

Price 8d

May 1930

## The Berean Christadelphian

A Magazine devoted to the exposition and defense of the Faith once for all delivered to the Saints; and opposed to the dogmas and reservations of the Papal and Protestant Churches

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

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Published by W. J. White, 77 Farley Road, Croham Heights, Selsdon, Surrey  
to whom all orders and subscriptions should be sent

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Subscription ... 8/- per annum, post free

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CROSSKEY BROS., PRINTERS, HIGH STREET, LEWISHAM, S.E.

[Page 161 is missing]...directed their attention to the approaching fulfillment of Daniel’s prophecy, that “the City and the Holy (Nakkodesh or temple), the people of the Prince coming shall destroy; and the end thereof shall be with an inundation; and to the end of the war desolations are decreed” (Dan. ix. 26). In Matthew xxiii. he denounced Judah and Benjamin, “because of the perfecting of their rebellion,” which would bring upon them the destruction of Jerusalem and its House; and ended by declaring that he would return after the desolation; and that then they would receive him gladly.

In Mark xiii. 32, and Acts I, 7, he declares that he did not himself know the “day and hour” of the desolation; “nor the times and seasons” of the restoration of the Kingdom to Israel, equivalent to his coming in power and great glory.

Until guided into all the Truth by reception of Holy Spirit, they did not discern any interval between the desolation and his coming upon the clouds of the heaven. They even looked for the Consummation immediately after the resurrection of Jesus. When they asked the question, therefore, in verse 3, we are not to look for the precision of thought –which afterwards appears in the words of Jesus.

In verse 3, the disciples are reported to have said: “Tell us when these things shall be, and what the sign of thy presence, and of the end of the Age?” From this it is clear that their minds did not contemplate the subject beyond the limits of the epoch of desolation at the end of the Mosaic Aion, rendered “world” in the English Version. Of the postponement – of the restoration and apocalypse of Jesus to afford scope for the taking out of a people for the kingdom from among other nations, they had no idea. We need not, therefore, encumber verse 3, with the supposition that they referred to a twofold advent in their question. They referred only to the sign of Jesus being near at the breaking up of the Mosaic Economy.

“Is the same Coming referred to in verse 30?” The answer to this is No. Verse 27 and 28 speak of the Little Horn of the Goat, stamping upon the political carcass of Judah, taking away the Daily Sacrifice, and casting down the Temple and the Truth to the ground, in their peculiar style. Verse 29, the stars fall from heaven, because “the Little Horn casts off the stars to the ground,” and in consequence, the Jewish State is abolished. But between verses 29 and 30, there is a long interval of time. Between these two verses come in “the times of the Gentiles” during which the Jewish State has no existence; and therefore nothing is said about it. But in “the time of the end” of this long interval, “the Sign of the Son of Man appears in the heavens.” The Sign is one thing, and the Son of Man is another. The Sign may now be seen by those who know how to read the Signs of God. After the Sign is fully manifested, the Son appears with his clouds, and those in Jerusalem will see him, and receive him with acclamations, saying, “Blessed is he that comes in the name of Jehovah”; and the Tribes will mourn, and so forth; so that the events of verse 30 are identical with that of chap. xxiii. 39.

“To what point in the prophetic chain of events does verse 31 belong?”

To the restoration of the Twelve Tribes after the Return of Jesus to Jerusalem. It is parallel with Deut. xxx. 3: “Jehovah thine Elohim (the Eternal Spirit in Jesus and his brethren, the Saints), will turn thy captivity and have compassion upon thee (Israel) and will return and gather thee from all the nations which Jehovah thine Elohim (when only manifested in Jesus) hath scattered thee. If any of thine be driven out unto the utmost of the heavens, from thence will Jehovah thine Elohim gather thee, and from thence will He fetch thee; and Jehovah thine Elohim will bring thee into the land which thy fathers possessed, and thou shalt possess it.” It belongs to Isa. xviii. 3; xxvii. 3; lxvi. 19; Zech. ix. 14; Rev. xiv. 6, 7. It is antitype of “the Memorial of blowing of Trumpets”- the Trumpet of the Jubilee on the tenth day of the Seventh month, proclaiming liberty throughout the land; the return of every true Israelite unto the possession of his Fathers – Lev. xxiii. 24; xxv. 9,10; Num. x.1-10.” (“Herald of the Kingdom and Age to Come,” 1859, pp. 40,41.)

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The Marriage Supper of the Lamb  
An Exhortation by Bro. Roberts

John was commanded to write –

“Blessed are they that are called to the marriage supper of the Lamb.”

The blessedness here affirmed doubtless refers to those who will actually be called within the glorious circle of accepted guests at the Lord’s coming. Nevertheless, it is blessedness for us to contemplate in prospect and in some measure to realize by faith now. Those who are called are called now, and therefore the blessedness may be said to begin now, the only uncertain element in the case being our ignorance of who among those who have been called will be chosen. Every one admitted to the glorious marriage supper will be so admitted on account of the call addressed to him and accepted in these, the days of our faith, humiliation and probation. Assembled round the table this morning, we are in the position of having been called, and as the desire of every sane man must be to have this call consummated and perfected by actual admission to the King’s board, let us consider the matter with the reference to this most desirable issue.

In the first place, let us spend a thought or two on what it is we are called to: “Called to the marriage supper of the Lamb,” without further information would suggest merely an invitation in the capacity of guests to witness the Lamb’s union with his Bride.

No one having knowledge of apostolic applications of the gospel could make the mistake of putting this limited interpretation on John’s words, though strange ideas are sometimes heard. We have but to ask who is the Bride on the occasion, to see the matter in its glorious light. We have the answer in the same place that speaks of the blessedness of being called to the marriage supper. We are told that the Bride was “arrayed in fine linen clean and white,” and that this fine linen, as part of the Apocalyptic imagery, represented “the righteousness of saints” (Rev. xix. 8). Consequently the bride stands for the saints, and when we know who the saints are, we know who the bride is. There is no difficulty in judging who the saints are, in the abstract, though we may not be able to discern who are such individually. The recorded work of the apostles in the first century, is the best illustration of the constitution and characteristics of true saintship. We need not trouble ourselves with ecclesiastical notions on the subject. All who believed and submitted to the requirements of the Gospel were saints, as in the case of the Roman ecclesia (Rom. i. 7-16); the Corinthians (I Cor. i.2); the Ephesians (Ephes. i.1); the Phillipians (Phillip. I.1); the Colossians (Col. i. 2); and so forth.

We are here this morning because like those in Rome, Corinth, and other places who became saints in the days of the apostles, we have believed and obeyed the Gospel of Christ, and are therefore saints in scriptural language. Consequently, we have a special interest in the subject of the Bride brought before us in the words of John. That Bride stands for all the saints in their numerical completeness in the day spoken of by Paul when the Lord comes

“To be glorified in his saints and admired in all them that believe.” (2 Thess. i. 10).

Therefore in a sense, she stands for us. To be called to the marriage supper of the Lamb is therefore to be invited to participate in that glorious union that will take place between Christ and all his brethren in the day of his glory, and not merely to look on while the marriage is taking place. The language suggestive of mere guestship is due to the nature of the blessedness in its individual application. The Bride is the

symbol; the declaration of blessedness is addressed to the literal constituents of the symbolic Bride, and consequently takes a literal rather than a symbolic cue.

Now there are several important things suggested by the figure which it has pleased the Spirit of God to employ to represent the glorious event of Christ's union with his brethren. We cannot better occupy the time than by dwelling on them; first, marriage is suggestive of preliminary period marked by the several stages of acquaintance, love and betrothal. There are all these stages in the history of our connection with Christ. At first, we are "without Christ," a position having "no hope" (Eph. ii. 12). We are ignorant of and uninterested in him, and have no relation to him in any way. We are busy pursuing our own ends, "every one to his own way." The moment arrives when our attention is arrested, Christ is introduced to our notice. It seems all very accidental and common-place. Could we but see behind the scenes, we might see the situation in a different light. Jesus said to his disciples: "Ye have not chosen me, but I have chosen you."

If this were true of them, is it not more true of us? It is also written that "known unto God are all His works from the beginning," and that the saints are "the workmanship of God."

If, therefore, we have been "called to be saints" does it not follow that the moment of our acquaintance with Christ was the moment of his beginning to seek us? Granted that unjustified men are not in the precincts of the house of Christ, and therefore outside the purview of his priesthood; yet the house of Christ is made up of men once unjustified, and who calls them from the one state to the other, if not he who testified: "I came not to call the righteous but sinner to repentance?"

True, this was said concerning Israel, but afterwards the Gentiles were included in the Shepherd of Israel's solicitations by the hand of Paul, who said:

"We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." (2 Cor. v. 20).

This was a general seeking – the seeking of a class as such; but every general form of things comprises the detail, and there can be no question that in this matter there is a process of individual selection included in the general work of the truth. Though many are called to whom Jesus will say at last, "I never knew you," men gathered in by the work necessary to reach the few chosen vessels, but not contemplated in that work; just as a net let down into the sea to catch a particular kind of fish, "encloses all manner of fishes, good and bad," yet the few whom he will acknowledge in the day of his glory are brought within the power of the Gospel as the result of ways of Providence. Jesus is the controller and shaper of these ways, and seeks his sheep on the dark mountains. The seeking, though special, is veiled; he brings himself under their notice in a perfectly natural way, through the presentation of the testimony. Men of good and honest heart stumble across the truth, as it appears to them, in a very ordinary way, and at a very commonplace moment of their experience. There seems nothing unusual in it. In point of fact, a crisis is coming upon them the greatness of which they will afterwards be able to estimate. Christ is seeking them. He is knocking at their door with a very gracious purpose if the dwellers open unto them. He is making himself known, though the fact is unperceived at the time. Looking back, the occupant of the visited house sees it afterwards. Acquaintance is the result. The man comes to know Christ through the testimony to which his mind gradually opens.

"He heareth the word (of the kingdom) and understandeth it." (Matt. xiii. 23).

Then comes the second stage – the moral result of the truth perceived and received. Love sets in as the fruit of knowledge. We must first know a friend before we can love him. The love of Christ follows instruction and acquaintance. It must be so; it cannot fail to be so where he is thoroughly known. If from whatever cause, we fail to advance to the love stage, our case is abortive. Jesus requires our love; the figure of the coming marriage points to the fitness of it. What use or pleasure could he have in men who knew about him, but did not love him?

Common reason vindicates the divine requirement in the matter. God is love. His family in its final development will be a family of love, and a man in the family who did not love would be out of place. We look at Paul, our example here:

“The love of Christ constraineth me”;

he testifies of his own case, and concerning the brethren, he prayed that they might be “rooted and grounded in love,” and “know the love of Christ which passeth knowledge” (Ephes. iii. 19).

John says:

“Love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love.”

“I love them that love me”

is the declaration of the Spirit now corporealised in Christ, the Bridegroom.

Knowledge having brought forth love, love leads to betrothal where the right mind exists. The decision to become Christ’s is so described by Paul, who said to the Corinthians: “I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”

The espousal takes place when the enlightened man or woman enters into covenant with Christ by baptism. The act of baptism, as we all know from the apostolic teaching, is a taking of his name, not, however, with the finality of the conjugal relation which is not reached till the resurrection, but as a preliminary covenant to be afterwards ratified if the conditions are satisfactorily fulfilled. It is a being baptized into his death (Rom. vi. 4) ; with the determination on the part of the baptized to be done with the sinful past as entirely as a dead man is done with his life (verses 11-14). If this determination is successfully performed “the fruit is unto holiness and the end everlasting life.”

The act of baptism is therefore a betrothal and “a covenant by sacrifice” a covenant entered into through the sacrifice of Christ. The sacrifice of Christ is, so to speak, placed in the act of baptism, so that qualified people submitting to the act are brought into association with Christ and become acceptable to God in their approach for covenant making. A covenant has two parties to it. In the case in question they are easily discernible. They are the Father, and those who approach Him through Christ in the way appointed. Their respective relations to the covenant are visible in the words of Jehovah, quoted by Paul:

“Come out from among them and be ye separate,”

this is our side; this is what we undertake to do;

“And I will receive you and ye shall be my sons and daughters.”

This is the Father’s side; this is what He undertakes to do for us if we carry out our part.

The period of betrothal is the period of each man’s probation. The ultimate issue depends upon the divine estimation of this. No man is fit to perform this part of judgment. All judgment is committed to the hands of Christ, before whom we must appear to receive it, and who at his appearing is represented as saying:

“Gather my saints together unto me, those who made a covenant with me by sacrifice.” (Ps. l. 5).

The supreme question of the hour in its individual application will be

“How has the covenant been fulfilled?”

Have we sustained the part of the chaste virgin getting ready for marriage-presentation to the bridegroom? Have our affections fastened and fed upon Christ our coming husband? Have we been as devoted to his affairs as he wishes? – as tender and loving towards him as he exacts? The answer to these questions will appear in the shape of our lives which will be made manifest by the faithful reproductive photography of the spirit of God in the hands of Christ. The divine menstruation of love is obedience. A love that is barren of action is useless sentiment, having no value in the divine mode of appraisal.

“This is love, that we walk after His commandments.” (2 Jn. 6).

“Ye are my friends if ye do whatsoever I command.”

Consequently the deeds of our life will be the index of our hearts. If those deeds, written as a whole, are deeds of conformity to the expressed will of Christ, our part of the covenant will be declared performed; not that there will be a perfect performance in any case, for the congregation of the accepted are a forgiven congregation: a blood-washed throng. Their judge is their compassionate high priest who occupies the interval of his absence in making request for his house in his own name; still, there is a point to which obedience and consecration must come before the benefits of the priesthood will be extended. Jesus is the judge of this point, in each case at which he will say “Thy sins are forgiven thee,” and invite the blessed recipients of his favor to enter into life.

Then will be gloriously performed the Lord’s side of the covenant. This is variously expressed in the sure word of promise, “I will receive you and ye shall be my sons and daughters.”

We are not finally received as sons and daughters till then. The promise of sonship is for those who overcome:

“He that overcometh shall inherit all things, and I will be his God and he shall be my son.” (Rev. xxi. 7).

The question of who has overcome is not settled till the day of account at the tribunal of Christ. Consequently and not till then is it made manifest who are the sons of God. Hence the characteristic of that day is said to be “the manifestation of the sons of God.” (Rom. viii. 19.)

Of the accepted on that occasion, Jesus says: “They are the children of God, being the children of the resurrection.”

There is such a thing as sonship now, as John and Paul testify, but it is not a completed sonship. It is a sonship based upon adoption on account of faith and obedience; a sonship commencing with water-birth. But the sonship that awaits the accepted is a sonship based upon identity of nature, and established by a spirit-birth which produces that identity, for “that which is born of the flesh is flesh.”

To be received as sons and daughters in the day of decision is to be accepted as constituents of the Father’s house, and conformed to the likeness of the Lord’s glorious nature in fulfillment of that other promise to the victor which says, “I will write upon him my new name.”

The name of Christ is named on every one who obeys the truth in baptism; but then there is another and a higher sense in which that name has to be named upon us. His nature has to be imparted to us by that operation of power by the spirit which he will perform upon all whom he judges worthy to receive the gift of life everlasting.

Contemplating all such collectively under the figure of a woman, the betrothal ends in glorious and gladsome marriage – the marriage of and with the Lamb. It is for this joyous consummation that Christ’s labors towards his true ecclesia are directed, “that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” (Ephes. v. 27).

The time for this presentation is the time when the Roman Babylon is overthrown and the proclamation is made.

“Hallelujah! for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour unto him; for the marriage of the Lamb is come and his wife hath made herself ready.” (Rev. xix. 6 and 7.)

Blessed indeed will those be who are called to this feast of love and glory. It is to this blessedness the Gospel invites men; but the invitation falls upon heedless ears as far as the mass of mankind are concerned. If we have been privileged to hear more wisely, let us remember that we sustain responsibility more largely. Having known, loved, and espoused ourselves to Christ, failure of his favour at last will be worse than if we has never heard of him. Be it ours with modest but determined diligence, to get ready for the marriage in the preparation of that “fine linen, clean and white” in which the Bride will be arrayed, by which the Spirit of God tells us we are to understand the righteous of saints.

## Editorial

### The Bishop of Birmingham and Immortality

Preaching at Manchester Cathedral on 2<sup>nd</sup> March, Dr. Barnes, the Bishop of Birmingham, revealed his complete unbelief of the simple and satisfying teaching of the Bible upon the subject of immortality.

The Bishop is one of the strongest present-day supporters of the theory of evolution, and in the course of his remarks, he referred to one of the problems which the theory presents to those who, like himself, and all the Bishops and leaders of Christendom, believe in the doctrine of the immortality of the soul. The problem confronting the scientific modernist is: Assuming the theory of evolution to be true, and man to be of ape-like origin, at what stage in the process of evolution did the soul become immortal?

Dealing with this problem the Bishop said, “Many arguments for the immortality of the soul – some good, some bad, - have been put forward. But I, personally, am convinced that the ground of a reasonable belief in personal immortality is to be found in the fact that men are loyal to goodness and truth”; and in the development of this supposition, he dealt with the recent discovery of what are alleged to be human fossils remains near Peking, known to evolutionists as Peking Man. These remains are stated by the scientists to be 400,000 years old, and the Bishop tells us that the experts will in due course be able to inform us concerning the quality of the brain of this Peking Man, and then, says he, another page of man’s evolution will be written.

Faced with the problem to which we have referred, the Bishop asked, “How did such discoveries affect theological belief? Had Peking Man an immortal soul? Alternatively, must we not allow that we too must perish absolutely at death as the animals from which we had sprung?” His handling of the problem is certainly ingenious, but it shows in a very clear manner the way in which Bible revelation has been completely discarded by these leaders of modern religious thought. “We were

forced to claim that eternal life would be the reward of righteousness,” said Dr. Barnes. With this statement we are in full agreement, as it expresses the plainest of Bible truths; “To those who by patient continuance in well-doing ... God will render eternal life” (Romans ii. 7). Upon this Bible doctrine, however, the Bishop builds up a huge imposition, and says, “Thus I say, that when, in the ape growing to the stature of man, there first appeared a faint understanding of the moral law, at that moment a something worthy of eternal life was born in him. Then the process of soul-making began: the animal began to put on humanity.”

Such is the learned nonsense proclaimed by these leaders of Christendom, and unquestioningly accepted by ever-increasing numbers to-day. The simple and satisfying truths of the Bible are discarded and ignored, whilst the foolish conceits of dark-minded, presumptuous men are received as true wisdom. The coming day of Christ will reveal these destroyers of God’s word in their true light: Christendom with all its-high sounding claims and pretensions will be overthrown to rise no more, and then “the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit” (Jer. xvi. 19).

Bible teaching concerning immortality and man’s relationship to it presents a truly glorious hope for mankind from his present evil state. Although rejected with derision by Dr. Barnes, and many others in the Church, the truth of the matter is that man was created by God from the dust of the ground (Gen. ii. 7) and by reason of disobedience was condemned to return unto the ground (Gen. iii. 19); and the apostle informs us “Death has passed upon all men, for that all have sinned” (Romans v. 12). There is here no suggestion of “natural immortality”; underived immortality belongs alone to God (1 Timothy vi. 16), but in His infinite kindness towards our race has been brought within our reach through His son, the Lord Jesus Christ, “who hath abolished death, and hath brought life and immortality to light through the Gospel” (II Tim. i. 10). A belief of the Gospel, and obedience in baptism are the Divine prerequisites to the attainment of the promised immortality, the bestowal of which awaits the return of Christ to the earth: the resurrection of the dead: and the Judgment seat of Christ (Matt. xxv. 31-34, 46).

The truth, in God’s mercy, has delivered us from the darkness and superstition, and the unbelief which now overspreads the earth, and in profound gratitude we may reiterate the prayer of thankfulness expressed by Christ, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight” (Matt. xi. 25 - 26).

## THE WORLD’S TROUBLES

The social and political outlook both at home and abroad occasions much apprehension in the minds of all serious and reflective watchers. The signs increase which indicate that we are surely approaching the “time of trouble such as never was.” Uncertainty and insecurity are the almost universal characteristics of our times, and the indications in the social and political sphere point unmistakably to a grave accentuation of the troubles in the near future. Happy indeed are we in being privileged to know God’s revealed purpose to bring everlasting good out of all the evil. The world’s troubles will shortly be remedied by God’s own Son returning to the earth to take the government of the world into his own strong immortal hands, and

only then will peace, security and stability be realised. Till then, the troubles must continue and increase; “distress of nations with perplexity”; “mens’ hearts failing them for fear and for looking after those things which are coming on the earth,” are the Divinely-given signs of the approach of the “morning without clouds.” The end is near: let us look beyond the troubles and strive to prepare ourselves to enter into the peace and joy which lie ahead.

#### GREAT BRITAINS NATIONAL ACCOUNTS

The figure of the financial year disclose a revenue deficiency of over 14 ½ million pounds as against an anticipated surplus of 4 million pounds forecast by the late Chancellor of the Exchequer, Mr. Winston Churchill, a year ago.

The figures are an indication of depressed trade conditions now existing, and its consequent restricted spending power of the nation.

With this greatly decreasing revenue, there is the alarming increase in the nation’s expenditure for the past year, and the prospect of still further increases in the coming year. The outlook is not hopeful, and a greater burden of taxation seems certain, with its inevitable accompaniment of unrest and discontent.

#### THE NAVAL CONFERENCE

A deadlock appears to have been reached in the Naval Conference in London. So far the experts have quite failed to reach agreement on formula satisfactory to France. Britain has clearly indicated her unwillingness to undertake any further military commitments, and thus a serious situation has arisen, threatening the breaking-up of the Conference, from which statesmen of the various countries engaged expected great results. The only hope is in the “Prince of Peace,” who will “speak peace unto the nations,” and then “wars will cease unto the ends of the earth.” Human efforts in this direction, however well-intentioned, are foredoomed to failure.

#### JERUSALEM RIOTS REPORT

The report of the Commission appointed to enquire into the riots in Palestine last August has been issued, and is of an interesting character. Regarding the outbreak of August 23<sup>rd</sup>, the Commission reports as follows: - “This was from the beginning an attack by Arabs on Jews for which no excuse in the form of earlier murders by Jews has been established.” The outbreak is not regarded by the Commission as a revolt against British authority in Palestine.

In the opinion of the Commission the policy of reducing the garrison of British troops in Palestine was carried too far; this is interesting, inasmuch as it may possibly lead to the strengthening of British forces in the very locality where Britain and Russia are shortly to engage in conflict.

W.J.W.

#### NOTES BY THE WAY

Victoria, B.C., Canada. – In Victoria, the capital city of British Columbia, we spent a few profitable hours of converse, mostly in the company of our brother H. G. Graham, formerly of Richard, Saskatchewan, a fellow-worker with bro. F. W.

Jones. Bro. Graham's home is very pleasantly situated on the corner of St. Andrews and Simcoe streets, surrounded with much of the bloom and beauty of oriental lands.

While Victoria is a fair city in a pleasant situation, it lacks the hum of a great business center. It is a quite, homelike, residential city of about 65,000 inhabitants.

It has an average temperature of 61 degrees in summer and 42 in winter, "neither cold nor hot," but somewhat Laodicean. Its annual rainfall is 27 inches as compared with 58 in Vancouver. The latter is about the same as Halifax, N.S. on the Atlantic seaboard, with 57 inches, while Boston and New York have respectively 43 and 44. The climate of Victoria, therefore, is soft, and its skies sunny, except in the winter season, when the fog frequently hangs over the city like a pall. We have visited this fair city both in summer and in winter.

The manner and humour of some we met, appeared to be affected by the climate, which has a tendency to induce a love of ease and repose. When this characteristic is permitted to influence those who are in the Truth, it leads to giving assent to that which is not true. We must make our choice between Truth and repose. We must "try the spirits" and earnestly contend for the faith, in all its fundamental principles. It is through this exercise and discipline that believers increase in knowledge and in wisdom. To

"hold fast to that which is good"

requires an effort, and that effort develops the strength of character and the rugged faith that was born and developed amid storm and tempest, in the lives of those mentioned in the eleventh chapter of Hebrews. Such, and such only, as are exercised in like manner, will grow into rich and stately Trees of Righteousness and Pillars in the Temple of God.

Those in Victoria who pin their faith to the Christadelphian Magazine, expressed their willingness to fellowship anyone classed as "fundamentally sound" by our Birmingham contemporary, whatever errors or crotchets they might hold, even if it were proven that the said views were opposed to the Word of Inspiration.

This seems almost incredible, but it was explained by some in this way, that while they regarded the situation as unfortunate they felt that it must be endured, to keep in with Birmingham.

Bro. Graham, however, regarded the situation as deplorable, and highly derogatory to Apostolic authority; and he esteemed it a matter of far greater importance to "keep in" with the inspired command to: -

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them"... "have no company with them." (Rom. xvi. 17; 2 Thess. iii. 14).

Bro. Graham, therefore, refused to countenance their laxity, and that is why we found him in isolation.

Writing upon the subject of the Sacrifice of Christ, bro. Roberts says: -

"Its elucidation has been one of the greatest victories of the Truth in our age, over the intellectual fogs and anomalies connected with the whole subject of Christ as a sacrifice; and well-meaning minds, thinking to mend Dr. Thomas's work, would drag us back to the old quagmire. The brethren do well to resist their encroachments. It might seem a small thing, to quarrel over the phrase "sinful flesh," but the phrase, which is an Apostolic one, touched a truth which had a deeper and more widely ramifying bearing than those who were tampering with it were aware." - Voyage to Australia, p. 55.

But it seemed quite useless to quote either the Scriptures, Dr. Thomas, or bro. Roberts as against "fundamentally sound"; so, bidding good-bye to our bro. Graham,

we re-embarked, and steaming away through mist and cloud, and the foam of the swelling waters and the up-curved waves of the Straits of Juan de Fuca and the inland sea of the Puget Sound, we in due course reached Seattle, where we entrained for Portland, Oregon, our next stopping place.

B.J.D.

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## ANSWERS TO CORRESPONDENTS

### A Rash Statement.

J.J.C.- Yes, our attention has been called to the rash statement in the Journal that at the time when Jesus silenced the Pharisees on the question of divorce, “all the regulations concerning marriage under the Mosaic Law were swept away and must not be taken into account.”

This reckless statement was intended to nullify our conclusions in the editorial “Except for Fornication.” But, pray, who did thus early and relentlessly sweep the Mosaic Law into oblivion and destruction?

Certainly not the Master, for he said: “I am not come to destroy, but to fulfil...One jot or one tittle shall in no wise pass from the law till all be fulfilled.” “They have Moses, let them hear him,” are the words which fell from the Master’s lips. God in Christ magnified the Law and made it honourable. He built up the testimony, “sealing the law among his disciples” by continuing in all things that are written in the law to do them – see Is. Xlii. 21; viii. 16.

No candid and attentive reader of the Bible will attach the slightest importance to such a palpably unwarrantable assertion, seeing that it is expressly denied by the Master himself and the general testimony of the Word. His rash and reckless statement is possibly the result of irritability and disappointment at learning how utterly the Mosaic Law forestalled his interpretation of our Lord’s words; and therefore he would sweep the Law of Moses from the scene. It is best not to take him too seriously. Let us hope that better counsel will prevail when his “astonishment” abates.

B.J.D.

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### Withdrawn From!

### Is he still my brother?

During the past fifty or sixty years much has been written in Christadelphian magazines upon the above question; some good, some bad and indifferent. The good has not been acceptable to the carnally-minded because it has reflected the mind of the Spirit; and the bad has been out of keeping with The Word because it has reflected the mind of the flesh.

\* \* \*

Many Christadelphians contend there is no justification for withdrawing from other Christadelphians except for outrageous misconduct; such, for instance, as would cause The Truth to be spoken of reproachfully by those “outside.”

\* \* \*

On the other hand, there are a few Christadelphians who, on the least suspicion of “offence” against either doctrine or practice, rush in with Matt. xviii. 15 – 17, demanding a completion of the process within a few weeks.

\* \* \*

These brethren invariably assume the role of dictators, soon fall foul of all who do not accept their conclusions; and, realising they are not appreciated, “fly off,” as Dr. Thomas expressed it, “in a tantrum to mulishly break bread alone, or with a few others,” regarding themselves as latter-day Noahs, complacently refusing to tolerate any who do not fall in with their behests.

\* \* \*

Reverting to those referred to in paragraph 2; many of these think that no Christadelphian should be withdrawn from until there is a certainty that the “offender” is outside the pale of salvation; and who having been withdrawn from, is no longer to be regarded as a Christadelphian (or brother of Christ); but treated as a spiritual leper, or outcast, with whom we should have no further dealings.

\* \* \*

This attitude they found on Matt. xviii. 15 –17, which reads: -

“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; and if he shall hear thee, thou hast gained thy brother. But, if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but, if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.”

\* \* \*

Concerning these three verses, the writer, and many other long-standing Christadelphians, have never been able to shut their eyes upon the possibility that Jesus was here referring to personal offences (note the pronouns, first person singular – “thee,” “thou,” “him,” “he”) – and not to matters affecting Ecclesial fellowship. However, after all that can be said one way or the other on the question, certain it is we must aim at being “workmen that needeth not to be ashamed, rightly dividing the Word of Truth” (2 Tim. ii. 15); among other things, “comparing spiritual things with spiritual” (1 Cor. ii. 13), which is the reverse of setting Scripture against Scripture; Jesus against his Father; or Paul against Jesus. We must also see that our conclusions are always in harmony with what else the Bible declares, namely, that what the Son said was always the mind of the Father, and what the Apostle Paul said was always the mind of the Son (John xiv. 24; Acts ix. 15-17; 1 Cor. vii. 10, etc.).

\* \* \*

Coming to Paul, we find he has written fully, and plainly as to how we are to regard and treat Christadelphians who have strayed from the narrow way, and from whom we have withdrawn in accordance with the command of the Spirit; for it is

clear that, in faithfulness to Christ our Master, and in order to maintain the Truth in its purity, we have, on occasions, to withdraw from some; there is the evidence in Paul's instructions to Timothy, where, in referring to certain brethren, he says, "From such withdraw thyself" (1 Tim. vi. 5); and to the Thessalonians, "Withdraw yourselves from every brother that walketh disorderly" (2 Thess. iii. 6).

\* \* \*

From the foregoing inspired testimony, then, it is manifest that, if we would keep the Truth in its purity, we must not hesitate to withdraw from those whose leavening influence would, sooner or later, make shipwreck of the Faith, realising as Paul said, "A little leaven leaveneth the whole lump" (Gal. v. 9). This eliminating work must be faithfully done if we would please the Captain of our salvation; not only for the spiritual well-being of ourselves, but for the good of our erring brethren (1 Tim. i. 20; 2 Thes. iii. 14).

\* \* \*

It is certain, however, from what our beloved brother Paul has written on the matter, that we must not ostracise the withdrawn - from Christadelphians as lepers, or as outcasts beyond the pale of salvation; nor take for granted that because a fallible Ecclesia - or majority of an Ecclesia - has pronounced judgement upon a given matter, and excluded from its fellowship a certain brother, that, therefore, the rejection of the excluded one at the Judgement Seat is equally certain. If the act of withdrawal from those who "walk disorderly" carries that meaning with it, then the writer frankly confesses he would never be a party in taking that drastic step; he would continue to fellowship any, and all, who had complied with the letter of Mark xvi. 15, 16. To do otherwise, he would consider arrogating to himself a function which is the prerogative of the Great Judge - our Lord Jesus; and his only.

\* \* \*

Now let us turn to Paul's Second Epistle to the Thessalonians, chapter iii., verses 14 and 15., which read: -

"If any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

Here, Paul leaves us in no manner of doubt as to either the offence or the offender. The offence is "walking disorderly" (verse 6), which the Apostle defines as "walking contrary" to what he taught, whether by word or epistle; which, as we have seen from the Lord's own words, was of divine authority. A Christadelphian, then, walking disorderly, would according to Paul, include one holding wrong views of the Resurrection (1 Cor. xv.); the Judgement (Heb. v. 1, 2); the nature or sacrifice of Christ (2 John 7-11); or, one who caused strife or division, by introducing a false doctrine or practice. Hence, to prevent the leavening influence of such, Paul's command must be respected and obeyed - namely, to "withdraw" ourselves from such.

\* \* \*

But, however, imperative as it is, that we have recourse to that drastic action, nowhere does the Spirit say a withdrawn-from Christadelphian ceases to be "our brother," or that we should refuse to regard him as "a brother." No, no; a thousand noes! He is still a brother - our brother - and must be so regarded and treated. He may

be unfaithful brother, a disobedient brother, a blind brother; but all the same, he is still a brother, and must be counted as such until our Elder Brother and Judge decides to the contrary; and who are we (you and I), that we should dare to presume as to the final verdict, and, in advance, rank our erring brother among the “cursed” on the left of the Judgement Seat (Matt. xxv. 41)?

\* \* \*

Nay, Nay! That is not what the Bible teaches us. We have not so learned Christ; nor had Paul; for, as we have already seen, after commanding the Thessalonians to withdraw from certain “disorderly” Christadelphians, he bids us: -  
“Count him not as an enemy but admonish him as a brother.”

Therefore, although we cannot fellowship him, or be a partaker in what we believe to be undermining of some First Principle of doctrine or practice, we must at all times keep in mind that he is still our brother, praying and hoping that his Judge, and ours, will be able to mercifully overlook his errors as forgivable, even as we ourselves pray, and hope, he will so deal with ours, notwithstanding the probability that such errors may mean a less exalted position in the kingdom; hence, our daily prayer to God is: Father, bless and guide all my brethren who are striving to know and do Thy will, whoever and wherever they may be, and grant that in the great day of account, we may all prove to be “Vessels of Mercy.”

\* \* \*

Let us realise what is involved in that prayer – namely, that our Father in heaven will help and bless ALL who are striving to know and do His will. If we are really sincere, and are fully alive to that petition, we shall aim at being “co-labourers together with God” in trying to assist our erring brother back to narrow way; and, we shall miss no opportunity of pointing out to him wherein he is in error. That being so, we cannot, we dare not, make any agreement to call a truce to sink our doctrinal differences, and shut our eyes to unpleasant facts in order to enjoy a temporary peace, and for a time to be “Hail, fellow! Well met.” No not for an hour. To enter into any such compact would be to play the part of a traitor to our Captain; it would mean keeping silent on things that matter – things highly esteemed by Christ – and, that too, merely to gratify the flesh – our old Adam; for who would deny that such is wholly and solely the reason of those who “go on holiday” with such an understanding?

\* \* \*

No other conclusion can be come to by a Scripturally enlightened and disinterested onlooker. The conclusion is confirmed by what is stated by the Apostle John, thus: -

“If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed.” (2 John 10).

No reasonable Christadelphian will contend that the Apostle meant we are to refuse to admit a workman into our house who happened to be a brother with wrong views on the nature of Christ; nor will he contend that, on our embracing the truth on that doctrine ourselves, we should turn out of our house a wife, or son, or daughter, who maintain erroneous views on “this doctrine.” No; what the Apostle meant had clearly to do with “fellowship” (companionship – partnership); his inspired interdict had reference to a Christadelphian’s choice of social companions. While, in a certain sense, our spare time, like our money, is our own (Acts v. 4), the decision as to how,

and with whom, we shall spend it, must be as in God's sight, and with a view to pleasing Him and our Elder Brother.

\* \* \*

We may be asked this: Suppose at one of the holiday seasons, when a fraternal gathering has been arranged, our fleshly relatives who are out of fellowship, have also arranged a gathering of our kith and kin, and we know that, as hitherto, they are expecting us to join them. Yea, they have expressly written, calling us to join them – what shall we do? Do! Do just what you think the Master would do under like circumstances; and he has left us in no manner of doubt, for he has given us a concrete solution to what otherwise would be an abstract question. Just open the Bible at Mark iii. Beginning at verse 31 we read: -

“There came then his brethren and his mother, and standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and my mother.”

Thus we see the mind of Jesus, and what he did when face to face with a difficulty we have all had to face at some time or other. He chose the company of those who “sat about him” to the company of those who were not in his fellowship (John vii. 5); even though his mother was found – and quite naturally so – in the company of her other sons upon the special occasion – possibly a family gathering. Christ's mind upon such things was just the same now as it was twenty years previously, when, also addressing his mother, he asked her: “Wist ye not that I must be about my Father's business?” (Luke ii. 49). That cannot be our Father's business, in which we undertake to drop doctrinal differences, and withhold “a word in season.”

\* \* \*

When the foregoing facts in mind, let us, when called upon to make the choice, soliloquise thus: Here I am with some spare time at my disposal – maybe a few hours, a day, a week, or even longer; it may be at home or abroad; I want company; and I remember what happy times I have had with Brother This or Sister That. Now, they have asked me to again spend my leisure with them. But times have altered since then, for we are no longer in fellowship; we each believe the other to have taken a wrong step, and to be fellowshipping false teachers; and whenever we do happen to broach the subject in dispute, unpleasantness and bad feeling ensue. It is suggested, however, that for that period we shall be in each other's company, we shall sink our differences, and that during our visit we each undertake not to refer to the matter that divides us in fellowship!

\* \* \*

Fie, Brother! Fie, Sister! Do you think it will be pleasing to the Lord for you to pledge your word, that, no matter how favourable the opportunity may be to speak a word in season, and emphasize the unscriptural position of your companion, you will keep your mouth shut, and refuse to “buy up your opportunity” ; and all because you have, for the sake of present comfort, deliberately made a selfish and unrighteous vow? The suggestion is too horrible for words!

\* \* \*

A Christadelphian who was knowingly a party to such an arrangement – who had deliberately made so unholy a contract – how could he at the end of the day, and on bended knees, ask God’s blessing and forgiveness, knowing he had deliberately for mere fleshly reasons, refused to speak the “word in season”? And knowing too, he intended to do so, time and again, so long as the holiday lasted. Such social or family peace can only be bought at the price of the “peace which passeth all understanding.”

\* \* \*

Should any Christadelphian think our picture overdrawn, let such ask himself, or herself, this question as an alternative: “Will my proposed companion agree that we spend the time together, on the clear understanding that, should an opportunity present itself which I consider favourable, I shall be at full liberty to open the question that has severed the most precious of all ties or links – spiritual fellowship; and, also, that during our daily readings together of the Word, I shall be allowed to point out how they justify the stand I have taken on the matter that divides us?” Let those questions be frankly, honestly, and unreservedly faced and answered, as in the sight of God; and, it is absolutely certain the proposed “time together” will not materialize – unless, of course, our profession is an empty one, and we are willing to give our religious “convictions” a back seat.

\* \* \*

The foregoing conclusions, however, are not intended to, nor indeed must they, minimise our loving consideration for, and interest in, the present well-being of our misled brethren and sisters; nor will they lessen our appreciation of those divine and priceless words of sympathetic love, penned by Paul: -

“Count him not as an enemy, but admonish him as a brother.”

We must be on our guard, and not separate that dual injunction – not to put asunder what the Spirit has joined together, which is what the extremists do in this matter. One extremist counts the withdrawn-from Christadelphians as an enemy, and shuns him as a leper or outcast, and the other extremist counts the withdrawn-from Christadelphian as a friend to whom he can extend all that goes to make up fellowship, except the ordinance of breaking bread and drinking wine on the “First Day of the Week.” As is so often the case, truth lies between the two extremes: “Wisdom is profitable to direct.”

\* \* \*

A mutual social time together, or a joint holiday cannot be compared to a meeting to deal with matters of business or family affairs. The latter are not things attended to by anyone merely for the purpose of occupying leisure time, nor yet to merely satisfy one’s amenities, but, in order to carry out definite duties. To compare, or confound, the latter, with arranging a pleasant time in the company of those from whom we have withdrawn our fellowship, on the mutual understanding that for the time being we sink vital differences, is not only to confound things that differ, but to run in direct opposition to the divine command, “make not provision for the flesh to fulfil the lusts thereof” (Rom. xiii. 14.)

\* \* \*

Finally, we emphasize the lesson; let us avoid extremes, one of which is the contention that a Christadelphian ceases to be a Christadelphian when he or she is withdrawn from; and the other extreme, the contention that although we withdraw

from another Christadelphian it should make no difference in our social relationship, and that we are at liberty to make arrangements to sink spiritual differences, pocket our convictions, and withhold any exhortation or rebuke likely to interfere with our fleshly peace.

Both these extremes will be avoided by every true Christadelphian who heeds the Spirit's command: -

“Count him not as an enemy, but admonish him as a brother.”

Frank G. Jannaway.

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## The Apocalypse

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“The Apocalypse was given to this end – that the servants of the Deity, who are keeping their garments, might be able to discern the signs of the times preceding the Apocalypse of Christ; and the real nature of things extant in their several generations...Blessed is he that understands the Apocalypse, gives heed to, and observes narrowly the things which have been written therein” – Eureka.

### The Theme and Structure of the Apocalypse

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An introduction to a series of articles on the Seals, Trumpets and Vials

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“Blessed are they that know accurately and they that observe narrowly the words of this prophecy.”

Such is the exhortation appearing in the introduction to this precious document; Christ's last message to his brethren.

All the Deity's work reveal plan and order; whether in the heavens above or in the earth beneath, and the Apocalypse is no exception; it is the final and most complex section of God's plan in relation to the earth, and one that calls for the most unremitting study.

If we possess in advance some idea of the general plan and structure we shall not be so liable to lose our way in the mass of detail contained in a prophecy extending over nearly two thousand years.

Without the Apocalypse this period appears “but a monotonous stream of confusion, a constant repetition age after age of intrigue, violence and bloodshed; one long horrible dream of evil, but out of this vast mass of chaotic material the Apocalypse constructs a distinct program in which each generation or so is distinguished by symbols peculiar to itself; mapped out into distinct sections and represented by separate and appropriate symbols.”

In general the Apocalypse is a continuation of the age-long controversy between the Seed of the Woman and the Seed of the Serpent, and exhibits the final contest between Zion and Babylon; Rome, the last of the four universal empires, is the greatest historical figure that fills its picture until it is cast down by Zion, never to rise.

We cannot stop to contemplate the inspiring spectacle of the multitudinous Son of Man appearing in the first chapter, neither can we dwell upon the seven

epistles, so full of warning and comfort; we must pass on to the main structure of the book.

To do this we do well to keep before us the Doctor's "Apocalyptic Scheme" which follows the preface to the third volume of Eureka. If we can memorise this we shall always have in mind a definite plan which will help us to keep events in their right place and time.

There is one notable peculiarity in the structure of the Apocalypse. It is that of standing first that which is to be executed last. Failure to perceive this feature has led some into grievous errors in their efforts at interpretation. In the first chapter the Coming of Yahweh in Clouds is announced, but he does not appear until the sixth vial. The Apocalypse or Manifestation of Deity is the end proposed. It is therefore first stated then illustrated. This peculiarity is exhibited in the fourth chapter. Here we have the throne established in the Heaven; but it is not until the seventh trumpet period that we have the announcement: "The Kingdoms of this world are become Yahweh's and His Anointed's," and even then it is not until the seventh section of the seventh trumpet (the seventh vial, vial, when the seven thunders have executed the judgement written) that Christ and the Saints take the kingdom and reign. The fourteenth chapter is another illustration of this structural peculiarity.

A glance at the chart will show that the main historical events are marshalled in three principal series. We might call the seven seals, seven trumpets, and seven vials the main road of the Apocalypse. One of the great Roman roads constructed by the legions in Britain will serve as an illustration. Watling Street starts at Dover and strikes diagonally across the country from south-east to north-west. Although it is still called by its old name, Watling, Street, yet it also receives local names as it passes through the different countries, and so it is with the broad main road of the Apocalypse.

In the fourth and fifth chapters we see the kingdom in vision, and we listen in anticipation to the acclamation of the redeemed: "Worthy is the Lamb that was slain." Then in the sixth chapter we have the unfolding of the first six seals – the first section of the main road comprising the progress of Christianity; the decline of Pagan Imperial Rome; the Diocletian persecution; and the first great earthquake; when the contest between Christianity and paganism ends in the Victories of Constantine.

Again, in the seventh chapter we have another brief vision of the redeemed before the throne with the palm of victory in their hands. In the eighth chapter we enter that part of the main road which is named the seventh seal. This is divided into seven subsections – viz., the seven trumpets, and as we proceed we hear the first four wind trumpets summon the barbaric tribes from the north, whose mission it is to destroy Imperial Rome in the West. The fifth and sixth trumpets bring clouds of locust warriors from Arabia, and the Turkish hordes from beyond the Euphrates against Eastern Rome.

If we regard the years as miles we have now arrived at the 1453<sup>rd</sup> milestone of the journey; and in the tenth chapter are given a far-off view of descent of the Mighty Angel, Christ and the Saints, in their conquest of sea and land; and we hear the distant rumble of the Seven Thunders of Judgement.

Here again we must note another feature of the Apocalypse, if we are to have a clear idea of its construction. We must realise that there are "various departments in the divine program, which have filled up the interval since Christ's departure from the earth; various areas of the Roman habitable in which the plan has been worked out; various channels in which providential superintendence has been actively giving shape to events, at one time east, at another west; at another both together. By these

various roads we are several times brought together to the same general end to which they all reach. It is as if a guide conducted you by one route to some interesting spot and then took you back through the air to another outward place from which to conduct you again by a different route to the same spot and repeated the performance for a third route.

We glance at the chart and find that parallel to the main “Seven Seal” road there are other by-roads. We turn to the eleventh chapter and observe that it deals with the Western section of the sixth trumpet, and that we are taken backwards in point of time. While the Arabian locusts and Turkish horsemen were over-running the East, the Temple community were under the rod of affliction for forty-two months, and the Two Witnesses were standing before the God of the earth. Having finished their witnessing they were killed, but were resurrected and ascended to power A.D. 1789, after which the tenth of the City fell.

In the twelfth chapter we retrace our steps to A.D. 312-324 and have another view of the events of the sixth seal, and their particular bearing upon the friends of Christ. We view again the conflict between Christianity and paganism, the “Church” being exalted to the throne of the Caesars and the flight of the true Church into the Wilderness. In the thirteenth chapter we see the varying phases which Rome assumed from the time of Justinian, A.D. 533 and onwards –the Beast of the Sea, the Beast of the Earth, and Image of the Beast, the differences of symbol illustrating the diversity of constitutions, which arose. This covers the period of merciless tyranny of the Holy Roman Empire commencing A.D. 800 and lasting 1,000 years.

In harmony with the structure of the Apocalypse we see again in advance in chapter fourteen, the 144,000 singing the song of Redemption, the overthrow of Babylon, and the treading of the wine-press of God’s wrath; but in order to understand how these great events came to be accomplished we must retrace our steps along the main road to A.D. 1790, and consider that part of it which is called the seven vials, these being sub-sections of the seventh trumpet; as will be seen on reference to the chart.

In chapter fifteen we are presented with a scene descriptive of the grand consummation to be brought about as the result of the seven vials –the saints standing on a sea of glass, having the harps of God.

The first two vials deal with the judgements poured upon the Holy Roman Empire and the papal populations, Napoleon being the Divine instrument. The sixth vial portrays the drying up of the political Euphrates and the war exciting policy of the Frog Power, and the greatest event of all, the return of Christ. “Behold! I come as a thief.” This brings us to the final sub-section of the seventh seal – the seven thunders of Divine Judgement, by which the world is brought to the feet of Christ and His Saints, and the image of human government ground to powder.

In concluding chapters of the Apocalypse we are presented with a picture of Papal Rome from the Divine point of view. We see her despoilment, and then finally as the head of the ten Kings, and their armies in the war against Christ and the Saints.

It does not come within the scope of this article to deal with the final glorious vision, but as we glance back along the road we have followed we realise that God’s purpose is marching to its triumphant conclusion; and as we look around us and note the situation in Europe and the world to-day, we realise how near we are to the greatest and most thrilling of all events –the sudden return of the Lord from heaven.

“Blessed is he that watcheth and keepeth his garments.”

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## The Millennium in Scripture and History

### VII. – THE REFORMATION PERIOD

The original seat of the Waldenses was in the Cottian Alps, in Piedmont in Northern Italy, where they are still a large and flourishing community, though to what extent their primitive views are still held by them, the writer is unable to say.

From this seat they sent out colonies into Southern France, and throughout Germany, hence we may infer that the various bodies of believers of a primitive type which appeared in that country, in the late fifteenth, and early sixteenth centuries were, as they themselves claimed to be, of Waldensian origin.

These bodies are variously denominated Moravians, Bohemians, United Brethren, Hussites, Taborites, etc. It is testified on the authority of more than one writer that there arose among the Taborites some who announced that the thousand years reign of Christ on earth was about to begin.

This was about the year 1420, and it is mentioned in “Bost’s History of the Moravians,” and in Menzel’s “History of Germany,” Vol. II, section clxxxiv, where the writer informs us that “Martin Loquis taught that all the enemies of Christ were to be exterminated, that Christ would appear and found the Millennium exclusively for them” (the Taborites). The reader will doubtless be able to assess this statement at its true value; he is doubtless so accustomed to hearing Christadelphians represented in the same way, that he will readily understand that it, very probably, only means that the Taborite preacher in question taught that Christ would found a kingdom on earth, an inheritance in which would only be given to the class to which he himself belonged, that is, to baptised believers in the coming of the kingdom of God.

From these Moravian brethren there descended in the early sixteenth century the Anabaptists as they were styled by Luther; and among these we find in or about the year 1540 a body of people known to posterity as Mennonites, and according to Mosheim the more modern (in his day) of these people affirmed “that their predecessors were the descendants of those Waldenses who were oppressed by the tyranny of the papists.” Mosheim appears to be inclined to allow their claims in this respect. He also says that their tenets were similar to those of the Waldenses. Here then we have confirmatory evidence of the belief of the latter in the Millennium, for it is definitely testified that this was a tenet of the Mennonites; not only so, but they also rejected the doctrine of the immortality of the soul, and were believers in a resurrection to eternal life at the Return of Christ to the earth. These people still remain and are a numerous body, having churches in Germany, Russia, Canada, etc.; they refuse to bear arms, and for this reason claimed exemption in the Great War. We propose dealing more fully with their principles when considering the doctrine of the Millennium as it occurs in our day.

We may here mention the fact that when a large number of Baptists left the Independents in 1638 it was to the Mennonites of Holland that they despatched one of their number to be baptised by them, that on his return he might baptise the rest (see Eureka, Vol. II, pages 660-661). There were, however, Baptists in England before this time, of whom we purpose writing in a separate article on views of the Millennium as they occur in Britain. The interesting feature of the facts here mentioned is the bearing they have on the rise and development of the present Christadelphian movement – but of this more anon.

Returning to the Moravians, we find that in one of the works quoted above there is testimony that in their cemeteries, at Harubut, “all the graves are covered with a plain stone,” “indicating the name, birth, and death of the individual whose mortal remains rest beneath it, in hope of a joyful resurrection”; and, that, “over the portal, at the public entrance, are written, in large letters, the words ‘Christ is risen from the dead,’ and on the other side, ‘He is become the first-fruits of them that slept’.” There can be little doubt that a people who so described their dead, and who in such a way called attention to Paul’s doctrine of the resurrection (I Cor. xv.) were believers in that reign of Christ which he so eloquently speaks of in the same place, and of which John testifies in Apocalypse xx. 1-6.

Much could be written at this point concerning the body of people known to us as Huguenots, but as we think it better to describe these in a separate article we will only here deal with them in so far as their history is bound up with that of the Waldenses of this period.

We find then that the war on the witnesses (Rev. xi.) culminated in the Revocation, in 1685, of the Edict of Nantes. This destroyed the witnesses, considered as such, though the bodies who had witnessed still remained. Peter Jurien, a Huguenot pastor, was a pronounced Millenarian, holding in the words quoted in a previous article by the very details of the Apostolic expectations. He definitely taught that the Revocation was the fulfilment of Rev. xi. 7. The monarch of whom he had been a subject, Louis XIV., having abolished all freedom of worship in his own domains, persuaded his young neighbour, the Duke of Savoy to follow in his footsteps, hence there occurred in 1686, a migration of Waldenses into Geneva, the City of Refuge of the seventeenth century. They had been “driven from their homes,” “dispossessed of their property,” and “diminished in number by the hardships of a winter journey across the Alps, with voices choked with exhaustion and misery, sang Psalm lxxiv,” “as they streamed into Geneva, and the words were re-echoed by the crowds who thronged the streets of the city.”

As bearing on the question of the Millennium, it is interesting to notice some of the things mentioned in the psalm they were singing; verse 9 says: “We see not our signs; there is no more any prophet; neither is there any that knoweth how long.” This was exactly their position. Peter Jurien himself confessed that while the persecution just commenced was, he believed, that last persecution of Christ’s people, he did not know when the three days and a half of Rev. xi. 9 would end. On the other hand, we find that towards its close the psalm breaks out into a joyful anticipation of, and earnest prayer for, the coming of the Kingdom of God, and may we not infer from all the circumstances of the case that the singing of it on this occasion is an evidence that the people who did so were among those who anticipated the further fulfilment of Rev. xi., the culminating scene of which is so graphically given in those stirring, thrilling words: “The seventh angel sounded; and there were great voices in heaven saying: The Kingdoms of this World are become the Kingdoms of Our Lord, and of His Christ, and He shall reign for ever and ever.”

J. H. Dyer.

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## The Captivity

### II. –IN BABYLON

Secular history records but little of Judah in Babylon, and what it does set before us gives rise to the question as to whether the effect of the captivity upon the captives has been fully realised and expressed. Its conclusion may be fairly stated by a quotation from Milman's History of the Jews, Bk. IX:

"In general it seems that the Jewish exiles were allowed to dwell together in considerable bodies, not sold as household or personal slaves, at least not those of the better order, of whom the Captivity chiefly consisted. They were colonists rather than captives, and became by degrees possessed of considerable property:...all which implies a certain freedom, a certain degree of prosperity and comfort. They had free enjoyment of their religion such at least as adhered faithfully to their belief in Jehovah. We hear of no special and general religious persecution."

Yet if this comparatively sheltered and comfortable existence is a true picture of the Captivity, we can hardly understand the cry: "By the waters of Babylon there we sat down, yea we wept, when we remembered Zion" (Ps. cxxxvii).

Why should they weep if they were "colonists rather than captives," or if they "had free enjoyment of their religion?" It is true that many peoples would have been dry-eyed under conditions such as truly existed in the Captivity, for to them Bel and Nebo would have been as acceptable as their own tribal gods, and the fat plains of Babylonia as pleasant and comfortable as their own river valley or mountain fastness. But in no other nation burned so fiercely the patriotic fire, or the consciousness that they were a chosen people, a royal priesthood, a holy nation.

The captives of Judah were no doubt gathered together in groups, for Ezekiel writes: "I was among the captives by the river of Chebar" (Ezek. i.), and together they probably built houses and planted gardens, took wives for their sons, and gave their daughters to husbands as God through Jeremiah instructed them (Jer. xxix. 4-7). Some, perhaps many of them, were raised to high and influential positions in the land:

"And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel and of the kings' seed, and of the princes; children in whom was no blemish...that they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah (Dan. i. 3-6).

The deported king Jehoiachin, after thirty-seven years of prison confinement, was brought forth out of prison, and Evil Merodach, king of Babylon –

"...spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments; and he did continually eat bread before him all the days of his life." (Jer. lli. 32-33.)

Shall we therefore conclude that the Captivity lacked those characteristics which would cause it to be punitive and purgatory? There were many causes for "a trembling heart, and failing of eyes, and sorrow of mind." There were fears within and without.

They knew not at what moment the fickle mind of the Babylonian king might change towards them and compass their destruction. Fifteen years after the first deportation under Nebuchadnezzar, Nebuzaradan, the captain of the guard-

"...took Seraiah, the chief priest, and Zephaniah, the second priest, and the three keepers of the door; he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and three-score men of the people of the land, that were found in the midst of the city. So Nebuzaradan, the captain of the guard, took

them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath” (Jer. lii. 24-27).

From day to day they knew not when a command should be issued:

“O people, nations, and languages, at what time ye hear the sound of the cornet...and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whose falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.” (Dan. iii. 4-6.) And the watchful eye of the Chaldeans (a word used here to specify particularly those who with the magicians, astrologers, and sorcerers claimed knowledge of the future through divination and interpretation of dreams) should accuse the Jews, saying:

“...these men, O king, have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up.” (Dan. iii. 12).

And yet again they knew not when they that carried them away captive should mockingly require of them a song, and they that wasted them ask of them mirth, saying, “Sing us one of the songs of Zion.”

And if there were tremblings without there were some fears within. Fears lest there should be a further infiltration of Babylonian idolatry. Did not Daniel cry:

“O Lord, righteousness belongeth unto thee, but unto us confusion of face...because of their trespass that they have trespassed against thee.” (Daniel ix. 7.)

The corruption had leavened deeply and widely. Manasseh king of Judah had taken to himself that idolatrous worship to which the nation of astrologers and stargazers was particularly prone, and worshipped all the host of heaven (II Kings xxi. 3). The kings of Judah had dedicated their horses and chariots to the sun (II Kings xxiii. 11), and said God to Jeremiah:

“The children gather wood, and the fathers kindle a fire and the women knead their dough, to make cakes to the queen of heaven and to pour out drink offerings unto other gods.” (Jer. vii. 18.)

Behind the door posts of their houses they had set up their idols to follow the practice of the Ninevites and Babylonians (Isa. lvii.8) and even during the Captivity Ezekiel records that in Jerusalem at the door of the gate of the Lord’s house, “behold there sat women weeping for Tammuz”; - the supposed husband of the Babylonish moon goddess, Ishtar. Yes, there were already among them in the land of their captivity prophets and diviners who deceived them (Jer. xxix. 8).

And so the spirit of Judah chafed at this enforced captivity (Babylon “refused to let them go” – Jer. I. 33), and defilement. How could they sing the Lord’s song in a strange land? How could the flats of Babylonia suffice for the mountains of Israel? How could they forget when –

“The ways of Zion do mourn because none come to the solemn feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness...And from the daughter of Zion all her beauty is departed.” (Lam. i. 4, 6.)

“...for under the whole heaven hath not been done as hath been done upon Jerusalem.” (Dan. ix. 12.)

Creature comforts they may not have lacked, but what was the possession of these to the loss of their religious freedom: to the spoliation of their land and the desolation of their city? How many must have echoed the prayer of Daniel: “O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, defer not, for thine own sake, O my God: for thy city and thy people are called by thy name” (Ch.ix. 19).

W. Mitchell.

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## **Lessons from the Journeyings of the Children of Israel**

### III.

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Four hundred and thirty years before the Exodus the Lord had appeared unto Abraham and told him that his seed should be strangers in a foreign land, and that they would be afflicted there for four hundred years, then, in the fourth generation those descendants of his would return to the land covenanted to their father.

The covenant with Abraham was made in circumstances most awe-inspiring. He was to take an heifer, a she-goat, and a ram. These were slain and divided, and a turtle dove and a young pigeon were placed next, forming a pathway between the parts and the birds. All day long Abraham protected the offered parts and birds from the birds of prey until he fell into a deep sleep; “and lo, an horror of great darkness fell upon him...and when it was dark, behold a smoking furnace and a lamp of fire passed between the pieces,” and the assurance given that the seed of Abraham should possess the land from the river of Egypt unto the river Euphrates (Gen. xv. 12, 17-18.)

One might reflect upon the connection between the heifer and the she-goat with the people of the Lord, and the ram with the Lamb of God who should be the means of their consecration, but it must suffice here to notice that these sacrifices represent the seed of Abraham in its completion; that the true followers of Abraham would be vigilant during their day to keep away the ravenous fowls, and when the long sleep of Abraham ended the glowing lamp of the spirit of Life would be seen among them. But before the realisation of this consummation there was to be an anticipatory fulfilment of the promise contained in the vision; after four hundred years Abraham’s descendants of the fourth generation would come from the land of their affliction and dwell in the land of promise. Now, four hundred and thirty years have passed, the grandchildren of Jacob who went with him into Egypt have all died. Esrom, the grandson of Judah, and all his contemporaries of the second generation in Egypt have died; and Aram, the son of Esrom, and all they of the third generation have likewise gone to grave; and now in the days of the fourth generation God has remembered His covenant: “At the end of the four hundred and thirty years, even the selfsame day it came to pass that all the hosts of the Lord went out from the land of Egypt.” (Exodus xii. 41.)

Before the people of Israel leave Egypt they are brought to witness the redemption of the first-born. The ninth plague brought an horror of great darkness over all the land. For three days darkness prevailed, but there was light in the House of Israel. A new era is to dawn for Israel. This month, Abib or Nisan, is henceforth to be the first month. On the tenth day a lamb is to be taken for each household and is to be among them until the fourteenth day, then on the fourteenth day it is slain and its blood sprinkled on the side posts and upper lintel of the entrance to the house. It is **not** sprinkled where it may be trampled underfoot. The lamb is thus prepared – roast in the fire. One important lesson to be observed was that no one must go out of the door of the house upon which the sacrificial blood is sprinkled until the morning.

All these instructions having been observed, as midnight approaches the lamb is eaten. It is eaten with unleavened bread and bitter herbs. The people were to be dressed and shod, holding their staff ready for the summons to depart. At midnight the power of Egypt was smitten and God’s first-born redeemed from death, and the people of God went out in haste. Each year as this same month came round the Israelites were to keep the feast of the Passover with unleavened bread. It is an

important lesson for these days. When anyone becomes enlightened in the ways of God and learns of God's redemption of His firstborn, and of the great salvation which is being wrought THROUGH him; how that a House is being built, over which is seen the sprinkled blood of the sacrificed Lamb; or the life of Christ willingly offered to God (for the blood is the life), and that they may on God's conditions enter and abide in that house – then without delay they should flee from the bondage of darkness before the leaven of wickedness has time to work.

Israel fled, and then they soon learned by tribulation their dependence upon God. He divided the Red Sea that they might pass through, and in the same sea destroyed their foes. This deliverance needs no explanation nor apology. God's word is holy and true, and God wrought miracles for the salvation of His people. Men who are blind to the majesty and goodness of God will ever be trying to explain that these wonders were merely the ordinary affairs of nature; but listen to Paul, the servant of Jesus Christ: "Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 1-2). Paul sees the wonderful significance of those early events. The waters were actually held up as WALLS, "the depths were congealed in the heart of the sea" (Exodus xv. 8), and as the people passed into the midst, the cloud passed over them to their rear and so they were buried – the cloud above them and the waters on both sides, thus they were baptised into their leader.

Now these things, says Paul, were types. At a time when darkness and unbelief prevailed over Israel –in due time Jesus, God's first-born came. When the human race had been under the bondage of sin for four thousand years proclamation was made that a Saviour was born. The light shone from heaven for the guidance of the few in Israel who were watching for redemption. After a further period of thirty years preparation, Jesus was introduced to the House of Israel as God's beloved Son. He came as a "light shining in a dark place." For three and a half years the Lamb of God was among them, and in the fourth year, when the celebration of the Passover came round, the Lamb was slain; for three hours "darkness prevailed over the land." But God redeemed His first-born from death and His people henceforth are enabled to flee from the bondage of sin and death to His service. They are to become the true House of Israel, on the entrance to which is seen the life blood of the slain Lamb of God. When enlightenment comes, these people must go out with haste, they must not dally with the call to freedom, or the leaven of evil will work and they will be lost. Turning their backs on the bondage of sin, they must pass through the waters, and be baptized into their Lord and Saviour, and pass into the wilderness of separation, when they will be fed and nourished with food from heaven, while God proves them and manifests that which is in their heart.

The mind which endeavours to lessen the wonder of the miracle of the divided sea is not far from denying the wonder of the waters of baptism.

Nottingham.

W. J. Elston

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### Signs of the Times

**RUSSIA AND PALESTINE.** – The Shaw Commission set up to enquire into the Arab riots in Palestine has issued its report, and Mr. MacDonald has stated that the Government is studying its recommendations. But he has also stated in advance, "that

the Government will continue to administer Palestine in accordance with the terms of the Mandate... this is an international question from which there can be no question of receding.”

Thus we see how Britain’s statesmen are impelled to act in accordance with the Divine plan, no matter to which political party they may profess allegiance.

It is curious that, co-incident with Russia’s violent outburst against the Papacy, and her organized persecution of religion, the Vatican City should “cast greedy eyes upon the land of Israel”. During February, the “Pioneer” reports, the Papal state bought land there to the value of £ 50,000. This news is regarded as “very disturbing,” and Jews are being exhorted afresh to “buy as much land as possible, and as quickly as possible”.

It is thought that “the main motive is political, and directed more against British supremacy over the country than in opposition to Zionist development”.

We need not wonder Jewry is disturbed. Between Rome and Zion there is a hostility whose bitterness cannot be assuaged. It is the theme of the Apocalypse, and it can only be ended by the utter ruin of Rome and the giving of the “first dominion” to the daughter of Jerusalem (Mic. iv. 8). Dr. Thomas quotes a Rabbinical comment on Obadiah: “This is the hope of the nation – when Rome shall be desolate, then there shall be the redemption of Israel” (Eur. iii. 631).

It would be presumption at this early stage to prophecy how events will develop, but it may at least be affirmed that Rome’s establishment in Palestine is a sign of the times. As in the type, both Assyria and Babylon were involved in the invasions of Palestine, so it will be in the antitype. Both the Assyrian and Babylonian confederacies of the latter days are to be broken in pieces as a result of their antagonism to Zion. Consequently, the more interests they have in Palestine, the more violent will be their opposition to the one whom God has appointed to be Zion’s King. As a result, a “general crusade” will be proclaimed “for the deliverance of Jerusalem and the Holy Shrines out of the hands of the infidels” (Eur. iii. 602).

Doubtless some interesting developments will be seen, now that political events concerning Britain, Palestine, Russia and Rome have begun to interlock. “This is the Lord’s doing and it is marvellous in our eyes” (Matt. xxi. 42).

### **Ecclesial News**

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Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognized 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 not 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: 5, Florence Road, Worcester, Mass., U.S.A.

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

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**BEDFORD.** – 53, Harpur Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Will visiting brethren and sisters please note that, owing to unforeseen circumstances, this ecclesia has removed to the above address, having engaged a suitable room on the ground floor. We much appreciated the help of the following brethren, in exhortation and lectures: H. T. Atkinson, H. M. Lee, F.W. Brooks, H. Southgate, C. Lindars, J. T. Warwick, M. L. Evans, L. J. Walker, E. W. Evans, E. A. Clements, D. L. Jenkins (all of London), and A. A. Jeacock (Croydon). We have also been pleased to welcome at the Table of the Lord bro. and sis. C. Hart, bro. and sis. Jecock, sis. Johnson, bro. and sis. Goodwin (all of St. Albans); and sis. Jeacock (of Croydon). – W.H. Cotton, Rec. Bro.

**BRIDGEND.** – Dunraven Place. Sundays at 11 a.m. and 6.30 p.m. Thursdays, 7.30 p.m. It is with great pleasure that we record the return to our fellowship of bro. and sis. C. W. Williams, and sis. E. Williams, after a successful interview. We perceive, therefore, that our heavenly Father is rich in His blessings, and hears the prayers of His children; and so we are mutually encouraged and strengthened to “Press on to the mark of our high calling in Christ Jesus.” We are also pleased to report the marriage of bro. Ray Williams, late member of this ecclesia, but now of Doncaster, and sis. Hilda Ellis, of the Rhondda ecclesia. We trust that with God’s blessing they will be of great help and comfort to each other in their new relationship. – Gomer Jones, Rec. Bro.

**BRIGHTON.** – Athenaeum Hall, 148, North Street (Room A). Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.15 p.m. Wednesdays: Bible Class (same hall as Sundays, Room B), 7.45 p.m. We have been greatly encouraged by the company and help of the following brethren during the past month: H. M. Doust, M. L. Evans, C. F. Clements, W. Jeacock (all of Clapham), and D. Jenkins (Holloway), and have also had much pleasure in welcoming to the Memorial Feast sisters Jenkins, senr., E. Jenkins, and W. Jeacock (Clapham), and I. Stokes (Holloway). Sis. I. Woodward (Clapham), who has been residing at Rottingdean, near Brighton, for the past two months, continues to meet frequently with us. – J. D. Webster, Rec. Bro.

**CROYDON.** – Gymnasium Hall, High Street. Sundays: Breaking of Bread and School, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class (at Horniman Hall, North End, W. Croydon), 8 p.m. Since our last Report we have had the pleasure of the company at the Table of the Lord of bro. and sis. Cyril Clements, bro. and sis. S. Wood, bro. and sis. C. Hatchman, bro. and sis. W. E. White, bro. C. Kitchin, sisters Brewer, Deadman, E. E. Rivers, F. White, M. White, Beryl White, Mavis White (all of Clapham), bro. and sis. Crowhurst (Banstead), bro. Finch and sisters Payne and Finch (Southend), bro. and sis. A. T. Abbots (Redhill), sis. P. Perry (Putney), and bro. G. H. Denney (Holloway). On the 8<sup>th</sup> February we held our Sunday School Tea and Prize-giving, and a very profitable and enjoyable time was spent. Bro. W. R. Mitchell,

of the Clapham ecclesia, gave a very instructive address to the children, illustrating his remarks by several lantern slides. We commenced our Sunday School in March, 1929, with four scholars and we now have twelve on our Register. We are pleased with the increase in numbers, but much more encouraged by the progress in the knowledge of the Scripture made by the scholars, as was evidenced by the examination. – A. A. Jeacock, Rec. Bro.

DUDLEY. – Scotts Green Ecclesia. 17, Norman Street.  
Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday:  
Bible Class, 7.30 p.m. It is with great pleasure we record two more additions to our meeting: Miss Winifred Southall (21), a senior scholar of our Sunday School, and Miss Josephine Marie Hurst (26) (formerly Roman Catholic), who were baptized into Christ on March 12<sup>th</sup>. We commend them to God, who is able to keep them from failing. Our sis. Winifred Southall and bro. James Jones have since been united in marriage; our best wishes go with them for their future welfare. It is wonderful how the hand of God works in our lives, - one of our brethren through ill-health was advised to go to a convalescent home at Southport; he did not hide his light under a bushel, and consequently after more than twelve months' diligent study our new sis. Hurst (who was a nurse there) saw the errors of Catholicism, which she has now renounced and has entered upon the true race for life eternal; may it be hers. On Saturday, March 22nd, we held our Tea and fraternal gathering, when a large number of visiting brethren and sisters joined us from Birmingham, Blackheath, Bewdley, Great Bridge, Oldham, Wellington, and London; also bro. Briggs, of Toronto, Canada. We were greatly built up in the faith by exhortations from brethren D. C. Jakeman (Dudley), E. W. Evans (London), B. A. Warrender (Birmingham), and W. Butterfield (Oldham). We take this opportunity of thanking the following brethren for the labors during the month: A. C. Simpson and J. B. Strawson (Nottingham), B. A. Warrender (Birmingham), W. Battlefield and A. Geatley (Oldham). Visitors have been bro. and sis. Tom Phipps (Great Bridge), and sis. Dean (Walsall). – E. Cartwright, Assist. Rec. Bro.

HITCHIN. – Co-operative Hall, Nightingale Road. Sundays: Breaking of Bread, 4.15 p.m. ; Lectures, first, third, and fifth Sundays in the month – 3 p.m. M.I.C.

at "Eureka," 61, Radcliffe Road, on Thursdays, 8 p.m. We are arranging to hold a Fraternal Gathering if the Lord will on Saturday, May 24<sup>th</sup>, at our meeting hall as above. Tea will be provided at 4.30 p.m. and followed by a Fraternal Meeting at 6 p.m., when our minds will be brought to bear upon the question "When the Son of Man cometh shall He find faith on the earth?" Brethren and sisters in fellowship are affectionately invited, and as we are a small party here it will help us with the arrangements if those who hope to come will send us an intimation by the 17<sup>th</sup>. We have had valuable help during the past month in lectures and exhortations from brethren J. M. Evans and M. L. Evans (Clapham), and bro. C. R. Crawley (Luton); and we have been pleased to welcome the following visitors to the Table: bro. J. R. Evans; sisters J. M. Evans, M. Evans and C. Fletcher (Clapham); bro. and sis. F. R. Wright (Holloway); bro. and sis. L. Philips (Luton), and bro. Collis (St. Albans). – Herbert S. Shorter, Rec. Bro.

IPSWICH. – 78, Rosebery Road, Ipswich. Since our last communication we have had the pleasure of meeting at the Table of the Lord brethren W. E. White, L. Hayward, H. M. Lee, and F. Brooks (Clapham), whose ministrations were much appreciated. We have received from bro. E. H. Bath, the names and addresses of several persons that applied to him for The Bible Companion, and have written to each enclosing Finger-posts and leaflets and inviting them to write for further literature, or explanation. We hope, if it is our Father's will, the seed so sown may spring up and bring forth fruit to His honor and glory. – W. P. Hayward.

**LEAMINGTON SPA.** – 36, Warwick New Road. Sundays: Breaking of Bread, 11 a.m. On April 6<sup>th</sup> we had the company of sis. Singleton, of London, at the Table of the Lord. We are always pleased to welcome brethren and sisters at our meetings, knowing that in the assembling of ourselves together for such a purpose we are keeping fresh in our memory those vital truths concerning Christ, whose return we earnestly desire. – Your bro. in the Hope of Israel, Leigh Feltham.

LEICESTER. – Morven Café, 140, London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. We rejoice to announce the baptism of two more into Christ. The immersions took place in the Public Swimming Bath on the 4<sup>th</sup> of April. Our new sisters are Mrs. Martha Eato and her daughter, Miss Hilda Eato. A few weeks ago they were baptised by an assembly from whom we have been compelled to stand aside; and recently the opportunity was provided for us to show the reason for our separateness; the interview took place in the presence of our new sisters and also of two members from the meeting to which they then belonged, the result being their decision to be baptized into the one Faith, and we trust they will continue to hold fast to sound doctrine, and be found worthy in the Day of Account. It is now just over a year since the lectures were commenced, and although there have been about 25,000 invitations cards distributed the desire for the things of God is very small. Our recent visitors to the Table of the Lord have been: bro. and sis. W. H. Wilson (Nuneaton), sis. V. Westley and sis. E. Hathaway (Clapham), bro. Thos. Briggs (Toronto), sis. H. Bayles and sis. O. Elston (Nottingham), sis. Constance Reeve (Seven Kings), and sis. A. Crawley (Luton). The following brethren have visited us in the service of the Truth: W. Webster (Seven Kings), H.W. Hathaway (Clapham), P. J. Coliapanian (Seven Kings), A. Cattle (Putney), A. K. Clements (Clapham), and C. R. Crawley (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. We have been encouraged by the obedience of another who has put on the sin-covering Name – namely, Miss Clarice Sybil Kleiser –Bullen (sister in the flesh to our sis. M. Bullen), who was baptised on 30<sup>th</sup> March. We have also had the pleasure of assisting the Margate ecclesia by baptizing on their behalf Miss Ada Harriet Bailey. We pray that they both may be amongst those on the right hand of Jesus in the day of account. We are sorry to lose the company of bro. and sis. G. R. Martin, who have removed to Northampton; also sis. L. K. Gadsby, who will in the future meet with the brethren and sisters at Seven Kings. On Saturday, March 29<sup>th</sup>, the Bible and Mutual Improvement Class paid their thirty-second visit to the British Museum. Tea was afterwards enjoyed by a good number of brethren and sisters at the Zeeta Café, Victoria. In the evening four upbuilding addresses were delivered at “Denison House,” Victoria, under the general heading “The Ecclesia of the Living God.” An affectionate welcome was extended to many of like precious faith from various parts of the provinces. We have been pleased to welcome the following visitors at the Table: bro. Erik Callow (Bournemouth), bro. and sis. A. G. Higgs (Bristol), bro. H. Crosskey, bro. Wood, sis. L. Wood, bro. Frank Wood, sis. F. Wood, bro. W. Davis (Croydon), sis. M. Fletcher (Hitchin), sis. S. Annals, bro. and sis. Mercer, bro. and sis. Eric Clements, bro. and sis. King (Holloway), bro. Hodge, sis. Brett, sis. Crawley and sis. Allan (Luton), bro. W. J. Elston (Nottingham), sis. Furneaux, sis. E. Furneaux, sis. Stafford, bro. and sis. Winch (Margate), sis. May Cockroft (Oldham), sis. McCree (Redhill), bro. and sis. Mettam, sis. Reeve, bro. P. Coliapanian, bro. W. J. Webster, sis. Mills, bro. Bishop (Seven Kings), bro. T. Briggs (Toronto). – F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway). – Sundays: Manor Gardens Free Library, 11.15 a.m. and 7 p.m. Thursdays: London College, 409, Holloway Road, 8 p.m. Our Fraternal gathering on March 22<sup>nd</sup> was a very happy affair, and there was a large attendance. Our next gathering is to be at the visit of bro. B. J. Dowling on June 14<sup>th</sup>, God willing. For the same day we are arranging a short tour for brethren and sisters around Bunhill Fields, to exhibit the faith of the seventeenth century Baptists; then around the districts in which the Huguenot fugitives settled; and finally to Hoxton, where Dr. Thomas was born and where some of his work was done. The writer and bro. G. H. Dyer will conduct the tour. This should prove profitable and interesting and be an exhortation also to avoid the “drift” to which so many have fallen victims. Fuller particulars in the next month’s issue. – Geo. H. Denney, Rec. Bro.

LONDON (West Ealing). – Leighton Hall, Elthorne Park Road, W. 7  
Sunday: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class: The Moorings, Long Lane, Hillingdon, Thursday 8 p.m. We are again encouraged by the attendance of one or two strangers at our lectures, and take this opportunity of thanking the brethren who assist us from time to time in the proclamation of the Truth. The proposed fraternal gathering will be held, God-willing, on Whit Monday, June 9<sup>th</sup>; tea 5 p.m. and meeting at 6.30 p.m., to conclude about 8 p.m. We shall be pleased to see as many brethren and sisters as possible and look forward to an upbuilding time. – T. G. Brett, Rec. Bro.

MARGATE. – Thanet Institute, Addiscombe House, Hawley Square. Sunday: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesday: Bible Class, 8 p.m. It is with great pleasure we have to announce another increase in our membership. After a well-fought battle in which the Truth prevailed, Miss **Ada H. Bailly**, formerly of the Church of England, put on the saving name of Jesus Christ in baptism on March 23<sup>rd</sup>. We take this opportunity of thanking those of our brethren of other ecclesias, for their assistance in the noble work. We pray that our new sister may be found worthy in the day appointed of God. – **A. E. Newman**, Rec. Bro.

MOTHERWELL (Scotland). – Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. We brought our winter course of lectures to a close on March 30<sup>th</sup>. The attendance of the stranger was disappointing; yet we feel that we have strengthened one another in those things which we most surely believe. Having received from bro. Bath a list of those in Scotland who applied for a Bible Companion, we have arrangements well in hand for sending each a copy of the first lecture in “Christendom Astray” along with a letter inviting correspondence. We pray that our efforts may be blessed and that some at least will give heed to that which is written. We deeply regret to report the death of John M. Paterson (18), a member of our Bible class, and son of bro. G. Paterson, of our ecclesia, who died on March 31<sup>st</sup> in the Royal Infirmary, Glasgow, following an operation for appendicitis. Our sympathy is also with bro. D. Clark, whose mother died somewhat suddenly on April 4<sup>th</sup>. Both our brethren and their families have our deep sympathy and we pray earnestly for that day when “there shall be no more death.” – **Rod H. Ross**, Rec. Bro.

NEW TREDEGAR (Mon.) - Workman’s Hall. Breaking of Bread, 11 a.m. Lecture, 6 p.m. We take the opportunity of recording the result of our special effort in March. We had four stirring lectures by brethren H.W. Hathaway (London), Beighton (Newport), and F. Walker (Bristol). Bro. I. Rees (Newport) could not be with us on the 29<sup>th</sup>, and bro. Beighton lectured in his stead. The attendance averaged 8; we trust we may yet see some results from the labors of our brethren; we ourselves being strengthened and encouraged to hold fast, seeing the nearness of Our Master’s return. We also thank all who have assisted us in the work, and others by their presence gave much comfort to the little company here. – **T. Davies**, Rec. Bro.

PEMBERTON. – Sundays: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; Sunday School, 2 p.m. Wednesdays: Bible Class, 7.15 p.m. Saturdays: M.I.C., 3 p.m. The two special lectures referred to in March issue were duly delivered. The attendance of strangers was very encouraging, numbering 13 and 16. A quantity of literature was disposed of, and our earnest prayer is, always, that seed sown might fall on good and fertile soil and bear fruit to God’s glory. At the request of our bro. E. H. Bath, of London, we have undertaken to correspond with a number of applicants, 52 in all, for the system of Bible reading – viz., the Bible Companion, advertised in the Daily Express; as yet we have had no response. We have been assisted in the service of the Truth by brn. J. B. Strawson (Nottingham), W. Butterfield, and W. Cockcroft, junr. (Oldham), R. Smith and W. Southall (Birmingham). We have the opportunity of thanking them for their labor of love and beseech the Father’s blessing to be attendant thereon. We have been pleased to welcome sis. D. Jannaway at the Lord’s Table. – **R. Turner**, Rec. Bro.

PLYMOUTH. - Oddfellows’ Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8.30 p.m. Our special

lecture on Thursday, March 27<sup>th</sup>, was attended by about 25 strangers, when bro. Brett spoke upon the subject "The Return of Jesus Christ," and the interest shown has given us much encouragement. On Saturday, April 5<sup>th</sup>, we had to perform the sad duty of laying to rest the sister-wife of our bro. J. Widger, who fell asleep after a long illness during which she suffered greatly. Bro. J. Hodge did what was necessary at the graveside, in the presence of a number of brethren and sisters, and commended bro. Widger and his two sons to God for comfort. We extend our sincere sympathy to them in their bereavement. Visitors during the past month have been March 23<sup>rd</sup>, sis. A. Hosking (Porthleven); March 30<sup>th</sup>, bro. N. Widger (Ealing), who also gave us the word of exhortation, which was greatly appreciated. We are following up the work commenced by bro. E. H. Bath, and are hoping to arouse interest in a few out of the forty persons whose names were forwarded to us. – H. R. Nicholls, Rec. Bro.

REDHILL. – Rees Rooms, Warwick Road. Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Bible Class (at 65, Frenches Road), Wednesdays 8 p.m. During the past three months we have tried a special course of poster advertising, but so far only one stranger has come as a result. We now number ten, having lost bro. and sis. H. Crosskey to the Croydon meeting. We trust, if the Lord tarry, to have our usual fraternal gathering at Whitsun, so will those who can keep the date open. Further details will be sent later. – A.T. Abbotts, Rec. Bro.

ROCHDALE (Lancs.). – 345, Bk. Market Street, Whitworth. We rejoice to report that two more put on the saving name on March 22<sup>nd</sup> – namely, Edna York, aged 17 years, and Sophia Heyworth, aged 15 years, both having passed through Sunday School. They have our earnest prayers that they may be found faithful at the coming of our Lord; this makes our third addition this year, all from the Sunday School. Our thanks are due to bro. Geatley, who assisted us on both occasions. We continue to distribute leaflets etc., and do what we can in the service of the Master, hoping that some may yet adorn the precious name of Christ. Our joy is mixed with sorrow, for sis. Heyworth lies very ill at the time of writing. We commend her to the beloved Father's care and keeping. – T. Heyworth, Rec. Bro.

SWANSEA. – Portland Buildings, Gower Street. Sundays: School, 3 pm.; Breaking of Bread, 5.15 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. We have very much pleasure in reporting the immersion into the saving name of the Lord Jesus of three more candidates for Eternal life: Mrs. Emily Bowen (24), Miss Phylls Bowen (16), and Mr. Leslie Bowen (19), the two latter being scholars of the Sunday School and youngest children of our. sis. Bowen (senr.). They were baptized at the Swansea Baths on April 3<sup>rd</sup>. We hope and pray they may run the race faithfully and well, and be found worthy of receiving eternal life at the hands of the Lord Jesus at His appearing; we are greatly encouraged by these additions to our ecclesia. – James Henry Morse, Rec. Bro.

PEMBROKESHIRE (Haverfordwest). – Tiers Cross. Breaking of Bread, 2.30 p.m. Grace be unto you all, and peace from God our Father, and from the Lord Jesus Christ. Since our last report we have no strange news, but feel thankful that the dark winter months are past, and the summer is nigh. We are longing to see some of like precious faith. We are very thankful to our brethren and sisters for the many letters which have been a great comfort to us in our loneliness; but we are fully

persuaded that it is almost finished, and we shall soon meet our elder brother from heaven. – H. Thomas.

## AUSTRALIA

VICTORIA (West Coburg). – Masonic Hall, Bell Street. Greetings in our Master's name. We are pleased to report another addition to our number in the person of Mr. Roland A. Jenner. Like many others, the light of the Truth dawned gradually, and the real Christ did not appear to his clear view till years of patiently inquiry and study. First coming into contact some years ago with the Ladson family at Beechworth, and reading literature supplied by them, our brother progressed sufficiently to make an impression on our bro. Donnelly, who came into close contact with him in matters of work. Bro. Jenner gave a satisfactory account of his beliefs in the first principles of the Truth and was immersed on January 8<sup>th</sup>, 1930. We wish our brother success in the race for the eternal crown of life, which shall give unending joy to the faithful runner at the hands of the great Judge. May he continue to tread "the path which shineth as a shining light unto the perfect day." A number of brethren and sisters repaired to a picnic ground at Royal Park on Ana Day. An enjoyable day was spent both by the children and grown-ups, and all left for their homes spiritually upbuild and invigorated. Faithfully your brother in Christ. – L. Walker.

## CANADA

**DAFOE (Saskatchewan).** – Any brethren or sisters in fellowship who may be passing through Dafoe or Watson, Sask., will be gladly welcomed at our meeting for Breaking of Bread on Sunday mornings. If such would write or phone us beforehand we would gladly meet them. This would be alike helpful to the visitor and the visited. – J.W. Sadler.

**HAMILTON (Ontario).** – Berean Christadelphian Ecclesia, Pythian Hall, Jackson Street West. Sundays: Sunday School, 9.45 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Thursdays: Bible Class, 8 p.m. On New Year's day, January 1<sup>st</sup>, 1930, we held our Fraternal Gathering in the above Hall, the Brantford ecclesia (Maccabees Hall) co-operating with us once again; brethren and sisters coming from Toronto, London, Montreal, Guelph, Brantford and Buffalo, U.S.A., 160 brethren and sisters being present. Three excellent addresses were given in the afternoon by brethren H.W. Smallwood, Toronto; W. D.Gwalchmai, London; J. D. Baines, Montreal; upon the subject "To-day, if ye will hear His voice." The Brantford ecclesia conducted the evening meeting, bro. Marlett addressing the brethren and sisters upon the subject "There remaineth, therefore, a rest to the people of God." The brethren and sisters spent a most enjoyable and happy day with those of like precious faith. The Sunday School entertainment and prize-giving was held on Saturday, December 28<sup>th</sup>, 1929. An excellent program was arranged, singing, recitations, and lantern slides. Brethren and sisters together with visitors from Brantford were present, making the afternoon and evening a very pleasant one. We are pleased to announce that we have added to our number by immersion into the saving name of Jesus two more of Adam's race, Miss Phyllis Holt, daughter of our bro. and sis. Holt, and Mrs. Frances Woolverton. May they run the race with patience and so obtain the prize of everlasting life in the Kingdom which will soon be established upon the earth. Since our lat report we have

been comforted and helped in the proclamation of the Truth by brethren Clifford Styles (Brantford) and W. D. Gwalchmai (London, Ont.). In addition we have been pleased to welcome the following to the Table of the Lord: bro. and sis. Wm. Pole, junr. (Toronto); sisters Florence, Mary and Eunice Styles (Brantford); bro. Lorne Sparham and sis. F. Sparham (Chatham); sis. A. Gruitt (Buffalo, N.Y.). We will be pleased to welcome brethren and sisters in Fellowship coming this way, if they will communicate with the undersigned. – E.D. Cope, Rec. Bro.

MONTREAL (Quebec). –284, Charron Street, Allies Hall. Sundays: Breaking of Bread, 11 a.m. Our numbers have been increased by the transfer of bro. and sis. Paul L. Aue (Jersey City, U.S.A) and bro. George A. Gibson, Toronto, Ont. These are a welcome addition to our little meeting, and we hope to our spiritual welfare. – J.V. Richmond, Rec. Bro.

RICHARD, SASK. – Since our last report we have added one more to our number. Mrs. S. Hodgson was received into fellowship on February 16<sup>th</sup>, after a satisfactory examination and immersion. Our news sister is in isolation at a place called “Lone Rock, Sask,” where she is employed as a teacher. Here is a good chance for some helpful work for any sister who wished to write her. Visitors have been: bro. and sis. Nickolson (Cairns, Alberta), bro. and sis. Sadler (Dafoe, Sask.), bro. Turner (Winnipeg), and bro. and sis. Luard (Clover Bar), the latter three being yearly and welcome visitors who contribute to our welfare in the Hope of Israel. Bro. and sis. Bull, of our meeting, are now on the Pacific Coast in search of improved health, and are meeting at Victoria with bro. H. G. Graham, and sis. Snobolin, the latter being the daughter of our late bro. McPherson, of Napton, England. These are the only two in fellowship at Victoria, B.C. Sis. Snobolin’s address is RR3, Victoria, B.C. – Fred. W. Jones.

#### UNITED STATES

BOSWELL (Oklahoma). – We sorrowfully report the death of our sis. Mrs. Allie Crawford, aged 72, who fell asleep on January 17<sup>th</sup>. She is now waiting the call of her Master “to come forth.” She was in isolation for years, but remained faithful to her lofty calling, and had a full assurance of faith until the end. She was sister in the flesh to sis. I. L. Forsythe, San Antonio, Texas, to whom we extend our loving sympathy. – Adeline Turner.

CANTON (Ohio). – Eagle Block, Cor. Market Avenue and 6<sup>th</sup> Street, S.W. Sundays: School, 9.15 a.m.; Breaking of Bread, 10.15 a.m. Thursdays: Bible Class, 7.30 p.m. We are pleased to report three additions to our numbers during the month of December last, viz., Mr. and Mrs. Louis Notter and Miss Vesta Lance, who were immersed into the sin-covering Name of Christ after a good confession of the “Things of the Kingdom, and the name of Jesus Christ.” We are thankful to God, “who giveth the increase” that these have been turned from the fables and traditions of men, to embrace the “One Faith,” to serve the true and living God, and to wait for His Son from heaven. We trust they will run faithfully to the end, and receive an abundant entrance into the Kingdom of our Lord. Our Sunday School program was carried out on December 26<sup>th</sup>, a very pleasant selection of songs and recitations being rendered by the scholars, after which prizes were given for merits and attendance during the past year, and lastly refreshments were served to all present. Visitors: bro. J.

McAuslan (Rocky River, Ohio) and bro. Chas. Collins (Cleveland, O.). – P. Phillips,  
Rec. Bro.

## ECCLESIAS IN THE UNITED STATES AND CANADA IN FELLOWSHIP

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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 7<sup>th</sup> 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, 17 ½ Cremazie 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. Allan, 790 40<sup>th</sup> 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. Wolfe.

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. – E. Styles, 2421 Concord Avenue.

Dripping Springs, Texas. – J. O. Banta.

Elgin, Texas. – F. I. Beardslee, Route I.

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.

Lackawaxen, 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 Ecclesia. D. C. Wilson, 3330 North 15<sup>th</sup> St.

Pomona, Cal. – Oscar Beauchamp, 261 West 8<sup>th</sup> Street.  
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. Wolfe.  
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.

#### NOTES

**Forthcoming Fraternal Meetings.** – Hitchin (May 24<sup>th</sup>); West Ealing (June 9<sup>th</sup>);  
Redhill (June 9<sup>th</sup>); Holloway (June 14<sup>th</sup>).

**St. Albans.** – On and from Sunday, May 4<sup>th</sup>, the memorial service at St. Albans will  
commence at 3 o'clock, instead of at 3.15, as hitherto.

**Distressed Jews' Fund.** – The following amounts have been received during the  
month and remitted to bro. Bellamy and duly credited to the above fund: -  
Leamington Ecclesia, £2 0s. 0d.; Toronto Ecclesia, £16 3s. 3d. : 4 members of the

S.B. Ecclesia, £6 10s. 0d.; C.T. £1 0s. 0d. For the information of any Ecclesias who desire to remit direct to the Treasurer of the Fund, his address is:- Bro. J. Bellamy, "Homefield," Fayland Avenue, Streatham Park, London, S.W. 16.

**Seven Kings.** – The Mutual Improvement Class of the Seven Kings Ecclesia wish to make it known that an Outing will be held, if God will, at Hainault Forest on May 31<sup>st</sup>, 1930; a party will meet at Ilford Station to catch the 3.21 p.m. train to Grange Hill. All those in fellowship will be welcomed; if intending visitors desire further information please communicate with M.I.C. Sec.: - P.J. A. Coliapanian.

**Eretz Israel.** – Recently there were shown in London pictures of the Zionist work of rebuilding Palestine; a few brethren and sisters of the Clapham Meeting who were privileged of the Zionist organization to see them were impressed by this ocular demonstration of the progress which is being made. It was indeed, encouraging to see the land being developed and made ready for the consummation of the Divine plan which Israel's prophets have foretold (per bro. P.G. Ford).

**Wailing Wall Peace.** – "The Government yesterday stopped performances at the Wailing Wall in connection with the Moslem musical ceremony of Zikbar, and Jewish worshippers were able to pray in a silence such as has not been enjoyed by them for a long time" (Daily News, March 31<sup>st</sup>).

**Is The Bible True?** – "Ought the thinking few to spread the sort of knowledge that will show that the Bible is not all true? I believe experience as well as moral feeling show that they should. The greatest moral disasters in history came from disregarding that duty of sincerity about religion." (Professor Gilbert Murray addressing the Ethical Society). If the "thinking few," or thoughtless many, could have shown the Bible is not all true, they would have done so long ago; they have failed and will continue to fail in all such attempts, and the Bible remains "the impregnable rock of Holy Scripture." The greatest disaster in history is to about to overwhelm those who teach otherwise.

**Brightening the Bible.** – "14,000,000 Bibles and Testaments were sold in the United States last year, the world total was 36,500,000 copies. The world's best seller is to be made a brighter book by colored bindings – red, blue and purple, instead of the customary black" (Daily Express). Something more is wanted than attracting buyers by beautiful covers. It is impossible to increase the "brightness" which is in the meanest bound copy of the Bible; but it will need the "brightness of his coming" (II Thess. ii. 8) to open the eyes of the world.

**Russia and Britain.** – "By continuing to dally with Bolshevism (by recognizing Moscow) we are heading straight towards war... The end of our present attitude towards Moscow must be war. These people never waver in the boldness of their declaration of war on everything else. They must succeed or go under. There is no middle course. I am one of those who believe, first, success is impossible, and, secondly, that they will go under by themselves if left to themselves." (Sir Ernst Benn, Daily Mirror, April 2<sup>nd</sup>.) They will certainly "go under", but not "by themselves," nor will they be "left to themselves." Sir Ernest Benn should study the Prophets who clearly reveal the outcome of the struggle between Britain and Russia.

