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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 and reservations of the Papal and Protestant Churches

“The entrance of Thy Word giveth light; it giveth
understanding to the simple”

Edited by W. J. WHITE and B. J. DOWLING.

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AUGUST, 1929

EIGHTPENCE.

What is the Hope of the Christian?

By Dr. John Thomas

(Continued from page 243).

"But does not Jesus come to each of us when we die? And does not the departed spirit of the saint abide in his presence from the moment of its departure?" Assuredly not dear readers. Where the authority of Scripture is regarded, there can be no question as to this. But where is it said in Scripture that Jesus comes to each of us when we die? He is with us by the indwelling word, blessed be his name! But he is with us thus from the moment of our conversion. In this sense, he needs not to come to us in our dying moments. He has come long before, never to depart. "Christ dwells in the heart by faith". Further, the words "that where I am, there ye may be also", are almost literally repeated by the Apostle, where he says, "So shall we ever be with the Lord". But what does he mean by "so"? so shall we ever be with the Lord? Is it by departing this life— by our souls being singly and separately received into his presence, while our bodies moulder in the grave—is it thus the Apostle says we shall ever be with the Lord? No, my brethren; read the passage for yourselves, and see how the Saviour's words are to be fulfilled—"I will come again and receive you to myself, that where I am, there ye may be also". Is it at death, or by death that he comes? Hear the Apostle, "But, I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope". What was to assuage their sorrow and comfort their hearts? That Jesus had come to them, and fulfilled his word? No; "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him". It is the return of Jesus accompanied by his departed saints. "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the Coming of the Lord (so that our hope is not death in any sense, but the coming of the Lord which may find us alive and remaining to that moment), shall not prevent (or go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive, and remain (this is our hope) shall together with them ascend in clouds, to meet the Lord in the aerial: and so shall we ever be with the Lord". It is thus by his personal return, to receive us all to himself in the political air, that he fulfils his word, "I will come again, and receive you to myself, that where I am, there ye may

be also". "So shall we ever be with the Lord". What a hope! May its full comforting and animating power be realised by our hearts.

Heaven then, I repeat it, my brethren, is the place where we hope eternally to dwell; but it is heaven, as we shall be introduced to it along with all saints, departed or alive, by the Coming of our Lord Jesus Christ; and Christ himself, as about to return and receive us to himself, is thus our hope. We look back believingly to the cross of Christ, and have perfect peace; we look forward to the Coming of Christ as our hope. And this hope, as it is presented to us in Scripture, is of universal influence on the spirit, and character, and conduct of the saint. There is scarcely a single Christian grace, scarcely a single fruit of the spirit, with which it is not expressly connected. There is not a form of Christian devotedness with which it is not associated. Would the Spirit of God incite us to the patient and joyful endurance of suffering for Christ's sake? He reminds us that we are "heirs of God, joint heirs with Christ; if so be we suffer with him, that we may be also glorified together." With such a hope the Apostle says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. viii. 17, 18). Is it a question of the confirming of the saints to the end? "So, that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor. i. 7). Is it that we are to avoid rash and hasty judgments of persons and things on the one hand, and to be fortified in our own souls against such judgments of us on the other? "With me it is a very small thing that I should be judged of you, or of man's day (see margin); Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. iv. 3-5). Is the saint to be stirred up to diligence and zeal and untiring exertion? The Apostle treats the whole subject of the resurrection and of the Coming of Christ, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ, the first-fruits; afterward they that are Christ's at his Coming". He speaks of diverse glories, of heavenly and of earthly, of natural and of spiritual bodies; and then winds up by a passage previously quoted in part, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed". This is clearly the event treated of in the passage already considered in 1 Thess. iv. But what use does the Apostle make of the subject here? After further dwelling on it, and raising a note of holy exultation as he views the last enemy under the victor's feet, he concludes thus, "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord" (1 Cor. xv). As the grand motive to an unearthly spirit and a devoted walk, the same apostle uses it elsewhere. Having besought the saints to walk as they had him for an example, and told them with tears of some who were enemies of the cross of Christ, minding earthly things, he thus proceeds: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. "Therefore, my brethren, dearly beloved, and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (Phil. iii. 20; iv. 1). This hope stands equally connected with the mortification of our natural sinful propensities. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry" (Col. iii. 3-5). In 1st and 2nd Thessalonians, the Coming of Christ is mentioned in every chapter. The hope of it is, in part, what they had been converted to. "Ye turned to God from idols, to serve the living and true God; and to wait for His Son from Heaven." It was at the Coming of Christ that Paul expected to have the full joy of the success of his labours among the Thessalonians. "For what is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his Coming? For ye are our glory and joy." The Apostle prays the Lord to make them increase and abound in love one toward another and toward all men, "to the end", as he adds "he may establish your hearts unblameable in holiness before God, even our Father, at the Coming of our Lord Jesus Christ with all his saints." After the long and interesting passage already considered, as to the resurrection of the sleeping saints, the change of the living ones, and the translation of both to meet the Lord in the aerial, and so be ever with him, he adds, to show the value and use of the doctrine he had been teaching, "Wherefore comfort one another with these words." The

hope of salvation—not the salvation of the soul, which we now have, but the perfect salvation which the Coming of Christ will bring to us—is "the helmet" we are exhorted to wear. Then, finally, the Apostle prays for the Thessalonians, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul, and body be preserved blameless unto the Coming of our Lord Jesus Christ:" How this hope associated itself with everything in his mind! (Herald of the Kingdom and Age to Come, 1861, pp. 161-164).

(To be continued.)

RUSSIA READY TO MOVE

(See July Berean p. 243).

"The people . . . have themselves created 'the greatest military machine in the world', and are to-day employing 70,000 people in eighty munition factories. Mr. Greenwall has travelled extensively, but in no other country, he declares, has he seen so real a war spirit as in Russia. And that spirit is fanned by propaganda that is directed almost exclusively against the British Empire. The Foreign Office of Moscow follows exactly the same lines as those laid down by the Foreign Office of St. Petersburg (i.e., by the old regime), viz.: Constantinople, India, and warm seaports. The idea of "world revolution" is simply to pave the way for a Greater Russia. And upon foreign policy, says Mr. Greenwall, the whole of Russia is united."—(The Daily Telegraph July 9th, reviewing Mirrors of Moscow by H. J. Greenwall).

The Burden of Moab

An Exhortation by Bro. Roberts

We do well to have fixed and stated readings of the Scripture at this breaking of bread. It is the best foundation for every assembly of the saints. The best thing we can do at all our meetings is to let our minds rest on the portions that may be read. The best thing any one can do who desires to speak to the edification of the hearers is to employ what has been read as the basis of what he has to say. Let him endeavour to develop, amplify and illustrate this, and he will speak to profit; whereas, if he seek to "make a speech," in the usual sense of the phrase, he will be in danger of pouring out a weak watery mixture of his own compounding that will give no nutriment. Sermonising is of course quite out of the question. This is only speech-making, in the clerical shape—a worse shape than the ordinary shape. Speech-making of all ordinary sorts, is a mere process of self-evolution—a spinning of one's own thoughts, which are weak and colourless and powerless to build the mind in the things of God. We may as well try to make bread without flour as try to speak to edification without the ideas of God so abundantly supplied to us in the word of truth.

We have them in various shapes in the readings this morning. We have a chapter on Moab written in blood—"the burden of Moab"—all calamity and broken hearts:

"In their streets they shall gird themselves with sackcloth: on the tops of their houses and in their streets everyone shall howl, weeping abundantly . . . The waters of Dimon shall be full of blood." (Is. xv. 3. 9.)

For what reason was this visitation of judgment to come? Why is it written, "Moab is spoiled and gone up out of her cities, and his chosen young men are gone down to the slaughter?" Why is it written, "Judgment is come upon all the cities of the land of Moab, far and near?" The answer is as clear as the description of her calamities:

"This shall they have for their pride."—(Zeph. ii. 10.)

"We have heard of the pride of Moab: he is very proud: even of his haughtiness, and his pride, and of his wrath."— (Is. xvi. 6.)

"Make ye him drunken, for he magnified himself against the Lord. Moab also shall wallow in his vomit, and he shall also be in derision. For was not Israel a derision unto thee?"— (Jer. xlviii. 26.)

The judgment foretold became in due time the judgment accomplished; and you may now read, in the silent wastes of Moab's once populous valleys, the truth of Jehovah's word.

What have we to do with this subject? Just this: the causes that led to judgment on Moab are operative around us in all the world to-day. Pride and haughtiness and arrogance and contempt of Israel and all things divine; covetousness, avarice, indifference to right, the treading down of the weak, the disregard of the poor, and the ignoring of the commandments of God prevail in the Christendom of our times as much as ever they did in Moab, and it is an eternal truth that like causes produce like effects. That which brought judgment on Moab will bring judgment on the world at large. It is revealed that it is to be so. The work of Christ at his coming is a work of judgment. So we are informed in the apocalyptic words that speak of him as "treading the winepress of the wrath of God;" in the apostolic intimation, that when revealed from heaven, it will be "in flaming fire, taking vengeance on them that know not God; and in the oft-made prophetic announcement of his arrival as the name of the Lord from far, "burning with his anger . . . His lips full of indignation, and his tongue as a devouring fire." Seeing that this is the uncontradictable truth, what ought our position in the world to be? Ought we to be friends and partakers with a generation ripening for the judgment sickle of the Divine reaper? Ought we to be one and the same with the modern Moabites who despise God, have Israel in derision, and surfeit arrogantly in earth's plenty, as if it were their's? Ought we not to "keep ourselves unspotted from the world? to "walk in wisdom towards them that are without?" as "strangers and pilgrims, to pass the time of our sojourning here in fear?" knowing that the friendship of the world now will mean the enmity of God in the day when the thunders of the judgment-storm begin to peal throughout the world, when "the lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day?"

The reading from the apostolic writings reminds us of the other side of the question. It reminds us that our relation to the day of the Lord, as the brethren of Christ, is not one of fear, but of joy and love and expectation. The idea is expressed in the hymn we sometimes sing, which is itself but the versification of a statement in the prophet Isaiah:—

O say to the fearful, be strong of heart.
He comes in vengeance, but not for thee;
For thee he comes, his might to impart
To the trembling heart and the feeble knee.

This comfort is ours if we have made it such. The friendship of Christ is without respect of persons, though with great respect of character. It is remarkable how emphatically and frequently he uses the pronoun "whosoever"—absolutely whosoever. "Whosoever will, let him take of the water of life freely." "Whosoever shall do the will of my Father the same is my brother and sister and mother." "Whosoever shall call on the name of the Lord shall be saved." The coming vengeance is not for us if we are among the "whosoever's." This is the point on which we must continually judge ourselves. Do we comply with the qualifications required of the "whosoever" class? Obviously we cannot answer this question without acquaintance with the qualifications, and this acquaintance we can only acquire in habitual intimacy with the word. The qualifications are briefly condensed by Jesus into the words.

"Whosoever shall do the will of my Father who is in heaven."

It is a question of doing what God desires us to do. It is a question of "Lord, what wilt thou have me to do?" We cannot learn this by studying science; we cannot learn it by our own reasoning and

speculation; we cannot learn it in the works of men. It is to be learnt in the revealed word, and there alone; and when learnt, has to be put into practice with all docility and simplicity and diligence. "Whosoever" does this may look with comfort to the day of vengeance. Doubtless the Lord knows who these are, as it is written:

"The Lord knoweth them that are His."

"I know My sheep, and am known of Mine."

but we do not know—that is, we do not know in the personal sense. We know that none are His that do not do His will, and that all are His that do; but in discriminating between the one and the other, we may make mistakes. We need not seek particularly to perform this discrimination, except as regards ourselves. As regards others, it is our duty to "judge not;" as regards ourselves, it is a matter of command and a matter of common wisdom to "prove our own selves." In a sense, like Paul, we cannot judge ourselves. "He that judgeth us is the Lord;" but we can stand guard over ourselves; we can subject ourselves to a continual self-scrutiny on the question whether we walk in accordance with the revealed will of the Father. In this sense, "If we judge ourselves we shall not be judged," for the Lord will have no censure for those who correct themselves continually by the word. If by this process we bring ourselves into harmony with the Father's mind, having the answer of a good conscience, we need not distress ourselves on the question that has plagued some—viz., whether, we are among the Father's chosen.

The discrimination is not decided arbitrarily. It is true the Father's purpose is the foundation of it, and that those are all foreknown to Him who are to be the subjects of it. It is nevertheless equally true that the mode of realising that purpose is by the gospel preached and purposed for the willing faith and obedience of all who hear it. There can be no clash between the one thing and the other. The Father's counsels are inscrutable to us, but what He has revealed with regard to them is our property. His revelation in this matter is that He willeth not the death of a sinner, but would rather that he should turn and live; that "every one that thirsteth" is invited, and will be made welcome to the living waters; that "whosoever will" may come. If, then, we thirst and drink, if we hear and come, we may dismiss the question of whether we are included among those who are foreknown, for the one fact is the form and guarantee of the other. The two things cannot be separated. Our whole anxiety should be directed to our side of the question. Listen to the divine invitation and all is well. Jesus truly says:

"All that the Father giveth me shall come to me,"

but he adds:

"And him that cometh unto me, I will in no wise cast out" (Jno. vi. 37.)

Consequently, the fact of coming to Christ is proof of our inclusion among those given to him. There can be no such thing as a man coming to Christ and being excluded from those given to him in the Father's plan. The one is an evidence and a means of the other. The whole question of importance for us is in the "coming." Do we "come"? If so, all is well, and cannot but be well. We need not trouble about anything else. Nothing in that case, can separate us from the love of God which is in Christ Jesus. Only let us be sure about the "coming." It means much. It means the knowledge of Christ, of course, for this is the first step; but it means much more. A man who knows, but does not love, has not come. A man who knows and loves, but does not obey, deceives himself in thinking he loves. A man who knows, loves and obeys; that is, who continues in "all things" prescribed for disciples to do and continue doing, has come, and will in no wise be cast out. There may be mistakes, shortcomings, and offences on the part of such, but these are foreign to the main current of their lives, and there is forgiveness for them. Christ's priesthood has no other meaning. He is High Priest over his own house. He ever liveth to make intercession for them. He makes request for brethren whom he loves, and the Father hears him, and is faithful and just to forgive all of whom the appointed High Priest thus makes mention.

"If we walk in the light, the blood of Jesus Christ cleanseth us from all sin."

Those who walk in sin have no representative in Christ. Those who are born of God sin not; that is, they are not unrighteous in their habit of mind and action; their failures are exceptions to the habitual run of their lives, and, confessed and repented of, they are forgiven, and they stand at the last before the judgment seat to be proclaimed as constituents of the one body, "having neither spot nor wrinkle, nor any such thing," of whom it is testified in the language of figure, that they have washed their robes and made them white in the blood of the Lamb; that is, they are forgiven for Christ's sake, who shed his blood.

It is our privilege to stand related to this glorious position, if, having obeyed the truth, we walk in it. This is the meaning of our meeting round this table. Even now are we the sons of God—even now we are forgiven—even now do we stand in the love of God which is in Christ Jesus. Let us open our minds to this great fact. Christ's interest is great in all who stand accepted in him. It is no ordinary interest. There is no parallel to it in human experience. We know something of friendship between man and man—in some cases attaining a very ardent development—but here is a friendship of one for many, and that of a strength that never burnt in human bosom before. Paul speaks of it as "the love of Christ that passeth knowledge." For one to love a multitude with a love that shall be personal to each individual in the multitude, and that shall glow with equal ardour for all, is certainly a love passing human knowledge. Such a love is an impossibility in fragile human nature. It requires the strength of the spirit, compassing all and sustaining its own fire with the inexhaustible fuel of the divine energy. It is the love that exists in Christ and glows for ever towards his brethren. It is the love of God: God is love, and Christ is His glory in manifestation. We see the exquisiteness of the divine wisdom in the finished workmanship of creation around us; we see something of His exhaustless beneficence in the manifest design of all things to confer goodness; but we see these in Christ as they are nowhere else to be seen. They are here brought to a personal focus, and directed towards us in the pledge of unutterable well-being in due time. It is something for us to ponder, to rest on, to be comforted by, to admire. It is a glorious reality—the most glorious reality in creation—made ours in the gospel. It is a great possession now, though by faith only; but what shall it be when we stand before the presence of his glory, to receive its healing effulgence in the company of the mustered friends of God of every age, and in the presence of a countless host of angelic spectators? These things are not "cunningly-devised fables," though so gorgeous. They are the realities of sober truth, though hidden from the eyes of man for a necessary reason. They will burst upon our delighted vision by and bye. It is only a question of time—and of a short time, at the longest. The announcement of the Lord's arrival may any day hurry us into their presence, or the fall of death's curtain on our path may at any time, as with the wave of a magician's wand, conjure us away in a moment from the horrors of this evil state, and show us the manifold glories of the divine purpose in the presence of Christ returned. In this sense, living or dying, our position is a position of constantly imminent hope. Living or dying, we are the Lord's; and to be His, we are related to the glories of the great salvation, which transcend the wildest dreams of the most imaginative of poets, and beggar all human speech to convey an adequate idea of them. They are well named by Paul "The unsearchable riches of Christ." It is only a sober fact that it hath not entered into the heart of man to conceive of them. God hath revealed them by His spirit; but, for all that, the vision of them in great measure lies latent in the words that convey them, and remains invisible to millions who have the words but discern them not.

To the common run, "the love of Christ" is but a phrase—a theological phrase—a collection of words that jingles drily in the ear, and suggests nothing more interesting than pews and pulpits and weary hours. To the ear of enlightened intelligence, it is a joyful sound, to know which makes a people palpably blessed. It represents the most precious fact in the universe. What is a man without the love of Christ?—if Christ regard him not? Only a superior animal dragging out a sluggish existence which, by and bye, must end in darkness under the grave-digger's spade. The love of Christ is a necessity even now, as that "uplifting ideal" which Professor Tyndall acknowledges man requires, but which he cannot find in nature. A man may think he can do without it; so he can, as the famine-stricken peasantry of Egypt can do without food. He can do without it and famish: he can do without it and die. He can get through life as it now is, consumed and deteriorated by the reigning vanity, and eligible for a properly certificated burial in some picturesque cemetery in which the birds will twitter and the flowers will blow in total indifference to his finished life and his sepulchred remains. A man of true

reason cannot thus be content with "vanity and vexation of spirit." If there were nothing else, he would try to reconcile himself in his wretchedness. But with God's written invitation on the glowing page of Scripture he cannot, he will not, he dare not, hold the love of Christ cheaply. Despised love will turn to appalling hatred in the day of "the wrath of God revealed from heaven against all ungodliness and unrighteousness of men."

The love of Christ is even now an ennobling blessing; but how shall it be estimated when it becomes visible to all men as the effectual means of physical renovation, the gateway to riches, honour, power, gladness, strength and immortality? Every one will place the right value on it then, if they never did before. But many will awake to a realisation of it when it is too late.

"Now is the accepted time, now is the day of salvation."

It is while these things are yet all a matter of faith that God is pleased to enable us to acquire a right to their possession in the day of the manifested tree of life. This is why we are assembled this morning. God has asked at our hand "a patient continuance in well-doing." He has enlightened us as to the nature of what He considers well-doing. He commands us to "be not weary in this well-doing;" and we advantage ourselves and do honour to Him in this weekly assembly to listen to His voice. We require to be continually strengthened in our endeavours. The way is hard, and, as in the journeyings of Israel in the wilderness, "the souls of the people" are liable to be "discouraged because of the way." How can we hold up against it but by recollection of the promises and by prayer to the God of Israel—the God who covenanted the promises—the God who made us and who knows all our difficulties and our infirmities; that He would strengthen our heart in the endurance of the darkness that covers all the earth, and in the performance of the difficult part which He has asked at our hands.

It is helpful to recollect the fact referred to by Paul, when he says:

"There hath no temptation taken you but such as is common to man." (1 Cor. x. 13.)

At the worst, we are only fellow-sufferers with the common stock of which we form a part. As the brethren of Christ looking for his appearing, and striving to qualify ourselves for that event by the self-denial of all ungodliness and worldly lusts, we are not worse off than those whose portion is in this life, and to whom the great and precious promises of God are as the mere froth of fanaticism. Nay, we are much better off than they even now. It is in many senses true that "godliness hath profit both for the life that now is and for that which is to come." There is no true happiness in the world. With all the fuss and the show of importance, with all the colour and apparent zest of pleasure-following, with all the display and the honouring of one another, there is a gnawing worm at the heart. Only the young are delighted, and they but for a short time. A cloud settles on all mortal things for the blithest and the most spirited. It must be so. Though disfigured, we are in the image of the elohim as a race. We are mentally constituted for friendship with God. It is impossible we can have peace and joy in alienation from Him. "Vanity and vexation of spirit" must come of all attempts to employ existence without Him. The world is not happy; it cannot be. It is of the Lord that the people weary themselves in the fires of vanity. But in the Truth, we are reconciled to God, and if we are living in a state of reconciliation (that is, doing those things in which He has declared His pleasure), then we are living in a state of peace. There may be—there; is—much deprivation to be endured—many crosses to be carried—many present advantages to be sacrificed as the result of trying to live the lives of saints in the present evil world; but, with all the drawbacks, we are happier in our activity, have more interest in existence, and can indulge in a more effective manner in the pleasures of anticipation than those who know not God and obey not the gospel of our Lord Jesus Christ. The world has all the chafe and fretfulness of an evil state without any of the alleviations that come with the gospel. Therefore, let us rightly estimate our position. Let us realise that even now we are greatly favoured in knowing God, or rather in being known of Him, while as regards the measureless futurity of the ages that are to come, it is difficult to express, and impossible to exaggerate the glory of our standing as "fellow citizens with the saints and of the household of God."

Editorial

A FORFEITED LIFE

"THE LIFE IS IN THE BLOOD."—Moses.

"YOUR LIFE IS A VAPOUR."—James.

From time immemorial mankind have essayed in various concise statements to give a terse and rational elucidation of the life that we now live; but aside from the Bible definition, which is unquestionably in harmony with experience, no other has ever proven satisfactory.

Life in all its special activities is displayed only in organised living creatures, and these are all equally endowed with the potentialities of living and reproducing their own species, and normally do reproduce their own kind in their turn.

In all human experience covering a period of nearly six thousand years, no one living creature with the above-mentioned possibilities has ever been known to originate except from a previously existing living creature of the same kind.

This is an absolute fact in the experience of mankind in every age from the beginning—a fact that cannot be questioned, and it proves not only that the theory of evolution is an assumption purely hypothetical, but that all theories of the origin and development of life upon earth, apart from the Bible doctrine of special creation are mere fantastic speculations.

Just here it will be in order to remark also, that the study of the origin and manifestation of life from a Biblical standpoint which is the true scientific point of view, never discloses the slightest room for the suggestion so generously accepted in Christendom, that there is a mysterious factor of a distinctive and separate character, popularly regarded as an immortal ghost residing within the organism and falsely considered to be the real cause of its activity.

This is naught but a pagan phantasy which according to Herodotus was first foisted upon the religious thoughts of men by idolatrous Egyptian priests.

From a Biblical, scientific and experimental standpoint, we know life only as a principle in the blood, supplied by the air which in conjunction with the blood becomes the life of the flesh, and is therefore in the closest association with matter.

This life is exhibited by living bodies only, as distinguished from bodies that are not alive.

Concerning the historical being called man, it is written: —

"The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."— Gen. 2: 7.

This language of Moses is plain, perspicuous and decisive: man's foundation is in the dust. Adam's life came from God and the inspiration of the Almighty gave him understanding. As the handiwork of the Lord, he was "very good"—neither mortal nor immortal, but simply a "living soul."

The law went forth in Eden that he would continue to abide in life just so long as he continued obedient, but in case of disobedience, his life and all his Edenic joy and freedom would be forfeited and lost. A change would be effected in his constitution, because he would become mortal, even as the Elohim said: "dying thou shalt die." This was the law promulgated in Eden.

The subsequent facts recorded are very clearly set forth. Our first parents transgressed by eating the forbidden fruit which involved a change in their nature—death came by their sinful act. — Elpis Israel, page 59. "Decay of body and consequent termination of life was the attribute which this fatal tree was prepared to bestow upon the individual who should presume to touch it."—Romans 5: 12.

Therefore, when our first parents transgressed, the sentence promulgated in Eden, "became a physical law of their being," styled in the Scriptures "the law of sin and death," which was "implanted in their flesh by transgression" and has been "transmitted to all their posterity."

Having the sentence of death in themselves, Adam and Eve were now unclean, having "an unclean devil"—the diabolos in their flesh, the lives of both were forfeited and as it is written:

"Not one can bring a clean thing out of an unclean,"

it follows that not one of Adam's posterity, "made" and "born" of a woman, could at birth transcend his origin. The only kind of life that could be reproduced in them was the kind of life which Adam and Eve then possessed—a forfeited one.

Therefore with terrible uniformity of sadness and of sorrow, generation after "generation passeth away,"—Ecclesiastes 1: 4 (each following its predecessor to the tomb. There is continuously working in human nature a resistless law of disintegration and dissolution before which all sooner or later succumb. To use the words of Dr. Thomas, God "exact[s] from them the settlement that is due." It is a claim that must be paid by every soul of woman born. The forfeited life of every member of Adam's race must in turn be yielded up; therefore, it is written:

"It is appointed unto men once to die."—Heb. ix. 27.

They are "those that are appointed to die."—Ps. lxxix. 11.

"Those that are appointed to death."—Ps. cii. 20.

All born of woman, come in one common descent from our first parents. We may differ in external circumstances, in honour, and in bodily, mental and moral characteristics, but in our fundamental constitution, we are all alike—possessing only a forfeited life. Even of Christ who was "made of a woman," it is written:

"Wherefore in all things it behoved him to be made like unto his brethren."—Heb. ii. 17,

"Thus it behoved Christ to suffer and to rise from the dead the third day."—Luke xxiv. 46.

He was born for the very purpose of dying and rising again. He was:

"Made a little lower than the angels for the suffering of death." —Heb. ii. 9.

"That through death, he might vanquish him having the power of death that is the diabolos."—verse 14.

It must be remembered, however, that this "little lower" pertained to his nature only—not to his character, which was in every respect equal to the angels who now "worship him."

In his conception and begetting by the Spirit, a power of obedience was imparted to him which ultimately brought resurrection and life.

Part of this obedience was "unto death" (Phil. ii. 8), from which he was afterward "saved" (Heb. v. 7), brought again from the dead, through the blood of the New and Everlasting Covenant.

The life is in the blood and leaps in the veins and Christ poured it out unto death to make an atoning sacrifice first for himself as a son of Adam, then for the people—redeeming himself first, from death, and afterward all the faithful, even as it is written:

"Christ the first-fruits, afterward they that are Christ's at his coming"

"It is the blood that maketh an atonement for the soul," (body or nature).

The efficacy of Christ's blood lay in his faultless obedience. It was "precious" because it was the blood of an "Holy One," whom God would not suffer to see corruption. Having been raised from the dead, he dieth no more, death hath no more dominion over him, for he that is dead is freed from sin, having paid the claim of a forfeited life. He was then "justified by the Spirit," or made right in nature—a partaker of the Divine nature and his Name became a Saving Name, covered by which we receive the atonement, and are—

"Justified freely by His grace."

Therefore while no mere man could "by any means redeem his brother, nor give to God a ransom for him," Christ although the filthy garments of sinful flesh "adhered to him. with all the inveteracy of a leprous plague,"—Zechariah 3: 3-4; Elpis Israel, page 77—he was nevertheless a body prepared for obedience and notwithstanding the fact that he was "in all points tempted like as we are" through the hereditary law of sin in his members, he overcame, for he in himself—

"hath abolished death and brought life and immortality to light through the gospel."

These thoughts and reflections are suggested and prompted by the words of a correspondent who questions our statement that Christ had a forfeited life. He also points out that the author of "Darkness," on page 55, teaches that Christ's life was "unforfeited" and that a highly respected Editor has declared the author "fundamentally sound."

In reply we have to say that the assertions of these two writers do not alter the facts of the case in the slightest degree. Scriptural facts are very stubborn things, "casting down every imagination that exalts itself against the knowledge of God."

Dr. Thomas neither brother Roberts would have tolerated or countenanced the teachings of the said author for one moment.

Bro. Roberts wrote, saying: "An unforfeited life ought not to be sacrificed. But worse than all, the good words and fair speeches say that God required an unforfeited life to be sacrificed. They teach that God's plan of action is to do evil that good may come."—Christadelphian, 1873. Christ's life was unquestionably a forfeited life, otherwise death could have had no dominion over him, "God's righteousness would be violated in a man dying who ought not to die."—Law of Moses, page 139.

If the editor in question had proclaimed the author of "Darkness" "fundamentally mysterious," he would have struck a key in accord with the truth of the matter, because the teachings of the said author lead "the simple" away back into the arms of the Mystery woman and her daughters of Apocalyptic and historic infamy. To declare such "fundamentally sound" is a glaring sin against the Truth.

Another correspondent wishes to know why Lazarus and a few others had to pay the debt of a forfeited life twice?

The reply given by bro. Roberts to a similar question will be in order here. He wrote: "We are under the actual dominion of death until incorruptibility is conferred, and if a man before then, died twenty times (supposing him revived each time by medical appliance), he would no more be paying

the claims of sin twenty times over, than in the case of twenty attacks of toothache. The claims of the case exist as long as we are mortal. So far as the requirements of God's authority are concerned, one occurrence of death completes the vindication of the law in question."—Christadelphian, 1875, p. 520.

In conclusion may we humbly suggest to our correspondents that they fail not to permit these great and pregnant Scriptural facts to sink down deeply into their hearts and minds.

Much unprofitable and misleading matter has been written upon this vital question; therefore much time will be saved by giving first place in these studies, to the Bible and the sterling works of Dr. Thomas and bro. Roberts, all of which prove conclusively that Christ's life was a forfeited one, as are the lives of all of woman born.

His first coming was in "sinful flesh," his second will be "without sin." He learned obedience by the things which he suffered; therefore, both his life and his death were "first for himself and then for the people."

In his death, God's righteousness was not violated, but His law of sin and death was vindicated. By his obedience unto death, he was redeemed from death, and by the shedding of his blood a way was opened up for an at-one-ment in nature with the Father, because he always did those things that pleased the Father.

He is now our merciful and faithful High Priest, for having been "made sin" he was touched with a feeling of our infirmities, but he is now "made after the power of an endless life." Therefore to all the faithful who are waiting for the redemption of the body, his promise stands sure: "he shall change their vile bodies and fashion them like unto his own glorious body."

To attain to this eminently desirable objective we should read the Scriptures daily, take them as our "counsellors," and make them our study all the day,

They make us wiser than our foes,
And keep us in the way.

B. J. D.

The Donatists

The fourth century of the Christian era opened ominously. The Woman was in labour and about to bring to the birth that colossal hypocrite and inhuman monster, the Child of Sin, whose appearance was the subject of prophecy by both Christ (Rev. xii) and Paul (Thess.), and historically exhibited as Constantine the Great in that fell politico-ecclesiastical partnership of Church and State—a partnership which has remained intact to the present day.

Thus was finally witnessed the Latinised Apostasy, superimposed on the old Pagan forms of society by one who would be more truly described as a murderer and practiser of heathen rites than a Christian, but who nevertheless was hailed as the first Christian Emperor; and their champion and deliverer by a priesthood more in sympathy with the lust for power and riches than the simplicity of the truth as it is in Jesus. This collapse of Imperial Rome in her Pagan constitution paved the way for that consummation of Church and State in alliance which violated every principle of Christ, and, concerning which, later apologists were faced with the task of harmonising the precepts of the Gospel with the degraded teachings and vicious lives of the Roman hierarchy.

It was in the midst of such a grim travesty of all godliness, that the Deity raised up a witnessing body for His Name in the African wing of the great Roman Eagle. Undoubtedly, in the confusion of those times, when Donatus and his sympathisers withstood the Catholic state, there was a remnant which contended for the purity of the Truth. These denied in their neighbours any Christianity at all, refused to fellowship them, and regarded all contact with them as defiling. The Donatists saw

that with the great masses of the people and their self-seeking rulers, the Christian name had become a mere cloak, which covered with its gaudy trappings a barren formality and truth-destroying sacramentalism which reigned everywhere under an apostate priesthood.

These sealed servants of the Deity, possessors of the Truth once delivered to the saints, were exclusive in their attitude to their Gentile surroundings. They found the whole world condemned by the word of God, all condemned except themselves; and with the courage born of that conviction, they boldly and bravely testified to the Spirit's teaching. They refused any toleration whatsoever to the hypocrisies of the Roman bishop in sin-partnership with the Imperial authority, and declared the rulers and courts of the nations to be mere centres of spiritual wickedness and political abominations. The exactness of this avowal is upheld by Socrates the Greek ecclesiastical writer, who tells us that owing to their vile course of living, the priests of Christendom became the subjects of buffoonery in the public theatres.

"One saw," says one authority, "confusion prevailing everywhere, for not only the prelates of the church engaged in contention, but the people also divided . . ." And in this Babel of ecclesiastical tongues, the selecting of a people for the Name of Deity went on apace. John saw the Sealing Angel operating in the century preceding the sounding of the First Trumpet. Du Pin bears eloquent testimony to the soundness of the faith of those thus called out of the Gentiles. "They did not teach anything that was contrary to the Apostles' creed." This historic testimony is convincing, signalling the Sanctified Ones in existence in the Donatist body.

Those who thus so valiantly and stoutly wielded the sword of the Spirit, seceded from the Catholic Church on the death of Mensurius, Bishop of Carthage, (the second ecclesiastical throne of the Roman west), because the election of his successor raised to episcopal dignity one who had been a great persecutor of all those holding to the simplicity of the Truth, —one who, moreover, had sought to destroy the Scriptures by ordering them to be consigned to the flames. These Donatists as they were called, saw that with all such men Christianity was a mere pose, an imposture, in reality the church of Antichrist and her Imperial proselyte the Man Child of Sin. The excitement was so intense, the disorders so grave, that the government felt compelled to intervene. Constantine himself specially convened the Council of Rome, 313 A.D., which gave judgment against the Donatists. The Proconsular Court in Africa in the following year; after that the Council of Aries in 315; and then in less than twelve months a sacred consistory at which the Emperor presided in person at Milan, all issued severe interdicts against the teachings of the Donatists, who were subjected to repressive measures and exile. Then, as the Spirit testified was to be, the Woman fled into the wilderness, where she was to witness in sackcloth for the Apocalyptic period of 1,260 years.

Thus, excluded from the civil and religious communion of mankind, by fierce measures of oppression thundered against them by the Man-Child, these Donatists boldly denied the teachings, prayings, praises and pulpit performances of their persecutors, declared their worshippings to be the spiritualism of the unmeasured Court of the Gentiles—the outpourings of "the spirit that now works in the children of disobedience." By this sturdy testimony for the Truth, their strict adherence to the principles of Christ, they exposed the evils of the Roman hierarchy and all their adherents, and refused to fellowship them. They realised the fundamental fact that the Kingdom of Christ was not of that age, and from that deep-rooted conviction they asked of their adversaries three questions: —

- (i) What have Emperors to do with the real church of Christ?
- (ii) What have real Christians to do with kings?
- (iii) What business have Bishops at Court?

These pertinent questions which so cut at the very root of the Apostasy, are as cogent to-day as when they were first put to the destroyers of the Truth, and come as fitting warning to us who witness in the closing days of this vast system of iniquity of the fate of those who may be tempted to seek honours of men. "Verily," says Jesus, " they have their reward."

In the midst of the intense tribulation of these, our brethren of those times, God raised up the earth to their aid. Just when the terrors of Rome's evil priesthood vented all its venom on those who thus testified to the ungodliness of the universal State Church, out of the Donatist body itself arose some measure of relief. The Circumcellions, who, while holding some elements of the faith, did not refrain from the use of force, literally clubbed the adherents of Rome into a paralysed consternation, spreading death, anarchy and ruin through the whole African wing of the great Eagle. Thus relief came to God's chosen ones, and the work of their testimony went on with renewed enthusiasm until, their work complete and the number of the Elect at that time made up, Divine anger burst forth, and the Second Angel sounded, and Genseric the Vandal swept Africa with fire and sword, and almost extirpated the apostates in what was then the granary of the Sin-Power of Imperial Rome partnered in blasphemy.

H.M. DOUST.

BIBLE ZIONISM.

"Why do we want Palestine? . . . because God gave it to Abraham, the founder of our nation. We want Palestine not just for cement and electricity, chemicals and commerce, but for the spiritual uplift, the blessing of the world." —Dr. Pereira Mendes in *The Jewish Chronicle*, June 14th.

The Bible and the British Museum

VISIT NO. 2.

On this occasion we purpose looking at and talking about five inscriptions of great interest to Bible students. First, what is known as —

THE TEMPLE INSCRIPTION.

This was unearthed in Jerusalem, 10th June, 1871, by the French excavator, M. Clermont Ganneau. The exhibit in the Museum is a cast; the original being in the Imperial Museum, in Constantinople.

On entering the Museum the visitor is directed to deposit his umbrella at the counter on the right; this is a very necessary precaution for some people cannot help touching the exhibits with their umbrellas, with resultant damage.

The Hall of Inscriptions is just a few paces behind the umbrella repository—overlooked by 99 out of 100, although it contains such interesting objects. Yes, there is the Temple Inscription on the right—it is No. 73, and consists of seven lines of Greek with 118 letters. It was discovered during excavations at the N.W. angle of the Temple area. The Temple in question was rebuilt by Herod to gain favour with the Jews. It consisted of the Most Holy Place, the Holy Place, and the Priests', the Levites', the Men's, and the Women's Courts, all of which were enclosed by a stone wall, outside of which was the "Court of the Gentiles," with rows of cloisters and magnificent pillars. Josephus describes the place thus: "When you go through these (first) cloisters, into the second (Court of the) Temple, there was a partition made of stone, all round, whose height was 3 cubits; its construction was very elegant; upon it stood pillars, at equal distances from one another declaring the law of purity, some in Greek, and some in Roman letters, that no foreigner should go within that Sanctuary; for that second (Court of the) Temple was called the Sanctuary, and was ascended to by 14 steps from the first Court" ("Wars of the Jews," v., v., 2).

The absolute sanctity of the Temple with its surrounding Court, was guaranteed by Herod, who authorised the partition wall. Titus referred to this concession when addressing the Jews at the investment of Jerusalem. He said: —"Have not you, vile wretches that you are, by our permission, put up this perpendicular wall before your Sanctuary? Have not you been allowed to put up the pillars

thereto belonging, at due distances, and on them to engrave in Greek, and in your own letters, this prohibition, that no foreigner should go beyond that wall? Have we not given you leave to kill such as go beyond it, though he were a Roman?" ("Wars of the Jews," vi., ii., 4).

It was from this Court that Christ "cast out all them that sold and bought in the Temple (hieron—sanctuary) (Matt. xxi. 12). Here too, was the crux of Paul's arrest in Jerusalem, on his last missionary journey. The charge against him was, "This is the man that teacheth all men everywhere against the people and the law, and this place: and further brought Greeks also into the Temple (hieron—sanctuary), and hath polluted this holy place" (Acts xxi. 28): but, the charge was not true, it was based on mere supposition, through Paul having been seen in the city with Trophimus, an Ephesian (verse 29). Had Trophimus really been found with Paul within the wall of partition, the Jews would have been justified in asking the Tribune to execute the offenders.

We can well imagine how, when Trophimus returned to Ephesus, he would narrate the exciting experiences he had with Paul at Jerusalem; and how the Ecclesia would appreciate Paul's Epistle to them, in which he reminded them that, as mere Gentiles, they "were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But, now, in Christ Jesus, ye who were sometimes far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints" (Ephes. ii. 12-19).

This Inscription was discovered on the very spot referred to in Matt. xxi. 12 and Acts xxi. 28. On the fourth line of the Inscription, the Greek word hieron is the same as that translated "Temple" in the texts named, and in the works of Josephus.

The compilers of "Thirty Years' Work in Palestine" declare, "We may boldly affirm that this Greek Inscription is not only the most ancient, but also the most interesting, in all its bearings, which Jerusalem has yet produced . . . the connection between the texts from Josephus and the Inscription is striking."

The religious leaders generally take so little interest in these evidences, that, at a recent visit to Constantinople, out of a large party of "Revs." not one was bent on seeing the actual Temple Inscription—in fact the one who had heard of the discovery had no idea the British Museum exhibit was a cast and not the original.

Before leaving the Hall of Inscriptions let me draw your attention to—

THE THESSALONIAN INSCRIPTION.

That block of inscribed stone, No. 29: it was taken from a pier of the Roman Arch in Thessalonica. It contains the names of the authorities of the City, including six Politarchs. The word politarchs is of rare occurrence, two of which are in the New Testament (Acts xvii. 6), where we read the Jews "drew Jason and certain brethren unto the rulers (politarchs)"; and (verse 8), the Jews troubled the people and the rulers (politarchs)." It is noteworthy that this word politarchs should have been used by Luke in connection with the experiences of Paul and Trophimus with the rulers (politarchs) of Thessalonica from whence this inscribed stone was brought.

THOSE WHO DO NOT TAKE THE OATH.

Before leaving this Hall of Inscriptions, it is worth having a look at the Exhibit headed (67) and labelled 1051. It is from a pillar discovered on Mount Hermon, and bears an inscription ordering those who do not take the Oath to withdraw: so evidently there were conscientious objectors in those days—they may have been Christadelphians.

We will now ascend to the Upper Floor, to the NORTH GALLERY, First Room, to view two other important Inscriptions.

THE SILOAM INSCRIPTION.

Although the Temple Inscription was pronounced "the most ancient yet discovered in Jerusalem," another older and in the ancient alphabet of Hezekiah's era, was discovered in the year 1880, by a Jewish boy, in a tunnel running from the Pool of Siloam. Like the Temple Inscription, the original is now in the Imperial Museum at Constantinople.

The information thereon coincides with the Bible record of certain waterworks operations in the reign of King Hezekiah, one of which was the making of an aqueduct from a Pool of Gihon into Jerusalem. In 2 Kings xx:20 we read, "He (Hezekiah) made the pool and conduit and brought water into the City." Prof. Sayce says, "No other aqueduct near the City can claim such antiquity as this, and the fact that it empties into a new pool, designed as a substitute for the Lower Pool, also favours identification with the conduit of King Hezekiah." Isaiah in treating of the doings of King Hezekiah says, "Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool . . . Ye made also a ditch between the two walls of the old pool" (Isa. xxii. 9, 11). Also in 2 Kings xviii. 17 we read "And the King of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to King Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the Fuller's Field."

A remarkable reference to the matter is found in 2 Chron. xxxii. 2-4), which reads, "When Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem; he took counsel with his princes and his mighty men to stop the fountains which were without the city: and they did help him . . . So there was gathered much people together, who stopped all the fountains, and the brook that ran through (marg. Heb. overflowed) the midst of the land, saying, why should the Kings of Assyria find much water?" The word translated "ran through" is shahtaph, the same as in this Inscription.

Colonel Conder, in his "City of Jerusalem" (p. 64) states, "Ahaz had been succeeded by Hezekiah six years before the fall of Samaria. Preparations for a siege, such as might now be expected, continued to be made at Jerusalem. The older account (2 Kings xx. 20) merely tells us that 'Hezekiah made a pool and a conduit and brought water into the city'; the latter statement says, (2 Chron. xxxii. 4, 5, 20) that, besides adding a new outer wall and repairing 'the Millo in the city of David,' he stopped all the fountains and 'the brook that flowed through the midst of the ground'; and, moreover, 'dammed the source of the waters of the upper Gihon and made it straight below, westwards to (or, for) the city of David' . . . Whether this was a completion, and improvement of the Siloam Tunnel begun by Ahaz, or a new tunnel to supersede the older one, which may perhaps have already led from the Kidron spring is not clear; but the characters in which the Siloam Inscription are written seem to be the nearest to those found on Phoenician weights in Assyria, which are rather later than the time of Ahaz. The Inscription is the oldest of Jerusalem monuments yet found, and is indeed the oldest purely Hebrew text known."

Now let us have a look at a cast of the world-renowned—

MOABITE STONE.

It is in the next case to, and on a line with, the Siloam Inscription. As an introduction; let us call to mind 2 Sam. viii. 2, where we are told that David had reduced Moab to a state of vassalage. After that event the Bible is silent as to the fortunes of Moab. Probably she took advantage of the troubles between Rehoboam and Jerusalem to throw off the yoke. In 2 Kings i. 1, we read, "Then Moab rebelled against Israel after the death of Ahab." This Inscription, which tells us all about the Moabite rebellion, Prof. Sayce places at 890 B.C. Dr. Thomas, long before the discovery of this Stone,

placed the rebellion at 891 B.C. The original was discovered, in 1868, in Dibon, the royal city of Moab, and was purchased by the discoverer, Dr. Klein, for the British Museum; but, through French interference it never reached the purchaser's possession, but was sent to Paris, where it is now in the Louvre Museum. It measures 3ft. 10in. by 2ft. 4½in., and the information contained in its 34 lines, forms a valuable complement to the divine record, found in 2 Kings iii., of the revolt of the Moabites from their subjection to Israel.

Prof. Sayce truly remarks, "The whole inscription reads like a chapter from one of the historical books of the Old Testament. Not only are the phrases the same, but the words and grammatical forms are, with one or two exceptions, all found in Scriptural Hebrew . . . He (King Mesha of Moab, the Inscraper) uses, in fact, the language of Scripture; as the Lord said to David, 'Go and smite the Philistines' (1 Sam. xxiii. 2), so Chemosh is made to say to Mesha, 'Go, take Nebo'; and, as God promised to 'drive out' the Canaanites before Israel, so Mesha declares that Chemosh drove out Israel before him from Jahaz. Mesha even set up a stone of salvation to Chemosh, like Eben-ezer, 'the stone of help,' set up by Samuel (1 Sam. vii. 12); and the statement that Chemosh had been 'angry with his land,' but had made Mesha 'see his desire upon all his enemies,' reminds us of the well-known passages in which the Psalmist declares that 'God shall let me see my desire upon mine oppressors,' and the author of the Book of Judges recounts how that the 'anger of the Lord was hot against Israel.' The Covenant name of the God of Israel itself occurs in the Inscription spelt in exactly the same way as in the Old Testament."

Not only does the monument tell us how he took the "vessels of Yahweh and offered them before Chemosh," but it tells us how he built Aroer, Beth Bamoth, Bezer, Beth Gamul, Beth Diblathaim, Beth Baal-Meon, etc.

F. G. JANNAWAY.

The Epistles to the Thessalonians

Paul, continuing his second great journey, and in answer to the call for help from Macedonia, left Philippi, and travelling via Amphipolis, Apollonia and Berea reached Athens from whence, according to the postscripts attached to each, these letters were written to the Ecclesia of Thessalonica; but more recent examination seems to point to the fact that these, the first of Paul's epistles to the Ecclesias he had established, were really written from Corinth. From 1 Thess., iii, 1, 2, it rather appears that the apostle was left alone at Athens, as, feeling concerned about the Ecclesia at Thessalonica, which he had recently left, he had sent Timothy back to see how they fared, and moving on into Achaia awaited there the return of Timothy and Silas, with the information he so earnestly desired. Verse 6 of this chapter reads: —

"But now when Timotheus came from you unto us and brought us good tiding of your faith and love, and that ye had good remembrance of us always, desiring to see us as we also to see you."

Upon this, Paul wrote the first Epistle in which he seeks to set at rest the fears of some who were made sorrowful through death in their midst. This he had to supplement a few months later to correct the impression of some that Christ was immediately to appear, and remind them that death before the return of the Lord Jesus would be no drawback to those related to Him.

Long before the fall of Jerusalem, large numbers of Jews settled in Thessalonica, occupying in some cases very influential positions. Paul discovered a Synagogue there as recorded in Acts xvii. 1, 4, visited it and preached Jesus, teaching that He was Messiah in very deed, having died and risen from the dead according to the prophetic Scriptures: proclaiming His second coming and the establishment of the Kingdom of God with Jesus the Christ as its King. This is revealed in the record of Paul's visit (Acts xvii. 6, 7). The charge against him was: —

"These men who have turned the world upside down are come hither also . . . preaching another King, one Jesus."

In every chapter of the two Epistles reference is made to the Second Coming of the Lord, linked in some instances with the work in connection with the establishment and the glories of the Kingdom.

It seems certain that Paul's preaching had borne rich fruit, resulting in the establishment of a strong Ecclesia, consisting of Jews and Gentiles, as is apparent from the opening verses of the first Epistle: —

"For our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance: as ye know what manner of men we were among you for your sake For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith to God-ward is spread abroad, so that we need not to speak anything."

It is interesting to try to picture Paul at Thessalonica: there were doubtless still showing strong traces of his recent evil treatment at Philippi, of which mention is made in Chap. ii. 2: —

"But even after that we had suffered before and were shamefully entreated as ye know at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention." (or in much conflict).

Most probably much sympathy for him was aroused, but it was not to himself that he wished to draw attention, but to the Lord Jesus, —His work in the past and that in relation to the future. The lesson cannot be overlooked, oftentimes complaints have been made of supposed hardships that have been thought to have come through obedience to the Truth, through exclusion from the possibilities that the world is deemed by so many to afford. Should the mind ever turn in such direction, the case of Paul duly appreciated will soon dispel this evil humour. Phil. iii. 7, 8: —

"But what things were gain to me those I counted loss for Christ. Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

So the memory comes: Christ gave all for us, lived for us, died for us, was raised from the dead for us, lives for us to-day, mediating with the Father in heaven for us, and is coming back soon to earth for us! In effect, that was Paul's theme to the Thessalonian brethren and sisters and through them to us to-day. Paul established the truth of his teaching, so well reflected by this Ecclesia, in a way that affords much food for thought for all who are striving to follow him. He said: —

"Ye know what manner of men we were among you."

It must not be forgotten that many in the Ecclesia had at one time been pagans, associated with all its degrading teaching and disgraceful practices . . . "Turned from idols." . . . How was this great change effected? Not by flattery, not by making the road easy, not by allurements such as are now associated with so-called Christendom—Nothing but Christ, His life, His death, and His coming kingdom—1 Epistle ii. 3, 12: —

"For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as WE WERE ALLOWED OF GOD to be put in trust with THE GOSPEL, EVEN SO WE SPEAK: not as pleasing men, but God which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness: God is witness. Nor of men sought we glory, neither of you nor yet of others, when we might have been burdensome as Apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. So being

affectionately desirous of you we were willing to have imparted unto you not the Gospel of God only, but also our own souls (lives), because ye were dear unto us. For ye remember brethren our labour and travail: for labouring night and day, because we would not be chargeable unto any of you we preached unto you the Gospel of God. Ye are witnesses and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted you and charged every one of you as a father doth his children THAT YE WALK WORTHY OF GOD; who hath called you unto His Kingdom and Glory."

Here, then, is the lesson and incentive for Paul's followers—the course of action to pursue in Christ's service to-day. It may be summed up in very few words: —Exhortation by example as well as precept.

It must have been a very powerful lesson to the Thessalonians, to effect the change it did. Greek religion ministered to art and amusement with no moral grip in it at all; excitement was aroused and kept going by festal seasons, which actually were only periods of vulgar dissipation, in no way tending to holiness, or victory over self with all its desires. It brought its followers no nearer to God, being simply the exploitation of the flesh—of the world with its riches and lusts. Contrast the teaching of Christ with this—not just a few hours' sensuous excitement, generally followed by an even deeper depression, but everlasting life in a glorious Kingdom established in righteousness, with everlasting joy and satisfaction, attainable as the result of obedience NOW, linked with humility and the abnegation of self. Separation from the world and all the things craved for by its creatures—fellowship with Christ and with his lowly followers. It does not require much imagination to conjure up Paul and Thessalonica—chapter ii. reveals it.

From morning till late at night, preaching the Gospel, encouraging, warning, and then in retirement by flickering lamplight at work with rough hair-cloth tent-making, to provide for his simple needs, so that there should be no foundation for the criticism that appears to have been levelled at him, that "Paul was having a good time out of preaching the Gospel." His sole comfort and consolation was Christ—Christ coming to do away with all the evils and inequalities the world is burdened with. How different was his hope—our hope—when compared with that of ancient and modern paganism, with that there is no real understanding of the joys of immortal life as unfolded in the Gospel. The resurrection is just a theory and not a fact, a word, with no meaning; but to the one-time idolatrous Thessalonians and to all of like precious faith down the ages, it was and is something to be soberly realized. They were confident Christ was raised from the dead and believed "all his servants must."

Some of them thought the Lord Jesus was coming back to the earth in their lifetimes; in fact, not being quite acquainted with the full happenings of the return of Christ, were a little apprehensive owing to the death of some of their number, that these would be deprived of the joy of meeting the Lord Jesus immediately upon his arrival, so they appealed to Paul for advice. His reply is found in 1 Thess. iv. 15: —

"We which are alive and remain unto the coming of the Lord shall not PREVENT (primary meaning is GO BEFORE) them which are asleep."

No, as he wrote to Timothy, 2 Epis. 4, 1: "He shall judge the quick (LIVING) and dead at his appearing and His Kingdom."

It would appear some had taken advantage of this idea of Christ's immediate appearance and had become disobedient to the Truth's teaching in that they had ceased providing for their daily needs, demanding sustenance from the Ecclesia; others had ceased preaching the Truth, "had given up prophesying," this comes out in Chapter 5. This was the news brought to Paul by Timothy and Silas, causing the need for the letter, a salutary corrective for the wrong ideas and practices that had crept into the Ecclesia, and a reminder that such conduct was a harking back to the world of darkness from which they had been delivered. Christ is coming, most certainly, said Paul, but "of the times and

seasons ye have no need that I write you"—Christ would not come until certain world events had happened. There was to be the "Peace and safety cry" on all sides by those who know not God; to be rudely broken by the sudden destruction of the "children of darkness." The exhortation that was given shows the contrast to be maintained between true believers in Christ and those outside the fold: they are to be active and wide awake in the service of Christ, protected by the shield of faith that confidence in God's promises gives, this being engendered by study of His purpose as revealed in the Scriptures, symbolized under the idea of taking as a helmet the "Hope of Salvation"; certain of attainment at the resurrection on Christ's return. Without this hope it is but a groping in the dark, like sleepy, inebriated people, and the warning to the Thessalonians and those who follow is to abstain from such evil practices current in the world, and to rejoice in the Truth and the call it makes upon its adherents, to the utmost. This will require fervent prayer for strength to keep in the Way of Life and full appreciation and giving of thanks to God for the care He has shown to His children in the provision of the necessaries of our daily life. Therefore, instead of ceasing one's activities as the day of Christ approaches, rather should there be redoubling of effort not merely in "holding forth the word of Life," but in showing its effects in our lives.

"See that none render evil for evil unto any: but ever follow that which is good both among yourselves and to all."

"Abstain from all appearance of evil."

The apostle lays down quite clearly the way to deal with those in the Ecclesia who are in opposition to the Truth in doctrine and practice, 2 Thess. iii. 6, 9: —

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought, but wrought with labour and travail night and day that we might not be chargeable to any of you."

The walk of the true saint must always be in expectation of the coming of Christ.

In his second letter and chapter two he showed the Thessalonians that Christ would not come until paganism, the religion of their day, had given place to a system of apostasy to arise in the church itself, to become the ruling power of the world; a prophecy of the Papacy: —Chap. ii. 3, 4: —

"Let no man deceive you by any means: for that day (i. e., the day of Christ's coming) shall not come except there come a falling away (original word APOSTASY) first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God."

That prophecy is history to-day, evidenced in the system of religion known as Christendom, headed up in the Roman-Catholic Church. In Daniel's prophecy of the same matter, in the seventh chapter, the time of the domination of this power was also given: 1,260 years; this, too, was completed in 1868-70. To-day we are in the last phase of the prophecy in regard to the Papacy; its revival before destruction by Christ himself with his Saints, verse 8: —

"Whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming."

Consequently, strong as was the exhortation of the certainty of the return of the Master and the relationship of the Ecclesia at Thessalonica to His Coming, whether alive or dead; since the events which he said must happen before the day are visible to our eyes, how much stronger and more vivid should be the picture presented to us by Paul in 1 Thess. iv. 14, 17: —

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that WE WHICH ARE ALIVE AND REMAIN shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first: then WE WHICH ARE ALIVE AND REMAIN SHALL BE CAUGHT UP TOGETHER WITH THEM (the original word means "Caught away," "snatched away," or "seized") IN the CLOUDS (there is no article in the original, it should be rendered IN CLOUDS) to meet the Lord in the air (or aerial, the heavens or ruling places of the Age to come): AND SO SHALL WE EVER BE WITH THE LORD."

Proper realization of our condition will cause recognition of Paul's exhortation in verses 11, 12 of this chapter: —

"That ye study to be quiet and to do your own business and to work with your own hands as we command you. That ye may walk honestly towards them that are without, and that ye lack nothing."

There is the practical lesson taught the Thessalonians and to all holding the Truth as it is in Jesus, that they should live as though always in His presence:

"THE LORD DIRECT YOUR HEARTS INTO THE PATIENT WAITING FOR CHRIST."
(2 Thess. iii. 5).

E. W. EVANS.

The Parables of Christ

VII. —THE LABOURERS IN THE VINEYARD (Matt. xx.).

Sometimes one hears the remark that it is a mistake to look carefully into the details of the Parables, but experience teaches that the more closely divine teaching is examined, the more we shall learn of the wisdom revealed by God. Whether the teaching is concealed in signs, types or parables, "it is the glory of God to conceal a thing and the honour of Kings to search out a matter;" where care must be exercised is that fanciful interpretations do not pose as revealed Truth.

Concerning the Parable of the Vineyard recorded in Matt. 21, we read "There was a certain householder which planted a vineyard" and in the Parable of the Labourers, now under consideration we read: The Kingdom of Heaven is like unto a householder who went out to hire labourers." In the parable of the vineyard we are directed backwards to the past conduct of the servants towards their master and how they would eventually treat His Son; while in that of the labourers attention is particularly directed to the attitude of the workmen when at the end of their day they received that which had been promised them.

The points to be noted are; who is the householder, where was the vineyard, and what was the penny they received.

The scriptural answer to these questions will be found by comparing the parables of the vineyard and the labourers. Concerning the vineyard we read: That after planting the Vineyard, the Householder let it out to husbandmen, and went into a far country "and when the time for fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it, and the husbandmen took his servants, beat one, killed another, and stoned another . . . But last of all he sent his Son saying, they will reverence my son and they caught him and cast him out of the vineyard and slew him."

The owner of the vineyard was God, whose presence led the nation of Israel from Egypt into the Land of Canaan. The nations of the Land, were cast out as useless stones, and Israel was left to blossom and to bring forth fruit. But when the servants of God were sent to the nation, they were wickedly treated and when at the end of their time God sent His Son, they cast him out and slew him.

The Vineyard had been planted over fourteen hundred years when the son of God was sent, and seven hundred years before his appearance, Isaiah, the servant of God sang; "My beloved planted a vineyard in a very fruitful hill, He gathered out the stones, fenced it and planted it with the choicest vine" (Isaiah 5), and in explanation of his song, the prophet proclaimed; "The Vineyard of the Lord of Hosts is the House of Israel and the House of Judah His pleasant plant." Still earlier than Isaiah, David had written; "Thou hast brought a Vine out of Egypt." Israel in the land of promise then, is the Lord's Vineyard and Judah His plant, destined to grow to everlasting renown.

Having learned the truth of the Householder and His Vineyard the question now to be answered is what was the penny the labourers received, which, although it was the reward they agreed to, caused so many to murmur?

When the nation of Israel was called out from Egypt to be the heritage of the Lord, and to bring forth fruit to His Glory, a covenant was made and confirmed between God and His people. The people were to serve God and God only and He would bless them in health, and in substance throughout their national day. But more important than all those temporal blessings was the reward to be given to them at the end of their day. The reward to be given was kept before their mind all the day by the ark, the manna, the rod restored to life, the Testimony, the Lamb and the Priest. Christ was the promised gift to the nation! "Christ is the end of the Law" (Rom. 10. v. 4). It was given "till the seed should come" (Gal. iii. 19). It was their "schoolmaster unto Christ" (Gal. iii. 24).

The workers in God's Vineyard then were to work until the end of the day and then Christ should be given to them.

Early in the morning of the planting of the Vineyard, God agreed with His workers. Two points were made clear to them. One was that God had called them because He would fulfil the covenant made to their fathers (Deut. ix. 5), which covenant declared that they should have a seed through whom eternal blessings should come, and the other point made clear to Israel was that the Lord would raise up to them a prophet who should declare the words of God (Deut. xviii. 15). Apart then from the gift to be given at the close of the day of work in the Vineyard, the workers had no hope beyond substance during the day, because as Paul so clearly shows; "No man is justified by the Law." "Christ hath redeemed from the curse of the Law." "The Law was . . . till the seed should come" and that says the Apostle was the purpose of the Law (Gal. iii. 19). The day of the Vineyard then opened with the planting of Israel in the Land of Promise and closed with the gift of the promised seed.

During that day the servants of God, (the prophets) were sent into the Vineyard, to give instructions from the owner, and to receive the fruits, and whenever the good work had ceased through indolence and a desire manifested to return, the invitation had gone forth to go and work. At the third, the sixth, the ninth and the eleventh hours there were idlers found among the labourers, —the rulers and teachers!

Just at the close of the day the voice of a messenger from the planter of the Vineyard sounded, calling on all who were unemployed to go and work; because the reward was at hand. This messenger, John, did not appeal to those to whom the work had been committed, from the dawn of the day. He called to all the multitude throughout the land, soldiers and publicans, the least esteemed of the people were called, because now the low places were to be lifted up and the high hills made low and all flesh permitted to see the salvation of God. This was the last call before that which had been promised and kept before the minds of the rulers throughout the day which was about to appear.

The messenger of the Lord knew the thoughts of the leaders and warned them that their pride and confidence would give them no preference, but that God could even raise children to Abraham from the stones. The ninth hour prophet had with his call given these leaders a solemn warning saying "Ye have wearied the Lord with your words when ye say everyone that doeth evil is good in the sight of the Lord, and he delighteth in them" and then "Behold my messenger. . . even the messenger of the covenant whom ye delight in shall suddenly come" (Malachi ii and iii).

The closing of the day of the Vineyard came with the call of the master of the House to give to them that which He had covenanted, the seed of the promise by whom alone Eternal Life could be obtained. And were all these labourers glad at the kindness of their Lord? Not when they saw the common people placed first. The last made first and themselves last. They murmured at what they considered a slight, and refused the gift. Their eye was evil because of God's goodness. Nevertheless the Lord offered to those last even as to the first and the lowest were raised and the high ones abased. Because the Lord is making a selection from many who were called, those who did not work faithfully in the Vineyard of Israel are to be rejected while the few chosen will have given to them a Vineyard of their own in which to delight for ever.

The Law was given to lead to Christ and the more closely one observed the Law the more clearly he would learn of the Sacrifice of Christ. And as the Lord Jesus obeyed the Law, he would learn how it all depended upon his own sacrifice.

Nottingham.

W. J. ELSTON.

THE BIBLE TRUE.

"The Bible has a remarkable power of establishing its historical accuracy . . . There is an unbreakable testimony of eye-witnesses to the Resurrection . . . The Sanhedrin could have destroyed the faith of the disciples at once if they could have produced the dead body of the Lord, or proved that it had been surreptitiously removed from the tomb. Why did they not do it? Simply because they could not."—Sir Ambrose Fleming, addressing the Victoria Institute and Philosophical Society. (Daily News, June 4th).

Signs of the Times

THE LABOUR GOVERNMENT. — In view of the events that have transpired with regard to Russia, the British Dominions, Palestine, and preparations for war, during the Conservative Government's tenure of office, some brethren were unwise enough to declare that any different government at this later period of the existence of the kingdom of men was impossible. Since the election, some have expressed their surprise and disappointment.

Such have surely forgotten the historic words of Dr. Thomas in reference to Britain's statesmen. "The finger of God has indicated a course to be pursued by Britain which cannot be evaded," and "The present decisions of statesmen are destitute of stability."

God's ways are not man's ways, and acquaintance with Bible history has shown us that His work has been accomplished in the very opposite way from that we should have expected. Naturally speaking, we should never have anticipated that the Liberal leader, Mr. Gladstone, would have been chosen to take possession of Egypt in 1882. It was against all his political principles, but "he was induced by the force of circumstances," as Dr. Thomas foretold would be the case.

We may be well assured therefore, that a Labour Government will not impede the execution of God's will. Already, in fact, we see distinct advances being made to secure the friendship of the United States, one, we believe, of "the young lions," who will assist their mother in the day of necessity. This, of course, does not suit France, with whom Britain's unnatural friendliness must presently cease, and

we are therefore not surprised to read that "The Parisian Press has received the result of the election with dismay."

Further, a minority government is necessarily a weak one and "will lead to imprudence abroad and to continued instability in Europe."—(Observer, 2/6/29.)

Some suppose that attempts will be made to resume friendly relations with Russia and so put back the clock. But we think that apparent friendliness amongst all the nations (although it only veils a genuine and deep-rooted hostility) is an essential development. The sudden destruction will not come until there is at least a cry of peace and safety.

We need not have any fears of delay, whatever treaties may be signed. They are only "scraps of paper," for God will surely realise His plan. The nations "are counted as the small dust of the balance; behold He taketh up the isles as a very little thing." (Is. xl. 15.)

The decree to re-people Palestine, which above everything is the sign of the times, has already gone forth and it cannot and will not be reversed by the Labour or any other government. Thus, whether we read the significance of political events aright, or not, is of little consequence; the one fact of which there is no doubt whatsoever is that "he who shall come, will come, and will not tarry."

W.J.

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.

All such Intelligence should be sent to Bro. C. F. Ford, at 19 Grove Road, Brixton, London, S.W.9, no later than the 7th of each month for the following month's issue

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 such must be sent in the first instance to Bro. B.J. Dowling by the 1st of each month for publication the following month. Address to him at: 5 Florence Road, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS.

ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64 Dale Street (near Chester Square). Breaking of Bread, 3 p.m.; Lecture 6.30 p.m. We continue to proclaim the Truth week by week, but are sorry to say that we get no response to the many hundreds of invitation leaflets distributed. Our efforts to obtain a meeting room in a more suitable locality have not been successful. There seems to be a dearth of rooms in this town, as we did not get a single reply to our advertisement for such in the local press. It is with gratitude that we acknowledge the receipt of £10 from a brother who desires to remain anonymous. This will assist us considerably in the work of maintaining our lightstand. Since last reporting we have welcomed in fellowship at the Lord's table sis Prichett of Seven Kings. Bro. W. Cockcroft, Junr. (of Oldham) and bro. Heyworth (Rochdale) have assisted us in proclaiming the Truth. —J. H. MELLOR, Rec. Bro.

BIRMINGHAM. —Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m.: School, 11 a.m.: Lecture, 6.30 p.m. Bible Class: Wednesdays, 8 p.m. We have had much pleasure in welcoming into our midst bro. and sis. B. A. Warrender, who have returned from Los Angeles, Cal., to Birmingham. After carefully considering our stand on all matters affecting Fellowship, they

unreservedly endorse our position. Bro. Warrender is an old co-worker, well known to the household of faith in England, and to find ourselves again associated in the work of the Truth is a great comfort and joy. We are also pleased to report the immersion into the saving name of Jesus of Mr. C. HANDLEY on May 14th, the Dudley Ecclesia kindly co-operating with us in the use of their room and bath for the occasion. We trust our bro. will "hold fast the beginning of his confidence and rejoicing of the hope firm unto the end". We have for some time felt the need for a Sunday School and have now been able to arrange this for 11 a.m. in a room adjoining the Meeting. We thankfully acknowledge the receipt of £10 from a bro. and deeply appreciate this excellent spirit of co-operation. We have been pleased to welcome the following visitors to the table of the Lord: bro. and sis. T. Phipps and sis. Deane (Great Bridge), bro. Harrison (Lichfield), bro. Elston (Nottingham), and bre. D. C. and Fred. Jakeman (Dudley). Their fellowship and help we very much appreciate. In the May Berean Christadelphian an article appeared by bro. G. H. Denney entitled "The leaven at work" containing the following statement: —

"To-day, in the Birmingham ecclesia which is in fellowship with ourselves, there are members with whom the present Rec. Bro. G. F. Smith, of the Birmingham Temperance Hall ecclesia has, only just recently, strenuously endeavoured to persuade that bro. Strickler's works and teachings are true and scriptural".

A well-known bro. in the Temperance Hall fellowship has questioned the truthfulness of this remark, and we should like to place it on record that we can vouch for the truth of bro. Denney's statement, and will supply the name and address of the members of our meeting referred to, who, on their part, will confirm the matter in question. —W. SOUTHALL, Rec. Bro.

BLACKHEATH, STAFFS. —Christadelphian Meeting Room, Ross, Blackheath. Sundays: Breaking of Bread, 11 a.m.: Sunday School, 3 p.m.: Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. We have been pleased to welcome the following visitors: bro. and sis. T. Phipps (Great Bridge), bro. and sis. W. Saxby (Wellington), bro. and sis. Bickers, bre. D. C. Jakeman, G. Jackson, and F. Jakeman (Dudley), bre. R. Smith, W. Southall, and Railton (Birmingham), bro. Harrison (Lichfield), bro. W. J. Elston (Nottingham). All the brethren came in the service of the Truth, and we have been much encouraged and uplifted by their exhortations and lectures. On Saturday and Sunday, July 6th and 7th, bro. Elston gave two special lectures; these were advertised by the distribution of 2000 cards, and although the response of the alien was small, there was a good company of brethren and sisters. We greatly enjoyed our brother's visit. We are glad to acknowledge the generous gift of £10 from a brother, and we will endeavour to use it faithfully in the proclamation of the Truth. Kindly note my change of address to 34 Beeches Road, Blackheath, near Birmingham. — C. F. POWELL. Rec. Bro.

BRIDGEND. —Dunraven Place. Sundays: Breaking of Bread, 11 a.m.: Lecture, 6.30 p.m. Tuesdays: Bible Class, 6.20 p.m. Our ecclesia has again experienced another loss: bro. Reggie Williams, owing to lack of employment, has been compelled to seek further afield. He is now in employment at Southall, and we commend him to the brethren there. Arrangements have been completed with the Newport Ecclesia for exchange of lecturing brethren, which we hope will be of mutual benefit. We have been greatly encouraged by the services of bro. W. Winston (Southall) and bro. Klieser (Swansea), who exhorted and lectured on Whit-Sunday and June 9th respectively. Bro. and sis. Ellis and sis. Jones (Rhondda) continue to meet with us from time to time. —GOMER JONES, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room "A"), 148 North Street. Sundays: Breaking of Bread, 5 p.m.: Lecture, 6.15 p.m. Wednesdays: Bible Class (same Hall as on Sundays, but Room "B"), 7.45 p.m. As has been already announced in the Clapham Ecclesia's intelligence for July, our numbers here have been further increased by the baptism on June 2nd of Miss MINNIE JONES, formerly Church of England. Our earnest desire is that our new sister may so run this race that she may win our Master's approval when he returns. We thank the following brethren for their lecturing support during June: W. Jeacock, E. A. Clements, E. W. Evans, H. Kirton, all of the Clapham ecclesia. We have also had much pleasure in welcoming the following visitors: sisters Pelling, Stock, Singleton, Southgate, Kirton and Westley, and bro. Bellamy (all of Clapham); sisters McCree (Redhill), Clapcott (West Ealing), bro.

and sis. S. H. Coliapanian, bro. P. Coliapanian, sis. E. Payne, and bro. W\ Webster (all of Seven Kings). We would also thank bro. S. H. Coliapanian for his faithful words of exhortation on June 30th. —J. D. WEBSTER, Rec. Bro.

BRISTOL. —"Druids Hall", 8 Perry Road (top of Colston Street), Breaking of Bread, Sundays at 11 a.m. Sunday School and Bible Class at 3 p.m. We have arranged (God willing) to take our Sunday School Scholars to Weston-Super-Mare for their Annual Outing on Wednesday, August 7th. All our efforts are now concentrated on the School as we are unable to induce the stranger to attend our Meetings. Still we persevere, and are thankful that Deity sees fit to allow us to instruct these young ones in the knowledge of His glorious Truth (they are all the children of aliens with the exception of the writer's three children). We have been pleased to welcome to the Lord's Table and have the company of bro. and sis. M. Joslin (West Ealing), bro. and sis. Smith (Cardiff), and sis. Muriel Powell (Toronto, Canada). Brother Joslin also gave us stirring words of exhortation and comfort. We would like to place on record our thanks to the anonymous giver of £10 for use in the Master's service Please note change of address of the undersigned to "Eureka", 110 Longmead Avenue, Bishopston, Bristol. —A. G. HIGGS, Rec. Bro.

COLCHESTER. —2 Barrack Street, corner of Brook Street. Breaking of Bread, 11.15 a.m.: Lecture 6.30 p.m. Bible Class, alternate Thursdays, 7 p.m. Sister L. Clark, who has just lately put on the saving name of Jesus, we are sorry to say we have lost, having moved to Hemel-Hempstead. She will, in future, meet with the brethren at St. Albans. Since our last report we have been cheered and helped by the following brethren from Seven Kings: A. Cheale, P. Coliapanian, W. M. Whelan, E. Bishop, W. Webster, S. Coliapanian, H. Cheale; also the following brethren from Clapham: L. J. Walker, W. Mitchell, F. Wood, W. Jeacock, H. Atkinson, F. G. Ford, E. A. Clements, W. Lane: bro. Cuer (Croydon), and bro. S. Burton (Luton). In addition we have been pleased to welcome the following sisters to the Table of the Lord: M. Hayward and I. Hayward (Ipswich), G. Atkinson (Clapham), G. Burton (Luton), E. Payne (Seven Kings). During the last fortnight in June we spent a very enjoyable time, with the help and presence of a number of brethren from Clapham, who were staying at Clacton-on-Sea on holiday. On Sundays, June 16th and 23rd, our meeting-room was almost full, and on June 23rd, at the evening meeting to further encourage us we had 7 strangers present. The following brethren and sisters were present with us on the dales mentioned above: bro. F. J. Button, sisters. D. and O. Button, bro. and sis. G. M. Clements, bro. L. J. Walker, sis. D. Walker, sis. Hatch and sis. E. Walker. Taking the opportunity of having so many brethren and sisters so near to us as Clacton-on-Sea, a small fraternal among ourselves was accordingly arranged for Thursday, June 27th. Assembled at the Park Gates at 3 p.m. a tour of inspection of the ancient Colchester Castle was undertaken. At 5 p.m. tea was taken at Joscelyn's Cafe, High Street, and promptly at 6.30 p.m. a meeting, which was thoroughly enjoyed by all, was held, under the general heading of "Exhortations to Faith and Holiness." Bro. G. M. Clements spoke upon "Without faith it is impossible to please Him", and bro. L. J. Walker upon "Without Holiness no man shall see the Lord". It was a great day for our brethren and sisters, and all were uplifted and comforted by the words of the brethren, which will long be remembered. We also acknowledge with gratitude the anonymous gift of £10 which we are using in the proclamation of the Truth. —L. WELLS, Rec. Bro.

CROYDON. —Gymnasium Hall, High Street. Sundays: Breaking of Bread, and Sunday School 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, at Horniman Hall, North End, W. Croydon, 8 p.m. It is with pleasure we report an addition to our numbers by the transfer from Clapham of bro. Francis Wood. On the 8th June we had a very enjoyable and profitable Outing to Kew Gardens, with a Fraternal Meeting at the Ivy Hall. Four addresses were given on the Commandments of Christ, and the speakers reminded us of the necessity of keeping the commandments if we would inherit the promises. We thank God for a very encouraging and upbuilding time, and were pleased to have the company and support of brethren and sisters from Brighton, Clapham, Holloway, Luton, Putney, Seven Kings, Welling and West Ealing. During the month of June we have had the pleasure of the company at the Table of the Lord of: bro. and sis. Cyril Clements, bro. and sis. Hunt-Smith, bro. and sis. W. E. White, bro. W. Davies, sisters N. Ramus, G. H. Ramus, S. Wood, Nicholl and L. Nicholl (all of Clapham), bro. and sis. W.J. Ramus (Redhill), sis. Milroy (St. Albans), sis. Finch (Seven Kings), and bro. Miles

(Brighton). We are thankful to report an increasing attendance of strangers at our lectures, and pray that our feeble efforts may be used to bring some to a knowledge of, and obedience to the Truth. —A. A. JEACOCK, Rec. Bro.

DERBY. —57 Osmaston Read. Breaking of Bread, 11 a.m. and 3 p.m. alternately. Lecture 6.30 p.m. With thankfulness we acknowledge the gift of £10 from a brother, and 10/- from XYZ (Nottingham), enabling us to make more widely known the Truth, and we thank our Heavenly Father for the manifestation of faithful brethren. The Truth has been proclaimed by the following brethren: W. V. Butterfield (Oldham), C. Ask (Leicester), D. C. Jakeman (Dudley), W. J. Elston, G. E. Grimes, A. Heason, J. B. Strawson and A. C. Simpson (all of Nottingham). Other visitors have been sisters Butterfield (Oldham), Jakeman (Dudley), Barratt, Grimes, and Grimes Senr. (Nottingham); brethren Barnett, Barrett, Tipping, N. Stubbs and Riddell (Nottingham), bro. and sis. Green (Long Eaton). —R. J. TOWNE, Rec. Bro.

DUDLEY. —Scott's Green. Breaking of Bread, 11 a.m.: Lecture, 6.30 p.m.: Bible Class, 7.30 p.m., Wednesdays. We are still reminded of the reign of death; bro. Shakespeare, Senr., fell asleep on June 16th after a long continued illness, aged seventy-three. He was interred in the New Cemetery, bro. D. C. Jakeman officiating. Our sympathy and prayers are with sis. Shakespeare, although we sorrow not as those who have no hope, for it is the transcending hope of the saints that the dead in Christ shall rise first, and we who are alive and remain will be caught away in clouds to meet the Lord in the aerial of power. We have been pleased to welcome the following visitors: bre. E. W. Evans, J. M. Evans, bro. and sis. Lee (Clapham), bro. Harrison (Lichfield), bro. and sis. T. Phipps, sis. Southall, Senr., sis. Deane (Great Bridge), bro. A. C. Simpson (Nottingham), bro. Smith (Birmingham), bro. A. Geatley (Oldham). —Faithfully your brother, FRED. H. JAKEMAN, Rec. Bro.

GREAT BRIDGE. —91 New Road. Sundays: Breaking of Bread, 3.30. For the time being we are meeting at the above address. We hope soon to find a suitable meeting-room, when we hope, if the Lord will, to resume our public testimony. We shall be pleased to welcome any brethren and sisters who may be passing this way. —THOMAS PHIPPS, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We have pleasure in recording that the following have rendered obedience to Christ in baptism during the past month: on June 9th THOMAS BOWLES (formerly neutral), and on June 16th HERBERT GLOVER (formerly Wesleyan). It is our prayer that our new brethren may hold fast to their high calling in Christ Jesus. Also on June 9th we were glad to assist the Ecclesia at Putney by baptising on their behalf GEORGE ERNEST ATKINSON. We lose by removal bro. William Porter and sis. Caroline Emma Porter, who find it more convenient to meet with those of like precious faith at Holloway. We have had the pleasure of the company at the Table of the following, who have all been heartily welcome: sis. Acock (Bath), bro. and sis. Southall (Birmingham), bro. C. Evans (Brighton), bro. D. C. Jakeman (Dudley), bre. E. F. Ramus and F. Jeacock (Croydon), sisters Brett and Allen (Luton), sisters Furneaux and Stafford and bro. Newman (Margate), bro. Buck (Putney), sis. E. F. McCree and bro. and sis. H. Crosskey (Redhill), bro. and sis. Finch and bro. and sis. Stafford (Seven Kings). Bre. Jakeman and Southall were with us in the service of the Truth. Our 42nd Annual Outing (to Bushey Park and Hampton Court) was held on Saturday, June 29th, when we were very pleased to have the company of many brethren and sisters from various parts, and a most happy day was spent amidst very delightful surroundings. Over 250 sat down to tea, after which the brethren and sisters listened to upbuilding addresses by bre. J. M. Evans, G. H. Lethbridge and W. Southall; the children being addressed by bro. W. R. Jeacock. F. C. WOOD, Asst. Rec. Bro.

LONDON, N. (Holloway). —Free Library, Manor Gardens, Holloway Road, next Royal Northern Hospital. Sundays, 11.15 a.m. and 7 p.m. Thursdays: Co-operative Hall, Seven Sisters Road, 8 p.m. We are glad to welcome bro. and sis. W. Porter of Clapham who have transferred their membership to

our ecclesia. We are having during July a special course of lectures in the Manor Gardens Free Library, made possible by a generous gift received from a brother who prefers to remain anonymous. We are advertising this very widely, and peradventure some will hear, though we know in advance that many will forbear. Welcome visitors have been: bro. and sis. Joslin (West Ealing), sis. Stafford (Margate), and bro. and sis. E. Clements (New Barnet). As from August 1st, 1929, the meetings for the Breaking of Bread will be held at the London College, opposite the "Nag's Head", Holloway Road, as also the Bible Class on Thursdays, but the public lectures will be continued at the Manor Gardens Free Library as above. We hope to have a visit from bro. B. J. Dowling of Worcester, Mass., U.S.A., in the early summer of 1930 if the Lord will; circumstances prevented him from coming this year. —GEO. H. DENNEY, Rec. Bro.

LONDON (Putney). —Scout's Hall, Oxford Road. Sundays, 11 a.m. and 6.30 p.m. Since our last insertion we have great cause for rejoicing in that two more have been brought into the saving name of Christ. They are Mr. GEORGE ERNEST ATKINSON and Miss VIOLET GEORGINA DRAPER who were respectively immersed on the 9th and 20th of June. Our earnest prayer is that our brother and sister will so run that they will obtain the Crown that fadeth not away. We are grateful for the help of the brethren at Clapham in carrying out the immersion of our brother. With gratitude we acknowledge the anonymous gift of £10. It came at a most opportune time and enables us to continue our present course of advertising; apart from that which is still future our brother will doubtless feel rewarded, and rejoice with us in that we have a regular attendance of strangers every Sunday evening, brought into our midst by advertising, made possible by his bounty. We pray for God's guidance and help in our efforts that the Truth may be spread to the best advantage in this neighbourhood. — A. CATTLE, Rec. Bro.

LUTON. —Oxford Hall, 3 Union Street (of Castle Street). Sundays; Breaking of Bread, 11 a.m.: Lecture, 6.30 p.m. Sunday School, 2.45 p.m. Thursdays, 8 p.m. Yet two more of Adam's death-stricken race have responded to the invitation of the "Spirit and the Bride" to come and partake of the "Water of Life". They are Miss ETHEL MAY FLOOD, age 30, formerly Wesleyan, who was baptised on June 9th, 1929; and Mrs. E. HYDE, formerly Seventh Day Adventist, on July 6th, 1929. Three additions have, in consequence, been added to our small Sunday School by the attendance of sis. Hyde's three children, the eldest of whom (age 17) went through a form of baptism with the Seventh Day Adventists. Sister Flood's first invitation to the Truth was through the activities of two brethren in house to house visiting, in order to obtain members for the Sunday School. The result was no members for the Sunday School, but a prospective member of the "Bride" of Christ in the day of her glory. We pray that both our new sisters may be found worthy of that high honour at the coming of the Bridegroom. Twenty-eight strangers attended our special Saturday night lecture on June 22nd, one or two of whom also attended the Sunday lecture, but beyond this no further results have been visible. We were very pleased to see a goodly number of brethren and sisters from London, St. Albans and Hitchin to support us in the effort. Bro. Elston gave an excellent lecture which was thoroughly enjoyed by us all, as was also his labour among us on the Sunday, A London brother very kindly sent us a gift of £10, which we shall endeavour to use in a manner our Master and donor would wish. Will visiting brethren and sisters please note the altered time of the Sunday night meeting which now begins at 6.30 instead of 6 o'clock. —A. H. PHILLIPS, Rec. Bro.

MANCHESTER. —15 Middlewood Street, Harpurhey. The July Berean to hand, and the Editorial by W.J.W. is indeed and truth very refreshing, especially to one in comparative isolation in the midst of a crooked and perverse generation, or nation. The comfort afforded too, is measured by the barrenness of the way. Such words come home and cheer the lonely hearts of those in the wilderness, and encourage one to go on with the work, although no results may appear, thankful that in the mercy of our Heavenly Father we are able to appreciate the words so lovingly penned in the pages of our Monthly Magazine. I have one man reading the daily readings as per the Bible Companion and the Word is taking effect, although it is hard for him to unlearn the doctrines imbibed in early youth. The difficulty is that what is wanted is a room where one can discuss fully, without interruption, one subject at a time, which one cannot do when walking, God will open the way if needed; one step at a time. Yours in hope. —GEO. J. MAY.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. It is with deep gratitude that we acknowledge receipt of £10 from a bro. who desires to remain anonymous, towards the proclamation of the Truth in Motherwell. We appreciate greatly the kind thought of our bro. and pray that our Heavenly Father will grant us wisdom to use the money in a way that will bring glory to His Great Name. Our thanks are also due to a bro. in New Zealand for a gift of £10 toward the help of any brethren who may be in need in this vicinity. How appropriate are the words of Paul "God loveth a cheerful giver." We purpose, if the Lord will having our Sunday School trip on Sat. 6th July, to Stonehouse. It was with deep regret that we learned of the death, on June 24th, at Strathaven, of sis. Hugh Brown, after a long service of 50 years in the Truth; bro. and sis. Brown were among the pioneers of the work of the Truth in Motherwell. Our deep sympathy is with bro. Brown in his loss, also with his family, all of whom are, with the exception of one, in the Truth, two of them being in our meeting. —ROD. H. ROSS, Rec. Bro.

NEWPORT (Mon.) —Clarence Hall, Rodney Road (Opposite Technical Institute). On June 22nd sis. D. Hillman and bro. G. Morse, both members of this ecclesia, were united in marriage. They have our best love and wishes in their new relationship, and we trust that they will together find more encouragement with God's blessing to hold fast to the calling wherein they are called. We are also pleased to state that, God willing, we intend to hold a special effort during the month of October, providing we can get the speakers for the Sundays during that month, and in this connection we should like to appeal to the brotherhood for speakers to visit us during that month to assist us in this part of the Vineyard in the Lord's Service. We regret to say we have been neglected somewhat, whether it be the distance or not we cannot say, but having written a few brethren we have had no replies, so we beg of the brotherhood not to let distance deter them from assisting us in this effort. Will any who are able to do so please communicate with the undersigned; they will be sure of a good welcome, and it will be encouragement to us to carry on the Lord's work until He comes. We take this opportunity to thank those who have helped us in the past, and we trust with God's blessing our appeal will not be in vain. —D. M. WILLIAMS, Rec. Bro.

NEW TREDEGAR. — Workman's Hall. Breaking of Bread, 11 a.m.; Lecture 6 p.m. We once again thank our anonymous bro. for another gift of £10 for the purpose of proclaiming the Truth. Our prayer is that God will bless the giver, and our use of it in the Master's Service. We are pleased to report the visit of bro. and sis. Hathaway on May 16th; bro. Hathaway exhorted us in the morning, and lectured in the evening on the Subject; "Many infallible proofs that Christ rose from the dead." It was an unexpected treat and we will welcome any coming this way, and will try to make them comfortable. We have had the painful duty of separating from sis. Stenner; it is a case of general reverting to the world, and ignoring the responsibilities of the Truth and the things required of her as becoming one who should be of good report from without. Your bro. in patient waiting for the return of our Lord and Master, —THOMAS DAVIES, Rec. Bro.

OLDHAM. — Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.40 p.m.; School, 2.45 p.m.; Lecture 6.30 p.m. Wednesdays, 7.30 p.m. at 140 Werneth Hall Road. We still continue with the help of our Heavenly Father in our work for the Truth, and while apparently there is little real response to the efforts put forth, yet we feel the necessity of faithfully proclaiming the Gospel, and also warning the people of the impending judgments soon to be meted out to the ungodly. We extend our thanks to bre. E. W. Evans and H.T. Atkinson (London), who have been to our assistance, and also sis. Atkinson who met with us at the Breaking of Bread. On Saturday, June 22nd, we held our outing in connection with the Sunday School when we visited Moorside; after tea we had the readings for the day, and also an address on Daniel and Babylon. —A. GEATLEY, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148 Union Street. 10.30 a.m. Sunday School; 11 a.m. Breaking of Bread; 6.30 p.m. Lecture. Bible Class; Thursdays, 7.45 p.m. With sorrow we report the death, on June 10th, of sis. Elizabeth Brett at the age of 68. A quiet, unassuming sister, she has been faithful to her calling for over 40 years, and was a regular attendant at all Ecclesial Meetings until her health commenced to fail. Our sister suffered much just previous to her death, but now sleeps in peace,

"waiting for Jesus." She was interred at the Old Cemetery on June 13th, in the presence of a number of brethren and sisters, bro. J. Hodge conducted the service, and witnessed to her faithful walk, the last 8 years of which has been as a member of the Plymouth Ecclesia. Our sympathies are extended to her husband and daughter—bro. G. Brett and sis. Grace Brett—who sorrow not as those without hope, but have the strong consolation of re-union with our sister in the day not far distant, when our Lord shall return to make up his "special treasure," to raise his sleeping friends, and clothe them with the priceless garment of immortality. "And God shall wipe away all tears from their eyes."—H. R. NICHOLLS, Rec. Bro.

ROCHDALE (Lancs.). —345 Bk. Market Street, Whitworth. Sunday School, 1.30 p.m.; Breaking of Bread, 2.45 p.m. Tuesday Readings, 7.30 p.m. Greetings to the Household. There is not much to report from this part of the Vineyard. We are still doing what we can in the Master's service, and are very thankful for the help of the leaflets from Clapham, and also for the monthly packet of neat little cards on Christendom Astray from the Bible. Unheeding ears and love of pleasure are the order of the day with the world, for it lieth in wickedness. Although in isolation we are encouraged with the articles of the Berean, and are helped very much by the exhortation we receive weekly through the kindness of sis. O. King and others. These things help us to continue to contend earnestly for the Faith, hoping to have the Master's approval at his appearing. Fraternal love to all. —T. HEYWORTH.

SOUTHEND-ON-SEA. —68 Cumberland Avenue. Breaking of Bread; 1st and 3rd Sundays, 6 p.m. Since last reporting, bro. and sis Finch who were formerly of the Seven Kings Ecclesia, have finally left the membership of that Ecclesia and after interview with ourselves, especially regarding the matter of Clause 8 of our Recognized Basis of Faith, have been found entirely sound and contending for purity of doctrine upon this clause. We have now consequently entered them as members of the Southend Ecclesia as from now formed. It will be remembered that in our first report we stated that our original departure from the Cranbrook Hall fellowship arose out of their unfaithfulness regarding this Clause of the Basis. It is our firm resolve to strictly maintain that teaching and to deal faithfully with any intrusion of error on this matter. —W. LESLIE WILLE.

SOUTHPORT. —73 Oak Street. It is my very pleasing duty to announce the visit of bro. and sis. Mandale (Liverpool), bro. and sis. Winstanley, sis. J. Lea (Pemberton) and bro. D. Jakeman (Dudley) to the Breaking of Bread at the above address on Sunday, June 23rd. Needless to say I was greatly cheered and helped by their presence. Will the sisters who continue to send me such loving letters and exhortations, please accept my best thanks. —(Miss) DORIS JANNAWAY.

SWANSEA. —Sunday School, 3 p.m.; Breaking of Bread, 6.30 p.m. Bible Class: Thursday, 7.30 p.m. We have had the pleasure of the company of quite a number of brethren and sisters at the Memorial Table during the month, viz: bro. and sis. Ellis, sisters Hilda Ellis and Rose Jones (Rhondda), bro. Williams (Bridgend), bro. Frank Morse and sis. Phyllis Squire (Clapham); the brethren encouraging us with words of warning and upbuilding in the Truth, which were much appreciated. We wish to report that we have received an anonymous cheque of £10 to be used for the furtherance of the Truth in this town, which we hope to use wisely as workmen that needeth not to be ashamed, rightly dividing the word of Truth. —J. H. MORSE, Rec. Bro.

WELLING (Kent.) —Co-operative Hall, High Street. Sundays; 11 a.m. Breaking of Bread; School, 3 p.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. We rejoice to announce that we have added to our number by immersion into the Saving name of Jesus at the Public Baths, Erith, on Friday, July 5th, ELIZABETH ROSE SELL, daughter of our bro. and sis. Sell, and a Scholar in our Sunday School. We pray that she, with us, may grow up into him, that our lives may be hid with Christ in God, that when he who is our life shall appear we also may appear with him in glory. The undersigned regrets to report the loss of his diary containing ecclesial appointments and would be pleased if brethren who have booked dates for Welling would communicate with him. We continue to preach the gospel, our duty "as in the Days of Noe," and thank the brethren who have helped in this work: G. H. Denney (Holloway), and J. T. Warwick, accompanied by sis. Clements (Avondale Hall). —GEO. L. BARBER, Rec. Bro.

CANADA

LETHBRIDGE (Alberta). —Berean Christadelphian Hall, 633 7th St. South. School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesdays: Lecture, 8 p.m. With pleasure we record an addition to our Ecclesia from the ranks of our Sunday School. On December 16th, Miss LOUISE SCHUMACHER, obeyed the Master's call, being immersed in the only Name given under heaven whereby men and women must be saved. May she run the race successfully, and so obtain the prize of immortality. Bro. Will H. Turner has again visited us, and with words of heavenly wisdom exhorted the bre. and sis. to walk worthy of their high calling, he also proclaimed to the stranger the gospel of God's love to a perishing world. Our last item of intelligence, resulted in a challenge being sent to the writer from a member of the Ecclesia in fellowship with the B'ham T. Hall, in this city. Without even waiting for an answer, this challenge was accompanied by dire threatenings if it was not accepted. The debate was duly arranged and took place in our Hall on March 5th. Proposition: "That the teachings of bro. A. D. Strickler, regarding the nature and sacrifice of Christ, as contained in his book, Out of Darkness into Light, are not in harmony with the Scriptures or with bro. Dr. Thomas and bro. R. Roberts." Bro. S. T. Batsford took the affirmative, and bro. J. Williams the negative. I am sorry to say that the debate only tended to show how far they had strayed from the path of the Truth, even going to the extent of denying the resurrection of the body of Jesus from the dead. Bro. Williams stated in the debate, "You need not think that the body of Jesus was raised from the dead, it was not the same body in one particle." The same bro. has appeared upon the platform as the public mouthpiece of the Ecclesia to which he belongs, many times since the debate, which shows that these denials of the faith are openly tolerated in his Ecclesia. How far have they wandered from the words of Peter, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." Brethren and sisters let us re-echo the words of bro. Paul, "If Christ be not raised, your faith is vain, then they also which are fallen asleep in Christ are perished." Let us try and awaken these bre. and sis. to see the terrible position into which they have drifted, as the result of denying the Apostolic doctrine of Christ's resurrection from the dead, by blindly following such unscriptural teaching as is contained in that perversion of Truth, "Out of darkness into light." Every member of our Ecclesia was present at the debate, and nearly all the members of the other ecclesia. —SIDNEY T. BATSFORD, Rec. Bro.

UNITED STATES

HOUSTON (Texas). —An ecclesia has been formed at Houston, by bro. and sis. Joseph H. Lloyd, who have moved there from Arlington. Beside bro. and sis. Lloyd there are the following: sisters W. B. Dabbs and S. H. Oatman from San Antonio, and sis. Hatcher of Texarkama. We are in fellowship with those of the Berean Christadelphian, accepting unreservedly the recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement". Any who are of like precious faith, who may be visiting Houston, or passing through the city, will be cordially welcomed by the undersigned. At present our meetings are held from house to house on every first day of the week. —JOSEPH H. LLOYD, 7211 Avenue C, Houston, Texas.

HAWLEY (Pa.) —Riverside School. Memorial Service, 10.30 a.m.; Sunday School, 11.30 a.m. Our mid-week class has taken up the study of the "Law of Moses." Our semi-annual tea-meeting was held Decoration Day, May 30th. Quite a number of brethren were present, some from Scranton, some also from the Lackawaxen Ecclesia, as they are now in our fellowship. The gathering was held at the home of the writer, and as the weather was warm lunch was partaken of in the orchard, where also the Bible Class was held. Visitors at the Lord's Table: bro. John Jones (Scranton); sis. Mabel Fenn (Jersey City). — H. A. SOMMERVILLE, Rec. Bro., Lake Ariel, Pa.

LOS ANGELES (Cal.) —Woodman of the World Hall, 1040 South Grand Avenue. Sunday School, 9.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. We are pleased to report having assisted the following to put on the Saving Name in the waters of Baptism. Dec. 28th, Mr. RAYMOND MOON (24) neutral; GWENDOLIN QUINN (22); March 3rd, EILEEN ROUND (16) daughter of bro. and sis. Round. Our two young sisters have been constant attendants at our school, and their obedience to the

call of the Gospel gives us encouragement in this important work of instructing our children in the way of righteousness. We pray that our new brother and sisters will walk worthy of their high calling and gain the crown of life eternal. Sisters Vida Quinn and Laura Snape, after a satisfactory interview by our examining committee, have been received into our fellowship. It is with much regret we report the loss of bro. and sis. B. A. Warrender, who sailed from Los Angeles on March 9th, to return to England. Our bro. and sis. during their stay of about six years, have endeared themselves to the brethren and sisters of Southern California and their going from us is keenly felt by all. The services of our brother, in the vineyard of our Master, while associated with us was much appreciated, and his labor of love will be long cherished. Brother Warrender arrived among us at a time when the Ecclesias of the U.S.A. and Canada had taken the stand against the unscriptural doctrines being taught concerning the nature and sacrifice of Christ and after satisfying himself of the righteousness of our position took his place among us in defence of the Truth as it is revealed in holy writ and so ably expounded by our beloved Dr. Thomas and brother Roberts. —JAS. C. M. SHARP, Rec. Bro.

ECCLESIAS IN THE UNITED STATES AND CANADA IN FELLOWSHIP

The Brethren named will be willing to supply information as to Meetings
in their vicinity on the basis of purity.

CANADA.

Brantford, Ont. —H. W. Styles, 117 Victoria Street.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Halifax, N.S.—Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. S. Ricketson.
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 701 Wellington Street.
Quebec, P.Q.—R. Manicom, 17½ Cremarie Street.
Oshawa, Ont. —Geo. Ellis, 305 Courcellette Avenue.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—John B. Allen, 790 40th Avenue, E.
Winnipeg. —W. J. Turner, 108 Home Street.

UNITED STATES.

Baltimore, Md.—D. E. Williams, 1939 W. Mulberry Street.
Beaukiss, Texas. —A. C. Harrison.
Brookfield (North) Mass. —Dr. G. H. Gillander, Duncan Block.
Boston, Mass.—John T. Bruce, 23 Hosmer St. Everett, Mass..
Buffalo, N.Y. —L. P. Robinson, 43 Birch Place.
Canton, Ohio. —P. Phillips, 1123 Norris Place, N.E.
Carlton, Texas. —S. S. Wolff.
Chicago, Ill. — Frank Coverley, 120 Albion Street, Park Ridge.
Clyde, Texas. —T. H. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.
Detroit, Mich. —G. Growcott, 3985 Field Avenue.
Dripping Springs, Texas. —J. O. Banta.
Elgin, Texas. —F. I. Beardslee, Route 1.
Elizabeth, N.J.—Ernest Twelves, 409 Washington Avenue.

Forestville, Conn.—Adam Johnson, 110 Central Street.
Freeland, Luzerne Co., Pa.—Ivor Morgan 125 Highland.
Glendale, Pa. —T. J. Llewellyn, 105—15th St. Scranton, Pa.
Hawley, Pa. —H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. —Joseph H. Lloyd, 7211. Avenue C., Houston, Texas.
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.
Jersey City, N.J.—S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.
Lampasas, Texas. — W. A. Ray.
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.
Lackawaen, Pa.—John L. D. Van Akin.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. — E. Eastman.
Newark, N.J.—R. W. Seldon, 852 So. 15th St., Newark, N.J.
Pomona, Cal.—Ernest Irwin.
Portland, Oregon. —Carl Hanson, 779 Roosevelt Street, Portland, Oregon
Post City, Texas. —A. W. Greer.
Robert Lee, Texas. —James Greer.
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.
Rochdale, Texas. —R. O. Greer.
Santa Barbara, Calif.—W. S. Davis, 310—5th Avenue
San Saba, Texas. —S. H. Farr.
Scranton, Pa. —See Glendale.
Seymour, Conn.—Geo. Carruthers, 31 Pershing Ave.
Stephenville, Texas. —R. R. Wolff.
Stonewall, Texas. —Clarence Martin.
Taylor, Texas. —E. Swayze.
Winters, Texas. —J. M. Clayton.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Yucaipa, Cal.—R. Smead, R.R.I., Box 57.
Zanesville, Ohio. —J. P. Phillips, 1520 Euclid Avenue.

→ Errors and omissions will be gladly rectified by sending particulars to B. J. Dowling, 5 Florence St., Worcester, Mass, U.S.A.

Notes.

DISTRESSED MINING BRETHREN. —We have received £3 0s. 0d. from “four lovers of Zion,” and, as requested, have forwarded the amount to brother Bellamy to be used as desired by the senders.

ECCLESIAL NEWS. —Will recording brethren please note that their communications must be written on one side of the paper only.

CHANGE OF ADDRESSES. —Bro. C.F. Powell, Rec. Bro., Blackheath, to 34 Beeches Road, Blackheath, nr. Birmingham. Bro. A.G. Higgs, Rec. Bro., Bristol, to “Eureka,” 110 Longmead Avenue, Bishopston, Bristol.

IN TYPE but held over till next month for want of space: The Millennium (part 3); The Destiny of Russia; The Dead Sea.

SISTERS' CLASS, DUDLEY. —We are requested by bro. F.H. Jakeman to insert the following notice: The Sisters Class wish to thank the bro. and sis. in America who sent a gift of 5 dollars. We trust this note will catch their eye as their name has been lost.

D.V. —We are entirely of the mind of bro. Roberts (see Berean, April 1929, pp 125, 126), that the use of this Latinised abbreviation of "God willing" is a very different thing from Paul's straightforward, sincere and manly "if the Lord will." This "reducing the recognition of God to its smallest and most scrubby dimensions," will find no place in the Berean while the present editors control it.

BRO. J.M.T. (N.Z.). —We greatly appreciate your letter and will certainly not lose sight of the necessity for occasional articles on "Fellowship." That the earth shall endure for ever is a first principle of the Truth, and it should be sufficient to refer to such plain scripture statements as Psalms xxxvii: 29; lxxviii: 69; Prov. x.:30, etc.

H.P.G. and others (U.S.A.)—We are "Sincerely endeavouring to insist upon the purity of doctrine and fellowship," which you rightly regard as essential. However at this distance and its consequent lack of intimate knowledge of the matters you refer to, we are quite unable to express any opinion thereon, and for the same reason we regret your action in circularising brethren indiscriminately. We are asking the American Editor to enlighten us regarding the situation. (W.J.W.)

W.H.B. (BUFFALO). —Many thanks for your letter and enclosure. We are entirely in agreement with the American Editor in "having little to say on the matter" referred to. There are many more pressing dangers to which the brethren and sisters everywhere are exposed, and in our judgment he and we are doing greater service to them and to Christ, in our humble efforts to uphold the Truth, and to inculcate separateness from this evil generation, than we should be rendering if we continually pursued the subject you refer to. Let us recognise facts: if we are true Christadelphians, the danger will never be a serious one in our midst. (W.J.W.)

CLAPHAM. —Brethren and sisters are requested to note that the week-night classes will be held at Avondale Hall, on August 8th, 13th, 15th, 20th, and 22nd; and not at the Santley Street Schoolrooms.

THE BIBLE TRUE. —Describing the Tel-el-Amarna tablets which were discovered in 1887, and of which 320 are in the British Museum, Colonel Conder, the translator, says: "These letters are the most important historical records ever found in connection with the Bible . . . and most fully confirm the historical statements of the Book of Joshua."

VISIT TO KEW GARDENS.—The South London (Clapham) Mutual Improvement Class propose visiting Kew Gardens on Saturday, August 17th, if the Lord will. The afternoon will be at the disposal of the brethren and sisters to wander through the Gardens. Tea will be at the Ivy Tea Rooms, Kew Green, at 5 p.m. A Fraternal Meeting will be held at 6.30 p.m. at Ivy Hall, Wellesley Road, Chiswick. Three addresses will be given under the general heading of LESSONS DRAWN BY CHRIST FROM NATURE.

- (1) The analogy between spiritual and natural growth.
- (2) The Vine and the branches. The much fruit expected.
- (3) The reward—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Programmes may be obtained from brother L.J. Walker, 91 Moring Road, Tooting Bec. Common, S.W. 17.