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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”  
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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 324).

Once, dear reader, I was of thy mind. I, too, looked for Christianity's universal spread, and for the world's gradual conversion. Awakened by circumstances to enquire after a Scriptural foundation for this hope, I searched the sacred volume from Genesis to Revelation. Whatever may be the result of thy enquiries, I avow to thee that the result of mine—a result which cost me no small astonishment—was a most profound conviction, which has deepened and strengthened to this day, that there is no such doctrine in Scripture—that there is nothing which bears the slightest resemblance to such a doctrine:—nay, more, that the doctrine of Scripture throughout is as contrary to this as can possibly be. The doctrine I found in Scripture was, that throughout its continuance in this state, the true Church is distinguished from this world, as sheep or lambs are distinguished from the wolves which devour them; as an exile is distinguished from the nations among whom he spends his dreary sojourn; as a virgin, espoused to another but not married, would be distinguished from the murderous population of a city or country whose hands are yet red with the blood of him to whom she had been betrothed. The Church is that desolate one, "espoused as a chaste virgin to Christ"; Christ is the Bridegroom to whom her heart with all its affections and desires, and expectations, has been given; the world she knows only as the place where he has been slain, and its teeming millions she recognises as the people on whom rests the solemn responsibility of having put her Lord, her Saviour, her Bridegroom, to a cruel, shameful death. God has taught her indeed that by his death her sins have been expiated, and her salvation secured. God has shewn her also that He has raised Jesus from the dead, and placed him at His own right hand, where by faith she knows him, as the source and spring of her life, her peace, her joy, her strength, her comfort; and as the only object of her hopes. Jesus, whom as yet she has not seen, has assured her that his desire is that she should be with him, (See John xvii. 24, "Father, I will that they also whom Thou hast given me, be with me, where I am; that they may behold my glory.") and that ere long he will come and receive her to himself. Does all this tend in anywise to reconcile her to the world? Quite the contrary. She knows that to be the friend of the world she must be false to Christ, and an enemy to God.

True, that as the vessel of Christ's sympathies, and the herald and messenger of the Father's love, as well as its fair and bright expression, she regards not the world with enmity, but weeps over it in compassion, as Jesus did over the city of his choice, and rejoices to fulfil the ministry of reconciliation, beseeching men to be reconciled to God. She knows this to be the object for which she is left here, as well as the appointed means for her own completion. But what does she look for as the result? The joyful reception of her message, and the accession of all nations to her ranks? No, she bears in mind what her Lord has said, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me" (John xv. 20, 21). She finds true what the beloved disciple says—"Therefore the world knoweth us not, because it knew him not" (I. John iii. 1). She knows from God's Word that the world's character will remain unchanged to the end of this dispensation:—nay, that at its very close it will assume an aspect and take an attitude of more open and daring defiance and revolt than ever, and be visited by the outpouring of the vials of God's wrath, and receive its complete, everlasting overthrow by the coming of the Son of Man from Heaven. She looks for him, however, in a previous stage of his return. She looks for him, not as the Son of Man who comes to execute judgment on the ungodly, but as the Son of God, the Head and Bridegroom of his Church, who comes to receive the nuptial joys and heavenly glory, the Church which has known and confessed him, in whatever weakness during his rejection by a proud and unbelieving world. She knows that when he comes in judgment she shall be the companion of his triumphs and the sharer in his glories. And this, too, she knows as the epoch of creation's deliverance, and the world's conversion.

The World is to be converted—Israel is to be restored—creation is to be delivered—righteousness and peace are to prevail from shore to shore, and from the river to the ends of the earth. But this is not to be brought about by the present evangelical labours of the clergy; much less by the cumbrous and worldly machinery, and carnal earthly influences, with which these labours are hindered and clogged. Judgment is to clear the scene of earth's corrupters and destroyers. Christ's coming to the earth will indeed be spared by Sovereign Grace, and these multitudes, converted and saved, will form the nucleus, the commencement of the population of the Millennial earth. The enemy will be bound. Christ and his Saints will reign. Then, and thus, shall be fulfilled the unnumbered predictions of universal peace and righteousness and joy, which Christians have vainly supposed were to be fulfilled by the success of their own labours and the gradual spread of the Truth. But before the crisis of man's consummated iniquity; before the judgments by which his proud vauntings are silenced, or rather changed to weeping, and wailing, and gnashing of teeth; and surely before the reign of Christ in righteousness and peace, Christ himself shall come; his Saints who are alive and waiting for him shall be changed into his glorious image; the sleeping saints, the righteous dead, shall be raised; both together shall ascend to meet the Lord in the aerial; so shall we ever be with the Lord. This is the Church's, even as it is the Christian's hope. When the Saints have thus been exalted, iniquity will ripen on the earth; the marriage of the Lamb will take place in the heaven; the maddened and infatuated nations will gather together against God and against the Lamb; patience, long-tried, will give place to righteous retribution; Christ will come forth, attended by his saints; the lake of fire will receive the chiefs in iniquity, who shall be cast alive therein; their armies shall be slain: judgment upon judgment shall overtake and extirpate all but those whom grace shall spare; and then shall the earth rest from its six thousand years of toil and wretchedness under the usurper's sway: rest beneath the peaceful sceptre of earth's long-rejected, despised and insulted Lord.

And when he thus triumphs, my brethren, we shall triumph. When he reigns, we shall reign. When his sceptre diffuses liberty and joy throughout creation's vast extent, we shall be honoured and privileged to be the vessels for the display of his glory, the channels for the distribution of his royal munificence, the agents in the application of his healing and gentle influences. But beyond all this official dignity and external glory—yea, beyond the benevolent satisfaction of dispensing blessings to the inhabitants of a renewed and happy earth—shall be the joy of the presence of him who has made his home our home, his portion our portion, his joy our joy! From the moment we meet him, this shall be, in its fulness, and without alloy or hindrance, ours. He is our Hope. Earth is a wilderness, not merely, no, nor chiefly, because of its trials and its hardships, its sorrows and its pangs, its

disappointments and reverses, —but because he is not here. Heaven would not be heaven to the saint, if Jesus were not there. He, his presence, and as that which introduces us to it, his Coming is our Hope; —the Hope of the Christian, the Hope of the Church. May our hearts cherish it as we have never done. May its brightness so attract us, that earth's fairest, loveliest, most enchanting scenes may be weariness itself to our hearts, as detaining us from the objects of our hopes. May that object so animate us that earth's heaviest afflictions—the narrowest, most rugged, and most thorny portions of the narrow way may be welcome to us, as the path that leads us onward to the goal of our expectations, the home of our hearts, the Jesus whose presence makes it what it is, whose love made him tread a narrower and a darker path than this, and whose smile of ineffable satisfaction shall crown the faith that has trusted him, the love that has followed him, and the patience of hope which has waited for him, throughout this dreary journey, along this narrow way, amid the darkness and solitude of this long and dismal night. ("Herald of the Kingdom and Age to Come," 1861, pp. 166, 167).

(Concluded).

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## The Epistle of Paul to Titus

In Paul and Titus we have two hearty co-workers in the service of the Truth. The one a Jew and the other a Gentile, but both one in Christ Jesus. It is said in the Proverbs that "The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him." This is true in the spiritual as well as in the natural sense. Titus was one of Paul's beloved sons, begotten through the gospel: "Titus mine own son after the common faith". And he was a son in whom Paul could greatly rejoice, for he had come into the Truth and had entered whole-heartedly into the service of the Master. He was ready to co-operate loyally with the Apostle Paul in his work; he accompanied him on a number of his journeys, and was keenly interested in the welfare of the new ecclesias which had been formed in Greece and Asia Minor as a result of Paul's preaching.

In Paul's 2nd letter to the Corinthians, he makes a number of references to Titus, which show the regard Paul had for his fellow-worker, and also how the two laboured together upbuilding the ecclesias. In 2 Cor. i. 12, Paul tells the Corinthians how he went to Troas to preach the Word, but he adds "I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence to Macedonia." Although he met with trouble in Macedonia, he was greatly cheered by the arrival of Titus: thus in ch. 7, v. 5, we read "When we were come into Macedonia our flesh had no rest, but we were troubled on every side . . . Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you when he told us your earnest desire, your mourning, your fervent mind towards me; so that I rejoiced the more. Paul was cheered, not only by the coming of Titus but also by the good news of the Corinthian ecclesia which Titus brought with him. "Therefore we were comforted in your comfort; yea and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

A reference to Titus in 2 Cor. viii. 16, by Paul shows at once what type of a brother Titus was. Energetic, earnestly desirous of the well-being of his brethren and sisters, ready to do what he could to minister to their needs. "But thanks be to God which put the same earnest care into the heart of Titus for you; for indeed he accepted the exhortation; being more forward (or more zealous) of his own accord he went unto you." And so Paul was able to say "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you.

These interesting references to Titus in this letter to the Corinthians serve as an introduction to our subject—Paul's letter to Titus. They not only exhibit the loving friendship which existed between the two brethren, but they also show how natural it was for Paul to select Titus as being just the right brother to carry out important ecclesial work in the island of Crete. Instructions concerning this work form the subject matter of this epistle to Titus. In chapter i. verse 5 Paul says "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting". Crete is an island in the Mediterranean, about 200 miles S. E. of Corinth. The island itself is 160 miles long, its greatest

breadth 30 miles, with snow clad mountains and fertile plains. Titus had been left there by Paul to organise the work of the Truth, to set in order the things left undone, to ordain elders in every city (v. 5) to rebuke sharply those that were disturbing the brethren by introducing wrong teaching (v. 13). He was instructed to exhort brethren and sisters, old and young as to how they ought to behave in the Truth; Paul being careful to remind Titus that personal example adds great weight to one's exhortations (ch. ii. v. 7). Indeed as we read through this epistle we find it is practically an ecclesial guide. A guide not only to Titus in the task which lay before him, but one which contains sound advice and exhortation, very useful to the ecclesias in these last days.

Firstly, we have seen Titus was to ordain elders in the ecclesias. In these days we have no elders appointed under the guidance of the Spirit, but we have presiding brethren elected by the members of the ecclesia. Those ecclesias will be the healthiest spiritually whose members bear in mind the Spirit's qualifications for a bishop when it comes to the time for electing their serving brethren. "A bishop must be blameless, as the steward of God . . . sober, just, holy, temperate; holding fast the faithful word in teaching, that he may be able by sound doctrine both to exhort and convince the gainsayers" (ch. i. 7-9). There were many "gainsayers" in Crete, a class of men whom Dr. Thomas in Eureka, vol. 1, p. 196, says "were a serious and fatal trouble to Paul and the ecclesias. Their new fangled creed was, that the belief of the Gospel of the Kingdom and baptism, were not sufficient for salvation; but that a Gentile must beside, or in addition to these, be circumcised and keep the law of Moses." This dogma was tantamount to a denial, that "the blood of Jesus Christ the Son of God cleanses from all sin". Paul was continually having to combat this fatal error. He said "They desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." These false teachers found that the true faith brought tribulation at the hands of the Jews. They therefore tried to blend Moses and Jesus in such a way as to avoid persecution. But the Spirit through Paul utterly denounced them. In Crete these false teachers had subverted (or overturned) whole houses. These men were a continual anxiety to Paul, and added considerably to the weight of that burden which came upon him daily, "the care of all the churches". Titus was to use every endeavour to stop their mouths, because "They profess that they know God; but in works they deny him, being abominable and disobedient and unto every good work reprobate." But Paul continues "speak thou the things which become sound doctrine." Then follows exhortation to the older brethren and sisters. They must be vigilant, sound in faith, temperate, loving, their behaviour to be as becometh holiness, so that they may be examples to the younger members. So too, the younger brethren must be discreet, and the young women to be wise, to love their husbands and children, to be keepers at home, chaste and good that the word of God be not blasphemed. And Paul says to Titus "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity and sound speech that cannot be condemned."

These words of the Spirit, necessary in Paul's days, are if possible, even more necessary in these days. We are living in those days of peril foretold by Paul, when all restraint has been cast aside. The world's standard of what is right and lawful, its standard of well doing and morality is sinking lower every day. In the matter of personal conduct—conduct in domestic, ecclesial, and business life, our only safeguard is to be continually referring to the standard set by the word of God.

We have an exceeding great reward before us, of which the world knows nothing, and Paul says in another place it is only our reasonable service that we should present our bodies a living sacrifice, holy, acceptable unto God. Not to be conformed to this world, but transformed by the renewing of our mind. "Looking for that blessed hope, and the glorious appearing of our Saviour Jesus Christ" (Titus ii. 14).

In chapter iii. the attitude of the brethren and sisters in Crete towards those without is set forth. They were to be subject to principalities, and powers, and to obey magistrates. Whilst the saints take no part in the governments of this world, and long for the day when Christ will overturn the kingdoms of men and set up his glorious throne, yet it is not for us to be active or passive resisters of the laws and ordinances of the country we live in. Every soul must be subject unto the higher powers, for the

powers that be are ordained of God. We must obey all laws, except where they clash with the law of God.

And we are to speak evil of no man. We may make efforts to avoid speaking evil of our brethren and sisters, but Paul carries the matter further—speak evil of no man, but be gentle, showing all meekness unto all men.

Then Paul, in the closing verses, summarises the chief points in his epistle. Titus is to continually emphasise to the Cretian brethren and sisters that they are to show their faith by maintaining steady hard work in the Truth. Not to waste their time on foolish questions, and contentions, and strivings about the law; for they are unprofitable and vain. This advice is valuable in these days too. We have been through ecclesial divisions in recent years, with the inevitable strife, and necessary contention, but once the decision is made and the air is purified, let us get on with the steady work of the Truth. There are those who would seek to draw us into argument again for the mere sake of contention. The scriptural course is to refuse, for such contention would be unprofitable and vain.

Paul does not fail at the conclusion of this epistle to point out that if in the face of exhortation and warning, any continue to preach false doctrine, they are to be rejected—disfellowshipped by the brotherhood, v. 10, "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is turned out of the way and sinneth, being condemned of himself."

Well, Paul and Titus have finished their labors and are now sleeping in the dust; both have run a good course and now await the Master's summons which will "bring again the dead who sleep." Their day of probation is over but our's is here. As we contemplate these two men who cheerfully and earnestly devoted their lives to the Truth, may their example be an encouragement to each one of us, that we may so walk in the days that yet remain of our probation that we too may obtain that crown of righteousness, even Life Eternal in the Kingdom of God.

G. M. CLEMENTS.

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## God—The Creator

An Exhortation by Bro. Roberts

"O Lord, how manifold are Thy works! in wisdom hast Thou made them all;  
the earth is full of thy works."

So exclaimed David by the Spirit, and so must every man feel who is enlightened to apprehend and love the God of David. On every hand we are confronted with the manifest products of divine wisdom. Our own bodies, in every part and fibre and movement; the million vegetable structures, from the tiniest fungus to the oak of the forest; the teeming world of animate life in land and ocean; the glorious arch of heaven with its azure depths, and the stupendous and shining machinery of the starry host, —let the mind reflect on them, and there is but one deliverance at all adequate to vent the logical issues forced on the wondering mind, and that is the exclamation of David. In wisdom—perfect wisdom and measureless power, they have all been and are continually sustained.

We listen with impatience to the man who thinks he can deliver us from all sense of mystery in the case by some or any theory of self-evolution. We tell him the facts are against him, because self-evolution implies a beginning point at which evolution has not taken place; and it is a mathematical necessity that there must at that point have existed a power capable of initiating the evolution, else there is no explanation why the evolution did not take place countless ages before it began. And when he asks us "but who made God?" we answer, as something must never have been made, we must on

any theory accept an inscrutable fact; and it is more according to reason to accept an inscrutability that was equal to the evolution than an inscrutability which—having no wisdom or power of initiative—could not be equal to it.

And while we are discussing with him—unfortunately the need for discussing it is forced upon us every day—we turn to the Bible and say, "Man, while you and I are discussing matters alike beyond the grasp and settlement of human intellect, on one side or other of the question, the question is settled for us by the book. This book cannot be got rid of. It is not a question of discrepancies or questionable authenticities—which, by the way, do not exist in the case, but are only alleged by the unscrupulous malice which in its turn deceives honesty in many cases. It is a question of the whole character of a book which is a library, extending over thirty centuries in its composition. Study this character: read this book: read it daily and diligently, as the transcendent importance of the subject demands, and you will find that it is its own evidence. It cannot be accounted for on any theory of human composition. It defies explication in all its narratives and all its prophecies, on such a principle. It is intelligible only on one principle; it will answer to no other: it is a book of divine inception—it is a book of divine narrative—it is a record of divine doings, divine sayings, divine prophecies, divine purposes. Every one who reads it with discrimination—who brings to it any knowledge of human nature and human books, and any capability of discerning between things that differ—realises in the mere reading of it, apart from all extraneous questions, subjects and investigations whatever, that the question of the Creator is settled for ever by the existence of the Bible and the Bible alone.

The Bible is distinct from all books and systems in this, that its main aim is to make man acquainted with God. It is not a book of philosophy; it is not a book of morals; it is not a book of poetry per se; it is a stately, majestic, pure record of what God has done among men, with the object He has plainly declared throughout—the object of making Himself known, and of bringing men into adoration and subjection. It makes nothing of man: it makes everything of God. This is according to reason; for man is but a transient form of eternal power: eternal power alone is intrinsically great and worthy. And of this eternal power, it tells us what we could not know but what is also according to true reason. It tells us this eternal power is a unit filling heaven and earth with a simultaneous presence, as a light fills a room, yet having a located radiant focus, as light in a gas-lit room has focus and source in the gas-jet that illumines it. It tells us that this universal power with glorious kernel and invisible extension is the Father, filling immensity by the plenitude of His inextinguishable and undiminishable presence—the One person in whom and of whom are all things—the seat and source of the wisdom which has contrived all things,— the Creator, possessor and dreadful Majesty of heaven and earth, before whom the highest angels bow in awful reverence.

Having told us this much, —and oh, how much this is when we contrast it with the contracted and withering notions of the natural man, whose speculations are little better than the gibberings of an idiot—it proceeds to tell us most glorious and comforting facts concerning His character. Moses heard the proclamation of His name, and that proclamation has been written for our learning: —

"Yahweh, Yahweh Elohim, merciful, and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

There are several things in this proclamation that strike and challenge attention. The first is very manifest:

"merciful, gracious and long-suffering."

The meaning of this is practically exemplified in the history of Israel, who, though now scattered because of their sins, were borne with for many generations before God's anger reached a point at which he would no longer spare. David gives concise and beautiful expression to it in the 79th Psalm, verse 38:

"He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away and did not stir up all His wrath. For He remembered that they were but flesh, a wind that passeth away and cometh not again."

There is much in this for our personal consolation. We have been brought into relation with the God of Israel, in our subjection to the gospel of His Son. We have become His sons and daughters if our faith is one that is alive, working by love, in the obedience of His commandments. In this position, how naturally—(naturally to the spiritual man), —we turn our thoughts towards—

"Him with whom we have to do."

If we could not find comfort in our contemplations of Him, how comfortless we should be. We are poor and weak ourselves in all senses. We have no mental resources of any account. In the flesh dwelleth no good thing. We delight in the law of God after the inner man: but we find a distressing impotence in the direction of spiritual accomplishment, which would bow us to earth with despair were it not for the encouragement we draw from "the God of all comfort" in our contemplations of Him as revealed. He is presented to us as our Father, compassionate of our weakness and appreciative of our dependence. Jesus made this aspect of Him very prominent in his communications with the disciples.

"My Father and your Father;"

"The Father Himself loveth you;"

"Your Father knoweth what things ye have need of before ye ask Him;"

"Ye are of more value than many sparrows;"

"The Father who seeth in secret shall reward thee openly."

We do well to avail ourselves of the full wealth of comfort there is in these words. Our weakness and our cloud are all our own. They are incident to the weak nature we have. They no more interfere with His kindness than the mountain mist interferes with the brightness of the sun. Our weakness may incapacitate us for rejoicing in the Lord at all times; but the Lord is there all the same, to rejoice in. In the Lord Jehovah is everlasting strength, and in the mental sense, we can always draw upon Him for sustenance. We can always lean on the Rock that is higher than all. We learn at last to say with David:

"Whom have I in heaven but Thee, and there is none upon earth I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever."

The second point, though involving an apparent contradiction, contains also much comfort and some wholesome instruction for the unthinking:

"forgiving iniquity and transgression and sin and that will by no means clear the guilty."

The apparent contradiction may be manifested thus: if God by no means clears the guilty, how can He be said to forgive any, seeing it is only the guilty that need forgiveness? The answer is to be found in the sense attaching to the word "guilty" as used in this connection. It is not in the sense of having committed an offence merely, but in the sense of having done it with guile and without that acceptable repentance towards God, which is the basis of forgiveness, and which secured the pardon of David in the most heinous of offences. Achan may be taken as a type of the guilty that will not be cleared. He deliberately disobeyed a divine injunction through avarice, and made no confession of his sin till found out. Then he admitted the offence that was known and read of all men, but being emphatically "guilty," he was not cleared. So Korah, Dathan, and Abiram, and the man who blasphemed, and the son of the Egyptian woman who presumptuously broke the Sabbath law, were all specimens of the "guilty" whom God will by no means "clear" either under Moses or Christ. There is no provision for the remission of presumptuous sin. Even under the law, no sacrifice was to be accepted for such.

But for those who are not presumptuous but who on the contrary are broken and contrite in heart, and tremble at Jehovah's word, there is forgiveness. The Mosaic service was one long and perpetually recurring illustration of God's desire to be approached in reconciliation of transgressors. For all classes of offence (except offence of presumption), forgiveness was stipulated on confession and sacrifice. The offering accepted at the hands of Abel is proof that this dispensation of the goodness of God has been in force from the beginning. Its latest illustration exists in the fact stated by Paul, concerning the appearing of Christ in the flesh, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," to which he adds that—

"God had committed to the apostles the word of reconciliation."

"Now then, we are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's steady be ye reconciled to God."

This is one of the first features of the gospel as apostolically delivered:

"through this man is preached unto you the forgiveness of sins."

It was the first thing proclaimed by Peter in connection with the gospel on the day of Pentecost.

"Repent ye and be baptised everyone of you in the name of Jesus Christ for the remission of your sins."

We have therefore to realise this, as we assemble around the symbols of the Lord's death, that from all our past sins we have been washed, justified, and sanctified. We stand before God accepted in Christ, notwithstanding the grievous record of the days of our darkness. In this let us rejoice; let us give thanks to God, who of His own abundant mercy hath begotten us again to a lively hope. While we do so, however, let us remember what belongs to our position as saints who have been washed from their past sins.

"Shall we continue in sin that grace (or the favour of God's forgiveness) may abound? God forbid. How shall we that are dead to sin continue any longer therein" (Rom. vi. 1.)

Some have thought in past times, and many practically seem to think so now, that a continuance of transgression is permissible to the children of God, as calling for and securing a continuance of the favour of forgiveness. As to this, John is very pointed:

"Let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil." (1 John iii. 7.)

So also Paul: —

"Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."

This is on the negative side of the question. As to what forgiven men—the saints of God—the brethren of our Lord Jesus shall be, — Paul makes it very plain:

"Put off concerning the former conversation the old man, which is corrupt according to the sinful lusts, and be renewed in the spirit of your mind. —And put on the new man, which after God is created in righteousness and true holiness Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers Let all bitterness, and wrath and anger, and clamour, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." (Eph. iv. 22.)

Finally, it is no part of the spirit of our calling to glory over other men because of the privileged position in which the Gospel has placed us. Paul expressly exhorts us—

"to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men."

adding this as a reason,

"for we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another."

A recollection of our own antecedents will, in the true exercise of reason, help us to be magnanimous towards those who are still where we were. It will help us in the same direction if we remember that our whole present probation is intended as a preparation for the mighty work of conferring blessedness on the family of man throughout the utmost bounds of the earth.

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## Editorial

### "EXCEPT FOR FORNICATION."

The unreasoning flippancy with which these words of our Master are quoted in support of the mistaken claim, that the Lord Jesus "sanctioned" the infraction of a Divine Law by believers, in the matter of suing for divorce before the unjust (a course that is strictly forbidden in I Cor. vi. 1), shows a deplorable lack of discernment in perceiving the aim and object of our Lord's disputation with the Pharisees, which was unquestionably to establish the sanctity and inviolability of the marriage contract.

It also discloses a singular want of thought and discriminating observation with regard to the statutes of the Mosaic Law bearing upon the subject of marriage.

A more attentive reading of our Lord's words and a closer study of Mosaic legislation on the question, will reveal the fact that there is not a solitary syllable in favour—not a morsel of proof given to this perilous and gratuitous assumption of a "sanction" for "putting away," which it will be found our Master categorically denied.

In Matthew xix. 3, we read: —

"The Pharisees came unto him, tempting him, and saying: Is it lawful for a man to put away his wife for every cause?"

These men in all probability were skilled diplomatic representatives of the Sanhedrim—the judicial council of the nation, their object doubtless being "to catch him in his words." Their question was so contrived that if the reply of Jesus could be made to appear contrary to the writings of Moses, it would render the Great Teacher obnoxious to the Jewish nation as a whole.

Christ wasted no time in making distinctions between their thousand and one causes for putting away their wives, but at once launched an argument against them which they were wholly unable to gainsay, and in a most adroit and forceful manner turned their evil device against themselves by an appeal to Moses' writings which proved that the question so learnedly propounded by them, was born of their own ignorance of the Scriptures. From Moses' writings he developed a simple but unanswerable argument, proving that marriage, rightly understood, was, from the beginning, a bond divine, which no man should sunder, because it is written, they shall be "NO MORE twain;" therefore, there should be no "putting away."

"Have ye not read, said he, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together LET NOT MAN put asunder."

In these words our Saviour not only supplied them, with the historical basis of marriage, but he furnished them with God's picture, image or design, thus visualizing to them what God really meant by the married state.

The original reads a male and a female, and the latter was in the beginning taken out of the former, therefore really one flesh, united in even closer bonds than the relationship existing between parent and son, for the latter was commanded to leave the former and cleave unto his wife.

In this manner, Christ gave them a concrete example of how God unites man and wife—there is no room for divorce. From that time onward until death do them part, they are no more twain but one flesh.

"What therefore God hath joined together, let not man put asunder."

In his reply Christ unquestionably declares that "putting away" or divorce is against nature as well as against God's law. It is against nature because the "one flesh" is thereby divided; and against God's Law, because He hath joined them together and forbidden man to sunder them.

The Great Teacher presented his argument with a skill and simplicity that left nothing to the imagination. By his appeal to the writings of Moses he administered a crushing blow to the Jewish custom of putting away their wives.

However, the Pharisees who were now placed on the defensive, made yet a feeble rejoinder, saying, If the writings of Moses teach that the marriage bond cannot be severed,

"Why did Moses command to give a writing of divorcement?"

The Pharisees here referred, of course, to the permission given by Moses, as recorded in Deut. xxiv. 1-4. The circumstances and conditions surrounding this "writing of divorcement," were so circumscribed and restricted by the Mosaic Law, that their despairing question scarcely merited any response. Therefore, our Lord's reply was simple, but equally as convincing and unanswerable as his former argument,

"He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives, but FROM THE BEGINNING IT WAS NOT SO."

Our blessed Saviour pointed out that the "putting away" suffered or permitted by Moses, was not a recognized principle governing the household of faith for all time, because "from the beginning it was not so."

It was permitted only because of the "hardness and impenitent hearts" of some of the people, of whom the Spirit said, "I gave them up to the hardness of their hearts." It was permitted because of the grave defects of character and conduct that were exhibited by so many in the generation with which Moses had to deal—a stiff-necked generation, self-assertive, selfish and unsympathetic.

Moreover it must also be observed that even under these conditions of "hardness of heart," it was permitted only in cases where there was some physical defect, styled by Moses "some uncleanness,"—please read Lev. xv. 19, 25, and Luke viii, 43.

Furthermore it is very important that we also bear in mind that in this one instance of legislation for "putting away," permitted by Moses, neither "fornication" nor "adultery," can possibly be included in the "uncleanness" here referred to, because both of these sins were punishable by death.

Moses had previously enacted legislation with regard to these sins, making them capital offences, which made their inclusion in this case quite impossible—see Deut. xxii. 13-22.

It is therefore absolutely certain that no antenuptial nor postnuptial unchastity—fornication nor adultery can by any means be included in this permission for divorce granted by Moses.

In the case of either "fornication" or "adultery," death was the statutory enactment "written in their law," not putting away or divorce.

This must be ever borne in mind if we would correctly understand the Mosaic legislation of Deut. xxiv. 1-4. Thus an appeal to the Law and to the testimony satisfies all doubts, proving beyond question, that Moses' decree for putting "away" was permitted, not on account of fornication nor adultery, but owing to the "finding" or discovery after the marriage, of the presence of certain connubial impediments or the absence of some necessary conditions—some physical defect or defects causing the wife "to find no favour in her husband's eyes."

Following this the Master made a very grave and serious charge against those who were so very ready "to give a writing of divorcement" to the one with whom they were "joined together."

"Whosoever shall put away his wife, except it be for fornication, CAUSETH HER TO commit adultery."

In the revised version it is pointed out that in Ancient Manuscripts, Matt. xix. 9, reads as Matt. v. 32,

"Saving for the cause of fornication CAUSETH HER to commit adultery."

In the Emphatic Diaglott N.T., we have the same reading. Many modern manuscripts show signs of human infirmity. It seems that uninspired man has only to touch such work to leave his mark of imperfection upon it. We therefore quote the most ancient, as surely being the most reliable.

The parenthetical clause "except for fornication" like every other parenthesis, is inserted by way of explanation, and we will doubtless better grasp the meaning and force of our Lord's charge by first omitting the parenthetical clause, and afterwards including it as an explanatory or qualifying proviso. Let us therefore read the sentence without the parenthesis:

"Whosoever putteth away his wife causeth her to commit adultery," which all very well knew was "a sin unto death" (Deut. xxii. 22), for which Christ here makes the husband, who putteth her away, responsible. This was a charge of great pith and moment, making the husband who put away his wife, an accessory before the fact, to her condemnation to death, the punishment for adultery.

Let us now add the parenthesis or conditional clause:

"Except it be for fornication."

Does this in any way affect the husband's responsibility? It certainly does. The wife having been found guilty of fornication, which was also a "sin unto death" (Deut. xxii. 13-21), was alone responsible for her condemnation, which she has brought upon herself by her own act, quite irrespective of her husband's action.

According to the Mosaic Law, she being guilty of fornication must die (Deut xxii. 21) and only when she was dead would the husband be at liberty to marry another.

The Rabbis made void these divine stipulations in the Law of Moses by their traditions, almost wholly evading Deut xxii. 21, 22, and treating Deut xxiv. 1-4, with "scandalous licence."

Mark informs us that the words we are considering were addressed to the disciples as were also the words recorded in Matt. v. 32 (see verse 1), and doubtless were intended to emphasize the gravity of the responsibility incurred and the enormity of the sin of "putting asunder what God had joined together."

Let the reader observe that the syntactical arrangements and the grammatical construction of this sentence in our Lord's discourse, and its connection with the Mosaic Law here referred to, positively forbids any other application or interpretation than the above being attached to or enforced upon it.

These words of our Lord afford no more sanction for the infraction of a Divine Law in suing for divorce, than do his words in Matt. x. 28, 39, to the pagan dogma of the immortality of the soul. In both instances the supposed "sanction" is the result of a misapplication.

That Jesus did not in any way "sanction" the putting asunder of those whom God hath joined together (which if he had, would be to make an assertion to the contrary of his sweeping and solemn injunction in verse 6) is further substantiated by the attitude of his disciples in the matter. By them his words were received with much wonder and considerable hesitation. They were at this time partakers to some degree of the blindness that had befallen the nation with regard to the sanctity of the marriage obligation. They were still to some extent under the influence of the traditions of the Elders, to whom Christ's teaching would seem severe, unbearable and almost intolerable.

Therefore, his disciples said unto him:

"If the case of the husband with his wife be thus, (no putting asunder, then) it is not good to marry."

Our Master did not oppose nor question their saying, but simply remarked:

"All men cannot receive this saying (it is not good to marry) save them to whom it is given,"

such as the apostle Paul, who never married, but was virtually an "eunuch for the Kingdom of Heaven's sake"—please read— 1 Cor. vii. 7, 8, 25-29.

Let us here remark that sometimes the case of Joseph and Mary is quoted as an instance of N.T. divorce. But it must be remembered that at that time, Mary was not a married woman. She was a virgin—Greek, parthenos—Joseph's fiancé—his wife to be, a betrothed virgin. He contemplated releasing her betrothment privately, as the Mosaic Law provided for all cases such as Joseph, at first, thought his to be—see Ex. xxii. 16, Deut. xxii. 28, 29 or verses 23-27.

If "putting away" or divorce were the punishment of a wife's unchastity in Israel, instead of the Mosaic penalty—death, it would ever be regarded by the majority as a very pleasing and desirable form of punishment, calculated to bring about the very conditions that in their hardness of heart they had longed for.

Its tendency would have been, as it ever has been, to increase rather than diminish the evil.

This has been the tendency of divorce throughout the history of mankind. Milman, in his history of Latin Christianity, says: "Throughout the Roman world there can be no doubt that the

dissolution of those bonds which unite the family was the corroding plague of Roman society," and no person can read the history of the Jewish nation without being similarly impressed. The Jewish Rabbis seemed ever disposed to make 'exceptions' and amendments to the Divinely given Law of Moses, by and through their traditions—"corrupting the word of God," and dealing deceitfully with it;" and Christendom has surely followed their evil example.

When men once assume the role of amending and making "exceptions" to the Law of the Lord, there seems to be no limit to the extent to which they will go in this dangerous and demoralizing work.

#### THE CURRENT SITUATION.

How deplorable indeed is the situation to-day, when in the very midst of the Lord's people there is published and sustained by subscriptions from the same, a journal or journals, the ostensible object of which is now, as it has been in the past, to make known to the people of the Lord, the facility with which divorce may be obtained in the legal courts of the unjust; a course which in the Spirit word we are solemnly enjoined not to pursue—1 Cor. vi. 1.

The brethren and sisters who are responsible for this evil work fail to realize that the increase of the facilities for divorce is not only an unholy work, but it really constitutes a gross moral evil, which they are aiding and abetting: with all its distressing sequels—the breaking up of the home, closing the door of reconciliation, and thus bringing upon innocent members of the family, a share in the sorrows which this "corroding plague" entails, and which so frequently proves to be the first step in a complete moral breakdown.

These evils together with a lack of a clear perception of the Scriptural teaching on this question are largely, if not wholly, due to the misinterpretation and misapplication of this parenthetical clause "except for fornication."

A closer and deeper study of our Lord's words, in accordance with the light shed upon them by the Law of Moses, which affords the only true and correct perspective, proves beyond a doubt that the stultifying interpretation generally placed upon these words is altogether out of harmony with the Divine statements that precede it.

It also demonstrates the fact that Christ never modified in the least degree the solemn edicts and injunctions, so plainly set forth by him here and elsewhere in the Scriptures, concerning the sanctity and life-long permanence of the marriage decree; such, for example, as the one in the immediate control of the words we are considering:

"What God hath joined together let not man put asunder."

If we regard our Lord's words without prejudice, we must concede that he has by this saying, plainly decreed the perpetuity of obligation of the marriage ordinance for life.

Therefore, the man who divorces his wife, deliberately sets aside our Lord's decree, and also infringes the primitive rule ordained by God himself "they are no more twain."

He virtually cancels in his case, two immutable decrees, emanating from Him with whom there is no variableness, neither shadow of turning, which is indeed a perilous and dangerous step. In view of this, who then would dare to join hands with Christendom and change the tranquil strength of Heaven's decrees by the misinterpretation and misapplication of a parenthetical clause in a correlative statement?

To interpret this clause in the flickering light of the churches instead of the Divine light of the Law of Moses, is to represent the Greatest Moral Legislator of all time as speaking ironically, first

absolutely forbidding man to put asunder what God hath joined together, and then immediately "sanctioning" the work of man in putting asunder what God hath joined together. One statement contradicts and nullifies the other.

Such an application of the Master's words, virtually amounts to charging him with sophistry, equivocation and evasion, so that instead of reading "never man spake like this man," we would be required to read: ever did man equivocate and leave us in doubt.

But this is absolutely impossible with Christ. Our Master spake "not as the scribes, but as one having authority, "even the authority of the Father who spake by him. There could be no yea and nay with him. All the sayings of God "in him are yea, and in him Amen, to the glory of God."

It is written—

"The Law was given by Moses, but grace (favour or mercy) came by Jesus Christ."

This was signally illustrated in the case of the "woman taken in adultery." In the execution of the Mosaic Law in such cases as this, it was generally conceded that if the accuser be as guilty as the accused, the former was disqualified for carrying out the sentence against the latter. Therefore Christ said:

"He that is without sin among you, Let him first cast a stone at her."

When they all "went out one by one," Jesus enquired of the woman,

"Hath no man condemned thee? She said, No man, Lord. Jesus said, neither do I; go and sin no more."

The condition of mercy, therefore, is to "sin no more." Forgiveness is extended through faith and repentance. Pardon is an attribute divine, therefore, pardon the transgressor that Heaven may pardon thee.

If they repent not, but depart, the Apostolic rule is, let them—

"Remain unmarried or be reconciled."

Heaven's holy and peerless antitype of matrimony is—

"The Marriage of the Lamb,"

which will constitute a union that will be for evermore. After the marriage there shall be no "putting away." Therefore, let no man seek to mar nor destroy this celestial type by cancelling the marriage bond divine—that "shadow of good things to come"—"the marriage of the Lamb;" or once again to use Christ's words:

"What God hath joined together let not man put asunder."

B.J.D.

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### THE BIBLE TRUE

The destruction of Tyre by Nebuchadnezzar only partially fulfilled the word of the Lord which came to Ezekiel, as related in chap. xxvi. Two hundred and forty years rolled on without any apparent likelihood of further developments: when suddenly Alexander the Great swooped down upon Tyre and literally carried out the details of verses 4 and 5. Tyre has never been rebuilt. The very site remains today without a mound to mark it, and has to be determined solely by the statements of ancient writers which give its distance from the island Tyre (see Ezek. xxvi. 13, 14).

C.F.F.

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## The Messages to the Seven Churches

### III. —PERGAMOS.

Among the letters to the seven churches contained in the second and third chapters of the Apocalypse, not the least interesting and important is the message to the Angel of the Ecclesia in Pergamos or, as it is pronounced by the Asiatic to-day, Bergamo. Pergamos lies some 60 miles north of Smyrna, and at the time this letter was written, was the busy metropolis of that area of Asia which embraced the seven ecclesias to whom the messages were sent.

Its former prestige and importance have now vanished, whilst the ecclesia of God in that city (once an earnest little community) gradually became corrupted and no longer exists in that place.

"I know thy works and where thou dwellest, even where 'Satan's seat is'."

At Pergamos was to be found the elite of Society who prided themselves upon their patriotism and regard for the Caesars and all that the Imperial Court stood for in pomp and sovereignty. It had been incorporated as a Province of Rome, B.C. 126, and compared with cities of lesser importance around it, could fittingly be termed the seat of the Clerical Satan, as Rome is to-day. In some respects a modern Babylon, on a small scale, with paganism intermixed with Caesar worship, and a giving of glory indiscriminately to either their gods or their great men, or both, as the whim of the people or custom of the moment called for.

Temples abounded, dedicated to the Pagan deities, Caesar, Augustus, and others, in similar fashion to the dedication of the modern churches of our day to the "Saints" of clerical choice.

To the ecclesia at Pergamos there undoubtedly came proselytes (ostensibly converts to the truth) from the temples round about them, and, as is so often pointed out in the writings of the ecclesiastical historian, the influence and teaching of these newcomers "having a form of godliness but denying the power thereof" resulted in the introduction of the idolatrous practices mentioned in the messages to the seven churches in general, and to Pergamos in particular.

But in that ecclesia, despite the outside opposition, and the inside baleful influences, there were those who held fast to the name of the Deity and the faith once delivered to the Saints.

"Thou holdest fast my name, and hast not denied my faith even in those days wherein Antipas was my faithful martyr who was slain among you where Satan dwelleth."

There were those who had not hesitated to lay down their lives rather than deny the Saviour who had bought them with his own blood.

We must not forget that "holding fast to the truth" presented a very different proposition to our brethren of those days from that which is implied when we use the phrase, and apply it to ourselves in these days.

Refusal by a Christadelphian in A.D.9 to join in the worship of Caesar or his gods, brought a charge of disloyalty, punishable with death. But the way was at times made quite easy to absolve one from the "heresy" of holding fast. When a charge was levelled against a follower of Christ on such grounds, he, or she, was not necessarily required to perform any elaborate ritual or observe a continuous system of pagan worship to disprove the charge, but often a mere handful of incense thrown on an altar-fire erected before the statue of a heathen god was deemed sufficient to refute the charge. The alternative was torture or death. How great the temptation would be to deny the Master, surely needs no comment.

That many indeed held fast to the faith they had embraced, and declined to be turned therefrom, is evidenced by Pliny's letter to Trajan in A.D. 106, where he speaks of some who were brought before him because of their profession of Christianity as being possessed of a "sullen and obstinate inflexibility which called for the vengeance of the Magistrate." (See Eureka I. 254).

But, alas, at this time the mystery of iniquity was working with intensity and men had arisen "speaking perverse things to draw away disciples after them" to such an extent that it was only when put to the test of obeying the commands to frequent the temples, and to take part in their sacred solemnities, that Pliny distinguished between the true and false Christians.

Such was the state of things in Pergamos "the place where Satan dwelt" in the days of John and Pliny.

The Spirit's word of praise is followed by reproof of certain ones in the ecclesia whose actions were not approved, but indeed, resembled the wickedness of a bye-gone day.

"Thou hast there them that hold the doctrine of Balaam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes which thing I hate."

We do well to remind ourselves that Balaam was a prophet who, though believing in and professing to worship the true God, yet at the same time, and for his own ends, practiced divinations, being held in high esteem by the Baal-worshippers, who were fully convinced that "whom he blessed was blessed and whom he cursed was cursed."

On a certain occasion Balak, King of Moab, being desirous of overthrowing the Israelites proffered payment to Balaam if he would use his enchantments to the detriment of Israel.

Balak undoubtedly looked on Balaam as a wizard, and Balaam knowing this, sought to trade on the credulity of Balak, and at the same time preserve his status as a prophet of God. God forbade him to go up with the Moabite or to curse his people Israel.

Balaam's refusal to Balak simply met with a more urgent request, and in the end Balaam sets off to visit Balak, at the same time realising that he could do nothing in the matter. God was against his mission and he knew it, but having gone thus far, he intended to "make something out of it" for himself.

Here, then, in the Pergamian ecclesia were some betraying an anxiety to be found pleasing to those about them with a desire to benefit from such things as the world had to offer in opposition to the teachings of the Word.

They did not hesitate to join in the Pagan festivities and to eat things sacrificed to idols which would naturally give offence to many and be a cause of trouble in the ecclesia.

The Balaamites of the 1st century have been likened to the clergy of our own time, and the reason is obvious, for it is as a "profession" that the latter prophesy for hire and reward.

Thus did not Christ or the Apostles, whose precepts and writings surely indicate those things upon which the ecclesias of all time should base their faith and practices.

The author of Eureka has good cause for his comparison of the two classes as contained in Vol. 1, page 296, for it is evident that every religious Sect hires its clergy and distributes its rewards to-day on the understanding that Balaam shall speak as Balak demands.

The value of the wizard's services is based upon the effect of his enchantments on the people. If the hocus pocus proves effective, well and good, but if not, another wizard receives a "call".

Who the Nicolaitanes were it is difficult to determine. Irenaeus says they were founded by Nicolas of Antioch, whilst Tertullian, in the following century, speaks of a sect of that name, flourishing in his time.

They denied that Christ had come in the flesh, and their teaching was, therefore, subversive of the truth.

No amount of underpinning or propping could maintain a house built on such a false foundation. As the Scriptures so plainly shew us time and again, the very hope of our salvation lies in the fact that Christ came in our flesh and blood nature, and by his perfect obedience to the Father, even to the death on the cross, opened up that new and living way whereby we may be saved.

This the Nicolaitanes denied, engendering the detestation of the Spirit.

And now, having brought their particular faults to their notice, an invitation and exhortation is given to repent of these follies:

"Else I will come unto thee quickly and will fight against them (Balaamites, Nicolaitanes and others) with the sword of my mouth."

"Remember now," said Paul to the Romans, "the severity and goodness of God," and once again this principle is brought to our notice in the message to the Church at Pergamos, and the mercy of God seen in the promise made:

"To him that overcometh will I give to eat of the hidden manna, and will give to him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."

To the student of the Scriptures there is no need to speak particularly of the manna. Manna was that which provided the Israelites of old in their wandering in the Wilderness with the sustenance for life; the bread which came down from heaven, which, had the children of Israel not received it, they must most surely have perished.

Concerning the hidden Manna we recall the words of the Apostle Paul, "Your life is hid with Christ in God."

The spiritual significance of this fact is brought very clearly to our notice in the conversation which the Lord Jesus Christ had with the Jews, as recorded in the 6th chapter of the Gospel according to John, where he says in the 49th verse:

"Your fathers did eat manna in the wilderness and are dead. This is the bread which came down from Heaven that a man may eat thereof and not die. I am the living bread which came down from Heaven. If any man eat of this bread he shall live for ever, and the bread that I will give is my flesh which I will give for the life of the world."

Here is the simple doctrine of the mortality of man, whose death is certain apart from Christ. But in overcoming the world by faith and obedience to our Lord (thus identifying ourselves with him) we shall partake of the hidden manna, even life everlasting which we are to receive in its fulness at his hands in the day which is not far distant. That reward is accompanied with the gift of a white stone, or pebble as the original word signifies. In ancient times, when judgment was to be passed on an individual, the vote was taken by means of white and black pebbles—white signifying an acquittal, black meaning condemnation.

This then is the promise of the spirit to him that overcometh (whether of Pergamos or elsewhere) that he or she shall receive eternal life with a complete acquittal for past offences; the new name being, we think, a constant reminder to each saint of that which Christ accomplished for him or her individually.

That white pebble verdict has been translated into words for us by the Judge himself—"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

May it be our unspeakable joy to receive it.

FRANK G. FORD.

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Fill your mind with the Bible, and you fill it with light and comfort and joy.

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## "Light is Sown for the Righteous"

"Whatsoever a man soweth, that shall he also reap." Yet he sows not that body which shall be, "but God giveth it a body." The sowing of an acorn will produce an oak and a tiny grain will produce a mustard tree, although to the human eye the potentiality of the seed is not discernible. Our belief in it is a matter of faith generally reinforced by experience.

But the result is never subject to chance. A man never gets something different from what he sows; that is to say, if he sows wheat, it is impossible for him to get barley. Sowing and reaping are based on immutable principles. Be not deceived therefore! We cannot mock God. If we sow to the flesh, we cannot persuade Him otherwise, but our action will unfailingly produce corruption, just as sowing to the spirit will unerringly result in everlasting life.

No farmer sows one vegetable hoping to receive another. He knows he cannot.

True, he "sows not that body that shall be, but bare grain, it may chance of wheat or of some other grain, but God giveth it a body as it hath pleased Him and to every seed his own body." There is no confusion therefore—every seed has his own body, and thus there can be no doubt that he who sows to the flesh will reap his own body, viz., "corruption," and he who sows to the spirit, will receive the spirit's own body, viz., "incorruptibility."

Israel experienced it. They sowed the wind and reaped the whirlwind. God told them "Ye have plowed wickedness, ye have reaped iniquity."

It takes time for the sower to be rewarded. The seed lies hidden in the ground often for many months without any sign of life, but the wise farmer with patience waits for it, knowing that the crop will come at the appointed time, although his field looks barren and he has to keep paying out with nothing coming in until the harvest.

So it is with the righteous who sow to the spirit. They have little to show for their labours and would be foolish farmers if they expected to. But they know very well what sort of crop they will get when the time comes. They know, too, that if they want a crop it is no use waiting for perfect conditions before they sow. "He that observeth the wind will not sow." It is better to emulate Isaac who showed his faith by his works when he sowed in a time of famine and in the same year reaped a hundredfold.

Now the righteous walk in light, whereas the works of evil are done in darkness. The whole world is in Egyptian darkness in which Divine light is but a feeble illumination. The Psalmist said "The Lord is my light" (Ps. xxvii. 1). Thus "the righteous look unto him and are lightened." "Unto the upright there ariseth light in the darkness" (Ps. cxii. 4).

Association with light evidently has an important effect on the crop sown by the righteous. In the parable of the tares (Matt, xiii) it is stated that the good seed corresponds to the children of the Kingdom, that the reapers are the angels and that at the end of the age they come to reap the field and burn the tares. Immediately there follows, v. 43, the statement "Then shall the righteous shine forth as the sun in the Kingdom of their Father, —who hath ears to hear let him hear."

Surely light must have been potentially in the seed, else it could not have appeared at the harvest, and enabled the righteous to shine as stars in the firmament and as God's jewels, reflect the glory of the sun of righteousness.

Everlasting life and light are essentially associated, for the source of immortality dwells in light and is light.

John testifies (1 Jno. ii) both that "This is the promise that he hath promised us, even eternal life," and "He that loveth his brother (i.e., loves God) abideth in the light."

Thus, inasmuch as we can only reap as we sow, saving that God provides the body, it would make us realise how wonderfully God's secrets lie hidden in His word, if we could find that God had ever promised that light should be sown for the righteous.

This He has done, Ps. xcvi. 11, "Light is sown for the righteous, and gladness for the upright in heart." Gladness is just the ingredient required that "they that sow in tears shall reap in joy," (Ps. cxxvi, 5) for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (v. 6).

The Septuagint seems anxious to anticipate the result of the sowing of light for it renders (Ps. xcvi. 11) "Light is sprung up for the righteous." Certainly as a statement it is correct, for what is sown will be reaped and if light is sown, light will spring up.

What a result the springing up of light has! The whole earth will be illumined by the establishment of an innumerable multitude of sons of light in Zion. The context of this verse shows that the Psalmist realised it too. Ps. xcvi. 3: "Declare his glory among the nations, his wonders among all people." Ps. xcvi. 4: "His lightnings enlightened the world; the earth saw and trembled." v. 6, "All the people see his glory." Ps. xcvi. 2: "His righteousness hath he openly shewed in the sight of the nations." v. 3: "All the ends of the earth have seen the salvation of our God"

How can we ensure association with the saints in light? Surely by walking in light now. "Thy word is a light unto my path." "He that doeth truth cometh to the light."

Thus the seed we sow will be unfailingly affected. Just as the acorn contains the potential oak, so our seed will contain potentialities which, when they fructify by and bye, will bathe the world in light, that all may bask in the sunshine of God's glory and be blessed in Abraham's seed.

It is ours to plant and water, and God will provide a body and give the increase.

Break up the fallow ground then and sow in righteousness, and God will nurture the seed with light and water it with gladness.

Finally, the result will give pleasure to the husbandman, and he will come into his garden and eat his pleasant fruits. So we shall be assimilated with His own person, being members of his body, his bones and his flesh. This is a great mystery, but the apostle says "I speak concerning Christ and the Church."

W.J.

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## The Parables of Christ

### VIII. —THE UNJUST STEWARD (Luke xvi.)

This parable has been greatly misused. It has been supposed to teach that the bestowal of money or of goods on others would procure for the giver eternal blessedness, whereas such an interpretation confuses all the parts of the parable. How can Jesus teach that his disciples are to make friends of the mammon of unrighteousness when he plainly declares—that whosoever serves and is in love with mammon will hate and despise God, while those who love and serve God must hate and despise mammon.

The parable brings to notice a steward who was unfaithful to his Lord's trust, and when he was accused he revealed himself as a true servant of the diabolos. It is interesting to note that the word accuse is not the usual New Testament word meaning, —to speak against, but is the verb of the noun diabolos. The steward was a servant of evil, he was unfaithful in that which was another's, namely—a Lord who required that which was just. The friends of the steward were mammon servers also, or they would not have been won by fraudulent bribes. When discovered, the unjust servant set to work to secure his immediate future. As a mammon server he was to be held up for commendation and the Lord Jesus added—that the children of this age are more shrewd in relation to their own generation than the children of Light. It behoves them to make out of it what they can. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into eternal habitations, or tabernacles". It is for the thoughtful to reflect upon the eternal abodes which those friends provide who are made by the unrighteous mammon.

What are the lessons conveyed by this divine parable? Who are the people represented by the steward? Who was the great man—that entrusted the steward with the affairs of His House? Who were the friends so ready to be won by fraud? Who was this mammon which the steward served with the goods that belonged to another, and what are the true riches which they only will receive who have not served mammon but who have been faithful in that which was least esteemed? It has been noticed that the parables were spoken in orderly sequence. First the lawyers and Pharisees were addressed, then the publicans and sinners drew near and heard something for their good, and now the disciples are included because the climax of these lessons is to receive its culminating application. This parable therefore, and that of the Rich man and Lazarus were addressed to all. In both, the reward of the sons of this age is shown in temporal riches and honour, and the reward also of those who are not of this age, in present tribulation and future glory.

A certain rich man had placed over his goods a 'House Administrator', as the word implies. He was in the house professedly serving the Lord of the House. In truth he was a servant of Satan—diabolos, mammon, or the god of this world. He could not serve both, therefore, as a real servant of mammon he was unfaithful in that which was another's—namely, the Lord of the House. The diabolos or mammon offers eternal abodes to those who serve him. His ministers talk of those abodes to people who will be their friends, they call them 'mansions far beyond the skies.' "Make to yourselves therefore," says Jesus, "friends of the mammon of unrighteousness, that, when ye fail, they may receive you into eternal tabernacles ". This is spoken to all who will act like the steward and make friends by fraudulently dealing in the goods of the Lord, and by wickedly reducing the obligations of those indebted to the Lord.

The word Tabernacle, —abode, it is rendered in this passage, is usually associated with that which is temporary, frail and unabiding, as the Tabernacle in the Wilderness, and also 'our earthly house of this Tabernacle, in which we groan' earnestly desiring the time when God will tabernacle with men, then the Tabernacle will become the Temple composed of the Lord God Almighty and the Lamb. How ironical then the words—"that they may receive you into eternal tabernacles". The eternal abode of the servants of sin is clearly given to those who will hear—"The wages of sin is death". Here then is the first lesson of the parable. "No man can serve two masters," and as Paul writes—"His

servants ye are whom ye obey". If you serve mammon and make friends by unfaithfulness to another, namely, —the Lord of the House, then obtain all you can and when you fail the eternal Tabernacle awaiting all the friends of unrighteousness, awaits you.

Now comes the next lesson. If ye serve mammon ye cannot serve God. If ye are unfaithful in that which is least, ye will be unfaithful in much, or that which is abundant and great. If ye have been unfaithful in the unrighteous mammon, (as the steward was), who will entrust to you the true? Men who are FAITHFUL stewards are alert to the deceitfulness of the unrighteous mammon, they will love and serve God and hate and despise mammon. These, good stewards, careful in that which is least, are associated with friends who could never be made by means of bribes and fraud. Their great desire is to be entrusted with the true riches, the earth for their inheritance, and to administer justice there.

The Pharisees who were covetous derided Jesus. Why? Did they begin to see the application—Ye are they which justify yourselves before men! The Pharisees answered to the figure of the steward, they occupied the ' seat of Moses,' they were administrators in the House of Israel, and in that House they had been unfaithful to the Lord of the House; they had made void God's Law by their traditions. History tells us that the Pharisees considered themselves in particular, as the guardians of the Divine Law. These were the stewards who were exposed by the Son of God, and they were about to be removed from their position. The aim of the Pharisees was to keep themselves in the good esteem of the people; they debased God's Law and blinded the eye of the people to their indebtedness to God while they carefully tended the choice things of mammon. Jesus in his accusation of them said—"Woe to you, blind guides which say, Whosoever shall swear by the temple, it is nothing, It is the gold that matters. Whosoever shall swear by the altar, it is nothing. It is the gift, and while ye tithe the mint and anise and cummin, judgment, mercy and faith are omitted." But the end of the stewardship of these men was at hand, "the law and the prophets were until John," and now Jesus was offering the true riches. The law had finished its work and the Jews could now be married to another. Well might the Pharisees in the little time left to them, tenaciously cling to their trust in a hospitable abode in the bosom of Abraham, but it was an illusion, a few years only remained to their class and then: — the tormenting flame of destruction and their eternal abode in the dust.

The parable has an important lesson for the brethren of Christ. There is a call to them to be stewards in the House of their Lord. "Good stewards of the manifold grace of God". Those who were unfaithful in the House of Israel would be unfaithful in the greater House, while those who are faithful in the greater should have great care regarding the important truths revealed in ordinances of Israel. Faithful stewards will never attempt to reduce man's indebtedness to God, they will never gain men's favour by making their account appear less, they will declare the Majesty and Holiness of their Lord and the sanctity of His Word; also they will justly set forth the guilt of man and the means God has provided to deliver him; but not one item in the account must be altered. These stewards, if they continue to love and serve their Lord will be made like Him. God's justice and mercy inscribed in their hearts, and in the age to come will be inheritors of the Father's Kingdom.

Nottingham.

W. J. ELSTON.

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## 1929—?

Having witnessed the push of "the King of the South" (Dan. xi. 40) in the British attack upon Turkey (1914-1918) by which the Turk was expelled from Palestine, and the way prepared for Jewish colonization of the Land, we realize that we are in "the time of the end," for it was "at the time of the end" that the "push" was to be made. The subsequent development and colonization of the Land has been a marked success, as succeed it must when God's purpose so requires.

We remember, however, that only "a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus or basis of future operations in the restoration of the rest of the tribes after Christ has appeared in the Kingdom," is to be looked for or expected. The complete restoration cannot take place until "the trumpet of the Jubilee is sounded for the gathering

together of the congregation of Israel from the four corners of the earth." (See Eureka, vol. II. pp. 7-10, under "The First Voice as of a Trumpet.")

Referring to Isa. xxvii. 13, which reads thus: "The great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship Yahweh in the Holy Mount at Jerusalem," the Doctor then remarks: "This testimony informs us that the blowing of the great jubilee trumpet on the tenth of the seventh month—(see Lev. xxv. 9)—will ultimate in the return of Israel to their fatherland." The sounding of the great jubilee trumpet is preceded by the sounding of the trumpet that summons "the princes, heads of the thousands of Israel, to gather themselves together unto Christ, the King of Israel" (Num. x. 4). This trumpet, the Doctor remarks, "is that represented in 'the memorial of the blowing of trumpets' on the first day of the seventh month" (Lev. xxiii. 24). "It precedes the sounding on the tenth of the seventh month (in each jubilee year) which proclaims liberty throughout the land unto all the inhabitants thereof (Lev. xxv. 9). The saints are first raised and exalted to the heaven; in other words, 'meet the Lord in the air,' as symbolized in Rev. iv. 1; and then afterward 'the Great Trumpet of the Jubilee is blown by Yahweh Elohim.'"

Keeping the foregoing in mind it is more than interesting to learn from a Jewish Rabbi (as the writer did some time ago) that a Jewish jubilee year will commence in the Fall of 1939. By Jewish reckoning it will be the commencement of the year 5700. If the jubilee year, as now fixed by the Jews, is correct (and doubtless it is) is it not more than likely that it will be marked by the sounding of the Jubilee Trumpet which summons all Israel home?

But, "the silver trumpet that sounds upon the FIRST DAY of the seventh month gathers together that 'great multitude which no man can number of all nations, and kindreds, and peoples and tongues.'" Applying the principle of Ezek. iv. 6, viz., "a day for a year" we would have the sounding of this trumpet in the Fall of 1929.

It is, indeed, remarkable how well the foregoing coincides with certain prophetic time periods. If we date the 1290 day years of Dan. xii. 11 from the year 639 A.D. which the Doctor states was the year when "Syria bowed under the sceptre of the Caliphs" (Eureka, vol. II. p. 472) it brings us to 1929. The seven times of the Gentiles or period of 2520 years has a double beginning and a double ending. Commencing it first with 606 B.C., the year given by Rollin as the date when Nebuchadnezzar commenced to reign, it brings us to 1914 A.D., the year in which the great war commenced and which marked the commencement of "the time of the end," resulting in the deliverance of Jerusalem which was to "be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24). From this time Gentile power began to wane and Israel to arise. "The practising and prospering of the one is at the expense of the other" (Dr. Thomas).

According to Smith's Bible Dictionary the Babylonians came against Jerusalem in 588 B.C., which was finally destroyed and Zedekiah taken captive in 586 B.C. Two thousand five-hundred and twenty years from this date brings us to 1934 A.D., which it seems most reasonable to expect, will be the year of the Armageddon conflict and the restoration of the Kingdom and throne of David under Christ. From 1929 to 1934 is a five-year period or the length of time the Doctor thought would be occupied between the coming of Christ and Armageddon, after the type of Joshua in settling the land.

Exactly five years later, or in the Fall of 1939, the Jubilee Trumpet would sound, which not only summons Israel home, but makes proclamation of the good news pertaining to God's Kingdom and glory, and calling upon all the peoples of the earth to "fear God and give glory to him for the hour of his judgment is come" (Rev. xiv. 7).

If we take 2400 day-years as the Doctor shows good reason for doing instead of the 2300 of the C.V. in Dan. viii. 13, 14, and date it from the twentieth year of Artaxerxes or B.C. 456 (as the Doctor originally did) it brings us to 1944 A.D. The Doctor, of course, thought that he was then living in "the time of the end," which, obviously now, was a premature conclusion but easily understandable

when we remember that "at the time of the end the vision shall speak and NOT LIE" (Hab. ii. 3). Coming to the year 1944 A.D., it allows another five-year period between the Jubilee Proclamation and the time when "the sanctuary shall be cleansed" (Dan. viii. 14).

It is further remarkable that the hour of judgment or period of thirty years, commencing it in 1944 would bring us to 1974, or to the end of the 1335 day-years of Dan. xii. 12, which would agree with the ending of the 1290 day-years in 1929. This would be the year (1974) of the complete establishment of the Kingdom of God over all the earth.

While, in the past, brethren have looked with lively expectations to the possibilities of a certain year or years, their conclusions have generally been based on the evidence of the ending (or supposed ending) of one time period only, and not upon the confirmatory evidence of one period in its relation to the others in one harmonious plan; for plan there surely is in the whole arrangement of the time periods, so that the events which mark their close will fall in their proper sequence.

This article is not entirely the result of the writer's own effort, as he is greatly indebted to others for aid in the production of the same. We do not presume to say that the Lord WILL come in 1929, but we DO say that the evidence herein adduced looks marvellously like it. We allow for human fallibility and possible error. But do not let us be discouraged by any mistakes or failures in the past. Let us consider the evidence and be warned and cheered by the prospects of the early sounding of the first trumpet which will summon us to Christ in preparation, we trust, for a participation in the sounding of the Jubilee Trumpet, when—

The tribes shall blessing know,  
Through Jesus' Mighty Name:  
The day of glad release is come,  
Return, O happy Israel, home.

Toronto.

H. W. SMALLWOOD.

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## Signs of the Times

RIOTING IN PALESTINE. —The details of the Arab riots in Palestine will be too well known to need recapitulation here. It will suffice to say that instead of being events to cause us alarm, they are really to be expected at the time of the end and are consequently "signs of the times."

The Arabs are descendants of Abraham, being children of Hagar and Keturah. These children were not children of promise, but children of the flesh; of such, the Apostle's words are still true, "As then he that was born after the flesh persecuted him that was born after the spirit, even so it is now" (Gal. iv. 29).

Their history has demonstrated the truth of this and has proved true the angel's words to Hagar: "He will be a wild man, his hand will be against every man . . . and he shall dwell in the presence of all his brethren" (Gen. xvi. 12).

The Arabs never have been tamed; never have been at peace with any nation, and never will, until Shiloh comes. During the Great War they were heavily subsidised by the British Government in order to retain their sympathies and they have always considered the Balfour Declaration and the terms of the Palestine Mandate as being a breach of promise on Britain's part. Previous attempts at rebellion have been easily quelled, but now that the troops have been withdrawn from Palestine, rioting is not so readily restrained. We may (we think) suppose that the Labour Government's Egyptian policy provided just the incentive the Arabs needed to demonstrate their true feelings of hostility both to the Jews and to the Mandatory power, Britain.

Thus we are able to witness once more the working of the Divine mind whose "thoughts are not your thoughts." A Government headed by the two most prominent pacifists in the country in 1914-1918 (Messrs. MacDonald and Snowden) has been compelled to do what the Imperialist Conservative Government was never obliged to do, viz.: send warships, troops and aeroplanes to Palestine to fight the Arabs and subdue them. We recall how God employed Mr. Gladstone in a similar way; circumstances compelling him to do what he never would have done by choice.

Britain is not to be permitted to forsake the duties for which she has received her wages and it is her place to be in Palestine as its defender when the King of the North comes down. It is practically certain that the Arab riots will compel her to retain a garrison there; probably until the time of the end.

Prophecy makes it quite clear that the Arabs must be found in opposition to the Jews, although living among them. They are "evil neighbours that touch the inheritance" (Jer. xii. 14); are found as "Edom, Moab, Ammon, Dedan, Tema, etc." as confederate with "the Kings of the North" (Jer. xxv. 21-25); and as "Edom, the Ishmaelites, Moab, the Hagarenes, Amalek, Ammon, the children of Lot, etc." (Ps. lxxxiii. 6-8) who "consult together with one consent" to "cut them (God's people) off from being a nation" (v. 4-5). From such texts it is plain that the Arabs will seize the opportunity afforded by the invasion of the King of the North to rebel once more; this time causing great distress.

But the time will come when the warfare between the children of the flesh and the children of promise will cease.

"Moab shall be trodden down" (Is. xxv. 10). "They shall lay their hand on Edom and Moab; and the children of Ammon shall obey them" (Is. xi. 14). The Edomites are particularly vindictive as Obadiah tells us, and they are consequently "devoured", "and there shall not be any remaining of the house of Esau".

This is in harmony with Jeremiah, who does not foretell any restoration of Edom as he does of Ammon and Moab (Jer. xlvi. 1, xlviii., xlix). Some of the latter "diligently learn the ways of my people" and are "built in the midst of my people" (Jer. xii. 15-16). "Then shall Moab be ashamed of Chemosh and turn unto Yahweh."

So we see that God's hand has been at work with the Arabs as with the Jews. He has declared that they are Israel's evil neighbours; thus it has been necessary that they should not be exterminated as a people; nor be removed into some distant land; nor that their wildness and hostility (which has lasted from the time of Ishmael) should be softened into friendship. At the time of the end their hostility is emphasized, and consequently the events we now witness in Palestine are what might be expected.

It need not be supposed that Arab demonstrations will weaken Britain's determination to control events in Palestine. Already she has declared her intentions in this respect, Lord Balfour having written a further Declaration confirming the policy outlined in his famous letter to Lord Rothschild in 1917.

At the time of writing, the situation appears to be well in hand, the shops are being re-opened and business once more proceeding. A body of police has been recruited in London to augment the force already existent in Palestine and martial law is still being maintained there. Quite apart from any other reasons, the proximity of Palestine to the Suez Canal makes it essential that Britain should stay there, and stay there she will, notwithstanding all the Anti-Zionist fulminations of Lord Rothermere and the Daily Mail urging Britain "to clear out bag and baggage".

Current events should be of paramount importance to lovers of Zion; to them "her very dust is dear", whilst they wait for "the salvation of Israel to come out of Zion."

W.J.

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## Ecclesial News.

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, 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 7<sup>th</sup> 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 1<sup>st</sup> 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.

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. During the month of August we were very pleased to be able to welcome a large number of visitors to the Lord's Table, being the following: Sisters Southgate, Stock, Woodward and Thirtle; brethren Glover, W. Davis, Bellamy, and bro. and sis. Cyril Clements (Clapham); sis. Warner (Luton), sis. Osmond (Dudley), sis. F. Wood (Croydon), sis. McCree (Redhill), bro. and sis. Hembling and bro. Harvey Lingood (Welling), bro. and sis. Joslin (West Ealing), bro. and sis. Lethbridge and sis. E. Lethbridge (Holloway), bro. and sis. H. S. Nicholson, bro. W. Webster, and sis. E. Paine (Seven Kings). We thank brethren H. Southgate, H. M. Doust and E. A. Clements (all of Clapham) for their labours in this portion of the Lord's vineyard, and would also like to express our thanks to brethren Bellamy and Lethbridge for their faithful words of exhortation. —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 pleasure in reporting a further increase in our numbers by the transfer of sis. Davis and bro. W. Davis from the Clapham Ecclesia, and sis. Milroy from St. Albans. This makes our membership 28. During August we have welcomed to the Table of the Lord the following: Brethren Hunt-Smith and Deadman (Clapham), P. Kemp (Welling), E. Perry (Putney), Finch (Southend), sisters S. Wood, Brewer, Hatch, Hunt-Smith (Clapham), F. Perry (Putney), Kemp (Welling), Wise (Hastings), Finch (Southend). We notice that the West Ealing ecclesia propose, God willing, to start a Sunday School in October, and in this connection we may mention our own encouraging experience. We commenced in March this year with four little ones and we now have twelve on our register. The attendance of strangers at our lectures has been most encouraging and we propose, if the Lord will, to have a special effort in October. We have arranged for four Special Lectures to be given in the Gymnasium Hall on Mondays, the 7th, 14th, 21st and 28th October, at 8 p.m. We shall much appreciate the support of members of other ecclesias in fellowship at these lectures, and we pray that our efforts may be used to bring some to a knowledge of and obedience to the Truth. —A. A. JEACOCK, Rec. Bro.

HITCHIN. —"Eureka," 61, Radcliffe Road. Sundays: Breaking of Bread, first Sunday in the month, 5.30 p.m.; other Sundays, 6.30 p.m. Thursdays, M.I.C., 8 p.m. Our meetings continue to be held as above and we frequently have five or six interested friends with us. We have received an application from one of them for immersion into the Sin-covering Name and we hope that this child of Adam will shortly be "taken out" and numbered with the Household of Faith. We gratefully acknowledge the help of the following brethren who have assisted us with exhortations since our last report: brethren F. Collett, W. E. White, M. L. Evans and F. W. Brooks (Clapham); and bro. T. A. S. Moorhead (Luton).

We have also been cheered by the company at the Lord's Table of sis. B. Collett (Clapham) and bro. L. Phillips, and sisters Austin, Moorhead, and Wright (Luton). —HERBERT S. SHORTER, Rec. Bro.

LEICESTER. —Morven Cafe, 104, London Road. Sundays: Breaking of Bread, 5 p.m. Lecture, 6.30 p.m. Will intending visitors please note the alteration in the time for the Breaking of Bread. This alteration will enable our visiting brethren to meet with us at the Table of the Lord. The Truth is still being proclaimed, and the continued attendance of strangers is very encouraging. We have welcomed to the Table: Bro. and sis. W. H. Wilson (Nuneaton), sis. Evelyn Farmer (Nottingham), sis. B. Clements (Clapham), sis. D. Jannaway (Southport) and sis. Wright (Luton); also the following brethren who have visited us in the work of the Truth: F. E. Grimes (Nottingham), A. T. Moorhead (Luton), E. W. Evans (Clapham), F. G. Ford (Clapham), E. C. Clements (Clapham), A. H. Phillips (Luton), E. R. Cuer (Seven Kings), C. Hatchman (Clapham) and J. Squires (Luton). —A. C. BRADSHAW, 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. It is with pleasure that we notify the following cases of obedience to the Gospel in baptism: On August 18th, ALICE EVELINA HARRIS (formerly Wesleyan), JOHN THOMAS JOHNSON (formerly neutral), and on September 1st, LILIAN BLANCHE SARAH COPPIN (formerly neutral). May they be strengthened to endure. Death has again visited us and taken our brother, Albert William Squire, who died on August 22nd. Our brother, who obeyed the Gospel about two years ago, was a great sufferer, and therefore in his case death meant release from pain; and in hope can we not say, in view of his manifest love for the Truth, his introduction also to the day of gladness in store for God's people. The interment took place at Manor Park Cemetery on August 30th, bro. F. G. Jannaway speaking words of comfort based upon the Word of God. Our prayers and sympathy are for sis. Squire, who has been left with four little ones, but she sorrows not "as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." During the past month we have had the pleasure of the company at the Lord's Table of the following: Sis. Brown (Brighton), bro. J. Wood (Croydon), sis. Marjorie and sis. Ivy Hayward (Ipswich), bro. Johnson (Margate), bro. and sis. A. J. Heason (Nottingham), bro. Mitchell (Plymouth), bro. and sis. A. Cattle and bro. Cattle, senr., bro. W. F. Buck, bro. A. Draper and sisters E. and V. Draper, bro. Perry and sis. Winnall (all of Putney), sis. Allwood (Seven Kings), bro. and sis. J. H. Morse, sis. Kleizer and bro. Roy Kleizer (Swansea), bro. and sis. J. M. Taylor (West Ealing), sis. Whitehouse and sis. D. Whitehouse (Canton, Ohio). On Saturday, August 17th, the Mutual Improvement Class paid a visit to Kew Gardens. After spending the afternoon in the gardens the brethren and sisters, numbering over 100, assembled for tea at Ivy Tea Rooms. At the Fraternal Meeting held in the evening at the Ivy Hall, Wellesley Road, a very profitable time was spent listening to three addresses on the subject of "Lessons Drawn by Christ from Nature." The speakers exhorted, by reference to the Parable of the Sower and the words of Jesus concerning the vine, to bring forth fruit. The reward for those who are faithful is to "eat of the tree of life which is in the midst of the Paradise of God." There were nearly 200 brethren and sisters present at the after meeting. —F. C. WOOD, Ass. Rec. Bro.

LONDON, N. (Holloway). —London College, 409, Holloway Road, Sundays, 11.15 a.m. (opposite Nag's Head); Manor Gardens Free Library (next Royal Northern Hospital), Sundays, 7 p.m. London College, Thursdays, 8 p.m. We rejoice in continued progress. Bro. and sis. H. F. Wicks, lately of Crescent Rooms Ecclesia being convinced of the soundness of our position, have now joined us. Welcome visitors have been sister Kingswood (who had never previously in all her long life broken bread at any meeting except Clapham), sis. Kidman, bro. and sis. Cordial of Clapham, bro. Perry and sis. Biffin (Putney), bro. and sis. Joslin (Ealing), and bro. and sis. Hatchman (Clapham). We hope to hold a fraternal gathering on either October 5th or October 12th next, of which full particulars will shortly be available. We have had a very gratifying attendance of interested friends at our lectures during the past month. Bro. J. M. Evans was a welcome helper in the lecturing work. —G. H. DENNEY, Rec. Bro.

LATER, —It has now been arranged to hold the Fraternal Gathering on Saturday, Sept. 28th, at the Free Library, Manor Gardens, to be preceded by Tea.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Sunday School, 2.45 p.m.; Thursdays, 8 p.m. In thankfulness to our Heavenly Father in having "made known to us the ways of life," as revealed in His Word, we are still endeavouring in meekness to carry out His bidding to "Hold forth the Word of Life" and "say to the perishing, Come." As far as the attendance of the stranger goes and the interest shown, our efforts appear not to be without some visible sign of reward. Recently there has been an average of nine or ten, and in view of the prevailing ungodliness on every hand we feel that the attendance is very encouraging. To assist us in the work we have had the help of the following brethren: H. M. Lee, J. Warwick, M. Joslin, G. Clements, E. C. Clements and H. Southgate. Through their faithful labours among us we have been greatly refreshed and helped. We are pleased to say that bro. Moorhead, who has been ill with pneumonia is now well on the road to recovery. Recently we had the pleasure of greeting at the Table of the Lord: Sis. John Hodge, of Plymouth. Her visit was occasioned by her accompanying her young son, Gordon Hodge, who was commencing employment in the town on the following day; he is now attending the meetings and will, we hope, soon follow in the footsteps of his godly parents. Other brethren and sisters, whom we have had the pleasure of meeting at the Lord's Table, include bro. and sis. Wells (Colchester), sis. Joslin (Ealing), bro. Collis (St. Albans), bro. Philip Coliapanian (Ilford), bro. and sis. Ask (Leicester), sis. Fletcher (Hitchin), sis. Dorothy Quin and sis. Hodge (Plymouth), and sis. E. C. Clements (Clapham). — A. H. PHILLIPS, 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. We are still endeavouring to keep our light burning in this town, which is given almost entirely over to the joys of the present world (but it has not been without results), and we would like to thank our brethren of Avondale Hall for their most valuable help in this portion of our Master's vineyard. We have also been encouraged by visits from brethren and sisters from several Ecclesias in various parts of the country. We pray that this night of sorrow will soon be succeeded by the dawn of the Day of Christ, and that in His mercy He will graciously permit us to be associated with him in his Father's purpose, in immortality. —A. E. NEWMAN, Rec. Bro.

MOTHERWELL. —Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m. School, 1.15 p.m. Lecture, alternate Sundays, 6.30 p.m. On July 12th, bro. H. Brown and sis. E. Law, both members of this Ecclesia, were united in marriage. They have our best wishes for their welfare in their new relationship. We purpose, if the Lord will, commencing our winter course of lectures on September 8th by giving a series of four political lectures in relation to the Word of God. We are advertising these lectures by a large poster in one of the main streets, and also by front page advertisement in the local paper. We pray that our efforts may be blessed and that there may still be a few who will give heed to "the tidings which we bring."—ROD H. ROSS, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m). Lecture, 6.30 p.m. Wednesdays: Eureka Class, 7 p.m. It is with much pleasure we record that on September 14th we assisted Miss CICELY JAINE, daughter of our sis. Jaine, of Chepstow, to put on the Sin-covering Name of our Master Jesus Christ, in the waters of baptism. It is our prayer that she with us may so run the race which is set before us that we may be found worthy to hear those glorious and welcome words fall from the Master's lips: "Well done." We have been assisted in the Master's service by the following brethren: Bro. Squires (Bridgend), bro. Davies (New Tredegar), bro. G. Jones (Bridgend), bro. F. Walker (Bristol); we take this opportunity of once again thanking those brethren for their services. Referring to the remarks of the Rec. Bro. of the Bridgend Ecclesia in his intelligence for September, we wish to say that it was speaking brethren we referred to, not as to means (see Newport Ecclesia news for August). Also we referred to our Ecclesia only and not to the Welsh Ecclesias as a body. — D. M. WILLIAMS, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road, Breaking of Bread, 10.40 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. We purpose, God willing, holding two Saturday evening lectures on October 26th and November 2nd in the Co-operative Hall, Mossley. The Truth has not hitherto been proclaimed in this town, which is about five miles from Oldham. We should be pleased to have the company of any of our brethren and sisters from the surrounding Ecclesias during the effort. Visitors at the Breaking of Bread: sis Mellor (Ashton-under-Lyne) and sis. Olive 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, 7.15 p.m. Wednesdays. We have been regretfully compelled to withdraw our fellowship from sis. M. Heaton, on account of long continued absence from the Lord's Table, though every avenue of reconciliation has been sought and Christian forbearance exercised to bring her back to the fold. We are also deeply sorry to have had to withdraw our fellowship from bro. and sis. Winstanley because they have sought the fellowship of the Wigan meeting, from whom we have been separated for the past five years on account of the Birmingham trouble and the "Strickler Heresy." We continue to labour in the Lord's vineyard endeavouring to hold fast to sound words. We have been assisted in the service of the Truth by bro. Butterfield and bro. Geatley, of Oldham, and our own brethren, to whom we are grateful. — R. TURNER, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near Railway Arch). Sundays: School, 10.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. During the month of August we have been pleased to welcome the following in fellowship at the Lord's Table: On the 11th and 18th, sisters A. Bayles, D. Bayles, N. Brown, O. King, M. Thomas, and C. Wilson; also on the 25th, bro. and sis. J. G. Mitchell—all of whom are from Clapham Ecclesia. We appreciated these visits all the more because all of these visitors travelled from Torquay, a distance of over 30 miles, in order to meet with us. We, therefore, take courage and press forward with the Lord's work, looking forward to the time when "they shall come from the east and from the west, from the north and from the south, and shall sit down in the Kingdom of God," and when (if worthy) we shall meet to part no more. —H. R. NICHOLLS, Rec. Bro.

SEVEN KINGS. —1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. With profound sorrow we report the death, on July 6th last, of our dearly-beloved bro. H.H. Simpson, in whom many will mourn with us the loss of a father and a friend. He was in his 65th year, and was the oldest and a highly-esteemed member of our Ecclesia. His health for a long time past had been gravely affected by a constitutional malady for which there was no hope medically, but which we were lately led to expect would yield to osteopathic treatment, which, unhappily, also proved unavailing. He was laid to rest on July 9th, at St. Mary's Cemetery, Ilford, bro. Lethbridge very kindly doing what was necessary. Besides brethren and sisters from associated and separated meetings, a great number of officials and employees of the local Tramway Works attended the funeral, as a tribute to our bro.'s 20 years' faithful and unremitting services as superintendent there. Our lamented bro. was familiar to many, especially in the North, whence he originally hailed. A whole-hearted Christadelphian of the old school, the Truth was to him the sole object of life, and its claims his supreme concern; and he was as tireless in its promotion as he was uncompromising in its defence. He was, truly, a grand example in devotion, in zeal, and in attendances at meetings; his memory will ever be cherished as a lovable and generous-hearted bro., elder and friend. We deeply sympathise with the bereaved family, praying that the comfort of the Scriptures will uphold them in their loss, and comfort them, with us, in the assurance that "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live." This is all our hope and desire, and our abiding consolation. Having been duly commended to us by his late (Welling) Ecclesia, we are pleased to welcome bro. E. Cuer as a member of our Ecclesia. Visitors to date (August 7th): The following were welcomed to the Table of the Lord: Bro. and sis. Mitchell; sisters Gadsby, Keates and Westley (Clapham); sis. Wellard (in isolation at Burnham-on-Crouch, Essex); bro. and sis. Wells (Colchester); also brethren Hembling (Welling), Lethbridge (Holloway) and Jeacock (Clapham), who

were with us in the service of the Truth and ministered the words of exhortation, to whom we return thanks for their labours. —W. J. WEBSTER, Asst. Rec. Bro.

SOUTHEND-ON-SEA. —68, Cumberland Avenue, Hamstel Lane ('Buses from L.M.S. Station pass the turning). Breaking of Bread, 6 p.m., every first and third Sunday in the month, or if brethren anticipate a visit other Sundays by arrangement. We have been much encouraged by a visit from bro. W. Jeacock and sis. Pelling, of Clapham Ecclesia, on September 1st. Bro. Jeacock gave us a very edifying word of exhortation; would that more brethren and sisters came this way. —W. LESLIE WILLE.

SWANSEA. —Portland Buildings, Gower Street. Sunday School, 3 p.m. Breaking of Bread 5.30 p.m. Lectures, 6.30 p.m. Will the brethren please notice the alteration of the time of our Memorial Meeting, which has been made to suit the convenience of the brethren and sisters. That we might give public testimony to the Truth, as revealed by God in His Word, and as a lightstand of His gracious purpose and offer of salvation to a perishing world, we have decided (God willing) to have a special lecture once a month by a visiting brother, and our own brethren to continue. This has been made possible by a gift some time ago by a brother who wishes to remain anonymous. Our visitors have been as follows: Sisters Doris and Hilda Bales (Nottingham), bro. and sis. Llewellyn Evans (Clapham), bro. Evans exhorting us at the Memorial Table, also bro. and sis. J. M. Evans, sis. Mona Evans, brethren John Evans and T. Wilson (Clapham); brethren Davies and Lambert (New Tredegar), bro. and sis. Miller (Nottingham), sis. Rose Jones (Rhondda), bro. Saxby (Wellington), brethren J. M. Evans, Davies and Saxby exhorting us at the Memorial Table, all expressing their gratitude for such a profitable and encouraging time. On August 18th and 25th we had the company of bro. and sis. E. W. Evans (Clapham), our brother exhorted us at both meetings, and gave two special addresses at our Bible Class; also on Sunday, August 25th, the first of the special series of lectures, to which we had a good response, our room being full, and much interest was taken and expressed. We wish to thank our brother for his untiring energy while amongst us and by God's mercy and goodness we hope to continue public lectures. —J. H. MORSE, Rec. Bro.

WELLINGTON (Salop). —We are pleased to report the continuance of the work of the Truth in this portion of the Master's vineyard. We are now arranging for two lectures a month instead of one as hitherto. The attendance of the stranger averages about seven or eight at each lecture, and there appears to be a little interest in the case of two or three who are in regular attendance. We are grateful for the co-operation of the brethren who come to us in the service of the Truth, and to those who encourage us by their presence. — H. G. SAXBY, Rec. Bro.

## CANADA

BRANTFORD. —Maccabees Hall, 25, George Street. Sundays, 10.30 a.m., 3 and 7 p.m.; Wednesdays, 8 p.m., Homes. Visiting speakers since last report have been brethren Vibert and Jno. Fotheringham, of Hamilton; Gibson and Beasley, of Toronto; and bro. Batsford, of Lethbridge. Other welcome visitors at the Table of the Lord include bro. Jackson and sis. Luff, of Toronto; sis. J. Fotheringham and bro. and sis. Cope and daughter, of Hamilton; bro. and sis. Barber, bro. and sis. Sutherland, and sisters Heddon and Ivy Howard, of London; and the following from Detroit: bro. and sis. A. Livermore, bro. and sis. Wm. and Alb. Styles, bro. and sis. Carr, sis. Smith, and brethren Rene Growcott, F. Higham and Herb. Styles. On December 14th, two of our young people were baptized into Christ, viz., NELLIE HICKMAN (19) and MARY STYLES (18). On New Year's day we joined with our Hamilton brethren and sisters in a fraternal gathering of local ecclesias, and on July 1st we journeyed to Oakland's Park with them to the Sunday School picnic. — H. W. STYLES, Rec. Bro.

HAMILTON (Ont.). —Pythian Hall, Jackson Street West. Memorial Service, 11 a.m.; Lecture, 7 p.m. Sunday School, 9.45 a.m. Bible Class, Thursdays, 8 p.m. We are pleased to report that we still maintain a fairly good attendance at the meetings. Since our last report we have been visited by the following, who have administered to us comforting words of exhortation and stirring addresses to the

strangers who attend the meetings: Brethren G. Gibson and Jos. Beasley, of Toronto; bro. Gwalchmai, of London; bro. Hawkins, of Guelph. We have been pleased to welcome other visitors to the Table of the Lord, as follows: sis. Gibson, bro. and sis. McDonald, sis. Briggs, bro. and sis. Pole, sis. Islay Holt, bro. Green, all of Toronto; sis. Gruitt, of Buffalo; sis. Gwalchmai, bro. and sis. Dan Gwalchmai, bro. and sis. Harry Gwalchmai, bro. and sis. Hall, sis. Howard, of London; sisters Grace and Nellie Livermore, of Brantford. We are always pleased to welcome those of like faith. —E. D. COPE, Rec. Bro.

VANCOUVER (B.C.). —1720, Graveley Street. Sunday School, 9.45 a.m. Breaking of Bread, 11 a.m. Lecture, 7.30 p.m. Some time ago the brethren passed the following resolution: "That we invite the fellowship of brethren and sisters who accept the Birmingham amended Statement of Faith in its positive and negative aspects; that is, the Statement of Faith, and doctrines to be rejected, and the commandments of Christ without any reservations, and who are prepared to fellowship those only who meet on what is known for distinction as the Berean Christadelphian Fellowship." After a satisfactory interview we had the pleasure of receiving into our fellowship on Sunday, July 21st, bro. JOHN and sis. WINNIE RANDELL. On July 1st, most of the brethren joined in a fraternal gathering at Bowen Island, ten miles from Vancouver. The brethren in a group listened to the daily readings, and after luncheon explored the beautiful island, returning home pleased with the outing. —J. B. ALLAN, Rec. Bro.

## UNITED STATES

DETROIT (Mich.). —O. P. and C. F.I. A. Hall, 3111, Elmwood. Sundays, 10 a.m., 7.30 p.m. Wednesdays, 8 p.m. (home to home). The above will be our Hall address on and after October 6th. For quite a long time, at our present location, street noises have been very disturbing at our meetings. Our new Hall is in a quieter neighbourhood, and the change will be welcome. We are hoping to give a few lectures at Wyandotte (a suburb of Detroit) in October; we pray for the Father's blessing on our efforts. For our annual outing in July a short boat ride was chosen, and a party of 60, including children, spent several enjoyable hours in ideal weather on Boblo Island. Bro. Batsford, of Lethbridge, on his return from Canada, spent a couple of days with us and gave another interesting address. We enjoyed his company. Bro. and sis. Campbell, of Canton, Ohio, have been in Detroit for a number of weeks and may make their home here. Bro. and sis. James Hunter, of Clinton, Indiana, were in Detroit on a visit of about two months, but have now returned home. Sis. Esther Hickman is here on an extended visit. Other visitors have been: Bro. Wm. Hunter and sis. James, of Clinton; bro. and sis. Tinker, of Montreal; sis. Nellie Hickman, of Brantford; bro. and sis. Coverley, of Chicago, and sis. W. J. Turner, again, on her return journey to Winnipeg. —G. GROWCOTT, Rec. Bro.

PHILADELPHIA (Pa.). —It is with deep sorrow I forward the announcement of the death of our beloved bro. George B. Swainson, on September 16th, 1928. He came into the Faith in the days of his youth and continued faithful to the end. He was for a number of years the Treasurer of the Arch St. Ecclesia, here in Philadelphia, Pa., and was beloved by all who knew him. A quiet and unassuming brother. His father was in the race for life for many years before him. Our bro. died firm in the hope of receiving unending life at the coming of the Master. He leaves to mourn his loss (but not as those who have no hope) his widowed sister-wife, to whom our deepest sympathy goes at this time. The writer said what was necessary at the home and at the grave-side to a goodly number who had gathered together, many of whom thought he believed some strange things. —D. C. WILSON.

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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 Dixson, No. 340 Irvington Place.  
Detroit, Mich. —G. Growcott, 3985 Field Avenue.  
Dripping Springs, Texas. —J. O. Banta.  
Elgin, Texas. —F. I. Beardslee, Route 1.  
Elizabeth, N.J.—Ernest Twelves, 409 Washington Avenue.  
Forestville, Conn.—Adam Johnson, 110 Central Street.  
Freeland, Luzerne Co., Pa.—Ivor Morgan 125 Highland.  
Glendale, Pa. —T. J. Llewellyn, 105—15<sup>th</sup> 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. 15<sup>th</sup> 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—5<sup>th</sup> 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.

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

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## Notes.

FORTHCOMING FRATERNAL MEETINGS. —Holloway (Sept. 28th); Nottingham (Sept. 28th); Clapham (Oct. 19th).

“CHRISTADELPHIANS DURING THE GREAT WAR.”—By the time this note appears the distribution of this book will have begun, and to ensure receipt of a copy the Order Forms which have been circulated should be filled in and sent to bro. F.G. Jannaway without delay.

H.W.S. (Toronto). —We were glad to receive your letter and note your remarks, and the alteration of the address of the brother you mention. You will see we have found room for your article in this issue.

IN TYPE but held over through pressure on our space: The Millennium (Part iv.); The First Epistle of John. We hope to include next month.

CORRECTION. —On page 336 (The Millennium, Part iii.) line 39, read ch. lxxv. Instead of ch. xv.; and on page 337 line 17, “Elicitorianes” should read “Victorinus.”

PLAY AS CHURCH SERVICE. —A newsclip from “The People” says a new style of church service has come into being in London; the object being to compete with kinema and theatre shows. “Tonight Mr. Henry Ainley will be heard at S. Bartholomew’s, Smithfield. He will take the clergyman’s place and will read John Masefield’s play, ‘Philip the King.’” A fulfilment of II Timothy iv. 3.

“REV.” PROFESSOR DU. PLESSIS, who is being accused at Stellenbosch in S. Africa of heresy in denying the inspiration of the Bible, defends his position thus (newsclip from “The Daily Telegraph”): “Dealing with the main accusation that he had denied that the Holy Scripture was throughout infallibly inspired, and had thereby proved unfaithful to the creed of the Church. Professor Du Plessis turned the tables on the prosecution by declaring that the Reformers, with Calvin at their head, had all admitted that errors in the Bible must be recognised. He added that there was no such dogma as that he was accused of infringing known to the Protestant Churches. Explaining his own teaching on this subject,

the Professor said he had been charged with saying that though the word of God was in the Bible, yet the Bible as a whole was not God's Word. This was not his teaching. But he had pointed out that God's Word was to be found elsewhere, too. It was demonstrated even in the Pagan through his conscience." To such confused conclusions does the wisdom of this world bring men when the knowledge of the gospel of the Kingdom is lacking.

EUREKA WANTED. —The Edmund St. Birmingham Ecclesia is desirous of purchasing a complete set of Eureka second-hand. Communications in reference thereto should be sent to bro. G. Tarplee, 757 Yardley Wood Road, Billesley, Birmingham.

THE "BRIXTON FREE PRESS" for August 30<sup>th</sup> to hand with nearly a whole column excellent report of an address by bro. F.G. Jannaway to the "Brixton Rotarians" on the subject of "Seven visits to the Holy Land." In sending the report our brother truly remarks: "This is certainly unique—a Rotarians' Club requesting a lecture from a Christadelphian." The present trouble in Palestine made the occasion a good opportunity to exhibit the Truth concerning God's Land and People.

SUBSCRIPTIONS FOR 1930; (God willing). Will our brethren and sisters in Australia and New Zealand kindly note that when they receive the present number, it will be necessary to renew their subscriptions for next year. We sincerely thank many for their expressions of appreciation, and we trust that all have been edified and profited by the Magazine.

OUTING TO BRITISH MUSEUM. —The South London (Clapham) Mutual Improvement Class purpose paying their thirty-first visit to the British Museum on October 19<sup>th</sup>, if the Lord will. The afternoon will be spent viewing various exhibits at the Museum relating to New Testament times. Tea has been arranged for 4.30 p.m. at the Zeeta Café, 138 Victoria Street, S.W. In the evening at 6 p.m., there will be a Fraternal Gathering at "Denison House," Vauxhall Bridge Road, when four addresses will be given under the general heading of "Today if ye will hear his voice." Programmes may be obtained from bro. L.J. Walker, 91 Moring Road, Tooting Bec Common, London, S.W. 17.