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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, B. J. DOWLING.
and C. F. FORD.

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EIGHTPENCE.

What is the Hope of the Christian?

By Dr. John Thomas

(Continued from page 284).

In the next epistle (II Thess.), Paul speaks of what will occur at the return of Jesus, "when he shall come to be glorified in his saints, and to be admired in all them that believe." This sets his heart on fire, and he adds "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power." "The coming of our Lord Jesus Christ, and our gathering together unto him" is the basis of all the exhortation and instruction in the second chapter; and in the third he prays thus: — "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." To his beloved Timothy, he writes, "I charge thee therefore before God; and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom, preach the word; be instant in season, out of season"; while, in the same chapter, he affectingly describes the hope by which he himself was sustained on the very eve of martyrdom. Ready to be offered up, the time of his departure at hand, having fought the fight, finished the course, kept the faith, "Henceforth," says he, "there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." What a powerful exhilarating hope!

In the epistle to Titus we are expressly told that the grace of God teaches us to look for this hope; and the looking for it is the crowning lesson of those enumerated by the apostle, as taught to us by the grace of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of our great God and Saviour (see the Greek) Jesus Christ" (Titus ii. 11-13). In the light of this hope, patience is inculcated—Heb. x. 36, 37. "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." James uses it in like manner, "Be patient, therefore brethren, unto the coming of the Lord" (Jas. v. 7). Peter treats largely of our being begotten again to a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto

salvation, ready to be revealed at the last time. He speaks of the saints rejoicing greatly in this hope, even though now for a season, if need be, they are in heaviness through manifold temptations. The issue of such trials is to be seen at the coming of Jesus. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." Then further he exhorts us, "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." It is this hope by which Peter as well as Paul would encourage the saints under all the afflictions they endure. "But, rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." The godly care of the flock by those who have that charge of it, he enforces by the same motive. "Feed the flock of God which is among you. . . . and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The disciple whom Jesus loved, and who lay in the Saviour's bosom is not, as we may well suppose, behind the rest in his joyful anticipations of his Lord's return. "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Beloved," he says, "Now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." The sanctifying influence of this expectation, he declares in the most emphatic way. "And every man that hath this hope in him purifieth himself, even as he is pure." As to the Revelation vouchsafed to this favoured apostle—the closing book of Scripture—it is impossible to understand it all, if the coming of Jesus be not, as we have so largely seen, the hope of the Christian. True that it is the coming of Christ to execute judgment that is most prominently treated of in this book; along with the premonitory judgments which usher in that solemn event, and the reign of peace and blessedness which ensues upon it. But when Christ comes thus, it is with his saints; when he reigns thus, his saints rest with him; and all this implies that they have been previously exalted to his presence, and glorified. They are those who have part in the first resurrection, that live and reign with Christ a thousand years. I content myself at present, however, with citing from the last chapter of this book—the closing chapter in the volume of inspiration—a passage which shews in the most affecting way what the value of this hope is, both to the heart of Jesus, and to the hearts of his saints. The coming of Christ has twice in this very chapter been spoken of in the way of warning, "Behold, I come suddenly." But ere the whole volume closes, Jesus announces himself to his people. "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." This announcement of what he is, elicits from the church an invitation to him to come. "And the Spirit and the Bride say, Come." Anyone who has ears to hear is invited to join in the cry. "And let him that heareth say, Come." Thirsty sinners are also invited, yea, and whoever will, to partake freely of the living waters. Then, after a parenthesis on quite another subject, Jesus replied to this invitation. It is not a note of alarm—Behold, I come suddenly. It is an assurance to the hearts of those who long for him and invite him, that he will not long delay. "He which testifieth these things, saith, surely I come suddenly." The church again responds "Amen. Even so, come, Lord Jesus." The apostle's benediction on the saints is all that remains of the Apocalypse, or the Scripture. It is, if I may venture so to express myself, with this touching dialogue between Christ and his Church, as to himself, and his speedy return, that the Bible concludes. Can anyone doubt that the coming of Jesus was intended to be the Christian's hope? Would that it were more vividly realised in each of our hearts!

This last passage relates, indeed, to the hope of the Church in its corporate character as the Bride of Christ, The Spirit and the Bride say, Come. But the hope of the Church is the same as that of the individual believer; and it is, moreover, in the hearts of individual believers that the Church's hope is cherished. The Church corporately is composed of individual believers; and while, viewed in its corporate character the Church has relations to Christ which the believer individually has not, (a believer is not the body of Christ or the bride of Christ—the Church is), it is nevertheless in the affections and conscience of the individual believer that those relations of the Church to Christ are to be recognised, and to have their effect. Hence the identity of the Church's and the individual believer's hope. That moment which brings to the believer all he has longed and waited for, in the return of his now absent Lord and Saviour, brings to the Church the consummation of her happiness and glory as

the body, the bride of Christ. The Bride and the Bridegroom join each other in the aerial. The body is glorified with its Head.

Scripture identifies the corporate and the individual hope; that of the Church and that of the Christian. By man's thoughts and systems these two are separated. First, men substitute as individual Christians the hope of happiness with Christ after death, for the true, blessed hope of his return as set before us in the Scriptures we have considered, and in many more. Then, when death has been made by "divinity" the certain terminus of our earthly pilgrimage, and the state of "happy departed saints" all that is looked to, or looked for, beyond, the only hope remaining for the Church, corporately considered, is the false delusive hope entertained by multitudes, that as generations succeed one another, and the course of time rolls on, Christianity will gradually spread, and the Church in numbers and in influence, until the world becomes the Church—until all nations are converted to Christianity. Dear reader, is this the vision of futurity as to the Church and the world which thou art accustomed to cherish? Whence has it been derived? Is thy answer—"From the Word of God"? Let me entreat thee, then, to read the Word once more. Soberly, earnestly, and prayerfully search the sacred pages from beginning to end, and see if they afford the least shadow of a pretext for such a hope. ("Herald of the Kingdom and Age to Come," 1861, pp. 161-164).

(To be continued).

Iconoclasm in Russia

By the orders of the Moscow Soviet the shrine or chapel of the Virgin which was built in 1669 has been destroyed; it was famous because of the pearl-studded Ikon (sacred picture) of the Virgin, which was supposed to work miracles, and before which the Tsars knelt before entering the Kremlin. During the demolition "Hundreds knelt in prayer before the scaffolding and crossed themselves. One aged woman shrieked: God! Oh God! what are they doing?" while she bowed low and crossed herself.

Consternation is general among the devout residents of Moscow, who for generations have worshipped the Ikon."

* * *

"Shall a man make gods unto himself, and they are no gods?" (Jer. xvi. 20). We wait for the fulfilment of Jer. xvi. 19.

C.F.F.

Wisdom

An Exhortation by Bro. Roberts

Our meeting this morning (as every meeting we hold in pursuance of scriptural objects) is a compliance, in a certain way, with the divine injunction, which says:

"Wisdom is the principal thing: therefore, get wisdom; and with all thy getting, get understanding."

But what is wisdom?

We look at it in relation to the ultimate, the eternal results of a man's life—1, as affecting God; 2, as affecting the man himself; and 3, as affecting a man's neighbour. The question is, What is wisdom in this broad relation?

The world has always made considerable pretensions to the possession of wisdom in this particular and important bearing. It is a pretension by no means peculiar to our day. The apostolic age was pre-eminent in this respect, as is evident from the allusions in Paul's epistles and in some other parts of the New Testament. He says his preaching was "not with enticing words of man's wisdom."

He admits having set forth wisdom, "yet not the wisdom of this world, nor of the princes of this world that come to naught." He recognised that "the Greeks sought after wisdom," but what had it all come to? "Where is the wise?" he asks. "Hath not God made foolish the wisdom of this world?" He plainly says, "The wisdom of this world is foolishness with God," and makes this very incisive application of the fact:

"If any man among you seemeth to be wise in this world, let him become a fool that he may be wise."

Many will be prepared to admit the force of all this as applicable to the false science and philosophy of 1,800 years ago, who may have a reservation in favour of the world's wisdom in the nineteenth century. They may suppose that Paul would not have written of modern science as he wrote of Greek speculation. They may have a feeling to the effect that, in our day at all events, it has ceased to be true that the wisdom of the world is foolishness with God. In this there is greater mistake than may at first sight appear. There is, doubtless, an accurate knowledge of the constitution of nature in all her aspects which did not exist in Paul's day. Science is more truly knowledge in our day than then, notwithstanding a wonderful amount of speculation in its higher applications. Still "wisdom" is no more a characteristic of the experimental schools of modern times than the speculative schools of Athens. Wisdom is more than knowledge. It comprehends knowledge, but it is the right use of knowledge rather than knowledge itself. A man might understand the chemistry of farming, and be the vagabond of the village. Another man, with less knowledge, who industriously tilled the soil, would be the wiser man of the two.

The question is, what is scientific knowledge capable of doing for us, and how is the scientific knowledge used? The answer to this will bring modern learning as much under Paul's disparagements as the wisdom of the Greeks. In the first place, it has no power to deliver us from the evil state in which we live. A man might understand all the mysteries of the universe without being a whit nearer salvation than the ignorant lout. His knowledge would merely be a knowledge of what exists, and a knowledge of this may be of service as regards present convenience and health; but it cannot be turned to any account in changing a man's own constitution and averting the law of death, which overshadows all life, as at present manifested in the world.

Wisdom may be defined as the doing of that which is for the best. But let us understand this. It is not doing that which we may intend for the best, but that which is for the best. A man's intentions may be amiable enough, but "there is a way that seemeth right unto a man, but the end thereof are the ways of death." And by the best we mean the best possible, and not that which we may think the best. This involves the question, what is the best possible? Notions on this subject will vary with every human whim and fancy. Obviously, we want a fixed standard. We have it in Christ. He exemplifies to us and instructs us by his apostles as to the best possible. He shows in himself, and offers to us the perfection of being, intrinsically, and in all its relations. He shows to us that eternal life which was with the Father, and was manifested in the Son to the apostles, and by them reflected to us through their teaching. We need not discuss whether he is true. The question is in reality not an open one. It stands in one position only—a self-manifest position of undeniable truth. Our assembly this morning around the emblems of a crucified Saviour shows that we recognise this. What if others falter and doubt and deny and blaspheme? There have always been such, and they usually and largely include such as are high in the wisdom of this world. Jesus actually gave thanks on this behalf:

"I thank thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."

Instead, therefore, of feeling perturbed at the scepticism of the learned, we ought to recognise it as a necessary feature of the situation. The "wise and prudent," while sharp enough in natural things, are "too wise in their own eyes and prudent in their own sight" to discern the final goodness of God on the conditions which He requires—conditions which humble man and exalt God. The simplicity of belief, the dependfulness of faith, the humility of obedience, are all repugnant to their intellectual modes and

instincts which lead them to prefer ways and thoughts that involve human headship, and provide scope for human importance and gratification. Such men are unfit for the final goodness of God, which requires that God may be glorified, and God's way hides it from them.

We are here this morning rather as "the babes," to whom Jesus says the Father hath revealed His precious intentions. It is ours to humble ourselves as little children, accepting in gratitude and unsophisticatedly rejoicing the proffered goodness of God. But though children, Paul says, "in understanding, be men."

In the exercising of our understanding, then, we look at the fact that the best that is possible, and the only permanent good that there is for any, is the gift of an immortal nature at the appointed time of Christ's return to the earth, and incorporation in a system of society in which intelligence, faculty, capacity, health, wealth, gift and opportunity will combine to confer the conditions of perfectly blessed existence on the basis of absolutely indestructible permanence. We look also at the fact that this glorious possible goodness is attainable only in the channel of faith in what has been revealed concerning Christ and obedience to what he has commanded. We then turn to the pretentious scientific systems of the day, and we ask whether they are not as lacking in wisdom as ever Paul pronounced the philosophies of the Greeks to be? If wisdom is the attainment of the highest good, where is the wisdom of a system that not only has no power to bestow good, but that would actually turn away our regard from that which has? Knowledge is all very good in its place; but it is possible to have a knowledge that the process of time will deprive of all value; and the time bestowed in the acquisition of it is thrown hopelessly away. And especially is this true of modern systems of science that tacitly deny Christ. "One thing is needful," in this matter, as Jesus said to Martha. There is no end of knowledge that a man must have. A man must know God and the Lord Jesus Christ; and he must know and engrave upon his mind the knowledge of what line of thought and action will commend him to their approbation. Time spent in obtaining this knowledge is valuably invested. Ultimately, it will include even all that the children of this world's wisdom pride themselves on. Their knowledge is all on the surface of things. They are content to know natural phenomena, but to all natural phenomena there is a foundation. They omit this foundation, but call it "unknowable." So it is, —to human investigation. But this great and unsearchable foundation—the Rock—the everlasting Power has revealed Himself, and the gospel connects us with Him. Here is where a simple believer of the gospel is far wiser than the man bursting with the technicalities and the honours of science. He stands inside creation, so to speak, while the man of science is on the outside. The man in Christ is related to the power than can affect and effect the developments of the universe; while the man of science, ejecting Christ, merely sees what exists for the time being, without any power to affect it, or any relation to what God means to effect. The man in Christ may be ignorant of the technicalities of human knowledge; but he possesses a knowledge of far more value in knowing God, and having a place in His love, for this is the ultimate source of all knowledge and power.

Where are the Greeks who disputed with Paul, saying,

"What will this babblers say?"

You would search creation round in vain to find them. In due course they went the way of all flesh. If they were not burnt to ashes according to ancient modes of sepulture, they were laid in the all-devouring grave, and by this they have been eaten and so thoroughly digested that not a fibre could be discovered of which you could say, "This belonged to them." Their knowledge and their presumption perished with them. But Paul sleeps "in Christ," which is a very different thing. Paul is in the grave, to be sure, but Christ is in heaven, and Paul is a reality to the mind of Christ; and when Christ, endowed with all-controlling power in heaven and in earth, arrives in this part of the boundless dominions of the Father, who has "given him power over all flesh to give eternal life to as many as belong to him," the exercise of his power will re-organise the scattered dust of Paul, and Paul will step forth unhurt by his long sleep, to realise the result of his faith and labour in a physical invigoration which he never experienced in the days when he groaned, being burdened. Gladsome power will come with his investiture with immortality, and to him, in due course, will be opened that store-house of knowledge

at the doors of which the children of this scientific world are merely clamouring, and clamouring in vain. He will then "know even as he is known." He will know as God knows. He will see nature from its divine side: he will recognise all its phenomena: discern the aim of its operations: measure its forces—estimate their play, and be able to regulate their action as God may permit. He will look round in vain for the philosophers who encountered him, saying "What will this babblers say?" For it is written,

"The man that wandereth out of the way of understanding, shall remain in the congregation of the dead."

With a new force Paul will be able to ask:

"Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

And what will be true of Paul will be true of ourselves if we walk in wisdom's ways. We shall shine as the brightness of the firmament, when the scientific glare of the age in which we live shall have been eclipsed in the glory of Christ.

To walk in these ways requires that a man make up his mind meanwhile to be considered a fool; because the wisdom of God is esteemed foolishness by the world, and the man a fool who embraces it. A truly enlightened man will be able to bear the reproach gladly, because he knows that in becoming a fool in the estimation of the wise of this world, it is as Paul puts it, "that he may be wise." True wisdom is all on the side of those who submit to God. When Paul speaks of the "foolishness of God," it is not that he admits foolishness as attaching to either: it is an accommodation to the language of men who think so. When he says, "Where are the wise?" he means the wise so-called, but who are really foolish; for as he quotes from the Scriptures.

"The Lord knoweth the thoughts of the wise that they are vain."
"He brings to nothing the understanding of the prudent."

When his advice concerning a man, is, "Let him become a fool," he means a fool so-considered—not a fool in reality, for the man who becomes a fool in the estimation of the world by submission to the requirements of God as revealed in the Gospel, becomes, in reality, a wise man for the first time. Let the scornors scorn as they may, it is a fact that "the fear of the Lord is the beginning of wisdom." The man who does not fear God is a fool, however much he may know of the works of God; for his knowledge of the works of God is of no use to him if he know not God himself. To God, he is merely a presumptuous gossip about God's property. His disappearance from the face of the universe is only a question of time—and that a very short time. Whereas, the man who knows God in the affectionate submission He requires, may be ignorant of the works of God in nature (and where is the man who knows the millionth part of these?) and he is yet a very wise man, for he is on the high road to the highest good. Even the things on which the wise of this world plume themselves will become his unbounded possession. Endless life and boundless opportunity secured in Christ, he will have ample time in the ages to come to learn all the marvels of the universe, great and small, while he will have power to study and understand them to an extent that the wisest of mortals has not even dreamt of, and capacity to apply them, and develop their objects and resources in the delights of truly efficient life, such as mortal has never yet tasted.

Meanwhile, wisdom and folly are not palpably manifest. The one seems the other. Be it ours to discern the one from the other. It is not difficult to do this when a man is in earnest. Christ if wisdom concentered for us, so to speak. To let the word of Christ dwell in us richly, is to let wisdom dwell. To get Christ is to get wisdom. Let us write this down, each man for himself, once for all, as a thing not to be questioned or deviated from in the least degree. It will supply a simple and safe rule of action in all circumstances. A man will be able to say to himself: If I get Christ, I get all—health, life, riches, honour, knowledge, joy and every conceivable and (to us meanwhile) inconceivable good.

How can I get him? I read and I find my answer. I am to love him and obey him. To do this, I must adopt that course of action that will help me to do so, and avoid that course of action that will interfere with my doing so. I cannot love him if I forget him, nor obey his commandments if they fail my memory. I must therefore read of him continually, and call to mind his commandments always. I must consider him in all I do. I must keep the company of his friends. I must avoid the friendship of his enemies. I must suffer with him in the self-denial he requires. I must refuse to enjoy the pleasures of sin, which constitute the pursuits of the present evil world. I must spend the time of my sojourning here in fear. I must speak of him and show him forth in my day and generation even as a lit candle at night gives light to the house. I must live as his steward, and consider his interest and mine identical. He prayed: I will. He did always the thing that pleased the Father: I will try. He went about doing good: I will strive to follow his example. The Son of Man came not to be ministered unto, but to minister: aspiring to a place among his many brethren, conformed to a common image: I will endeavour to act on the same principle, to follow the same rule. And if the way be narrow, and the labour toilsome, and the endurance trying to flesh and blood, I know it is not for long; for life is but a speeding shadow, a short story, a vanishing flower; and if I make use of it to obtain a place with Christ in the eternal and blessed ages beyond, I shall act the part of wisdom, which says to me,

"He that saveth his life shall lose it; but he that loseth his life for my sake, the same shall find it."

THE BIBLE TRUE

"I will execute judgments in No"—"I will cut off the multitude of No"—"And No shall be broken up" (Ezekiel xxx. 14-16). No (or Thebes) was the admiration of the ancient world; Homer sang its praises; Diodorus Siculus said "the sun has never seen so magnificent a city"; and Pococke, a nineteenth century traveller, wrote "such vast and magnificent ruins convince all beholders that without some extraordinary occurrence they must have lasted for ever, which seems to have been the intention of the builders." History records that two of the most terrible blows ever dealt by the hand of man fell upon Thebes. About 525 B.C. Cambyses the Persian invaded Egypt and poured out upon this city the wrath of an insane ferocity. Four hundred years elapsed and Thebes began to recover, when in 85 B.C. the second blow fell: Ptolemy Lathyrus levelled it to the ground, and the 14th and 15th verses of Ezekiel xxx. were completely fulfilled. God had executed judgment in No; its multitude was cut off, and has never returned.

C.F.F.

Editorial

CHILDREN AND PARENTS.

One of the outstanding features of this present evil generation is the attitude of children towards parents. Disobedience and irreverence are the almost universal sins of the children of our days. To Bible readers, although distressing, this fact is not surprising, for Paul, in warning Timothy of the perils of the last days, included amongst them disobedience to parents (2 Tim. iii. 2), and the fact that the sin is almost everywhere evident is but one of the indications that we are in the last days and perilous times of which he speaks in warning tones.

In the Divine Law given through Moses is contained the whole duty of man; duties covering the whole of his life, and concerning every circumstance in which man is placed. The first and all-important fact to be recognised is that in this Law these very comprehensive duties are classified in a proper and well-selected order of precedence. If we examine the Ten Commandments as contained in Ex. xx., this order of precedence is easily seen. The first four commandments are concerning God, and show man's true relationship to Him, and what God requires from man; and then immediately after, the fifth commandment is concerning family arrangements and conduct: "honour thy father and thy mother"; and lastly, the remaining commandments are concerning man's duties and relationships

towards his fellow-man. This is the Divine order and classification, and no other is acceptable in the eyes of God. In all our arrangements (for there is no difference in this respect between the Law of Moses and the Law of Christ) the order should be God first, as illustrated in the words of Christ, "He that loveth father or mother more than me is not worthy of me" (Matt. x. 37). The supreme place in all our arrangements rightly belongs to God, and to the things of God; His Truth; His Word; His Work; His Will; these things before everything else; it is fitting that it should be so, for we are His children, and we do but honour our Father by so doing. After these premier things comes family, and family welfare and well-being. This is God's Law and His Will, and we are wise and obedient only if we recognise and obey His will in this, as in all things. After these things, come our duties and obligations to our fellow-men, and, in a proper sense, quite a long way after.

We look at the requirements of this fifth commandment; they are brief but forceful. "Honour thy father and thy mother": it is, as we are apostolically reminded, and as we may discern ourselves, "the first Commandment with promise"; "that thy days may be long upon the land which the Lord thy God giveth thee." The wisdom of this commandment and the beneficial and attractive effects of its observance are easily recognised. What is more beautiful than a family where this requirement is observed; where due honour and reverence are bestowed upon parents; and what is more repulsive and forbidding than a family where the opposite is the rule of life? Let us, however, not make the mistake of supposing that the observance of this commandment will be attended by temporal blessings only; for out of its present (or temporal) relations, eternal blessings will grow.

God's will is that men and women should honour and reverence His Name, and what better preparation for the exercise of this could there be than that children should honour and reverence father and mother. How different is the world of the ungodly! Where is to be found the honour and reverence which God requires should be shown towards parents? There is indeed very little of it in existence, and that little always a decreasing quantity; less to-day than ever, respect for parents is now almost non-existent. "Disobedience to parents" is truly one of the evil signs of these "last days."

The first step in the direction of "honouring thy father and thy mother" will be found in acts of obedience; obedience leads to the honour and reverence of the one obeyed; disobedience and reverence are incompatible. It is so in regard to parents, and in a wider and greater sense it is so in regard to God.

The nation of Israel was God's people, and we can therefore very easily see why God should so insistently impose upon them this duty of obedience and of honour towards parents. It would ensure (where persisted in) that the child's mind would be developed upon Godly lines, and led eventually to the very highest and noblest acts of worship towards God. It is comparatively easy for a child who has been taught to obey and to reverence parents to transfer in later years those acts of obedience to God and His requirements.

We have then to recognise that to please God obedience towards parents is essential; this is required of Israel after the spirit equally as much as it was of Israel after the flesh. We must not suppose that because we are in the Truth, we thereby become absolved from this duty of obedience to our parents. As a matter of fact, our obligations in this matter are accentuated. To the brethren and sisters at Ephesus, Paul wrote: "Children, obey your parents in the Lord: for this is right" (Eph. vi. 1). In the Truth, children have still, more than ever, to render obedience to parents and to give them honour, and it is only in the very unlikely event of parents requiring us to do things which are contrary to God's will that disobedience to them would be in accordance with God's wishes.

The mind of God concerning children and their duty is thus clearly revealed in His Word; equally clear, however, is His mind regarding the duties and obligations of parents towards their children. In the Law given through Moses, the premier place in those duties and responsibilities is given to instruction in Divine things. In Deut. vi. we observe the same order of precedence which we have previously noticed. The first five verses of this chapter impressed upon the mind of the Jew his responsibilities toward God, summed up in the words, "Thou shall love the Lord thy God with all thine

heart, and with all thy soul, and with all thy might" (Deut. vi. 5), and then immediately follows the injunction, "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children." The duty of careful instruction of children in Divine things was impressed upon the mind of the Jew at the time of the deliverance from Egypt. In Ex. xiii. in connection with the institution of the Passover, it is commanded, "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage:"etc. (verse 6). And so throughout the Law of Moses there is impressed again and again the solemn duty of parents to instruct their children in the things of God. How reasonable! Who is better able to do this than the child's parents? Let us remember that the Truth brings us into touch with duties which we cannot evade, and which we cannot depute others to perform for us. Sunday School teachers are excellent and necessary, but the Sunday School never should and never can properly take the place of parents. Here again is a proper order in Divine things. In the instruction of children, the parents first; then the Sunday School teachers.

The duty of instructing children in the things of God is one which acts and re-acts upon both parents and children. The parents have to show a willingness to teach, and the children a willingness to learn. The Proverbs give much counsel to children in this matter: "My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. i. 8). "Hear, ye children, the instruction of a father, and attend to know understanding" (Ch. iv. 1). "A wise son heareth his father's instruction: but a scorner heareth not rebuke" (Ch. xiii. 1). The same spirit of teachableness, and of willingness to learn, is seen again in Deut. vi. 20-25, where we are able to see the end in view, to be achieved by this parental instruction. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

We have briefly reviewed the foundation principles underlying these duties and responsibilities of both parents and children. Let us recognise that these principles apply to ourselves in the Truth, whether we be children or parents. The subject could easily be extended almost indefinitely, for it reaches and extends to all the many and varied ramifications of family life. Let each of us apply the principles to our own circumstances, always with the great fact in mind that the object of all is, first, the honouring of God's name, by obedience to Him in all that He has required of us; and, second, our own good; good in relation to present things, but in a far greater sense—eternal good.

W. J. W.

The Dead Sea.

The river Jordan once flowed from its Lebanon source right down through what is now the Dead Sea and the Wady or Valley of Arabah south thereof to the Red Sea. This is plainly shown by the geological survey of the land.

This great depression, —one of the natural wonders of the world—the Dead Sea basin, is the lowest region on the face of the earth. The sea is 47 miles long and 9½ miles wide. It is 1,278 feet deep at its lowest point and has a surface area of 340 square miles. Lake Windermere is the largest English lake, and the Dead Sea is sixty times the size. There is no doubt whatever but that volcanic action, accompanied by an earthquake, disturbed the bed of the "Descender" River. Jordan means "descender", referring to the long and steep descent of the river in its journey from the north. This disturbance produced the hills of Judah and the bed of this sea of desolation.

Genesis xix. 24, 25, describes the manner in which this disturbance was brought about, whereby the fertile plains of Sodom and Gomorrah and the well-watered Arabah were turned into one of the most desolate places on the earth. The wonder of the Dead Sea lies in its vast quantities of dissolved salts. The Jordan continually brings down these in the 6½ million tons of water it discharges every day into it.

The level of the Dead Sea does not become higher, however, for evaporation intensified by the heat that prevails in this basin takes away this huge volume of water continually.

In evaporation, however, the salts remain behind, and the sea becomes increasingly saline.

It is calculated as a result of careful analysis that potash is held in solution to the extent of 1,300,000,000 tons, and bromides weighing at least 850 million tons. In addition magnesium chloride, gypsum, calcium chloride and several other salts are present.

As a result of British occupation and scientific investigation, made possible thereby, the value of these salts from a commercial point of view is now being realised.

The fertility of soil depends largely upon potash salts. In no part of the world is there a greater store. The British Colonial Office recently invited tenders for recovery of these dissolved substances. An English engineer named Tulloch, and a Jewish chemist resident in Palestine have been adjudged the successful applicants, and the latter gentleman, Mr. Novomeysky, is already at work on the shores of the sea, and with Mr. Tulloch, is demonstrating the possibilities of the situation. None can say how great the wealth of recovery may be or how much the Dead Sea may yield for mankind's help. For Palestine's own needs for fruitful cultivation here is abundance of supplies.

The one difficulty at the moment is that of transport, but this will soon be overcome.

Zech. xiv. describes how the process by which the Dead Sea was formed is to be reversed, when our Lord Jesus comes back to earth again, and Judah made as a plain.

Then the old fertility and the ancient formation will be restored and the wilderness blossom as a rose. A study of the geological formation clearly shows the truthfulness of Genesis xix, and the clear probability of Zech. xiv.

G. H. DENNEY.

The Millennium in Scripture and History

III. —EARLY CHRISTIAN VIEWS

In the middle of the nineteenth century a book entitled "The Spiritual Reign," written to oppose the doctrine we are advocating, contained the following startling admission: "There could be no doubt that during the latter half of the first century, and all through the second and third, the general trend of Christian thought ran strongly in favour of the doctrine" the writer was antagonising, viz., that of the personal reign of Christ on earth with his saints for a thousand years. He also made some other admissions which we hope to deal with in a later chapter.

We said in our last article that Paul believed in the Sabbath Rest (1,000 years) reserved for the people of God. He also preached this doctrine to the polished Greeks who assembled in the Court of the Areopagites at Athens, saying that God had appointed "a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." (Acts xvii. 31.) The word here translated "world" means the "inhabited earth" and was usually applied to the Roman Empire. The Roman civilisation has now been extended over all the earth. The nations of the earth are those whom the appointed man will judge, or rule, for it will be recollected that every king judges, though usually by deputies, and in every court the king presides, by means of the appointed magistrate. Paul, then, taught the personal reign of Christ on earth.

James teaches the same. In Acts xv. 16-17 we have his words: "After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof,

and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called saith the Lord who doeth all these things." This is definite evidence that James believed in the restoration of Israel's throne and city.

Peter also teaches the same, for he speaks of times of refreshing from the presence of the Lord, when Jesus comes again, and expresses his confidence that at that time would be introduced "the times of restitution which God had spoken of by the mouth of all his holy prophets since the world began."

John, however, is the one Christian of the first century who speaks most definitely of the Millennium, for what the Rabbis had inferred from certain statements in the Psalms and Prophets he definitely asserts, saying: "They (the saints and witnesses) lived and reigned with Christ a thousand years." (Rev. xx. 4.) It is in his book "The Apocalypse" that the saints are represented as singing "Thou hast made us unto our God kings and priests and we shall reign on the earth." (Ch. v. 10.) The same book contains the promise of Jesus to his faithful disciples of reigning with him in this Kingdom. (Ch. ii. 26-27.) John further asserts that he wrote his account of the life and sayings of Jesus expressly that the brethren might have evidence that Jesus was the person mentioned in the prophets as the one in whom all the things predicted concerning this Kingdom would be fulfilled. (See John xx. 31.)

Ignatius expressly teaches the arising of the saints who had not received the marking of the beast, whether martyrs or not, and in the words of the Lord Jesus proceeds to say that many would come from the east and west "and sit down with Abraham, Isaac and Jacob at the marriage supper of the Lamb." He had previously stated that the world's duration would be six thousand years, followed by a seventh thousand or sabbatical state, though he does not expressly limit it to these exact numbers of years, but says "loosely" that is, about these lengths of time. He also expresses his belief in the succeeding age, which he styles the eighth, and says it will be eternal, and before its arrival the earth will be purified and "cleansed from all sin."

Irenaeus, who was a Bishop in the Church in Lyons in A.D. 177 speaks of God bringing "to the just the times of the Kingdom" (how like a Christadelphian, and again how like the writer of Matt. ix. 35) and of his restoring to Abraham "the promise of the inheritance," in which Kingdom saith the Lord, many shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob."

Justin Martyr's testimony is well known; from his dialogue with Trypho we learn that he believed that the testimony of Isaiah in ch. xv. 17-18 had reference to the thousand years' reign of Christ. He also says that all those Christians who were truly orthodox knew of this reign, and that Jerusalem would be rebuilt and adorned and enlarged. He also expresses his belief in a resurrection of the body, and in the fact that Jesus would at this time sit as Judge. Moreover, it is interesting to note his statement that "we, together with Abraham, shall possess the Holy Land, and receive an eternal inheritance therein, being the children of Abraham, through the same faith."

Hyppolytus also clearly expresses his faith in the Millennium. It is contained in his commentary on Daniel (see Maitland).

In the third century a controversy arose about the Millennium, Maitland quotes Cyprian as follows: "The first seven days by the Divine appointment, contain seven thousand years," Again, "It is said in the Apocalypse, 'and I saw the souls of them that had been slain for the name of Jesus, and for the word of God.' Having placed in the first rank those who were slain, he adds, "and those that had not worshipped the image of the beast nor received his inscription on their forehead, or in their hand. All these, being seen by him at once and in the same place, he joins together, saying: 'They lived and reigned with Christ.' He says that "all lived and reigned with Christ, not only those who were slain, but all who, persisting in steadfast faith, and in the fear of God, did not worship the image of the beast, nor obey his fatal and impious decrees." Cyprian was evidently a believer in the Millennium.

Tertullian, Papias, and Elictorianes also testify to their faith in this doctrine. They lived in the second and third centuries. Polycarp, martyred A.D. 166, in his dying prayer expresses his faith in the resurrection both of the body and soul in the incorruption of the Holy Spirit. This is equivalent to a confession of faith in the millennial reign of Christ, see 1 Cor. xv. 50, where incorruptibility is associated with the Kingdom of God.

Cyprian was martyred about the year 258 A.D. About the same time there arose some believers in Arabia who denied the doctrine of the immortality of the soul. These, it may be inferred, believed in the Millennium.

Much more might be cited. Altogether the testimony of Gibbon is evidently well founded, that though this doctrine might not have been universally received it was apparently "the reigning sentiment of the orthodox believers." We give here the substance rather than the exact words of Gibbon, the words themselves are too well known to require quotation:

The witnesses increase,
The testimony is sure,
The dawn will comet
The day-star appear,
The sun shall arise,
And dispel the night,
Of darkness and sorrow,
From out of our sight,
Let us then not fear,
The tempest or storm,
For the Sun of Righteousness,
Shall bring us a calm.

J. H. DYER.

The Epistles to Timothy

Is it merely because we have been asked to write on the above subject and have once again read the epistles of Paul to Timothy? or, Is it because we have been meditating thereupon under most delightful circumstances, beneath a cloudless sky, and by the mighty ocean, that they seem to us the most interesting of the Pauline epistles?

True, our invariable experience is, that no matter what the Bible topic may be—whether place, person or subject—the more time we give to its consideration the more fascinating it becomes; and the more it seems to transcend all others in interest. Other students of the Bible have expressed a similar thought: that no matter how often they may have read a chapter or book, never did they appreciate it in its fulness until they threw themselves— heart and soul—into its theme.

What Paul says about Timothy and to Timothy, constitute warnings and encouragements of priceless value to those, who, in much tribulation, physical and mental, are endeavouring to work out their salvation with fear and trembling.

On Paul's showing, what a noble character Timothy was. Let us review some of the evidence.

In his First epistle, Paul affectionately addresses him as: —

"Timothy, my own son in the faith."

In his Second epistle, he addresses him as: —

"Timothy, my dearly beloved son in the Lord."

Paul's high appreciation of Timothy is also seen in what he wrote in his Second epistle (i. 3-5), which reads: —

"I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

In his First epistle to the Corinthians (iv. 15-17), Paul writes to them: —

"Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. . . Wherefore I beseech you, be ye followers of me. For this cause have I sent Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church."

Yes; Timothy was no mere novice, as Paul reminded him in his Second epistle (iii. 15): —

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation."

His spiritual fitness for the work is also seen in what Paul wrote in his First epistle to the Corinthians (xvi, 9-11): —

"A great door and effectual is opened unto me, and there are many adversaries. Now if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord as I also do. Let no man therefore despise him; but conduct him forth in peace, that he may come unto me; for I look for him with the brethren."

Paul's confidence in Timothy was so great, that in writing to the ecclesia in Thessalonica he declared (I Thess. iii, 1, 2): —

"When we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith."

What a testimonial!

Still later, Paul wrote this to the Philippians concerning Timothy (Phil. ii. 19-23): —

"I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that as a son with the father, he has served me in the gospel. Him therefore I hope to send presently."

But, notwithstanding all this well-deserved praise, and equally well-merited confidence, what do we find Paul saying to Timothy? In the very letters in which he expresses such confidence in Timothy, he beseeches the absolute need for caution and fear on the part of Timothy.

In his First epistle (iv. 16), Paul exhorts him thus: —

"Take heed unto thyself and unto the doctrine; continue in them ; for in doing this thou shalt both save thyself, and them that hear thee."

With a view to helping Timothy to attain those ends, the Apostle counsels him in verse 13: —

"Till I come, give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

There is also a most pathetic appeal and solemn charge in the conclusion of the same epistle (1 Tim. vi. 20): —

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called."

Turning to the Second epistle, we find Paul expressing the same anxious concern for Timothy's spiritual welfare. Here is what he deemed it necessary to inculcate (2 Tim. i. 13): —

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us."

As with his first epistle, so with the second, Paul concludes with a solemn exhortation (iii. 14):

— "Continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them."

* * *

Having read the foregoing testimonials to the sterling characteristics of Timothy, and having, too, noted the ominous warnings and fatherly exhortations of Paul who claimed to be Timothy's spiritual father, the question naturally arises: —

WHY SUCH WARNINGS AND EXHORTATIONS?

The two epistles furnish the answer.

In the first Paul reminds Timothy of what took place when they were together engaged in the work of the Truth in Ephesus, at which place Paul left Timothy when he (Paul) proceeded to Macedonia. He then instructed Timothy to charge the ecclesia in Ephesus (1 Tim. i. 3, 4): —

"That they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than Godly edifying which is in faith."

And, in verse 18, Paul goes on to say: —

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."

Paul, in thus writing Timothy, evidently had the brotherhood in mind and the outside world. That this is so, is evident from his mention of Hymenaeus and Philetus, whom he had disfellowshipped. Some have supposed that when Paul predicted apostasy from the Truth he was referring solely to the uprise of the Mother of harlots and abominations of the Earth. A close examination, however, of Paul's prophecies makes manifest that they have especial reference to the "Last Times"—the times the Lord had in mind when he asked: —

"When the Son of Man cometh shall he find the Faith on the earth?" (Luke xviii. 8).

In his First epistle (iv. 1-3) Paul told Timothy: —

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

In verse 6 Paul goes on to say: —

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."

These statements preclude us from confining what Paul says about departure from the faith to the Papacy and its Protestant offshoots. He was evidently referring to those who would depart from the Truth; the "Mother of harlots" and her daughters have never held the Truth. No; Paul's concern was for Timothy and the Timothy-like. Hence his zealous warnings and affectionate exhortations.

The force of these conclusions is further apparent from what he writes to Timothy in his second epistle (iii. 1): —

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away."

Because the brotherhood would be affected by such worldlings and worldliness Paul gave Timothy the weighty charge found in the concluding portion of his second epistle (iv. 1-4): —

"I charge thee therefore . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned into fables."

Even admitting a passing application of these warnings concerning perilous times to Timothy's day, who will deny a fuller application to our day, when the Son of Man is to be hourly expected?

Hence, if these warnings of Paul were necessary in the case of such a Spirit-gifted and ideal evangelist as Timothy, how much more necessary in these last-days? When the most subtle foes are "those of our own selves" as Paul predicted they would be (Acts xx. 30).

Paul, with the wisdom of the Spirit, foresaw and foretold this lamentable condition of things in the household; and, being anxious that his beloved son Timothy should not degenerate into a mere creature of circumstances, but prove himself a workman that needeth not to be ashamed, wrote him these two epistles, which God in His goodness has caused to be preserved for those whose aim is to be Paul-like, and Timothy-like.

FRANK G. JANNAWAY.

The Nations in Prophecy

VII. —THE DESTINY OF RUSSIA

Faithful watchers in Zion are well acquainted with the evidence by which the Gog of Ezekiel's prophecy may be identified with Russia. It is produced in *Elpis Israel* and other works by Dr. Thomas, to whom the present writer is indebted for the bulk of the information here presented. That the events predicted in Ezekiel xxxviii. are still future, is proved by verses 8 and 11, which depict Israel, partially restored to their own land "in the latter years," when the Northern Power comes against it. The terrible conflict which ensues, and the divine judgments upon Gog and his allies as recorded in verses 21-23, are the subjects of prophecy in many parts of the Scriptures, a careful comparison of which will leave little room for doubt as to the destiny of Russia. "Thus saith the Lord God (to Gog); Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?"

One of the earliest of these prophetic utterances is to be found in Balaam's prophecy concerning Israel's future glory, recorded in Numbers xxiv. 7. "His king shall be higher than Agag, and his kingdom shall be exalted." "Agag" signifying the "high war-like" one, is rendered "Gog," meaning "high mountain," in the Septuagint, and is similarly rendered in other versions. The context shows that Israel is at length to triumph over her enemies, and the power of Gog is to be broken. To discover the circumstances by which these events shall be brought to pass, it is necessary to become acquainted with the subsequent utterances of Israel's prophets.

Dr. Thomas in his work entitled *Elpis Israel* has demonstrated that the Gog of Ezekiel xxxviii, and the "King of the North" of Dan. xi. are one and the same power. Both come from the North in relation to the Holy Land, with the same motive, at the same time; both with much cavalry, accompanied by the Libyans and Ethiopians, and both meeting with a similar fate. On the evidence, therefore, already alluded to (though not reproduced for lack of space), Gog and the King of the North are titles given to the Russian Power. It is probable that before the invasion of the Holy Land takes place, an autocrat will arise in Russia who will weld together the various states, and make alliances with the nations of Europe that are to assist him in his evil work. Not only does the study of past history, particularly of the French Revolution, suggest this possibility, but many allusions in the Scriptures to the latter day invader, seem to require it. "The King of the North," "the proud man" of Habakkuk ii. 5, who "gathereth unto him all nations and ladeth himself with thick clay," "The King of Assyria" (Jer. 1. 18) who is to be punished when Israel's iniquity is pardoned—these are but a few of many illustrations. As to the probabilities from the purely mundane point of view, the reader is referred to some very interesting remarks on the subject in the April issue of the *Berean Christadelphian*, page 154.

The Autocrat of Russia is to be opposed by "Sheba, Dedan, the merchants of Tarshish with all the young lions thereof,"—a power in possession of the Holy Land in the latter days, inasmuch as it challenges the northern invader in the words "Art thou come to take a spoil?" The power symbolized is unquestionably Britain. (*Elpis Israel*, pages 389-391).

At the time of the end then, Russia and her allies are to invade the Holy Land. Her immediate successes are clearly foretold in Dan. xi. 41-43. "He shall enter also into the glorious land, and many countries shall be overthrown . . . He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." Thus the Northern Armies will be "as a cloud to cover the land." They will occupy the valley of Jezreel, and proceeding southwards will march on Jerusalem, which will be unsuccessfully defended by the British. Consequent upon the capture of the city (Zech. xiv. 2) the war will be continued eastward, into parts of Ammon, and southward into Egypt, which will also be occupied by the Russian troops (Isaiah xix. 4). In speaking of the Gogian hosts at this epoch, the Dr. Thomas says "They will extend from Egypt to mount Carmel and the sea of Tiberias northward; and front the Mediterranean to the Dead Sea; and from Carmel across the Jordan to Bozrah eastward"

The British forces will be compelled to retire into Edom and Moab (Dan. xi. 41), where also many Jewish refugees will flee for safety (Isaiah xvi. 4).

But at the crisis of the conflict, when Gog's success appears imminent, and his long cherished dreams of a grip on the East about to be realized, a new power arises to trouble him. "It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord, that my fury shall come up in my face." Whilst the political events already referred to are developing, the Lord Jesus will have descended from the heavens to Sinai, where His household will have been judged, and the faithful rewarded with life everlasting. They, with the captain of their salvation, will then proceed to inherit the Kingdom prepared for them from the foundation of the world. They will obtain the promised inheritance however, only by the conquest of their enemies, chief among whom will be Gog in alliance with "Babylon the Great." Dr. Thomas in *Eureka*, Vol. ii. pages 544-567 endeavours to trace the order of events by which Gog will be smitten, and Christ enthroned as King in Zion. Some have doubted the correctness of the Dr. Thomas's exposition in which he regards the invasion of Egypt as one of the first works of Christ, preferring to assign that event to a much later phase of the Saviour's mission, when the second exodus of Israel shall take place. Those who hold this view appear to be supported by the remarks in *Elpis Israel* pp 403- 456. A careful study, however, of all the passages of Scripture which relate to the subject would seem to reveal that both ideas are probably right, inasmuch as Egypt figures prominently in connection both with the overthrow of Gog, and with the subsequent restoration of the ten tribes after they pass through the Wilderness of the Peoples (Ezek. xx. 38). But it appears to the present writer that the invasion of Egypt must be placed posterior to the capture of Jerusalem by Christ and the Saints.

In speaking of the future mission of Christ and his glorified brethren, Habukkuk declares (iii. 13), "Thou wentest forth for the salvation of thy people," in the performance of which, he says "Eloah shall come in from the South, and the Holy One from mount Paran," that is, he travels northward from Sinai into the Holy Land. After a preliminary brush with the enemy in Midian (Hab. iii. 7), he encounters the forces of Gog at Bozrah in Edom, southeast of the Dead Sea (Isaiah lxiii. 1); where they are decisively beaten. It must be noted that Israel after the flesh have no part in this encounter (verse 3), inasmuch as their deliverance is yet to be effected. From Bozrah the march is continued northwards, probably along the east side of the Dead Sea. Hence "tidings out of the east and out of the north" (Dan. xi. 44) (that is geographically in relation to Jerusalem and Egypt) trouble the Gogian hosts. They therefore reinforce their position "between the seas to the mountain, the glory of the holy," (Dan. xi. 45), that district apocalyptically styled Armageddon, including the valley of Jehoshaphat (Joel iii. 2). Here the Lord pleads with them with pestilence and with blood (Ezek. xxxviii. 22), Jerusalem becomes a "cup of trembling to all the people round about" (Zech. xii. 2), and it is at length delivered from the hands of the oppressor (Zech. xiv). Much has yet to be accomplished however, in the treading of the "winepress of God," which was commenced at Bozrah. John declares (Rev. xiv. 20) "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." This measurement is two hundred miles or approximately the length of the Holy Land. It would seem that, in treading the winepress without the city, the Lord Jesus descends into Egypt, according to the words of Isaiah "The Lord rideth upon a swift cloud and shall come into Egypt" (Isaiah xix. 1.) He comes to liberate the Jews there, who "cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them" (Isaiah xix. 20). Then will be fulfilled the notable prophesy of Isaiah li. concerning the cutting of Rahab (Egypt), and the wounding of the Dragon, after which it is said "the redeemed of the Lord shall return, and come with singing unto Zion" (verse 11). The implication is that they have been there formerly in the conquest of Gog.

The subsequent events are well understood by all students of the "more sure word of prophecy." The Holy Land is freed from the desolator, Gog is overthrown, the Kingdoms of this world become the Kingdoms of our Lord and of his Christ, who shall rule with righteousness for 1000 years. The Lord shall be King over all the earth, and thus at length according to God's promise, will all nations be blessed in Abraham and his seed.

H.T. ATKINSON.

Ruth

The history of Ruth is a powerful reminder of the inspired utterance of Peter (Acts x. 34-5) to the effect that God accepts those who perform works of righteousness, irrespective of fleshly descent, and as the Psalmist so beautifully expresses it, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Ps. li. 17). The events narrated in the Book of Ruth are of surpassing interest to Gentile believers, in view of the fact that not only is Ruth one of the four women named in Matthew's record of the genealogy of Christ, but together with Rahab who is also mentioned in the same connection, she was of Gentile descent. The call and separation of Ruth from her kindred and country is evidence of the fact that through the ages God has worked on behalf of all those, who were of suitable dispositions and possessed traits of character, which, when illuminated by the Divine law, would render acceptable service to Him.

Famine had caused Elimelech to leave Bethlehem-judah and sojourn in the land of Moab, with the result that his two sons married Moabitish women, thus directly transgressing the law of God (see Deut. vii. 2 and xxiii. 3). Jewish writers have not been slow to assert that the early deaths of Elimelech and his sons occurred as a punishment for so doing. In any case, the incident shows how evil associations quickly produce evil results, and thereby indicates the necessity for circumspection on our part in the choice of companions and surroundings. Many undesirable things are not forbidden by a direct "Thou shalt not," but are to be shunned by the servants of God by reason of the evil associated with them, e.g., smoking, card playing, theatre-going, etc., the ultimate result of indulging in these things being the development of the carnal mind which is enmity against God.

Three women were left to mourn the loss of their husbands, and Naomi advised her two daughters-in-law to return to their own kindred and to do the best they could for themselves, as apparently her ability to help them was at an end. Orpah acted on this advice and in the words of her mother-in-law went "back unto her people, and unto her gods," the latter statement probably indicating that the two Moabitish women had not forsaken the idolatrous worship of their countrymen. Ruth, however, was of a different disposition, and in an impassioned appeal to Naomi completely renounced her country and her religion with the words, "thy people shall be my people, and thy God my God." Here was evidence of her complete realization of the fact that the God of Israel was the only true God, and of her determination to serve Him regardless of consequences. The path thus chosen voluntarily by Ruth was no easy one, neither is the path much easier for those who espouse the Truth in these days; nevertheless, God desires a certain amount of fearlessness as to consequences, on the part of those who seek to serve Him; otherwise, there would be no necessity for the exercise of faith and prayer, two essentials in the development of character in His service. The manner in which the Deity worked in and through Ruth should be a stimulant to us, especially in times of stress, knowing "that all things work together for good to them that love God" (Rom. viii. 28), although at the same time we have to remember that "whom the Lord loveth He chasteneth." (Heb. xii. 8)

Thus Naomi and Ruth journeyed to the land of Israel and how true were the words of Naomi, "I went out full, and the Lord hath brought me home again empty." Humanly speaking, Naomi's outlook on life was hopeless, for she had lost the things which make the present life a pleasure; but there was still work for her to do, and subsequent events show how tenaciously she clung to her faith in God. Not only so, she instilled into her daughter-in-law a knowledge of the law of Moses, and encouraged her also to manifest faith. Ruth was no idler, and she soon set about the business of obtaining sustenance for Naomi and herself by taking advantage of the barley harvest to glean corn after the manner of the women of the East. Apparently by chance she came into the field owned by Boaz, a kinsman of Naomi, and received kindly treatment at his hands. Doubtless his actions were prompted by the excellent reports he had received concerning Ruth, as witness his words to her, "Thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust"; thus showing how completely Ruth had associated herself with the hope of Israel.

The fact of Ruth having been brought into contact with Boaz inspired Naomi with fresh confidence in God, and she said, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. The man is near of kin to us, one of our next kinsmen." How true are the words of the Psalmist, "Light is sown for the righteous, and gladness for the upright in heart" (Ps. xcvi. 11);

Naomi now saw a way of regaining the family inheritance, and with loving care she counselled Ruth in the matter of her approach to Boaz. The beauty of the words of Ruth to Boaz are somewhat obscured in the rendering of the Authorized Version, for in seeking the help of Boaz she used an expression meaning "spread thy wing," an emblem of protection; a metaphor taken from the young of fowls which run under the wings of their mother for protection from birds of prey. The character of Boaz is also plainly portrayed, for he was aware that another has a prior right in this matter of the redemption of Elimelech's inheritance, and therefore he promptly dealt with the situation in the correct manner, thus showing that Naomi's estimate of his character was not mistaken. Boaz having acted in accordance with the Law it was found that the other could not redeem the property in question without marring his own inheritance, and thus the way was made perfectly clear for the marriage of Boaz and Ruth. The faith and works of Naomi and Ruth were thus rewarded, but it is easy to see how that at any point lack of faith in God, and carelessness in the performance of duty would have spoilt the whole matter. Thus does God require His children to work in His service with a two-fold object, namely, to help forward the divine plan of human redemption, and to develop character in the individuals who seek to obtain a place in His kingdom.

The history of Ruth provides an example of the important part which home life plays in the service of God. Public work may be more spectacular but it does not tend to the development of those finer and more beautiful traits of character which only come by allowing the word of God to operate in our private life. It is one of the great defects of the present state that undesirable characteristics so easily get the upper hand in our mental make-up, but the, examples brought before us in the Book of Ruth should go a long way in assisting us to repress the carnal mind by allowing "Christ to dwell in our hearts by faith; . . . being rooted and grounded in love." (Eph. iii. 17). One of the most remarkable features about the incident under consideration is the manner in which onlookers of the events apparently saw the hand of God at work in the affair as witness their words to Naomi on the birth of her grandson: "Blessed be the Lord, which hath not left thee this day."

C. W.

MANY PEOPLE (Ezek. xxxviii. 9)

The latest official figures place the strength of the Russian army, with reserves, at 5,562,000. To this must be added the territorial units, consisting of all fit men and a large number of women, numbering in all 12,000,000 (Daily Mail, July 22).

The Albigenses

Those very means taken by the Homoousian Serpents to suppress the Truth in the Donatist section of the Witnesses proved the precise means whereby the overshadowing hand of Deity turned even the evil intentions of the Sin-politicals of the Dragon-power and his 'god' the Bishop of Rome, unto the furtherance of divine purpose. Thus while man proposed their destruction, God gave sustenance to the Witnesses to His Name, and strengthened their antagonism against Papal diabolism.

The Vandals, divine messengers of wrath upon the Trinitarian Catholics in Africa, held their conquests until the 6th century, when Justinian re-annexed the long-lost provinces to the Empire, and that measure of protection and toleration afforded the Donatists by Genseric and his successors was withdrawn. But the light of the Truth was not quenched, for the Councils of Aries and Milan introduced into the Rhone and Piedmont valleys that very knowledge of God's revelation and intentions which the Man-Child of Sin had been so eager to stamp out in Carthage.

The Saracenic subjugation of the Roman African wing under the sounding of the Fifth Angel, was the political event which terminated this activity in Africa. It is, however, interesting to note that whereas the Donatists witnessed against the Imperial Dragon, ("who is like the dragon? who is able to make war with him?"), their successors launched the testimony of Deity against Sin ecclesiastically enthroned. From the Alpine valleys of France and Italy, therefore, these Spirit enlightened men and women indicated the Bishop of Rome as he who had received by the grace and favour of the Imperial polity, "his power, and his seat, and great authority." (Apoc. xiii. 2). This, declared these new witnesses, revealed Rome as an active partner in the SIN-CONSTITUTION of the nations. Hence comes the historical illustration of the two candlesticks "standing before the god of the earth."

Three men by their labours chiefly contributed to this consummation, —Peter de Bruys, Henri de Toulouse and Arnold of Brescia. The Albigenses arose as the outcome of their labours, declaring the Scriptures to be the sole source of faith and religion, accepting the entire teaching of Christ and the Apostles, rejecting clerical rites as daemonic, and finally boldly asserting that Rome was the Apocalyptic Babylonish Whore. The testimony was carried forward by Peter Waldo of Lyons, and his followers. These dispersed over the whole countryside of the South of France and Piedmont, testifying against the spiritual harlotry of the Roman prelate. The Council of Tours, 1163, prescribed these 'damnable heresies' of the Lyonnists, as they were styled; but while power and cruelty was on the side of the destroyers of the Truth, God gave His sealed servants of the sackcloth witnessing a singularly effective testimony against their oppressors, as is fully evidenced by the following extract from a letter sent to Louis VII of France by the Archbishop of Narbonne: "We are extremely pressed with many calamities . . . the catholic faith is extremely shaken in this our diocese; and St. Peter's boat is so violently tossed by the waves that it is in great danger of sinking." And such was the anger of the god of the earth, Lucius III, that in A.D. 1181, he thundered forth this decree—"We declare all Catharists, Paterines, and those who call themselves the Poor of Lyons, etc., to lie under perpetual anathema."

All presuming to buy or sell without permission from the Roman Image (Apoc. xiii. 17), —all differing from what Rome taught and observed, came under the ban of the infuriated papal god. Refusal to take oaths was deemed proof of heresy and those thus prescribed were handed over to the secular body for torture or death, and their goods and possessions confiscated to the church. These ecclesiastical and imperial statutes against the Albigenses were remorselessly enforced by the priests everywhere, and all governors, civic bodies and titled dignitaries were called upon to aid them in extirpating heresy.

Yet the tormenting of the Apostasy went on apace, the fury of the persecution matched only by the fervour of the Witnesses. From an early beginning in the province of Albi, from whence these Albigenses drew their chief name, the whole of Languedoc, all Provence, Catalonia and almost every surrounding district felt the impress of the Truth. It was preached indefatigably by an industrious and intelligent people holding solely to the Scriptures and manifesting intense hostility to "the great things and blasphemies" of the Leo-Dragon Mouth of the Image, or Imperio- Babylonish Hierarchy of Rome. Both the Belgian Chronicle (Caesarius A.D. 1208) and David Hume the historian attest the terror their witnessing inspired in Rome. "The error of the Albigenses prevailed to that degree, that it had infected as much as a thousand cities; and if it had not been repressed by the swords of the faithful, I think it would have corrupted the whole of Europe." Pope Innocent III published a crusade against the Albigenses because " . . . they neglected the rites of the church and opposed the power and influence of the clergy. And these sectaries, though the most innocent and blameless of mankind, were exterminated with all the circumstances of extreme violence and barbarity." Then Ebrard of Bethune referring to another name by which they were known, says, "they called themselves Vallenses, because they abide in the Valley of Tears," alluding to their witnessing in sackcloth in the mountain districts of Piedmont.

Thuanus sums up their teaching in no disguised terms: "That the Church of Rome because she hath renounced the faith of Christ is the Babylonian Harlot . . . the orders of the presbytery are the marks of the great beast commemorated in the Apocalypse . . . the worship of saints and propitiations of the dead are innovations of Satan." Knowing the diabolism which is Rome, it is not surprising that

every repressive measure was put into force against such testimony. All that malice and fury could devise was enacted against the Albigenses. At times wholesale murders were grimly perpetrated, at others complete armies were sent against them, and a plundered, bleeding, yet undismayed, remnant fled into Bohemia, England, Poland and Livonia. Over a million lives were sacrificed in these fiendish cruelties, and one of Europe's finest populations almost obliterated.

The Great Harlot forbade her dupes to traffic in the worthless affairs of this fleeting life with those whom she sought to destroy, yet they offered in return the choicest gifts of the Spirit, against which the gaudy rubbish peddled by Rome was the mere sawdust of a dishonest baker. The exhortation comes with all its old-time pleading and reason across the ages: "Ho! every one that thirsteth . . . and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money and without price . . . Buy the truth and sell it not . . . Wherefore do ye spend your money for that which is not bread?"

If St. Peter's boat did not sink at that time it was not by reason of lukewarmness on the part of the Albigenses. In their midst were those who by zeal and fervour withstood bitter trial and persecution and handed on the unquenchable torch of Truth, and in these closing days of Papal and Imperial daemonial wickedness, we are both their debtors and legatees.

H.M. DOUST.

PAUL OF WANGANUI, OR PAUL OF TARSUS?

(To the Editor of a Wanganui Newspaper).

Sir, —Let us as citizens of the most beautiful city, so full of Nature's beauty, be proud of it. Let us boast of it. We are the people. We have the wherefor to be proud. But do not let us keep it to ourselves. We want the world to know. Let us therefore blow our trumpets so that our walls may fall and give entrance to all to enjoy our glories. Let us each and everyone carry the sign of our proud citizenship of Wanganui . . .

I am, etc.

PAUL

"In the last days . . . men shall be . . . boasters, proud" (II Tim. iii. 1, 2).

"Here have we no continuing city, but we seek one to come" (Hebrews xiii. 14).

Bro. G. W. Banks of Wanganui, N.Z., (where he is in isolation), who sends this newspaper cutting says: "We are told here that citizens who are not of this type should leave the country"; we hope he will shortly be able to do so, —for the continuing city we seek, "whose builder and maker is God" (Heb. xi. 10).

C.F.F.

Signs of the Times

JEWISH UNITY. —One of the most remarkable events in connection with Jewish affairs since the War has just taken place; an event almost totally ignored by the Gentile Press, but which must not be overlooked by Zion's watchmen. The Zionist Organization represents but a comparatively small number of Jews, yet it was provided in the British Mandate for Palestine that this organization should be regarded as the appropriate Jewish agency "for the purpose of advising and co-operating with the Administration of Palestine . . . to assist and take part in the development of the country." For seven years past this has been in operation.

Now there are multitudes of Jews who are not Zionists but who have "an abiding love for Palestine, and for the Jewish people and their traditions" ("Monthly Pioneer," June, 1929). Why? "Because God gave it to Abraham, the founder of our nation." (see BEREAN, p. 298).

If enthusiasm and oratory could have rebuilt Zion, the Zionists would have accomplished the task, but they have realised that the active co-operation of all their fellow Jews is required and have been seeking means to secure it. Negotiations were opened in 1924 and a conference held in 1925. In 1927 a Joint Palestine Survey Commission was formed, including Lord Melchett, which after surveying the land and investigating its resources, unanimously recommended an enlarged Jewish Agency.

In 1928 a conference of Non-Zionists held in New York adopted the report, set up a committee to meet the Zionists, and, last December, details of policy were arranged. At the moment, the Non-Zionists are electing their delegates, who are to number equally with the Zionists; the Zionists are now meeting in Zurich to do their part, and it is expected that the new combined council will meet in August. It will be readily apparent that with the vast Non-Zionist co-operation that has now been secured, after years of negotiation, developments in Palestine will increase out of all proportion to those of recent years, and intensify the desire of Gog "to take a spoil and to take a prey." (Ezek. xxxviii. 12).

EGYPT.

Egypt is again before the British Government as a problem requiring solution.

The problem has existed since 1882 and will remain unsolved until Egypt is annexed by Palestine's next King. (Is. xix. 24). God gave Egypt to Britain as wages (Is. xliii. 1-3) and all Britain's liberal-minded statesmen cannot reverse what He has done. Mr. MacDonald understands its value well enough. In 1924 he said "No British Government can divest itself wholly, even in favour of an ally, of its interest in guarding the most vital link in British communications (The Suez Canal)."

The brethren will do well to watch carefully the development of events now transpiring. God is at work.

FRANCE AND SUBMARINE WARFARE.

The sinking of H47 provides the idealists and moralists with a splendid opportunity to proclaim the necessity of abolishing such fiendish instruments as submarines. It will be sufficient comment to quote Mr. A. G. Gardiner. "Why is this outrage permitted to destroy the innocent and affront the conscience of the world? All the nations have solemnly outlawed war. The answer is, France blocks the way . . . the competition in submarines is proceeding as though no League of Nations existed . . . France is in this respect as predominant in Europe as she is in the air and on land. . . both this country and the U.S.A. have repeatedly signified their wish to ban the submarine. Hitherto they have failed to act out of consideration to the opposition of France." (Daily News, 11.7.29).

UNITED STATES OF EUROPE.

Ezek. xxxviii, Rev. xvii and many other passages indicate the unity of the nations against their common enemy (the "King of Kings and Lord of Lords").

It is interesting therefore to learn that M. Briand's plan "for a fusion of the political and economic interests of the continental nations into a United States of Europe, has now taken more concrete form" . . . and that "the time is now ripe for serious official consideration of the plan." (Daily Express, 11.7.29).

A WORLD STATE.

A remarkable speech delivered by Mr. H. G. Wells in the German Reichstag was redelivered through the B.B.C. on July 10th.

The whole speech demonstrated the futility of peace cries, and the certainty of future war, but the most interesting paragraph read "Putting it compactly, every sovereign state in the world is now attempting to become a World State; and in One World there can only be one World State."

Mr. Wells is right. There never will be peace until Dan. vii. 27, is fulfilled. "In that day shall there be one Lord and his name one." (Zech. xiv. 9).

WAR IN THE FAR EAST.

It is reported (Aug. 15) that hostilities between Russia and China have commenced. Whether they will have any direct influence upon Western affairs it is impossible to say. Both these countries were, however, signatories to the Kellogg Pact to outlaw war, to which fact the U.S.A. have drawn the belligerents' attention. Thus we have yet another illustration of the uselessness and hypocrisy of Peace Pacts and disarmament conferences.

"Let no man be deceived."

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.

BEDFORD. —Montrose Rooms (upstairs), 62, Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We are pleased to report that with the continued help of brethren from other ecclesias, we have been enabled to continue witnessing to the Truth; and we gratefully acknowledge their assistance. The response to our labours in sowing the good seed meets with small results, and we feel that it is one of the sure signs of the closing days of Gentile times; but we are hopeful of a fruitful issue in the near future resulting from our united labours. Our helpers have been brethren F. G. Ford (Clapham), Burton (Luton), F. G. Jannaway (Clapham), T. A. Moorhead (Luton), G. M. Clements, H. Southgate, H. M. Lee and L. J. Walker (all of Clapham). The following brethren and sisters have visited us, all of whom we have been pleased to have with us at the Breaking of Bread: bro. and sis. Goodwin (St. Albans), bro. Shorter (Hitchin), sis. Burton (Luton), bro. F. C. Wood (Clapham), who accompanied bro. G. M. Clements and gave a very stirring exhortation at the morning meeting; also sis. H.M. Williams (Northampton). —W. H. COTTON, Rec. Bro.

BRIDGEND. —Dunraven Place. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: Bible Class, 7.30 p.m. It is with great pleasure that we record the baptism of Miss PHYLLIS LANG, late Church of England, who, after a good confession of the things concerning the Kingdom of God and the name of Jesus Christ, was immersed into the sin-covering name and thus has become related to all things affirmable of him, who has loved us and washed us from our sins. Our prayer is that she with us may so run, and at the end receive Eternal Life. We are also delighted to report the return of our beloved bro. Walter Winston, Junr., who has obtained employment here. Also brethren Emlyn Jones (Brighton) and Reggie Williams (Southall), both at one time members of this ecclesia, have spent the August holidays with us, bro. Emlyn delivering the faithful words of exhortation, which were thoroughly appreciated. Bro. Beighton (Newport) paid us a visit on July 21st, when he exhorted at the table and delivered an excellent lecture entitled "The Destiny of the British Empire." We entirely endorse the sentiment of the Newport ecclesia in their remarks that the Welsh ecclesias have been sadly neglected. Owing to the deplorable conditions prevailing in these districts, we have not the means to obtain the help we desire. We trust, therefore, that our appeal will not fall on deaf ears. —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. We have been very pleased to welcome a large number of visitors to the Lord's Table during July, viz.: sisters V. Westley, Woodward (Senr.) and I. Woodward, C. L. Clements, Stock, K. and P. Ellis, Hathaway, A. McCree and K. Sowerby (all of Clapham); sisters V. Jenkins and T. Jenkins (Bridgend), and sis. E. McCree (Redhill); bro. Furneaux (Margate); bro. and sis. Coliapanian, sis. L. and bro. P. Coliapanian (Seven Kings). Many of the above mentioned brethren and sisters who were on holiday here also attended our Bible Class meeting. We were greatly encouraged and cheered by their help and presence. We thank the following brethren for their faithful ministrations: J. Warwick, F. W. Brooks and H. Hathaway (all of Clapham). —J. D. WEBSTER, 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. We have to report an increase in our numbers by the transfer from Redhill of bro. and sis. W. J. Ramus. During July we have had the pleasure of the company at the Table of the Lord of the following brethren and sisters: bro. and sis. Hunt-Smith, brethren W. Davis and P. Ford, sisters S. Wood and E. Rivers (all of Clapham), and sis. Milroy (St. Albans). —A. A. JEACOCK, Rec. Bro.

IPSWICH. —78, Rosebery Road. We are pleased to report that we have had the company of bro. W. R. Mitchell (Avondale Hall), who gave us the word of exhortation; also we were pleased to have with us on July 28th sis. May Rangecroft and sis. Ivy Barrett (both of Clapham), who came up from Yarmouth, where they are on holiday, a distance of over 50 miles. On Sunday, August 4th, we had a very pleasant surprise; bro. and sis. Maxey (Bedford), who are staying at Felixstowe, visited us, also sis. Carter (Seven 1 Kings); thus we had a nice little company at the Table of the Lord. How nice it is to meet together and talk upon the things of the Truth, of our Faith and Hope, and of the approaching fulfilment of all our hope and desire. —W. P. HAYWARD, 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 to report with great sorrow that it was our painful duty at the quarterly business meeting held on July 11th to withdraw from three of our number, viz., sis. Violet Gertrude Lloyd, sis. Sibella Matthews Marguerite Booker and bro. Albert Charman, for disobedience to our Lord's commandment by persistent and deliberate absence from His Table. In each of these cases we pray that they may yet, in the little time that remains, be stirred up to a realisation of their terrible position, so that they may repent; we realise that it is the duty of every bro. and sis. to lose no opportunity of trying to bring them back to a correct understanding and appreciation of the Truth as it is in Jesus. Sis. V. C. Yapp has gone to Australia, and we commend her to the care of those of like precious faith with whom she will come in contact. We

are pleased to again have the company of sis. M. Bird, who, having left Bedford, is now meeting with us. We were glad of the opportunity on July 28th of assisting the Margate ecclesia, when on their behalf we baptised EDITH LOUISE WYS, daughter of sis. Wys. We have had the pleasure of the company at the Table of the following, who have been heartily welcome: bro. and sis. W. P. Hayward (Ipswich), sis. Townsend and sis. Allen (Luton), sis. Furneaux (Margate), bro. Collis (St. Albans), sis. Carter (Seven Kings), sis. J. H. Morse (Swansea), sisters Annie, Dorothy and Rachel Whitehouse (Canton, Ohio). —F. C. WOOD, Asst. Rec. Bro.

LONDON (Holloway). —Sundays: 11.15 a.m., at London College, 409, Holloway Road, opposite "Nag's Head"; 7 p.m., Lecture, at Free Library, Manor Gardens, next Royal Northern Hospital, Holloway Road, N. Thursdays: Bible Class, 8 p.m., at London College. We desire to draw attention to our new address as above for the meetings for Breaking of Bread and for our Bible Class. We are continuing the public lectures at the Free Library Hall in Manor Gardens. Our special course there in July brought very gratifying results in a really good attendance of interested people. Our reason for holding the other meetings at a different address is purely one of economy; we feel that it is better to invite the public to the better and more expensive room. We have been glad to receive a signal vindication of the position we have taken up in regard to fellowship in North London; the Philadelphia, U.S.A., ecclesia, whom we addressed at its own request, while on a recent visit to America, setting forth our position, has now withdrawn its fellowship from the N. London Crescent Rooms ecclesia by resolution as follows: —Bro. Fidler writes: "June 6th, 1929. Dear Bro. Denney— It devolves upon me as Recorder to inform you that the following resolution was passed at the half-yearly ecclesial business meeting of the Philadelphia ecclesia, held on May 30th: 'That we withdraw our endorsement of North London (Crescent Rooms) ecclesia's position owing to the fact that their attitude on the question of Police Service is not to our mind in accord with the amended Birmingham Statement of Faith.5—Herbert Fidler, Rec. Bro.'" Bro. G. F. Lake contends in writing to us that Police Service is of a secondary character and "should not be put upon the same level as fundamental doctrines of the Truth." His teaching is, however, causing great uneasiness in the minds of many members of the Crescent Rooms ecclesia, and we are glad to say that one more has this month seen how unsafe that position is and has come over to the whole Truth with us. This is sis. S. Ennals, whom we warmly welcome. Visitors during the month have been sisters Kidman and Stokes (Clapham) and bro. and sis. M. Joslin (West Ealing). —G. H. DENNEY, Rec. Bro.

LONDON (West Ealing). —Leighton Hall, Elthorne Park Road, W. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We are pleased to record the addition to our number of bro. R. Williams from Bridgend. We also have to report the loss of bro. Winston, who has returned to Bridgend. It has also been our painful duty to withdraw from sis. K. Pearl for departure from the Faith once for all delivered to the saints. We are proposing, God willing, to start a Bible Class and also a Sunday School in October. We are still encouraged by the attendance of the stranger and pray God will bless our efforts to spread the knowledge of the Truth. Will intending visitors please note that on Sunday, Sept. 8th, only the Breaking of Bread meeting will be held at 3.15 p.m., as we cannot have the use of the hall that morning. We have been pleased to see the following visitors since last report: sisters Irving and Fraser and bro. Lethbridge (Holloway), sisters I. Stokes and E. Hall (Clapham), and sis F. Murton (Seven Kings). —T. G. BRETT, Rec. Bro.

MARGATE. —Liberal Institute, "Addiscombe House," Hawley Square. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Bible Class, 8 p.m. Wednesdays. It is with great pleasure we record, that our numbers have been increased through the putting on the Saving Name of Jesus Christ by Miss LOUIE WYS, daughter of sister Wys of this Meeting, formerly Church of England. We pray that she may so run that she may receive the Master's approval when He returns. Our new sister will be in isolation. Her address is—Miss Wys, Sandling Park, Hythe, Kent. —A. E. NEWMAN, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; Sunday School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools, Wednesdays, 7.45 p.m. At the quarterly meeting held in July, it was resolved to withdraw from sis. L. Whalen. The history of this case is not an unusual one. First a manifest decline in attendance at the meetings, then an obvious cooling of love

towards the things associated with the Household of Christ, with a growing interest in those who "care for none of these things," until the Apostasy has closed its deadly hand over another victim. The meeting for considering the Law of Christ in relation to Co-operative Societies, referred to in the July issue, was duly held on Tuesday, June 18th. The evident desire of all present to honour the Lord's Commandments was most encouraging. It was recognised that fears of temporal suffering must not be placed in opposition to obedience. The feature of Co-operative Societies, not previously realised so clearly, was its political character. Another matter made clear was the difference between membership, clearly a partnership, and merely trading with the Society. There was general agreement that it was inconsistent for a people who refused to have fellowship with those who took part in politics to be fellows of a society which claimed to be out for politics and to have its representatives in Parliament. There has been a most interesting sequel to this discussion. The meeting came about in the following way. Three of the brethren of this ecclesia are employed by the Society and one of the rules states that only trade union labour shall be employed. Some months after the baptism of these brethren, they awakened to the fact that they were members of the union, and after some discussion between themselves, two of them decided to at once write to the Society pointing out that they had sent off their resignation as members of the union. As a consequence, they were sent for and told that they must resign their positions as employees. In the meantime, the brethren and sisters met and those who were members of the Society took steps to withdraw. The trade union, in response to the resignations of the two brethren, now joined by the third, called a meeting and asked the brethren to meet them and to bring with them someone to represent the Christadelphian position. This meeting was held on Tuesday evening, July 30th, and for nearly an hour the committee considered the matter, and many questions were asked. How clearly the case of a people separated for the name of Christ seemed, as it was closely examined! and one felt honoured at belonging to that despised number. Even the union saw that membership with the Society was impossible if the other causes of separateness were established. A favourable impression appeared to have been made and the matter has now to be brought before a general meeting of the Society, probably at Manchester; when a fearless stand is taken, after careful consideration of what the Faith actually requires, how frequently it is followed by some evident encouragement. As a desire has been expressed for a report of the meeting of June 18th, it has been placed at the disposal of the Editors. A Fraternal Gathering in connection with the Eureka Class has been arranged for Saturday, Sept. 28th. —W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.40 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: 7.30 p.m., at 140, Werneth Hall Road. We have had much pleasure in welcoming the following, who have assisted us in the work of the Truth: brethren J. M. Evans and W. Jeacock (Clapham) and bro. F. H. Jakeman (Dudley). Also we have welcomed the following visitors to the Table of the Lord: bro. and sis. Mellor, brethren H. Browne and G. May (Ashton-under-Lyne), sisters J. M. Evans and M. Evans and bro. J. Evans (Clapham), sis. W. J. Elston (Nottingham). —A. GEATLEY, Rec. Bro.

PEMBERTON. —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: Breaking of Bread, 3 p.m.; School, 2 p.m.; Lecture, 6.30 p.m. Bible Class, Wednesdays, 7.15 p.m. On Saturday, July 20th, we held our annual Sunday School Picnic. We again visited Parbold Gardens and a very enjoyable and spiritually upbuilding time was spent. We have regretfully been compelled to withdraw from sis. A. Aushurst and bro. R. Heaton on account of unworthy conduct. On July 14th we had the enjoyable company of bro. Jakeman (Dudley); his presence and exhortation were inspiring to us all. We intend holding our annual Fraternal Gathering on Sept. 21st (God willing); invitations will be issued later. Please note the undersigned has been appointed Recording Brother. —R. TURNER, Rec. Bro., 13 Leader Street, Pemberton, Wigan.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. On Wednesday, July 17th, our annual Summer Outing took place, under ideal weather conditions, when we visited Bere Ferrers, on the banks of the River Tavy. The afternoon was spent in sports and amusements arranged by bro. Hodge. About 40 afterwards partook of tea, which was followed by a short service of singing, reading and prayer, at which bro. Mitchell presided, and bro. Brett gave us a stirring address, the theme of which was the

Age to come. Our brother spoke in glowing terms of the time approaching when the curse of the earth and on mankind will be removed, when the earth will be transformed and all our present physical disabilities will be removed for ever. We then continued our sports and games through the evening, returning home rather late after having spent a thoroughly enjoyable and upbuilding time in one another's company. We have been pleased to welcome the following at the Lord's Table since making our last report: on July 14th, sis. C. F. Ford (Clapham); July 28th, bro. and sis. Heason (Nottingham); August 4th, bro. F. Lewis (Newport, Mon.). We further enjoyed the company of sis. Ford at our Summer Outing. —H. R. NICHOLLS, Rec. Bro.

REDHILL. —Rees Rooms, Warwick Road. Sundays: 11.15 a.m. and 7 p.m. Bible Class (at 65, Frenches Road), Wednesdays, 8 p.m. Our Fraternal Outing on the Reigate Hills (August 5th) was attended by over 40 brethren and sisters from Clapham, Putney and Welling. An enjoyable time was spent, but our meeting to consider the readings for the day and to thank our Heavenly Father for His mercies was interrupted by an intimation from the keeper that we were infringing the by-laws. Next year (if the Lord comes not before) we shall approach the authorities for permission to hold a meeting, pointing out that it is an essential part of our enjoyment of the natural scenery to praise God and meditate upon His wondrous works. We have had the assistance of brethren from Clapham, Croydon, Luton and Welling during the past quarter in the work of the Truth. Sis. Singleton, of Clapham, also met with us for about eight weeks. To all who have met with us and helped us, our thanks are due, also to the brother unknown who sent us £10 for the work of the Truth here. Bro. and sis. W. J. Ramus, having moved to Carshalton, were obliged, on account of the distance, to transfer their membership to the Croydon ecclesia, to whom we commend them. —ALBERT T. ABBOTTS, Rec. Bro.

ST. ALBANS. —11, Victoria Street (next to Public Library). Sundays, 3.15 p.m. and 6.30 p.m. Wednesdays: Bible Class, 8 p.m. Bro. and sis. S. Jeacock, members of a meeting not of our fellowship, after a satisfactory interview, have accepted wholeheartedly our position, and we welcome them to our number and fellowship. Having been unsettled for some time over their position, we rejoice with them that they are now in agreement with us. Bro. Sidaway, of Blackheath, Staffs, is now meeting with us, and we welcome these additions to our numbers. We continue to send forth the invitation to hear the true Gospel message, and although the responses are few, we carry on our labours, knowing they are not in vain in the Lord. To the brother who has so generously sent us £10 towards those labours, we gratefully tender our thanks. Our thanks are also expressed to the various brethren who have so faithfully upheld us by their ministrations. Visitors to us have been: sis. Coliapanian and bro. Cannell (Seven Kings), bro. and sis. Widger (W. Ealing), sisters Clark and Beeson (Colchester), Crawley and Brett, Warner and Moor head (Luton), sisters Nicholl and Westley (Clapham). —F. R. WRIGHT, Rec. Bro.

ST. AUSTELL. —I have been favoured with another visit to St. Austell of bro. and sis. Owen of Clapham and bro. Warn of Falmouth, and we were able to break bread together at St. Austell at my address owing to the kindness and energy of bro. Owen, who motored from Bude to Falmouth to pick up bro. Warn and then on to St. Austell. I went with them to Falmouth, where we parted with bro. Warn, and then motored on to Truro, and we then parted, they on to Bude and I went by ordinary omnibus back to St. Austell. Thus passed a most interesting day. —ALFRED SLEEP, Rec. Bro.

SHATTERFORD (nr. Bewdley, Worcs.) . —Greeting in Christ. We are still endeavouring to continue firm and steadfast in this part of the vineyard, in the narrow way which leads to the Kingdom of God. We endeavour in such ways and means as are in our power to give to every one who has hearing ears a reason of the hope that is in us, with meekness and fear; and although we do not see any present results we know it is written that if we "cast our bread upon the waters we may find it after many days." We have been greatly cheered by the company and fellowship of bro. and sis. Richards and sis. Hilda Wilton of the Scott's Green, Dudley, ecclesia. Bro. Richards gave to us the word of exhortation, and a very profitable and uplifting time was spent. On Sunday, July 21st, we were pleased to have the company of sis. Edith Blake of the Luton ecclesia, sister in the flesh to our bro. Blake of Worcester, which afforded another season of refreshing for us all. For all these things we thank our Heavenly Father, for they are indeed seasons of refreshing for us in our isolation, and help to

strengthen our hands in the work of the Lord to which we have set our hand. We are always pleased to have the company of any brethren and sisters, who are like-minded, who may be passing this way. With love in the bonds of Israel's Hope. —Faithfully your bro., H. W. PIGOTT, Rec. Bro.

TIERS CROSS (Haverfordwest, Pembrokeshire). —Breaking of Bread, 2.30 p.m. We send greetings to all the brethren and sisters of like precious Faith. Since our last report we have been greatly cheered and blessed by the company of the following brethren and sisters: bro. and sis. J. M. Evans and sis. Mona Evans, bro. and sis. Hathaway, and bro. and sis. Llewellyn Evans, all of Clapham, London. We were greatly encouraged by the words of exhortation of the brethren, which were as water to a thirsty soul, and we are very thankful to them for their labour of love. —H. THOMAS, Rec. Bro.

WAINFLEET (Lincs.). —The Sycamores, Croft. Brethren from Nottingham and Derby have once again proclaimed the Truth in this district, bro. Strawson twice, brethren Towne and Simpson once each. At each lecture we had from two to four strangers. We rejoice to know that the Truth has not fallen on deaf ears, sis. Smith (the wife of the writer) having withdrawn from Birmingham (Temperance Hall) and joined us, and her sister, MAY TORGOOSE, has rendered obedience to Christ in the water of baptism; we pray our Heavenly Father will give her strength to keep in the narrow way. We are thankful to the brethren who gave the lectures and for the examining and baptism of our new sister. The following have been visitors to the Table of the Lord: bro. and sis. Bradshaw (Leicester), bro. and sis. Peel and sis. Peel, Senr., bro. and sis. Strawson, bro. and sis. Simpson, sisters Barnett, Bale, M. Strawson and N. Roberts, bro. and sis. Grimes, and bro. Roberts (all of Nottingham). —BERNARD SMITH.

AUSTRALIA

VICTORIA. —Bell Street, Coburg. As indicated above we have moved to another hall, which has a better location for the Truth's work. We regret to report that bro. F. Walker has withdrawn from us, and has gone back to the Birmingham (Temp. Hall) fellowship; his main reason for so doing was because our stand is too severe in his opinion; if that is true, the captain of our salvation has only one side to his character—all love, and no stern side of duty. We are pleased to record that several have allied themselves with us, viz. : sisters Betts, Senr. and Junr., of Horpdale, Victoria; sis. Beck, of Lavington, Victoria, and bro. Donnelly, of Coburg. Their action is a protest against the laxity of fellowship now prevalent in the ecclesial world. We hear there has been a move in the Sydney ecclesia, New South Wales, where a large number have deemed it necessary to disfellowship the Birmingham (Temp. Hall) ecclesia and are refusing fellowship to those allied therewith. Faithfully your bro. in Christ. —L. WALKER, Rec. Bro.

NEW ZEALAND

CAMBRIDGE (Waikato). —The brethren and sisters of this district held a Fraternal Meeting on March 29th (Good Friday), at Hamilton, principally through the efforts of bro. E. Morgan, of the same town. Invitations were sent to ecclesias of other places, but as our brethren are few and far between, no visitors were present. Sympathetic letters were received from bro. Banks of Whanganui and bro. Troup of Wellington. During the afternoon bro. Morgan gave an able address on "Forsake not the assembly together, but provoke unto love and good works." In the evening the writer gave an address on the subject of "Nations: past, present and future; principally from the inspired words 'When the Most High divided to the Nations their inheritance . . . He set the bounds of the people according to the number of the children of Israel' " (Deut. xxxii, 8), chiefly as it concerned the spiritual children of Israel. It was agreed that a good time had been spent together with the hope of another such meeting soon. Recently we had the pleasant company of bro. and sis. Doidge of Auckland at the Table of the Lord for two Sundays; they, with sis. Doidge, Senr., comprise the whole ecclesia in that big city of close on a quarter million inhabitants, though there are several bodies going under the name of Christadelphian. Bro. Doidge, though young in years, is "mighty in the Scriptures," and a good worker

in the vineyard, and we look forward to the fruits, subject to God's will, Who alone can give the increase. With love and best wishes to all of like precious Faith in Jesus Christ our Lord. —T. J. CONNOLLY, Rec. Bro.

UNITED STATES.

BOSTON (Mass.). —Caledonian Building, Berkeley and Appleton Streets. At a meeting of this ecclesia, held July 25th, 1928, the following resolution was adopted. "Our resolution of July 8th, 1926, has caused some confusion and misunderstanding. We therefore rescind it, and state our position as follows: —We believe that the shedding of the blood of Jesus Christ was necessary for His Eternal redemption from mortality and for the remission of sins and the eternal redemption of all who believe and obey Him (Heb. ix. 23; ii. 14; xiii. 20). We believe this purification to be the antitype of the Mosaic Atonement or covering for defilement or uncleanness apart from transgression (Exod. xxix. 36; Lev. xii. 7, 8; Lev. xiv. 19, 53; Lev. xv. 15; Lev. xvi. 16, 18, 31). We believe, however, it is unscriptural to use the word 'atonement' in connection with physical uncleanness, if the word is used in such a way as to imply forgiveness, and can have no fellowship with those who so use it." Faithfully your brother in the patient waiting for Christ. —JOHN T. BRUCE, Rec. Bro.

CANTON (Ohio). —Eagle Block, corner Market Avenue and Sixth Street S.W. School, 9.15 a.m.; Breaking of Bread, 10.15 a.m. Since last writing we have lost several by removals; bro. and sis. Ed. Inman have returned to Indiana, being unable to find suitable employment here; sis. Lena Forehope has gone to live in Youngstown, O., where she will be in isolation; bro. J. D. Thomas has found employment at Warren, O., but is still making his home here and returns at week-ends. Sis. William (Annie) Whitehouse and sisters Dorothy and Rachel Whitehouse have gone to England for a visit of two months. We held our annual Sunday School Outing, July 4th, at Lake O'Springs; there were more than 60 present, and a pleasant day was spent in the interests and entertainment of the children of the school. Recent visitors: bro. J. McAuslan (Rocky River, O.), bro. C. Collins (Cleveland), bro. and sis. Hankinson (Zanesville), sis. Jentsch (Akron, O.). —P. PHILLIPS, Rec. Bro.

DETROIT (Mich.). —I.O.O.F. Hall, Canton and Gratiot Avenues. Sundays, 10 a.m. and 7.30 p.m., and Wednesdays, 8 p.m. (home to home). We have just concluded a special effort at Windsor, on the Canadian side of the river, being assisted in this, since last reporting, by brethren J. P. Vibert of Hamilton, G. A. Gibson of Toronto, D. Gwalchmai of London, P. M. Phillips of Canton, and W. Robson of London. The attendance was rather disappointing and there are no apparent results from the lectures. It seems very difficult to gain any real interest in the divine message, but we cannot tell—maybe the work is not in vain—our Father giveth the increase as it pleases Him. We have also had "to our minister" brethren T. Phillips of Canton, A. Hall of London, W. Young and W. J. Turner of Winnipeg. Of the results of the exhortations of all these brethren there is no doubt. Their presence among us has been encouraging, comforting and uplifting, and, we may add, a cause of great thankfulness. Linking up with us as it has, various ecclesias, right from Toronto in the East, Winnipeg in the West, and Canton in the South, it prevents that feeling of ecclesial isolation it is possible otherwise to get. Bro. Batsford of Lethbridge, Alberta, passing through here to Eastern Canada, gave an address one evening to a fair company at the writer's home, and we are hoping to have him return this way. Other visitors we have been glad to have with us at the Table of the Lord were: sis. W. Young and sis. W. J. Turner of Winnipeg, sis. N. Hickman and sis. E. Hickman of Brantford, bro. and sis. Hunter of Jasonville, bro. and sis. Taylor of Sagninaw, sis. A. Hall and sis. Hedden of London, Ont. Bro. and sis. Chas. Reed have moved to Detroit from Jasonville, Indiana, and are welcome additions to our number. —G. GROWCOTT, Rec. Bro.

POMONA (California). —Oddfellows' Hall, W. Second Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m.; School, 9.45 a.m. At its annual meeting, held June 7th, the Pomona ecclesia reviewed its work during the past year and discussed plans for the future. We find that our numbers have been increased during the year by the immersion on August 25th, 1928, of DORIS WOLFE, daughter of bro. and sis. H.H. Wolfe, of this ecclesia, and on January 13th, 1929, of EVERETT

STULTZ, MIRIAM STULTZ and MARJORIE STULTZ, children of our bro. and sis. E.E. Stultz, and MAURICE STEWART, son of bro. and sis. H.H. Stewart. The above five have been scholars in our Sunday School for a number of years. We also have welcomed during this year the removal of bro. and sis. A. Lees from Santa Barbara to this city. On December 22nd, 1928, sis. E. Fuller, of Fresno, visited Pomona, bringing with her her daughter, GRACE FULLER, who was immersed that evening after a good confession and was received into fellowship on the next day, Sunday, which was also the occasion of our winter Fraternal Gathering and Sunday School Entertainment. The sisters Fuller are in isolation in Fresno, where sis. Grace Fuller is attending college. We have continued our lectures on Sunday evening with little interest shown by strangers, but with a continued good attendance of brethren and sisters, in this work we have been ably assisted by brethren E. Round, W. M. Biggar, R. Livingston and H.H. Magill from Los Angeles and bro. W. Livingston from Santa Barbara. We also had the assistance of bro. B. A. Warrender until his departure for England. We also received a visit from bro. B. J. Dowling on Sept. 16th, 1928. We appreciate the help of these brethren and also the words of exhortation which they have given us at our morning meetings. —ERNEST IRWIN, Rec. Bro.

WORCESTER (Mass.). —Foster Hall, 2, Foster Street, corner Main. Breaking of Bread, 10.30 a.m.; Sunday School, 12 noon; Lecture, 7 p.m. The enemy, death, has again visited our ecclesia and removed two of our members. On March 15th, sis. W. G. Owens, wife of our late bro. Thomas Owens, fell asleep at the age of 72 years, and was buried in Hope Cemetery. Bro. Dowling spoke words of comfort and reminded those present of the joy that awaits those who die in the Lord. On June 10th, our bro. G. H. Gillander, after a six months' illness, fell asleep and was buried in Walnut Grove Cemetery, North Brookfield. Our brother had requested before his death that bro. Dowling say whatever would be necessary at his funeral, but his wife, being an unbeliever, secured the services of a local clergyman. Bro. Gillander was a practicing dentist in this locality for the past 32 years. He came to a knowledge of the Truth through reading Christendom Astray (loaned by a friend), and died in the Faith and hope of a resurrection from the dead. Our brethren and sisters here all feel very grateful to our bro. F. G. Jannaway for the noble service he has performed in the work of the Truth in publishing that great book Christendom Astray at a minimum cost. On May 26th bro. John T. Bruce of Boston delivered a stirring lecture on the subject: "Coming, the World's Greatest Change," and on June 23rd bro. John F. Williams of Boston gave us a splendid lecture on the subject, "The Reign of Law." We appreciate and thank our brethren for their good work on behalf of the Truth, and we can assure them that much good was accomplished. A number of strangers who have attended our lectures are now searching to see if these things be so. On July 4th we held our annual Sunday School Outing in Hadwen Park. A happy and profitable time was spent. We extend a cordial invitation to all brethren and sisters in our fellowship to visit us whenever it may be convenient for them to do so. Our visitors around the Table of the Lord have been: bro. and sis. John T. Bruce, bro. and sis. George Strong, bro. and sis. John F. Williams, bro. Wilson, bro. Thos. Lumley and sis. Lumley, Senr., all of Boston; bro. and sis. J. T. Davey and sis. Ethel Davey of Beverly Farms; sis. Johnston of Forestville, Conn.; and sis. Shead of Quinabaugh, Conn. Bro. Robert Wilson gave us the word of exhortation, as did also brethren Bruce, Williams, Lumly and Davey. Their words were comforting and cheering. —A. MARSHALL, Asst. 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, 2051 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.
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 Dixon, 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.
Philadelphia, Pa.—1626 Arch Street. Herbert Fidler, 229 Sylvan Ave., Gloucester City, 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.

JEWISH RELIEF FUND. —£2 is to hand from the Leamington Ecclesia, which has been handed to bro. Bellamy and will be forwarded in next remittance.

INTELLIGENCE received too late for insertion: —Seven Kings; Holloway.

GOOD HOME offered to one or two young brethren or sisters seeking residence in London. Moderate Terms. H.J.J. c/o Editor.

FORTHCOMING FRATERNAL GATHERINGS. —Pemberton (Sept. 21). Nottingham (Sept. 28). Clapham (Oct. 19).

MSS. RECEIVED. —Britain and Egypt; The Lord's Prayer (E.W.E.); Light is Sown for the Righteous (W.J.); The First Epistle of John (G.H.D.). We hope to use shortly.

LEAMINGTON SPA. —On Sept. 8th and 15th there will be no meeting at Leamington, but if the Lord wills, a memorial meeting will be held at Penweir, Bolenna, Perranporth, Cornwall, at 11 a.m. Bro. And sisters Feltham will be pleased to welcome any brother or sister in fellowship, who is in the neighbourhood.

REDHILL. —Bro. Lee asks us to say that "The party, numbering seventeen, who were, in God's mercy, permitted to enjoy a day on the Reigate Hills with our faithful bro. Whiting and family, on August Bank Holiday, desire in this way to express their sincere thanks to the brethren and sisters who made such a happy and refreshing day possible."

ST. ALBANS' ECCLESIA have a platform with a counter front, which they wish to dispose of. The platform is 6in. off the floor, roughly about 4ft. 6in. square. The counter front standing from the platform about 3ft. high. If any Ecclesia could find use for it, it will be put on rail for them. Brother Goodwin, The Bungalow, Beresford Road, St. Albans, would send further particulars of it.

THE MILLENNIUM. —Bro. Dyer writes "The book referred to in Article II in page 261 of the Berean entitled 'The hope of Israel' published in 1651 (not 1650 as stated) can be seen in the Reference Dept. of the Guildhall Library (London). It is bound up with several others of the same date; one of them being by Mr. Moses Wall whose views on many matters seem to have been the same as ours."

SEVEN KINGS. —We have received news, too late for insertion this month, of the death of bro. H.H. Simpson. Particulars will be included next month (God willing).

MATTHEW XVIII. 15-17. —If brethren would ponder these verses and act upon them, in all cases when occasion arises, the ecclesias would enjoy more of that peace for which we pray (Anthem 44)

and they would be showing that obedience to the Commandments of the Lord in this respect which he requires.

W.J.T. (Australia). —Your alteration of address is noted. We are glad to hear you are “in complete harmony with the tenets of belief as expressed in the Berean,” and hope you will lose no time in getting in touch with the brother you mention in Vancouver, and talk over your difficulties with him; we have confidence in his judgment.

NEWSCLIP from an unknown sender, source not stated. —“In the last ten years the Jewish Colony in Palestine has increased by about 100,000, and it has 300 Hebrew schools. Many industries have been created and the country’s resources are being developed.”

EARTHQUAKE IN NEW ZEALAND. —We have received various newspaper cuttings and particulars of the terrible earthquake and consequent loss of life, which occurred in New Zealand in June last, from bro. E.W. Banks of Wanganui. We gather that none of our brethren have suffered, for which we rejoice (Psalm xxxiv. 7).

OUTING TO BRITISH MUSEUM. —The South London (Clapham) Mutual Improvement Class intend paying their thirty-first visit to the British Museum in the autumn if the Lord will. The date suggested is October 19th. The afternoon will be spent viewing the various exhibits at the Museum, and after tea a Fraternal Meeting will be held. Further information as to arrangements may be obtained from bro. L.J. Walker, 91 Moring Road, Tooting Bec Common, London, S.W. 17.