

# The Berean

## CHRISTADELPHIAN.

**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”**

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 EDITED AND PUBLISHED BY  
 GEO. H. DENNEY, at 47 Birchington Rd., Crouch End, London, N.8.,

Subscription ... 5/- per annum, post free

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VOL. XI., No. 10      OCTOBER 15<sup>th</sup> 1923      FOURPENCE

### Dr. John Thomas

#### GEMS FROM HIS WRITINGS.

COME OUT FROM AMONG THEM.

The preparation of a people for the Lord; a people whose character shall answer to Revelation 3: 18; 19: 7-8, is the great desideratum of the age. “The Churches” do not contain such a people, neither can their pulpit ministrations produce them. In fact, “the Churches” are precisely what college divinity is alone competent to create. “The Truth as it is in Jesus” is not taught in the schools. They are mere nurseries of pride, professional religion, and conceit; and “the droppings of the sanctuary” which their nurslings are appointed to distil, wear away the intelligence of the people and leave them irresponsive to “the testimony of God.” Nothing short of this, unmixed with the traditions of men, can make people what they must be if they would inherit His Kingdom. Other Gospels will make other kind of Christians than who believe the Gospel the Apostles preached.

We must forsake the pulpit and devote the time usually spent in dozing over their man-text expositions to the Berean scrutiny of the Scriptures for ourselves. These alone are able to make us wise unto salvation through the faith which is in Christ Jesus.

Dr. J. Thomas.

SOUND SPEECH.

You can do nothing for the Truth in this modern “Athens” that will be recognised by the King at his Appearance if you follow your old ways when you used “to discuss everything and settle nothing,” and call it exhortation and teaching. Such is mere twaddle, and will never make you appear before the enemy—the Great Babylon around you—“fair as the morn, clear as the sun, and terrible as an army with banners.”

You will only be terrible to your friends.

“Discussing everything and settling nothing” is a weakness that will never grow in strength. No good can possibly come out of it, and will cause no one to wax valiant in the fight, or to turn to flight the armies of the aliens.” Such may unprofitably occupy time, but they can edify no one. All their “discussions” and “investigations” amount to nothing. —Dr. J. Thomas.

## ECCLESIASTICAL POLICE.

It is the fashion in these times to say that every man, and woman too, has a mission. Speaking, then, according to this notion, “the Clergy,” as composed of men and women, have a mission; and so have we. Their mission is to deceive, and by their deception to keep the devil in awe. This is upon the principle of “diamond cut diamond.” This evil world is ruled by its fears, operated upon through the civil magistrate and the priest, the influence of the former being sustained by sword and staff, and that of the latter by apprehension connected with the eternal unknown; which in relation to the blind, is the more awful, as the darkness is profound.

Even Romanism has its use upon this principle. It would never do to leave flesh and blood without clerical restraint, for the “ministers of grace,” as they are styled, are the spiritual police of the Satan’s Kingdom, to the order of which they are essential, in some livery or other, and sheep’s clothing is better suited to the times. We would, therefore, not have the clerical orders abolished till the Lord come, an event which cannot be otherwise than nigh. —Dr. J. Thomas.

## ACCEPTABLE WORSHIP.

My reasons for this refusal (to join in prayer with a “Rev.”) were that he was a man of unhallowed lips. Believing from my heart that Presbyterians are not Christians, it was impossible that I could regard on of their “Divines” as a hallowed or sanctified person. No act of worship, then, offered through him could, as I conceive, be agreeable to God; and, therefore, to me, it would have been not only useless, but impious. Again, I believe that acceptable worship can emanate only from Christians in their individual and collective capacity; I could not, therefore, have conscientiously prayed or worshipped, which is the same thing, in concert with a congregation so constituted as was that assembly. —Dr. J. Thomas.

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## The Bible wholly inspired and infallible.

### No 100. —PHARAOH NECHO. —UNIQUE DISCOVERY OF A NEW RECORD.

In 2 Kings 23: 29, the death of Josiah is shown to have resulted from his action in going up to meet Pharaoh Necho, King of Egypt, when that monarch brought up an army to go “against the king of Assyria to the river Euphrates.” Now the capital of the Assyrian Empire was Nineveh on the Tigris.

There is a variation in 2 Chronicles 35. Here it is recorded that “Pharaoh Necho came up to fight against Carchemish by Euphrates.”

Josephus says that Necho marched to the river Euphrates in order to fight with the Medes and the Babylonians who had overthrown the dominions of the Assyrians. Josiah by his opposition to Necho brought about his own defeat and death, God permitting this to happen, though Josiah was a very righteous man, because of the evil mind and idolatrous inclinations of the people of Judah whom all Josiah’s reforms had not really converted, and who only waited an opportune time to revert to the things he had abolished. Hence he was mercifully taken away from the evil to come.

Deposing Jehoahaz, whom the people made king in Josiah’s place, Necho found a man to his mind in Eliakim his brother, and placing him on the throne, went on his way, later taking Jehoahaz to Egypt. Less than three years after, Nebuchadnezzar came against Eliakim, renamed Jehoiakim, and from that time Judah became part of his empire. Zedekiah’s revolt provoked him, and the captivity resulted.

Now in 2 Kings 24: 7 we read, “The king of Egypt came not again any more out of his land, for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.”

These statements have furnished some ground to the higher critics to accuse the Bible records of inaccuracy. For instance, why should Pharaoh Necho come against the king of Assyria, and why at the Euphrates, if that king was already overthrown? And again, Why should Josiah interfere in such case, and why so soon after should the king of Babylon take all the possessions of Egypt in Asia, including Judah?

To the devout reader there seemed a real necessity for some explanation which the text did not afford.

This is now forthcoming through

#### BRITISH MUSEUM RESEARCH WORK.

There has been issued this month (August, 1923) an annotated translation by Mr. C.J. Gadd, of a baked clay tablet which he recently discovered. This is six inches long with seventy-five lines. It gives a concise account of the seven years of Nabopolassar, father of Nebuchadnezzar, in which the foundations of the Babylonian Empire were well and truly laid.

From Mr. E.G. Harmer’s comment on the discovery we quote: —“Under the masterly guidance of the learned Assyriologist to whom the present monograph is due, it is now possible to lift the veil. Almost every fact in this graphic record is new, and, without attempting to pass it under detailed survey, it will suffice to summarise the main results. It is now established that in 616 B.C., Nabopolassar, being then in the tenth year of his reign in North Babylonia, revolted against his Assyrian overlord—not the legendary Sardanapalus, but Sin-shar-ishkun, or Saracos—and routed the Assyrian army on its southern borders. In the following year an inconclusive attempt was made to capture the ancient capital at Asshur. In 614 the siege of Nineveh was begun—not by him, but by the Median king, Cyaxares, who swooped down from his eyrie at Ecbatana. It was he, too, who succeeded in destroying Asshur, where he met the Babylonian monarch. The upshot of this encounter was an alliance against a common foe, and it was perhaps cemented, as another ancient writer suggests, by a marriage between a Median princess and the Babylonian Crown Prince, whom we know as Nebuchadnezzar.

“The next campaigning season was again inconclusive. But in the fateful year 612, a junction was effected with an immigrant Scythian army, and the siege of Nineveh was once more actively pressed. Operations were started at the beginning of June. Three battles were fought in the open by the defenders, and one may reasonably assume that the horses and chariots of the Northmen were a formidable factor in the conflict. But the defence was hampered most of all by an exceptionally high Tigris, fed by heavy rains at its upland sources throughout the spring. This caused a breach in the city walls, of which the besiegers were not slow to take advantage. By the middle of August the city was taken, the Assyrian king slain, and a division of the spoil made among the members of the triple alliance.

An unexpected event, which now emerges for the first time, is that a remnant of the Assyrian defenders contrived to fight their way out. They retired up the Euphratean bank to Haran, where for several years they sought to hold the world at bay. That ancient city had long been the headquarters of the Tartan, or commander-in-chief, and it is permissible to suppose that this rank was held by Ashur-uballit, the leader of the escaping party. Be that as it may, he endeavoured to rally the shattered power of Assyria by proclaiming himself its lord. For two years Babylon made indecisive efforts to suppress this heroic remnant, and it was not until 610, when she once more received the effective aid of the Scythian hordes, that Haran was taken, and left in Scythian hands. In the following year Ashur-uballit returned with an Egyptian army to the re-capture of his stronghold, but without avail.”

Josephus states that Pharaoh Necho “marched to the river Euphrates (not the Tigris, on which Nineveh stood) in order to fight with the Medes and Babylonians who had overthrown the dominion of the Assyrians.”

Now the critics have assumed that the purpose of the Egyptian king was to share in the spoils resulting from the breaking up of the Assyrian Empire.

This tablet makes it clear, we think, that Pharaoh, on the contrary, was anxious to help the Assyrian people, although they were ancient enemies of Egypt, lest having no buffer State between them, the great Scythian-Babylonian invasion should menace the gates of Egypt. At Carchemish, Necho came to defeat at the hands of Nebuchadnezzar, who by that time had become the master and king of Assyria. So that although Nineveh’s power was broken, and the city itself burnt, the Bible was right in saying that there was a king in Assyria whose home was on the Euphrates, and not on the Tigris. —(G.H.D.).

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## The Temperance Hall “Canker” and the Remedy.

### IMPORTANT MEETINGS IN BIRMINGHAM.

Three meetings, bearing on the present crisis, have been held in Birmingham during the past month. The first, in the Large Hall of the Council Schools, Bristol Street, on Saturday, at 3 p.m., 15<sup>th</sup> of September, when bro. W.J. Elston, of Nottingham, delivered a timely address on “Fellowship.” Our brother emphasised the supreme importance of purity, in view of the Bible teaching that a little leaven leaveneth the whole lump. Bro. W. Southall, of West Bromwich, presided.

The second meeting, which may prove to be one of importance in the history of the brotherhood, was held in the “Midland Institute,” at 6.15 p.m., 15<sup>th</sup> September, when the Birmingham Statement of Faith (with small but certain additions), was adopted as a satisfactory Basis of Fellowship, and was recommended for acceptance by all Christadelphians who desire a pure Fellowship in this matter. Three propositions of importance were put before the meeting, and carried for recommendation to all Ecclesias for adoption by their members; as will be seen below. If accepted, the outcome would be a new start, and a pure fellowship, within which would be only those who are sound in The Faith on the questions of H.M. Forces (Army, Navy, or Constabulary).

The meeting was the outcome of a circular sent to the ecclesias throughout the country, and was attended by many brethren who had been sent officially in twos and threes by the ecclesias from which they came. All sides of the present crisis were represented, as shown by the discussion. Nottingham, Leicester, London, Dudley, Portsmouth, West Bromwich, Brixton, Coventry, Wolverhampton, Blackheath, Acocks Green, Birmingham (Temperance Hall), Birmingham (John Bright Street), Ilford, Swansea, and Luton, were among the ecclesias represented, officially or otherwise.

Bro. W. J. Elston, of Nottingham, presided.

Bro. D.C. Jakeman, senior (of Dudley), in moving the first resolution below, referred to the Bell and Strickler (Australia and Canada) heresies, and said that the Statement of Faith as it stands, was sufficient to deal with them, if brethren were faithful to it.

Bro. W. Southall (of West Bromwich), in seconding, said they believed this movement would put The Truth on this matter on a firm basis, for the purity of which they were contending.

Among others, bro. J. Handley (of Portsmouth) supported the proposition, and said they felt there was a need to strengthen the Basis of Faith: Temperance Hall Ecclesia thought so too, as shown by their adding the words, “or as Police Constables” to Clause 35 of Doctrines to be rejected in their Basis of Faith. He thought, however, that was not sufficient to meet the difficulties which have arisen, and they welcomed the resolutions being proposed that night, and agreed with them.

Bro. E. Allcott (of Temperance Hall, Birmingham), among others objected to the resolutions, and said the Scriptures spoke of abiding in the calling wherein we were called.

The Chairman asked what if a clergyman were called—should he abide in his calling? The calling must be in harmony with The Truth—“Let him abide therein with God.”

Another brother asked, what if the man called were a hangman—should he abide in his calling?

Bro. Allcott: “Yes; why not, if he is paid for it?” (At this there was incredulous laughter over the whole meeting).

It was made clear that the business of the evening did not refer to the Birmingham (Temperance Hall) Constitution, but solely to the Statement, or Basis, of Faith.

The position, was mentioned by two speakers, regarding a policeman coming to a knowledge of The Truth, and whether such should be baptised. Both agreed that they would not baptise him if he intended to continue to be a policeman, but, if he agreed to put in his resignation, they would baptise him.

Bro. T. Moorhead (of Luton), spoke also of a brother as a constable. There would probably be riots among the unemployed this winter. A brother, who was a constable, would be called upon to use his baton (with his fellow-constables) to break the heads of the hunger-driven rioters; a brother, who was a constable clerk, would have to write out warrants for arrests; a brother could refuse to do such work, but he has sworn to obey his superior officers. Further, a policeman was an integral part of the State system, styled “beast” kingdoms in the Scriptures; he was an oath-bound servant of an earthly king; we are oath-bound servants of the Heavenly King, and his command was, “Come out from among them, and be ye separate.” How could a brother obey that command? Clapham Ecclesia was clearing itself in regard to its constable-brother, having taken up the question with him on the lines of 1 Corinthians 7: 21. Bro. Moorhead also spoke of the alterations proposed that night in the Statement of Faith. In the Birmingham Statement, as it now stands under doctrines to be rejected, Clause 35, after the word “army,” they were adding, “Or, Navy in any of their branches; and, after the words, “Or, in the Police Force.” they were adding “In any capacity.” He thought the two further resolutions

1—“That we accept what is known as the Birmingham Amended Statement of Faith (positively and negatively defined), with the exception of Clause 35 of doctrines to be rejected, which shall read as follows: —‘That we are at liberty to serve in the Army or Navy in any of their branches, or in the Police Force in any capacity; take part in politics; or recover debts by legal coercion.’”

2—That we add to the Statement of Faith—“That we are at liberty to continue in fellowship only with those who wholeheartedly believe and uphold our basis of fellowship.”

3—“That we recommend to all Ecclesias to place before their respective meetings this amplified basis of Fellowship, and that they obtain the signature or assent of all their members.”

Three brethren were then appointed as a Committee to circularise the ecclesias.

The third meeting was held in the Large Hall of the Council Schools, Bristol Street, on Sunday afternoon, 16<sup>th</sup> September, the speaker being bro. F.G. Jannaway, of London. Bro. H. Gates, of Coventry, being Chairman. The subject was “Fellowship: Suppressed Facts bearing on the Present Crisis.” The speaker was listened to most attentively for nearly two hours by the hundreds of brethren and sisters who filled the hall, and it was evident from subsequent remarks that there were not a few whose indignation had been aroused by the shameful failure on the part both of the Temperance Hall Arranging Brethren, and the Christadelphian, to faithfully uphold the Birmingham Basis of Faith in relation to fellowship.

As to the net result of the work done at these three meetings, time alone will tell.

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## Fictions in “Birmingham Frictions.”

No. 1

Of a series of articles by J.M. Evans, of London.

The Final Statement by the Birmingham Ecclesia, entitled Birmingham Frictions has now been in circulation some four months. It was intended to be an answer to the circular issued by the Clapham brethren under date April 13<sup>th</sup>, 1923. This circular states briefly how the Clapham Ecclesia became involved in the Birmingham Trouble, and gives the reasons which finally led that ecclesia to withdraw their fellowship from the Birmingham Temperance Hall Ecclesia. This action took place after a long and exhaustive discussion at the Essex Hall, London. The addresses of the proposer and seconder of the Resolution to withdraw from the Temperance Hall were printed and circulated in pamphlet form under the title The Birmingham Trouble, 1917-1923. These addresses amplify the reasons which led the Clapham Ecclesia to sever themselves from the Temperance Hall Ecclesia. To these speeches a reply has just been issued entitled, An Unjust Balance.

Now one can well sympathise with the dilemma in which the issue of these rival statements has placed those at a distance from the immediate scene of the conflict. During the month of August I met brethren as far apart as Western Wales and Brussels, who were quite unable to decide as to which view to accept, owing to the obscurity in which the issues had become involved. These brethren pointed out that bro. F.W. Turner and myself who had jointly investigated the matter on behalf of our ecclesia, were now divided. How, then, could they, who were denied access to the original evidence

For all practical purposes An Unjust Balance is an appendix to Birmingham Frictions. There is evidence of close collaboration with Birmingham in its production, and both abound in the same evasion of the real question, the same half truths, and the same suppressions.

For over two years, I have been in close contact with this question—I have read the speeches which caused the trouble—documents are in my possession which are of vital importance and I have interviewed both parties in the dispute.

The information I have so derived I propose to place at the disposal of those who have not had the same opportunities. I hope it will enable them to perceive the true facts of the case. It is the policy of the authors of the pamphlets under review to keep the brotherhood in the dark as to the vital facts. It is only by so doing that it is possible for them to sustain their case. It is not surprising, therefore, to find them boldly declaring on page 14, of Birmingham Frictions, that they do not intend to publish the speeches which are the sole cause of the trouble. When bro. F.W. Turner and the writer visited Birmingham to get enlightenment from the Arranging Brethren the same concealment took place, and yet it is declared on page 5, of Birmingham Frictions,

“NOTHING WAS SUPPRESSED.”

There was a double suppression. They concealed the fact that they had the speeches in manuscript, and, what is worse, they suppressed the true nature of the speeches. The proof of this will be forthcoming later. But in the meantime let this suppression of the speeches be pondered by the brotherhood. If the speeches are of the character they are now represented to be by the Birmingham Arranging Brethren let them at once publish them and confound their adversaries.

On page 8 of Birmingham Frictions it is stated that “the two brethren in question have never argued for the legitimacy of brethren joining the Constabulary and using force.”

On pages 9 and 10 it is said that the two brethren “Davis and Pearce have never justified service in the Constabulary.”

The best means of testing this statement would be the publication of the two speeches. But as the Birmingham Arranging Brethren “are not going to be drawn” it will become necessary to furnish evidence which will prove beyond doubt that their statement is contrary to fact—at any rate—in regard to one of the speeches. —(J. M. EVANS).

(To be continued.)

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## Palestine and her People.

In the midst of the bigoted tirade of mis-representation and abuse flowing from a certain section of the weekly and daily press, it has been quite refreshing to notice several columns recently given over to an article, entitled, “Folly of Jew Baiting,” from the pen of Mr. Lloyd George.

The opening paragraph reads: “Of all the bigotries that save the human temper there is none so stupid as the Anti-Semitic. It has no basis in reason—it is not rooted in faith—it aspires to no ideal—it is just one of those dank and unwholesome weeds that grow in the morass of racial hatred.”

In this connection, the latest exhibition, the article continues: “the agitation against settling poor Jews in the land their fathers made famous. Palestine under Jewish rule once maintained a population of 5,000,000. Under the blighting rule of the Turk it barely supported a population of 700,000. The land flowing with milk and honey is now largely a stony and unsightly desert. To quote one of the ablest and most far-sighted business men of today: ‘It is a land of immense possibilities, in spite of the terrible neglect of its resources resulting from Turkish misrule. It is a glorious estate let down by centuries of neglect. The Turks cut down the forests and never troubled to replant them. They slaughtered the cattle and never troubled to replace them.’”

Mr. Lloyd George then enters the domain of Zionism, and retails facts set forth in Palestine and the World, which book, he informed the author, “he found most interesting.” On the lines thereof he says: —“The Jewish settlement in Palestine? It did not begin with the Balfour declaration. A century ago there were barely 10,000 Jews in the whole of Palestine. Before the war there were 100,000. The war considerably reduced these numbers, and immigration since 1918 has barely filled up the gaps. At the present timorous rate of progress it will be many years before it reaches 200,000. Jewish settlement started practically seventy years ago. It started with Sir Moses Montefiore’s experiment in 1854—another war year. The Sultan had good reasons for propitiating the Jews in that year, just as the allies had in 1917. So the Jewish re-settlement began. From that day onward it has proceeded slowly, but steadily.”

The following extract, from an article on the Jewish settlement, by the well-known writer, Mrs. Fawcett, is then given: —

“So far from the colonies and the colonists draining the country of its resources which were previously non-existent; they have planted and skilfully cultivated desert lands and converted them into fruitful vineyards and orange and lemon orchards; in other parts they have created valuable agricultural land out of what were previously dismal swamps, producing nothing but malaria and other diseases. The colonists have not shrunk from the tremendous work and the heavy sacrifices required. Many of the early arrivals laid down their lives over their work; the survivors went on bravely, draining the swamps, planting eucalyptus trees by the hundred thousand, so that at length the swamp became a fruitful garden, and the desert once more blossomed like the rose.”

Mr. Lloyd George concludes his contribution with—“There are 14,000,000 of Jews in the world. They belong to a race which for at least 1,900 years has been subjected to proscription, pillage, massacre, and the torments of endless derision—a race that has endured persecution, which for the variety of torture, physical, material, and mental, inflicted on its victims, for the virulence and malignity with which it has been sustained, for the length of time it has lasted, and more than all for the fortitude and patience with which it has been suffered, is without parallel in the history of any other people.

Is it too much to ask that those amongst them whose sufferings are the worst shall be able to find refuge in the land their fathers made holy by the splendour of their genius, by the loftiness of their thoughts, by the consecration of their lives, and by the inspiration of their message to mankind?”

Interesting, however, as the article is, there is one thing lacking—and it is the “one thing

## Editorial.

### WORDS!

We have received a bulky pamphlet issued by the Brixton ecclesia bearing its own description upon its face—An Unjust Balance. This is exactly what we found it to be.

Words—words—words—but all the facts of the present situation ignored.

Bro. A. T. Jannaway is roundly attacked and endeavours made to show how the Clapham Managing Brethren have “wobbled.”

Our own view is that the Clapham majority exhausted every means in their power to mollify the difficult situation that Birmingham Temperance Hall ecclesia created.

But, on p. 32, the fatal admission is printed which bro. Davis made “in a recent letter,” re service in Police Force, “I am not satisfied that it is so far wrong as to describe it as a sin.”

All this cloud of “words without knowledge” which only serves to “darken counsel” could be dispensed with tomorrow if bro. Davis’ friends would bring him to an understanding of the Truth as to service in the national forces, and get him to make the very simple affirmation: “I believe it is Unscriptural to join the Army or Police Force in any capacity and would withdraw from any brother who committed this sin.”

That would be the one big step forward now needed, and the Clapham brethren and all right-minded brethren everywhere would greatly rejoice.

### BRO. F. W. TURNER AND THE CHRISTADELPHIAN.

Bro. Turner was the editor or chief composer of The Unjust Balance. He poses today as the friend and supporter of Birmingham and the Christadelphian. We have been accused of “uncharitableness,” and even worse for our summing up of his activities in recent numbers. But only two years ago, bro. Turner was actually engaged in an endeavour to set up a new Magazine in London. Here is from a letter written by him at that time: “I regard the Christadelphian in its present spirit and attitude as a danger to the Truth, in that it has departed from its old, robust, Scriptural policy, and is lending its influence to an unfaithful loosening from Bible doctrine and fellowship.”

Can bro. Turner or anyone else say that the Christadelphian has improved since then? Rather, is it not patent that it has still further deteriorated? The Magazine with its editor is but a reflex of the spirit of the Birmingham ecclesia.

Our conclusion as to bro. Turner is the obvious one.

### ITALY, FRANCE, AND THE LEAGUE OF NATIONS.

the penalty inflicted upon it for this “political murder” of an Italian general. Since then a judicial trial has been going on which has demonstrated beyond any doubt that the murder was committed by irresponsible brigands and that not the slightest fault lay with the Greek people or their government.

If Greece was strong enough Mussolini would now have to apologise, but it is not yet the time when justice reigns in the earth. “Wars and rumours of wars.” Still the tyrant boasts. But the Lord is at hand. —EDITOR.

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## The Kingdom of Men.

Continued from page 260.

In the first place, Britain has already withdrawn from Egypt, and the position today is that Egypt is an independent sovereign State, with a king on its throne. Secondly, the prophecy of Ezekiel calls the British power “Sheba and Dedan” and not Egypt. Sheba and Dedan (probably British East Africa and Aden) are remote from Palestine compared with Egypt, the inference, therefore, which can be drawn is unmistakable, i.e., England cannot be identified with Egypt at the time of the Gogian invasion. Nay, it is possible to go further and say that Nubia and the Sudan are at that time no longer British possessions for their inhabitants are among the allies of Gog—Ezekiel 38: 5.

How will this state of affairs be brought about? I think it will be brought about by an attempt on the part of Great Britain to cede the Sudan to Egypt. This will be resented by the Sudanese and they will appeal to Russia and not in vain. Naturally Egypt will join England but it will be of no avail. Egypt is part of the territory embraced in the Image of Nebuchadnezzar’s dream and must therefore be incorporated in the dominion answering to the Image “in the latter days.” When Egypt is conquered the Image is complete and ready for the Stone to smite it and reduce it to powder. To support my contention that events are likely to take this course the following quotation from The Times of August 17<sup>th</sup>, is to the point: “It is most unfortunate that we have no present indication as to how long we are likely to have to wait for a decision as to the future status of the Sudan. While the general opinion of the country is in favour of the elimination of the Egyptian part of the condominium, Mr. Lloyd George’s speech, as quoted by Lord Allenby in April, appears to indicate that this is unlikely to occur. A continuation of the present unsatisfactory situation is bound to result in alienating the sympathies of the populace from British rule. There has been a marked antipathy to Egyptian domination for many years past.”

To conclude this review of the Near Eastern situation I would remark that England received Egypt, Ethiopia, and Seba for the purpose of forwarding the return of Israel to Palestine. Now she has voluntarily withdrawn from Egypt, and we behold the work accomplished, viz., Palestine freed from the Turks—Zionism recognised and encouraged—surely a complete fulfilment of the prophecy: “I gave Egypt for thy (Israel’s) ransom, Ethiopia and Seba for thee”—Isaiah 43: 3.

If Zion’s Watchers are not interrupted by the return of their Master, and the Scriptures as Dr. Thomas realised appear to intimate, His Return before the consolidation of Gog’s dominion in the Near East (see Eureka 3, p. 542), they need to watch carefully the events in that region, also in the Sudan, for the Scriptures must needs be fulfilled and the whole region brought under the dominion of

The Holy Roman Empire as it is called by historians is referred to in the Apocalypse as the Beast of the Earth, and in the Book of Daniel as the Little Horn of the Fourth Beast. It was a dual dominion, its secular head being the Emperor and its spiritual head the Pope. It came into being consequent upon the conquest of the Lombards, the Huns and the Bavarians (three of the original ten horns) by the Franks. —Gibbon, chapter 49.

With the fall of the Empire in 1806 and the break up of the Austrian Empire in 1918 (for the Austrian Empire continued the tradition of the secular part of the Little Horn of the Fourth Beast just as the Turk has in some measure represented the Little Horn of the Goat since 1453 A.D.; see Expositions of Daniel, p. 60) the three horns have emerged again. The Kingdom of Italy, and the Republic of Hungary having done so completely while Bavaria is still part of the German federation but will probably soon separate itself and absorb Austria (for a large part of Austria was in the time of Charlemagne Bavarian territory). There have been many indications that strained relations exist between Munich and Berlin, and when the separation is accomplished, then we shall have the ten horns of the Beast and the ten toes of the Image complete.

The diagram will make manifest that we have followed the lines indicated by Dr. Thomas when he says (Exposition of Daniel, p. 76): “The kingdoms are represented by ten horns and ten toes, because there would be that number appearing on the territory of the Roman Beast between A.D. 476 and A.D. 799, the interval between the fall and restoration of the Western Roman Empire. In part, however, of this period only seven independent monarchies can be found, three of the original ten being ‘plucked up by the roots.’ At the time of the revelation of Jesus Christ and the Saints, there will also be ten kingdoms whose territories will embrace those of the original Gothic Ten. In past centuries their number has varied. The ten kingdoms contemporary with the smiting of the Image by the Stone power, or with the slaying and burning of the Fourth Beast by the Saints, in relation to the old Gothic kingdoms, are as so many trees to their original sapling-roots.”

On consulting the diagram the reader will be able to perceive the connection between the “sapling-roots” and the “trees”—between the barbaric kingdoms (Gothic is too restricted a term) and the modern states of Europe. It may appear strange to link up Burgundians and Belgium, but a careful study of history will show that this is justified. Charles the Bold, the last duke of Burgundy (died 1477), included within his domain the Netherlands which passed into the hands of the Hapsburgs and finally in 1832 the kingdom of Belgium corresponding to the old Roman province of Belgica came into existence. Omitting further details let us remember the great and outstanding fact: “At the time of the revelation of Jesus Christ and the saints there will be ten kingdoms whose territory will embrace those of the original ten”—Daniel 2: 44; Revelation 17: 12-14. How near must we be to that revelation when it only remains for one more horn to be fully developed to complete the ten? What will happen when the horns are complete? The Frog-power of France will go forth and bring about their federation (Revelation 16: 14) with another group of powers styled “the kings of the earth”—Revelation 19: 19. Here we must pause and ask why do they combine. It is to give their power unto the beast—Revelation 17: 13. Now it is said of this Beast that at the epoch of the Seventh Vial (for John is shown the Judgment on Babylon by the Angel of the Seventh Vial, (3 Eureka, pp. 617-618), it “shall ascend out of the bottomless pit (abyss) and go into perdition”—Revelation 17: 8. It ascended out of the abyss as we have seen once before, but this does not preclude it doing so again. On the former occasion this “ascension from the abyss” meant that the nations of “the abyss” invaded Roman territory and set up the system of things known as “the Beast” there. In this future ascension we have the re-establishment

The first is the Russian powers with whom (verse 5) are also Persia, Ethiopia, and Libya. The second group are the ten horns called “Gomer and all his bands” because they are federated together by France—see Exposition of Daniel, p. 85, while the third group are “the kings of the earth” of the Apocalypse—i.e., Holland, Germany, Czecho-Slovakia, Poland, Lithuania, Latvia and Estonia. I am led to infer that the latter identification is correct because, although “there is little said in history about Togarmah beyond conjecture”—Elpis Israel, p. 428, yet Ashkenaz (see Genesis 10: 3) is identified by modern Jews with Germany and it would appear probable that Togarmah would be in the same region rather than in Armenia or Turkestan. When this great league of nations against Zion is brought about it is obvious that we have the Image of Nebuchadnezzar set up. Its overthrow and demolition by the Stone is beyond the scope of this article. It is to be hoped that enough has been written to stimulate the watchers of Zion to persevere in their watching and if I have also done somewhat towards establishing the soundness and value of Dr. Thomas’ interpretations of the prophecy concerning the Kingdom of Men in Daniel, chapter 2 and 7, I shall consider I have accomplished a good work.

CLAPHAM.

A. T. ABBOTTS.

P.S.—The diagram referred in this article, is that found on page 256, of the August number of the Berean Christadelphian. —(EDITOR).

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### Bro. C. C. Walker and the R.A.M.C.

On page 17 of Lest we Forget, is part of a letter from our late Temperance Hall brother, W. Taylor, declaring that brethren had been advised by bro. C.C. Walker to join the non-combatant Corps, which bro. Walker denies on cover of October Christadelphian. We felt sad when we remembered our dead brother could not reply, but in the course of a post or two, a letter—unsought and unexpected—came to hand from a brother quite unknown to us. It reads—

41 Bromford Lane, West Bromwich,  
October 1<sup>st</sup>, 1923.

Dear Brother Jannaway. —I expect you will have noticed the remarks of bro. C.C. Walker on the cover of the Christadelphian for October, where he says he has never advised any brother to join the R.A.M.C., or accept the Non-Combatant Corps.

In view of your remarks, on p. 17 of Lest we Forget, it will appear to the brethren and sisters that you have been publishing things which are not true.

It is evident, however, that bro. Walker has made a mistake, or he has quite forgotten the fact that he told me (personally) in his house, that we were quite in order in joining the R.A.M.C., or accepting non-combatant service, and that Temperance Hall would not withdraw from us if we did join them.

I trust that you will understand the spirit in which this letter is sent, as it is not my desire to cause strife, but, in view of your labours during the war, and the stand you are making now for the brethren. I think it is most unjust to allow such a thing to pass by unanswered, and seeing that bro. W.

While comment is unnecessary, we may say that we have several other witnesses as to bro. Walker giving similar advice—living witnesses, able to defend themselves. Then, too, the damaging evidence of brethren W.H. Hill, F.G. Ford and others, of his Temperance Hall fellowship; will he accuse them of falsehood in what they said, and is found on pp 14-22 of Lest we Forget? Evidently our brother is suffering from declension in more ways than one, for we do not think he is wilfully guilty of saying what is untrue. —(F.G.J.).

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## Brother Robert Roberts.

### EXTRACT FROM ONE OF HIS EXHORTATIONS.

For the better or for the worse.

It is always possible, as at Corinth, to come together, “not for the better but for the worse.” We must guard against this by the avoidance of those conditions that lead to such a result. A want of unity is fatal to edification. Union without unity is worse than worthless; it is pernicious; it tends to frustrate the objects of fellowship. The ecclesia is not the place at all for discussing the principles of the One Faith. That belongs altogether to the outside. The plea of looking at both sides is plausible and looks candid, but it belongs only to those who are uncertain of the Faith; and uncertainty is no feature of the full assurance of faith, without which it is impossible to please God. It is all very well for those who do not know the Truth to talk in such a style; such are in no state to form constituents of a community whose function is to be the “pillar and ground of the Truth.” Agreement in the things of the Spirit is the first condition of ecclesial unity. The unity of the Spirit may be kept in the bond of peace; but the schism of the Spirit—disagreement in the things of the Spirit—renders peace impossible. Those who are indifferent can easily afford to ignore disagreement; and preach cordially of the virtue of “agreeing to differ.” This is no characteristic of the Church of the Living God. It contends for the faith, once delivered to the saints, and obeys Paul’s command (1 Timothy 6: 5) to “turn away” from the perverse disputings of men of corrupt minds. The first characteristic of true saintship is zeal for the things of God. He is not content to cultivate friendship on the basis of adhesiveness or any other merely fleshly instinct. He stands “in God”: God’s ways and principles are the rule of his life, the measure of his aspirations, the standard of his friendship, the fountain of all his doings. The Laodicean attitude of indifference—the readiness to agree to differ within the precincts of the ecclesia—is impossible with him. He must have the Faith first pure, knowing that peace will follow, and from peace, edification, and the growth in every good thing that shall prepare the brethren for the coming of the Lord. Unity in the Spirit will admit of growth to the stature of the perfect man in Christ. It will help us to dwell together in love and hope, striving together for the faith of the Gospel, abounding in the work of the Lord with thanksgiving.

Let us obey implicitly the advice of Paul, who counsels abstinence from strifes of words, foolish questions and contentions, which he declares to be “unprofitable and vain”—Titus 3: 9. “Charge them before the Lord,” he says, “that they strive not about words to no profit, but to the subversion of the hearers. . . . . Shun profane and vain babblings”—2 Timothy 2: 14-16. He instructed Titus to “affirm constantly” that believers should be careful to maintain good works, which were to their profit—Titus 3: 8.

the vines: the labour of the olive shall fail and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation”—3: 17. The standing aim of this class is to be approved of God, however much they may incur the opprobrium of men. —R. ROBERTS.

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Have you ordered the Berean Christadelphian for 1924? If not, see the Notes on this month's cover—and order at once.

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### “Man did eat Angels' Food.”

Our minds are taken back by our subject, to that wonderful event; the exodus of the children of Israel. Taken back to that “fifteenth day of the second month after their departing out of the land of Egypt”; in the wilderness of Sin, when they murmured against Moses and Aaron, saying, “Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full.” Then it was that the Lord said, “Behold I will rain bread from heaven for you”; and the Psalmist speaking of the same incident, says, “Man did eat angels' food”—Psalm 78: 25.

In the second verse of this Psalm, we read, “I will open my mouth in a parable. I will utter dark sayings of old.” These words signify that the full meaning of what he afterwards recounts, does not appear on the face of it; that there is a deeper meaning to be sought; a significance that is not apparent at first sight.

This is brought very forcibly before our minds by the Apostle Paul in 1 Corinthians 10: 3, when he says, “And they did all eat the same spiritual meat.” Again in Deuteronomy 8: 2-3, Moses makes the matter very plain, when he commands them, “And thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know, that he might make thee know, that man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord doth man live.”

From this it will be seen that the manna was not rained down from heaven solely for the natural sustenance of the Children of Israel. It was to teach them as well as to sustain them. It was food for the mind as well as food for the stomach. It had a deeper meaning; a spiritual significance. There was evidence in the wonderful fact, that, what God had promised, He was able also to perform, but they perceived it not. This was God's complaint against them, “And the Lord said unto Moses, How long will this people provoke me, and how long, will it be ere they believe me, for all the signs which I have showed among them”? Again in Hebrews 3: 9-10, we read, “When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation and said, They do always err in their heart: and they have no known my ways.”

They had not known God's ways, inasmuch as they would not heed or lay to heart the wonderful things He did for them. Like their descendants later, they would not even believe for the very works' sake

Yea, even now, they fail to see that, "The law was our schoolmaster to bring us unto Christ." They still "stumble at that stumbling-stone;" that "rock of offence."

TREORCHY.

T. W. WALLACE.

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(To be continued.)

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### I AM ASHAMED!

I am ashamed to have Dr. Thomas' achievements placed by the side of the modern system of "Biblical Criticism" and the "entire apparatus" of modern learning. What have these done for The Truth?

Where would The Truth have been if Dr. Thomas had not discarded the whole paraphernalia of recognised Biblical Criticism, and gone straight into the marrow of the Spirit's mind, as adequately expressed for us in the writings of the Prophets and Apostles, whether in Hebrew, Greek, or their English Translations? —(R. ROBERTS).

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## Correspondence.

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

\* \* \*

### THE STRICKLER TROUBLE.

Bro. C.C. Vredenburg, of Rochester, N.Y., U.S.A., in a long and brotherly letter, says: "I have been familiar with bro. Strickler's vagaries since 1884. He has changed from one thing to another ever since then. He has been the cause of more divisions, sorrow and heartache than any man in the Body of Christ. Out of Darkness into Light first made its appearance as a series of articles in a paper called the Restitution—the official organ of the "Church of God," Cleveland, Ohio, of which R. Huggins is the editor, who was once a member of our body. This Restitution is the unqualified advocate of the theory of 'immortal emergence.' The book is merely the whole of the articles bound together by the printer of that magazine."

\* \* \*

### OUR BASIS OF FELLOWSHIP.

Circular issued as a result of the Birmingham meeting, September 22<sup>nd</sup>.: —  
TO THE HOUSEHOLD OF FAITH EVERYWHERE SCATTERED ABROAD.

Dear Brethren and Sisters,

Greetings.

“What we propose to do is to take a line of action that will make no mistake—a line of action that will do justice, first, to the Word of God, and, secondly, to every faithful upholder of it. We do not propose to accuse anyone. We propose to rally to the right doctrine, and then to step aside from all who refuse to do this, or (which is the same thing) who refuse to repudiate the error and those who teach it.”—Christadelphian, 1885, p. 303.

The error, of course, we now refer to is, Service in the State Forces, either of the Army, Navy, or Police, and the taking part in Politics.

The suggestion continued, was that we take our Statement of Faith, positively and negatively defined, and suitably strengthen it on the points in dispute, and then emphasise the necessity of a wholehearted belief and acceptance of it as a basis of fellowship.

In accordance with this suggestion a Meeting was held on Saturday evening, September 15<sup>th</sup>, 1923, in the Midland Institute, Birmingham, bro. W.J.Elston, of Nottingham, in the Chair. Brethren from various parts of the country were present, and after a lengthy discussion the following Resolutions were carried:—

Resolution 1—

“That we accept what is known as the Birmingham Amended Statement of Faith (positively and negatively defined), with the exception of Clause 35 of “Doctrines to be rejected,” which shall read as follows:—“That we are at liberty to serve in the Army or Navy in any of their branches, or in the Police Force in any capacity; take part in politics; or recover debts by legal coercion.””

Resolution 2—

“That we are at liberty to continue in fellowship with those only who wholeheartedly believe and uphold our Statement of Faith as our basis of Fellowship.”

Resolution 3—

“That we recommend to all Ecclesias to place before their respective meetings this amplified basis of Fellowship, and that they obtain the signature or assent of all its members.”

A copy of this letter is being forwarded to bro. G.H. Denney for publication in the Berean, and to bro. C.C. Walker for publication in the Christadelphian, and will those Ecclesias who support this stand, and who have obtained the signature or assent of all its members, communicate to bro. W. Southall, 91 Hampton Road, Birchfields, Birmingham, when a list of Ecclesias so doing will be published to the Brotherhood.

Faithfully your brethren,

DANIEL JAKEMAN.  
ROLAND SMITH.  
WALTER SOUTHALL.

Committee appointed by Special Meeting,  
September 15<sup>th</sup>, 1923.

P.S.—If any Brother or Sister is in doubt as to what the Statement of Faith referred to is, apply to

should cause them to exercise the greatest caution in accepting any of the specious arguments advanced therein.

I have little doubt the scurrilous nature of the document will bring its own condemnation with all fair-minded readers, but, as two or three of the authors are rather well known among Christadelphians, it will be as well that it should also be as widely understood the actual value that can be placed on their statements.

The authors being such sticklers for the whole truth, let me first refer to pp. 26 and 27: —

“CLAPHAM’S ONLY UNANIMOUS VERDICT ON THE SPEECHES.”

This is a deliberate untruth. At the meeting of January 19<sup>th</sup>, 1922, when the suggested “Basis of Settlement” mentioned was proposed, THIRTEEN brethren only voted in favour. Further, three brethren at this meeting did not accept the term “debatable” as being applicable to the speeches, and it was not until it was stated that this was the only possible suggestion for reconciliation that could be agreed upon by the sub-committee appointed for this purpose (of which bro. F.W. Turner was a member) as likely to make for reconciliation, and in view of the strong desire for a settlement, the opposition was withdrawn; wrongly, the brethren concerned now agree.

The evil character and effect of the two speeches was fully accepted by the said authors of this pamphlet, and cannot now be put on one side at will, much as they would like to be able to do. January, 1922, three of the four editors agreed that the address of bro. T.E. Pearce quite justified action on the part of bro. V. Hall. This was the first time the address was produced by bro. F.W. Turner.

Brethren Turner’s and Walker’s admissions on the impression that bro. A. Davis’ address made on them at the first Cosmo Hotel meeting has put them into a truly awkward position from which they are vainly trying to extricate themselves.

On January 15<sup>th</sup>, 1923, bro. E.T. Pearce’s speech was again read and the four editors (three of them a second time) agreed with all the rest of the committee that it was entirely unsatisfactory and advocated false doctrine.

On February 5<sup>th</sup>, 1923, the same four voted agreeing that the Temperance Hall Meeting’s withdrawal from the John Bright Street brethren was unscriptural.

One week later on February 12<sup>th</sup>, bro. C.W. Hopper (alone) having in the interval written to bro. Ladson for his opinion, withdrew his vote.

The reader will now be better able to appraise this final effusion of the whole Brixton ecclesia.

Again on page 47 it is said, that the report of visit of brethren J.M. Evans and F.W. Turner was presented to the full Clapham Executive. This is also untrue. They were not all present.

Beware of this claim of meticulous exactness, it is not founded on fact.

lacking that brethren Davis and Pearce no longer held false doctrine, no further evidence was required. This minute was not agreed to and the following was substituted immediately without hesitation: “No further evidence has been received nor was there need for same.”

This is one of three alterations in the minutes of these Meetings, thirteen in all, of many hours duration, with the additional removal of a few personal comments on the nature of the second Cosmo Hotel Meeting which were willingly eliminated as forming no part of the actual minutes. This was not merely at the wish of the “impeccable” four.

These proceedings in question, extending from January 4<sup>th</sup> to April 13<sup>th</sup>, 1923 cover 109 quarto pages of small writing, the whole of which has been agreed by these very brethren who make these random and deceitful charges. I wonder how many minutes of Arranging Brethren’s meetings and ecclesial meetings under a half less exacting conditions have received fewer alterations?

This statement regarding the minutes is a malicious invention, a diabolic and serpent-like attempt to throw doubt on the record of sayings and doings of the brethren who make it, matters which are recorded for all time and which they would now like to expunge.

Bro. B.R. Walker on October 26<sup>th</sup>, 1922 read us a letter from a brother friend in the Temperance Hall meeting, who stated among other matters that things were rapidly moving to disruption at the Temperance Hall.

Bro. J.A. Bonds, January 16<sup>th</sup>, 1923. In regard to a letter received from the Temperance Hall Arranging Brethren in connection with their proposed visit to meet our Executive: —

“Bro J.A. Bonds thought that as expected the letter was ambiguous and if treated as an ordinary business letter its place was the waste paper basket.”

“Bro. F.W. Turner, who stated a large measure of right was on bro. Viner Hall’s side, and his mind on the matter was that the withdrawal by the Temperance Hall was not on correct lines and the Scriptural lines for same should be required.”

All these items have been verified and agreed by these very brethren as being true in substance and fact.

In conclusion regarding bro. J. Fred Smith’s letter on the last page of the book: —

He with bro. C.C. Walker and the whole of the Clapham Executive (including three of four authors) heard the following question put to bro. A. Davis (the second put), as well as his answer to same: —

“Do you agree with the present Temperance Hall Basis?”

Bro. Davis’ answer was:

“I accept but do not agree with all of it.”

It is hardly credible that brethren with such reputations as they once had, could stoop to such dishonest and base attempts at defamation of character as this pamphlet reveals. From the lowest of low down politicians and the like, it is to be expected, but from such as these?? How are the mighty fallen!!

The book is a cunning travesty of the truth of the matter and I pray that our Heavenly Father may forgive them for this prostitution of their powers.

Faithfully your brother,

ERNEST W. EVANS.

September 19<sup>th</sup>, 1923.

152 Stockwell Park Road, S. W. 9.

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## Answers to Correspondence.

(For which in the main we are indebted to our beloved forerunners, Dr. Thomas and Bro. Roberts.)

### RE IMMERSION.

C.R.—Baptism is a burial with Christ (Colossians 2: 12), and therefore a complete submersion of the body, as, in fact the original word baptizo signifies; but we should hesitate to say, that the person submitting with full and loving intent to the institution failing, through some accident, to be entirely covered with water, has therefore failed to put on Christ. The change expressed in these words is not the result of the mechanical process of being put under the water, but is a change which takes place in God's mind towards the person as a result of the act performed in the connection in which He has required it. This being so, we can hardly suppose that a slight accidental miscarriage in the administration of the rite would invalidate its efficacy as an act of obedience legally uniting the subject of it to Christ. However, it is best to be on the safe side. If there be any doubt, re-immersion will settle it. Unquestionably the person ought to be buried in the water.

\* \* \*

### SERVING ON JURIES.

G.S.—There is nothing in the Scriptures to preclude the brethren of Christ from acting as jurors. The act of a juror is not judicial; it is not even ministerial, but purely an act of service—neutral in its character—demandable by the State, and therefore in our judgment coming into the character of those “ordinances of men” which are to be “submitted to for the Lord's sake.”

\* \* \*

### PAUL CIRCUMCISING TIMOTHY.

B. —Paul circumcised Timothy, not because it was necessary to salvation, which as you point out, is expressly put out of the question in the 15<sup>th</sup> chapter of Acts, but because Timothy was a Jew. He did not do it to gain the favour of “the Jews that were in that quarter.” but to deprive them of the

for circumcision was not a part of the Law, although there were provisions in the Law respecting it; it was instituted some centuries before the Law was given.

\* \* \*

#### ALMSGIVING.

F.R.—The distribution of anonymous bounties in open meeting might be very good Christmas entertainment for boys and girls, but it seems to us scarcely suited for an assembly of men and women earnestly bent upon the Truth. However, such things go by taste. We appreciate the spirit of the suggestion, but should recommend the private bestowal of goods upon the poor of the flock as more in keeping with the sober spirit of our high calling.

\* \* \*

#### THE RECOGNISED STATEMENT OF THE FAITH.

S.A.—Respecting clause 29 in The Recognised Statement of the Faith (let us drop any such local description as “Birmingham” or “London”) reproduced in August Berean, we see no grounds whatever for any such objection as you propound; we believe that death will obtain among both righteous and wicked. Were it otherwise, and only the wicked died during the Millennium, the Judgment at the end thereof would simply mean the dispensation of reward or punishment, seeing, that according to your conclusions, only the wicked are to die during the thousand years.

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(We intend making these “Answers to Correspondents” a feature of our Magazine, but will ask correspondents to have patience until their questions are reached.)—EDITOR.

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### 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 as set forth on page 238, 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.

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

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LIVERPOOL. —We, the undersigned, in faithfulness to Christ, feel compelled to withdraw from the Birmingham (Temperance Hall) Ecclesia, and all who continue in their fellowship. We extend our fellowship to the John Bright Street Ecclesia (whom, we consider, have adopted a faithful attitude in regard to military and constabulary service) and to all brethren and sisters who take the same stand. Our attitude places us in isolation, but we hope and pray that others may soon join us. —CLARA A. PHILPOTTS, FRANCES MCNAIR, 31 Stanley Street, Fairfield, Liverpool.

LONDON, Gunnersbury. —Ivy Hall, Chiswick, High Road, W. Referring to last month's report that bro. E.H. Bath had resigned his membership, we have to say that he has joined the newly-formed Stamford Hill Ecclesia. This ecclesia has recently issued a new Statement of Faith which especially emphasises several of the Commandments of Christ, and bro. Bath finds himself in sympathy therewith. We claim that all the Commandments of Christ should be strictly observed and offenders dealt with and that to emphasise a few of them and not all is not good. —W. E. EUSTACE, Rec. Bro.

MARGATE. —Foresters' (Lower Hall), Union Row. Sundays: Lecture 3 p.m., Breaking of Bread 4.15. We regret the loss of bro. A.W.S. Raxworthy, whose business calls him to Glasgow. Our numbers are being sadly depleted, but we gratefully appreciate the help we received from the Clapham Ecclesia. Correspondence should now be addressed to the undersigned at "Lachine," Addiscombe Road, Margate. —ALFRED FURNEAUX.

NEW TREDEGAR. —At a Special Meeting held on August 26<sup>th</sup>, the following Resolutions were proposed and carried unanimously: —"That we withdraw our fellowship from the Birmingham Temperance Hall Ecclesia on the grounds that they fellowship with those who hold wrong doctrine concerning the position of Brethren of Christ (re Military Service). And also that we withdraw our fellowship from all those who are in fellowship with the Temperance Hall Ecclesia." Signed on behalf of New Tredegar Ecclesia. —G. EVANS, 22 Jones Street, Phillips Town, New Tredegar.

NOTTINGHAM. —Corn Exchange. Breaking of Bread, 10.30; Sunday School, 2.30; Lecture, 6.30. Eureka Class, Tuesday Evening, 7.30, Huntingdon Street Schools. Wednesday Evening Meeting, 7.30, Huntingdon Street Schools. —We are pleased to report that amidst so much sorrow, on account of coldness, in relation to the call of faithful stewardship in these latter days, we have been able to assist two to put on the saving name of the Lord Jesus. On July 4<sup>th</sup>, Dorothy Newman was baptised, and on August 29<sup>th</sup>, George Ellis, the husband of sister Ellis of this ecclesia. Both were immersed at the Public Swimming Baths. We have been assisted in the public proclamation of the Truth by brethren A.T. Jannaway, W. Jackson, and F.G. Jannaway. The meetings are well attended and enthusiasm prevails. —W. J. ELSTON.

RED HILL. —Rees Rooms, Warwick Road. Breaking of Bread, 11.15 a.m.; Lecture, 7. 0 p.m. At a meeting of the Red Hill Ecclesia held at Rees Rooms, Warwick Road, Red Hill, the matter of the Birmingham trouble was discussed, and a Resolution to withdraw from the Temperance Hall Ecclesia, Birmingham, was placed before the meeting and was carried by a majority of three. There were fourteen brethren and sisters at the meeting and only three voted against the Resolution. The others, except six who voted for the Resolution, did not vote. Those named voted for the Resolution—Bro. Parks, bro. Whiting, sis. Whiting, sisters Florrie, Winnie, and Edith Whiting, and we hope with God's help to keep the light shining and will do our best to carry on with the present small number of six. Shall be pleased to see any of the same mind who will help us to carry on. Your brother in Christ. —

SOUTHEND AND WESTCLIFF-ON-SEA. —Christadelphian Ecclesia, Christadelphian Hall, Westbourne Grove. —Our Tea and Fraternal Gathering on September 1<sup>st</sup>, although not so well attended as we had hoped, was a very enjoyable and helpful little affair. Nearly thirty brethren and sisters assembled, including visitors from Clapham, Ilford, Leytonstone, Clapton, St. Albans, and Bexley Heath. Five addresses were delivered, the general subject being “An evening with the beloved apostle John,” and the speakers were brethren O.G. Beere, S.W. Thornton, R. Horsfall, F.H. Trapp and J.M. Evans. From the spiritual point of view the meeting was most helpful and encouraging. We have gained bro. Bowman, who found himself dissatisfied with the Gymnasium Hall Ecclesia position and returned to our fellowship on July 29<sup>th</sup>. On the other hand we have lost bro. and sis. W.L. Wille to the John Bright Street Ecclesia, Birmingham, and this month are losing bro. and sis. P.E. White and sis. Handley, who remove to London, and have decided to meet with the Ilford Ecclesia. We have had the company of a good number of visiting brethren and sisters at our breaking of bread meetings. —F. F. JACKSON, Secretary.

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