: 35, 40; 12: 7, 4, 9, and 13) unless we recognise that verses 23-25 refer to the future?

Dr. Thomas certainly held that when Russia is dominant in the old Greek territory, all that is written concerning “the Little Horn of the Goat” in the eighth chapter of Daniel will be affirmable of her ruler (Exposition of Daniel, p. 71). The parallel that exists between the Roman power in the century before Christ and the Russian power of the latter days may give us a clue as to the way in which Russia acquires her ascendancy in the Near East.

Roman policy is summed up in the following extract from a work entitled *The Later Roman Commonwealth*: —“It is curious to observe how, after every successive conquest, the Romans altered their behaviour to those allies who had aided them to gain it, and whose friendship or enmity was now become indifferent to them. Thus after their first war with Philip, they slighted the Ætoliens; after they had vanquished Antiochus, they readily listened to complaints against Philip; and now the destruction of Macedon enabled them to use the language of sovereigns rather than of allies to their oldest and most faithful friends, Eumenes, the Rhodians and the Achæans.”

In like manner will the four Greek Horns “in the latter time of their Kingdom” be alternately courted and subdued. At the time of writing the Turks, the claimants to Thrace, are in alliance with Russia, but we can be sure the Turks will get scant mercy from their allies when they are no longer useful to them. This process will continue till like the Romans of old—Daniel 9: 26, the Gogian hosts come against “the glorious land” and “the land of Egypt,” the last of the Greek horns to be incorporated in Gogian dominion. Will Egypt share the fate of the other Greek Horns? Some say, “No, she will remain in the possession of Britain until the coming of Christ.”

The Turkish application of Daniel 11: 40-45 need not detain us for there are considerations apart altogether from those verses which forbid the supposition that Egypt remains in British hands before or after the Gogian hosts invade Palestine.

CLAPHAM.

A. T. ABBOTTS.

(To be continued).

[We do not agree with the last clause, and shall await with interest the “considerations apart altogether.” We know of none such. —ED.]

Reflections.

“The World passeth away,” saith John, and we, 1900 years later are witnessing the final scenes of human dominion preparatory to the return of the Lord Jesus and the establishment of the Kingdom of God.

Like other dispensations, the present age is passing away ‘midst trouble and distress, and we, though brethren and sisters of Christ, are not unaffected by it. Truly it is a “struggle for existence.” Who will “survive?” Only the “fittest.” That which pertains to the present world will pass away with it, and only that which pertains to the “new” heavens and earth will survive.

Human life is made up of perpetual change. The flowers die, the green fields fade, and man?—generation after generation “passes away,” for all flesh is as grass. But nature speaks of that which is more enduring than “the grass of the field.” There is that “changes not;” there is that retains its beauty unscathed by blasting storm or withering heat; which still retains its precious beauty when generations of men have gone. What is it? One of Nature’s treasures—a gem.

* * *

“They shall be mine in the day when I make up my jewels,” says God. These are the precious stones who will “survive.” These are the gems now in the moulding process.

Take note, brethren and sisters, of the process.

In Nature’s workshop the Creator took hold of certain elements. He gradually isolated them by transforming them. He caused them to be subjected to tremendous heat and pressure. All the time this outside work was going on a mysterious force was at work inside, drawing and binding the atoms together, so enabling them to resist the pressure outside, and, as a result of all these operations, there was gradually forming and finally made—a gem.

* * *

The Creator is still at work in Nature's workshop, but in another department—the human race. The process and object in view is the same as seen in the other departments.

Men and women are being moulded into gems. They are being isolated in Nature and transformed. Great pressure is being exerted from without, and they are subject to tremendous heat. The process will either mould them into gems, capable of being finally cut and polished when the Master returns, or else into stones so marred with flaws as to be useless.

* * *

The beautified saints will constitute the holy city, "having the glory of God;" and her light will be "like unto a stone most precious.....clear as crystal."

That is the end of the process. Now we have to pass through the fiery trials. Let us always remember the object in view, taking a right view of our sufferings. It is the only way—for gradually there is being moulded the gem to adorn the crown of our King in the day when he "makes up his jewels."

BRISTOL.

D.M.

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.

* * *

TOLERATION OF FALSE DOCTRINE.

To the Editor of The Berean.

176 Broad Street, Crewe.
June 28th, 1923.

Dear Bro. Denney, —Greetings. I have read with the greatest surprise and regret the letter from bro. J.W. Atkinson, published in the June Berean. Whilst I have no doubt of the sincerity of his motives, and that zeal for truth and purity of doctrine led him to write to you, I feel compelled to say, in the interests of justice, and to prevent adding to the deplorable strife and division which already exists in the Brotherhood, that bro. Atkinson entirely misrepresents the facts concerning the sister who was fellowshipped at Crewe. It is unfortunate that he wrote as he did whilst he was, as he admits, ignorant of what is embodied by the "clean flesh" theory.

I have no desire to raise a controversy on the subject, as no good would result, but my desire is to give the facts, as they are known to me, regarding the part taken by the Crewe Ecclesia in the matter referred to.

The circulation of the Berean containing the letter throughout the country will, it is to be feared, have done a great deal of harm, both to bro. Walker and to this ecclesia, as the very mention of the phrase "clean flesh" at once suggests to many minds a most dreadful false doctrine. Your own comment on bro. Atkinson's letter speaks of it as a "terrible heresy," and you condemn bro. Walker for fellowshipping it.

It is much to be regretted that you published the letter with your comment upon the "testimony" it is alleged to bear, without first taking steps to verify the statements made, as a false idea will be obtained concerning bro. Walker, who already has enough to contend with, and also concerning this ecclesia.

The sister in question was visiting Crewe after a lapse of more than ten years. She had been a member of this ecclesia from a child, and her attitude towards the Truth was well known to us all, and to bro. Atkinson as much as to anyone. Coming to England from Australia last summer for a holiday of some months, she was naturally desirous of breaking bread with the brethren and sisters in the various towns which she intended to visit. The position among the Australian ecclesias being so obscure, both as to doctrine and fellowship, we decided to ascertain by personal interview, what the sister's present beliefs were. We were satisfied, as a result of this, that on all the doctrines set out in our Statement of Faith as essential "first principles" we were in agreement. No belief was expressed which could be described as a "clean flesh heresy," and we accordingly stated our readiness to extend fellowship to her. She, however, was so anxious not to do anything which might seem to compromise us in the eyes of other ecclesias, that she would not break bread with us until she had interviewed bro. Walker. We were satisfied with the results of the interview, but she felt that if she saw bro. Walker and explained her position to him, and he saw no barrier to fellowship, she could meet with any ecclesia without hesitation. She went to see bro. Walker at Birmingham, and writing to him after their meeting said that she saw no reason why she should not break bread. He replied, I believe, "Neither do I." Subsequent to this we received our sister in fellowship, as stated by bro. Atkinson. We did this, however, not (as bro. Atkinson says), because we regard the "clean flesh" theory as not fundamental, but because the sister did not hold the theory. The charge that we have fellowshiped the heresy was unanimously repudiated at a special ecclesial business meeting on Sunday last, Yours fraternally,

H.E. ADAMS, Asst. Rec. Bro. Crewe Ecclesia.

[The facts are quite clear. Sister M. Adams was and is in fellowship in Australia with those who tolerate the heresies of bro. J. Bell. We cannot be a party to this, for no matter how sound sis. Adams may be personally on the questions of doctrine, she is altogether unsound on the question of fellowship, and so is bro. C.C. Walker, and so also is the Crewe Ecclesia. —ED.]

* * *

THE FIRST PROPHECY.

To the Editor of The Berean.

Dear Bro. Denney, —You have styled your article (in the May number) on Genesis 3: 15, "The First Prophecy." It seems to me you have overlooked an earlier prophecy, which is equally great. When creating man (Genesis 1: 26) God said, "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

In whatever sense this prophecy may have been fulfilled in the particular case of Adam, certainly such a state of affairs does not exist now. The number of living creatures over whom man may be said to have dominion is small: he is undoubtedly a long way from having dominion over the earth.

Yet that man should ultimately have this dominion is part of God's eternal purpose: it is, in fact, "the Gospel of the Kingdom of God." It was to this time of domination that the prophets looked. When it arrives it will be "the new creation" of which Christ is the head. Its fulfillment will be the fulfillment of the promise to Abraham and his "seed, which is Christ."

We should therefore expect the prophets of Israel to connect up this promise at creation with the one who the Spirit declares was to be "set up over the works of Thy hands." And so they do. Consider Psalm 8, "Thou hast made him a little lower than the angels, and hast crowned him with

glory and honour” (referring, of course, to none other than Christ, as Paul shows); “Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passes through the paths of the sea.” It will be seen that these words are almost exactly quoted from Genesis 1: 26, which must, therefore, be taken as prophetic of the time when Christ rules in the earth.

The submission of the animal creation will be a very real thing, and I for one, take the prophet literally when he says, “the lion shall eat straw like the ox.”

The present wildness of nature, both animal and vegetable, is a part of the curse laid upon the earth 6,000 years ago, and its removal will result in that beautiful state pictured by Isaiah in so many of his prophecies. What you define as “the first prophecy,” therefore, is really a prophecy of the method by which the true “first prophecy” should be fulfilled. There could have been, and would have been, no need for Genesis 3: 16 unless Genesis 1: 26 had previously been ordained, for in Genesis 1: 26 is summed up the whole purpose of God. —Sincerely your brother in Christ,
Clapham. W. JEACOCK.

[Our view is that the “dominion” spoken of in Genesis 1: 26 was an actual fact in Adam’s experience: that this “dominion” was lost by disobedience: and that its restoration in and through Christ, the second Adam, is part of the “restitution of all things” spoken of in Acts 3—ED.]

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BRO. ISLIP COLLYER AND BRO. F. G. JANNAWAY.

To the Editor of The Berean.

Dear Bro. Denney, —The letter from bro. Collyer, in July Berean, is sad reading. Compromise of Truth is apparent throughout.

Our brother frankly admits that the “sin of Birmingham” has been “unscriptural cutting off;” yet he condemns those who refuse to be a party to such unrepented sin.

The catering for peace, at the expense of purity, makes one think of that hymn we sometimes sing, a line of which speaks about—

“How low man’s aim.”

Our brother’s standard is so low that peace in the Brotherhood is given priority to purity of fellowship. My answer to our brother’s letter is found in a 64-page pamphlet, entitled, Birmingham Trouble, 1917-1923, just published by Clapham, and which can be had gratis by sending three stamps to F. Button, 22 Stockwell Park Crescent, London, S.W.9.

But I would ask bro. Collyer (and the ecclesias who are following his advice, and decide to fellowship both Temperance Hall and John Bright Street), What are they going to do with the Christadelphian, seeing the Editor will not permit you to fellowship both sides? Brother Islip Collyer, North London, East London, Brixton, Leicester, Coventry, and others, will either have to bow down to the mandate of the Editor of the Christadelphian, and thus have to eat their own words, or they will have to reconsider their position, and do as Clapham and others have done, stand aside from the Temperance Hall Ecclesia and the Christadelphian until they do the Scriptural thing. —Faithfully your brother,
London, July 24th, 1923. FRANK G. JANNAWAY.

Ecclesial News.

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

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

All Intelligence intended for insertion in the following month must be in our hands by the 25th of the previous month.

BEXLEY HEATH. —Cooperative Hall, Broadway. Enclosed please find copy of resolution re the dispute at Birmingham, now affecting the whole brotherhood. We trust and pray that all brethren will see their clear duty in faithfulness to Christ, and render that true obedience to him, our Judge and King, whose return we anxiously await. —Faithfully your brother,

GEO. L. BARBER, Rec. Bro., 9 Bramley Place, Crayford, Kent.

Copy of Resolution passed by a majority of the Bexley Heath Ecclesia, June 28th, 1923.

"That we, the Bexley Heath Ecclesia, maintain that the Scriptures absolutely forbid the taking of Oaths and the use of Force, either in attack or defence; that they command all faithful brethren of Christ to withdraw from those who willfully disobey or oppose the doctrines of Christ, and declare that any who refuse to so withdraw are partakers of their evil deeds.

"We are therefore compelled to withdraw from the Temperance Hall (Birmingham) Ecclesia, it having been proved guilty by the documentary evidence of

- (a) Defending and tolerating brethren who refuse to unreservedly uphold the above commands:
- (b) Unlawfully and persistently refusing fellowship to brethren who faithfully protested against this departure from a vital principle of the Truth:
- (c) Setting up its own interpretation of human rules as the supreme authority in place of the doctrine of fellowship revealed in the Scriptures.

"And further, in obedience to 2 John 9-11, we are unable to offer fellowship to other ecclesias who remain in fellowship with Temperance Hall."

BLACKHEATH, Staffs. —At a special meeting of the Ecclesia the following resolution was unanimously passed: —"That as the Temperance Hall ecclesia have acted unfaithfully and unscripturally upon a vital matter of faith and fellowship, we, the Blackheath ecclesia withhold fellowship from them, and from all who uphold their wrong actions, until such time as they shall Scripturally rectify their position."—C. F. POWELL, Rec. Bro.

BRIDGEND. —A special meeting of the "Adare Chambers Ecclesia" was held on July 10th, 1923, and your pamphlet, The Reason Why, was unanimously endorsed and the following resolutions passed: —"1: We withdraw from Temperance Hall Ecclesia, Birmingham, because of heresy—and on the principles laid down in 2 John 11, withdraw from all who fellowship them." "2: We apply, through the Editor of The Berean for fellowship with the London brethren."—Faithfully your brother, on behalf of "Adare Chambers Ecclesia," W. WINSTON.

LATER.

We confirm the resolutions of our withdrawal from Temperance Hall, Birmingham, and all in fellowship with them, on account of error, and tolerating error. Appended is a copy of our names. Brethren: W. Winston, S. Evans, C.W. Williams, H.C. Squires, W.E. Davies, W. Winston (Newport), C.O. Jenkins, J. Evans, R. Williams, R. Williams, Gomer Jones, W. Winston, junr. Sisters: M.E. Jenkins, S. Evans, C.W. Williams, H.C. Squires, W.E. Davies, K. Howell, T.L. Jenkins, E. Williams, E. Evans, J. Webber, W. Davies.—Faithfully your brother in Christ, on behalf of Adare Chambers Ecclesia, W. Winston.

CREWE. —Bro. Atkinson writes: “Please correct ‘James Steele’ in July number to ‘Jane Steele.’ Re poetry inserted under my name, you omitted the word ‘Selected.’ Please rectify.

HITCHIN (Late Letchworth Ecclesia). —The Luton Ecclesia gain by transfer from the Letchworth ecclesia, sisters Richardson and Eve, of Newnham, near Baldock. A special meeting has been held at which the following withdrawals were made: —“Resolution 1: On the declaration by sister B. M. Sharpe that she does not believe some of the principles of the Truth, including the Divine Authorship of the Scriptures, and her refusal upon interview to reconsider her position, we hereupon withdraw from her our right hand of fellowship.” (We believe her ideas have been fostered by notions from “science falsely so called,” but we rejoice in our stand with Him who is the source of Omniscience.) “Resolution 2: Seeing (a) that the Temperance Hall (Birmingham) ecclesia have knowingly fellowshipped brethren who had publicly defended the unfaithful attitude of some in their midst who had joined the Special Constabulary, and (b) that they withdrew from brethren who protested against this unfaithfulness to Christ on the plea that they refused to bow to the decision of the majority, and (c) that they have decided that the vote of the majority is to be taken as the authority by which the ecclesia is to be governed in relation to the commands of Christ, and (d) that none of these facts have been controverted; therefore, we refuse to wish these unfaithful brethren ‘God speed’ and thereby ‘become partakers of their evil deeds,’ but are compelled, in obedience to the commands of Christ, to withdraw from their fellowship” Herbert S. Shorter, Harold C. Shorter, R.A. Shorter, E. Shorter, D.R. Shorter.

HUDDERSFIELD. —Having closely followed the trouble at Birmingham in all its developments, we, the undersigned, are bound in faithfulness to Christ, to refuse all fellowship with the Birmingham Temperance Hall Ecclesia. We take our stand beside the brethren and sisters at Clapham and Ilford who refuse to be a party to the excommunication of faithful brethren and sisters, against whom no charge of being doctrinally sound, or walking disorderly can be, or has been, laid. Also we refuse to fellowship any brother or sister who is in fellowship with Temperance Hall, the Scriptural reason for this decision being that they by bidding Temperance Hall “God speed” are thereby partakers in that ecclesia’s evil deeds. We are in isolation at present. We meet at our home, 12 Union Street, Hill Top, Slaithwaite, near Huddersfield, to break bread every Sunday afternoon at 3 o’clock. Any brother or sister in fellowship with Clapham, Ilford, and John Bright Street meetings, who is passing this way, or removes into this district will be given a hearty welcome. —Brother W.F. Bradford, sister B. Bradford.

ILFORD. —Cranbrook Hall, Sunday morning 11, Sunday evening, 6.30; Bible Class, Thursdays 8, Christadelphian Hall, Scrafton Hall Ilford Lane. We have had the joy of extending the right hand of fellowship to bro. Albert Henry Jackman, who was baptized into Jesus Christ on June 27th. We earnestly pray he may receive the gift of Everlasting Life. On July 14th we had an outing to Hainhault and spent a very happy time together, bro. T.P. Trapp assisting us with helpful words. We regret to say that on July 19th we had to withdraw from bro. Brown on account of unscriptural views on fellowship held by him. We have had at the Table of the Lord the company of bro. Williamson and sis. Thornton from John Bright Street, Birmingham, bro. Lee, sis. Hutchinson, and sis. Hodgkinson from South London, and sis. Wellard from Burnham. It is interesting to note that those who have gone out from us have styled themselves “The Ilford Christadelphian (Scrafton Road) Society.” By their own admission, therefore, they declare they are no longer a gathering of called out ones or members of the One Body of Christ, but individuals belonging to an organization bound together by rules made by man—thus justifying us in the course we have adopted towards them. —W. W. DIGGENS, Secretary.

LEAMINGTON. —The following proposition, which was carried by a large majority, defines the position of the Leamington Ecclesia on and after August 2nd: “That we withdraw our fellowship from the Birmingham Temperance Hall and all who knowingly tolerate the error they uphold until such time as they uphold their own constitution, which is based on Scriptural principles and fact. That the operation of this proposition be deferred for one month, during which we approach the other Midland Ecclesias, whom we know to be in sympathy with our move, and obtain concerted action.” Eight out of thirty-seven voted against the proposition, and five of the minority have not broken bread with us since May, 1922, when we fellowshiped John Bright Street which, says bro. C.C.W., is an adverse judgment on the Temperance Hall Ecclesia.

LONDON. —Gunnersbury Christadelphian Ecclesia, Ivy Hall (corner of Cambridge Road and Wellesley Road), off Chiswick High Road, W. Sundays 11 and 6.30; Wednesdays 8. The minority brethren and sisters who withdrew from the Girton Hall Ecclesia are meeting as above, and welcome all who are sound in the faith and have taken a similar stand on current trouble. We hope to commence a public testimony of the Truth shortly; meanwhile we are considering “The Tabernacle and its worship” on Sunday evenings. —WM. JACKSON, 9 Askew Road, W. 12.

MARGATE. —The Margate Ecclesia by a majority of 10-5 passed the appended resolution to disfellowship the Temperance Hall Ecclesia and all who uphold their wrong action: “That as the Birmingham Temperance Hall Ecclesia have acted unfaithfully and unscripturally upon a vital matter of faith and fellowship, we, the Margate Ecclesia, withhold fellowship from them and from all who uphold their wrong action, until such time as the matter shall be Scripturally rectified.” We have been assisted recently by brethren Abbotts, Robinson, and Bassett, of Clapham, and among our visitors have been bro. and sis. Cheffins of John Bright Street, sis. C. Brighting, of Clapham, brethren and sisters C.F. and P.G. Ford of same, bro. and sis. Denney of Clapton, and sis. Bassett. Bible Class Wednesday evenings at 8. Lectures Sundays 3 p.m., followed by breaking of bread at 4.15. All meetings at the Foresters’ (lower) Hall, Union Row, to which all standing for purity of the faith and fellowship are cordially invited. —A. W. S. RAXWORTHY, Rec. Bro., 58 Glencoe Road, Margate.

NOTTINGHAM. —A division has taken place in Nottingham resulting in an ecclesia being formed which is now meeting in the Corn Exchange. This ecclesia believes that from the evidence available there is no Scriptural reason for their withholding fellowship from the John Bright Street meeting. They believe that the Temperance Hall Ecclesia unrighteously withdrew from a number of brethren and sisters who were endeavouring to uphold the principles of the Faith, and who were guiltless of departure from any of the Apostolic doctrines. They therefore now offer their fellowship to the John Bright Street Ecclesia, and withhold fellowship from the Temperance Hall Ecclesia. The ecclesia desires in love to call the attention of the Temperance Hall Ecclesia to certain statements which at different times during the past nine years have appeared in the Christadelphian, which seem to show relaxing of that tenacious hold on the principles of the Faith which should characterize the brethren of Christ, and which seem to be an explanation for the otherwise inexplicable conduct of the Temperance Hall Ecclesia. These statements show that a laxity in regard to fellowship has been developing for some years, and we beg to remind the Birmingham Ecclesia of the divine warnings concerning the perils of the latter days that some shall depart from the Faith, and that the love of many will wax cold. First, one notices that when the Brotherhood was faced with the Military Service Act, and declared themselves as a people who must be outside the Army, the Magazine set itself for outside the fighting line only. See issues September, 1914, page 396, and April, 1916 page 170. Secondly, that although the divine command is “Swear not at all,” the Magazine attitude is that it is the nature of the Military Oath that makes it impossible for the brethren to take it, and that it is going too far to say that we cannot take any oath. See issues February, 1915, page 75, June, 1915, page 266, September, 1914, page 415, and September, 1921, page 418. Thirdly, that while the Scripture teaching is clear that we must separate from the political organizations among which we live, recognizing that here we have no continuing city, the Magazine puts forth the suggestion that if compulsion comes, then we might vote. See June, 1921, page 267. Fourthly, that although the Scriptures clearly teach concerning those who rise from the dead at the return of the Lord Jesus, that there is only one of two destinies, eternal life or eternal death, the Magazine suggests the possibility of some rising to see the glories of the Promised

Land with mortal eyes. March, 1923, page 121. May we remind the brethren and sisters of the Temperance Hall Ecclesia of the words of the Lord Jesus, "When the Son of Man cometh shall he find faith on the earth?" Trusting that they will resolve upon a return to the "Old Paths;" the narrow way that alone leadeth to life eternal, and so meet with the Master's approval when he returns. Yours fraternally, on behalf of the Corn Exchange Ecclesia, W. J. ELSTON, Rec. Bro., 7 Woodborough Road.

NORTHAMPTON. —The Mutual Improvement Class are holding a Tea and Meeting at the Cooperative Hall, Exeter Road, on Saturday, August 25th, to inaugurate the new Session. Speaker, bro. G. Folwell, Leicester. Subject, "From Malachi to John the Baptist." Visitors will be welcomed. Tea 4.30. Meeting 6 p.m.

AUSTRALIA.

SYDNEY, N.S.W.—Albert Hall, 413 Elizabeth Street. Loving greetings in the name of our Lord and Master. In your Editorial Notes for March, 1923, on Australian Ecclesias re the Clean Flesh heresy, we very much regret that you published the decision arrived at by the North London Ecclesia without the full knowledge of the actual position of Australian Ecclesias. You do not state the source from which you got your information. We give a full denial that such is the case with the following Australian Ecclesias: —Albert Hall, (Sydney), The Newcastle and District Ecclesia (Broadmeadow), the Abermain Ecclesia, the Wagga Wagga Ecclesia, Temora Ecclesia, and Brisbane Ecclesia (Trades Hall, Turbot Street, Queensland). All these Ecclesias meet in accordance with the Birmingham Amended Statement of Faith, and subscribe wholly to Clause 5. We ask you in justice to publish this statement in the Berean, and remove the erroneous impression arrived at by the North London Ecclesia by false statements made indiscriminately concerning Australian Ecclesias. These Ecclesias I mention are sound in the One Faith. Praying that God will give us strength to continue in our work of guarding zealously the Truth as it is in Christ Jesus and delivered unto the saints, on behalf of the above Ecclesias, I remain, your brother in the hope of Eternal Life, ALFRED A. BARNCASTLE, Recorder, Albert Hall Ecclesia.

CANADA and U.S.A.

Following the lead of Los Angeles Ecclesia, California, 33 Ecclesias in Canada and U.S.A. have declared themselves sound in the One Faith, and have declined fellowship with those who tolerate the views of bro. A.D. Strickler. We hope to publish full details next month.