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# **The Berean CHRISTADELPHIAN**

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

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

Edited by W. J. WHITE, B. J. BOWLING and C. F. FORD

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## The Papal States at the close of the 1260 Years By Dr. John Thomas

The States of the Church are that central portion of the Italian Peninsular constituting the Popedom, or temporal dominion of the ruler styled by his worshippers "the Holy Father." It contains 17,050 square miles, and a population of 2,790,000, who are called Romans. On the south-east borders is the kingdom of Naples; on the north-west, the duchies of Tuscany and Modena; and on the north, the Po, by which it is separated from the Austrian province of Lombardo-Venetia. Rome, situated upon the Tiber, about sixteen miles from the Mediterranean, is the capital of the Popedom, as it was of the empire of Augustus Caesar, the Supreme Pontiff and Emperor in the days of Jesus Christ; so that the Pagan High Priests, called Roman Emperors, or Emperors, were the real predecessors of the Popes; not Peter, who never had anything to do with Rome, but to testify that God will take away its dominion, and destroy it for ever. In the days of Augustus the city had a population of 2,000,000, and was 50 miles in circumference; but, in 1847, it had only 175,883 inhabitants, exclusive of Jews, whose number was computed at 8,000.

The Pope, as ruler of the States of the Church, is invested with temporal, and, as the head of the Latin Church, with spiritual power. We shall first speak of the latter. In the days of the Apostles, a set of men lifted up their ungodly heads in the Christian community, assuming to themselves titles and position to which they were not entitled by Apostolic sanction. They called themselves "Apostles," "Bishops," and so forth; but the Spirit styled them "liars," "false apostles," and "the Satan." In the course of time it became the custom among them to select one of their number, who, by way of eminence, was called Bishop, and had a decisive vote in the affairs of "the Synagogue of the Satan." About the middle of the third century, the Satanic Bishops of Rome, Carthage, Alexandria, Antioch, and other principal cities of the Roman Empire, began to enjoy higher credit with the world than those of the remaining dioceses. At a later period the Bishops of Rome, Constantinople, Alexandria and Jerusalem, were called Patriarchs, or Chief Fathers; and Rome, being still revered as the former metropolis of the Roman Empire, the Bishop or Patriarch of Rome began to exercise more and more a kind of supremacy, until, in the year 533, Justinian, the sole Emperor of the Roman Habitable, by a Decretal letter which became thenceforth part and parcel of the Civil Law of Europe, conferred on Pope John legal spiritual supremacy over "the Synagogue of the Satan," then become coextensive with the Empire; this was confirmed by Phocas in the year 604-8, when Boniface III assumed the Papal title for the first time. Thus the spiritual power of the Pope, as head of the Satan's Synagogue, is based on, and founded in, the Civil Law of Christendom; and dates from the memorable era of Justinian; and by the time of Phocas and Boniface his supremacy was acknowledged by all the kingdoms of the west.

For a long time the Popes of Rome had authority only in matters spiritual, but in the ninth century, after the death of Charlemagne, they began to claim authority as the agents or vice-gerents of God upon earth; and towards the end of the eleventh century, Gregory VII

(1073-1085) established the formal privilege of the Pope to dispose freely of temporal crowns and Kingdoms. He and several of his successors exercised this right on the largest scale, until, first in the beginning of the fourteenth century, Philip IV, of France, and then, above all, the Lutheran anti-papal protestation in the sixteenth century, put an end to this usurpation and impertinence. The Temporal Power of the Popes dates from the year 755, when Pepin the Little, then King of the Franks, whose ensign was the frog, wrested the so-called ex-Archate (comprising among others, the cities and towns of Ravenna, Forli, Frosinone, Velletri, and Rieti) from the Lombards, and gave it to the Satan's " Holy See." His son, Charlemagne, enlarged this territory considerably. In the eleventh century, the Duchy of Benevento, and in the twelfth, the Duchy of Spoleto, and part of the margraviate of Ancona, etc., were added by way of donation. The city of Rome did not become subject to the Papal Power until 1216. In the sixteenth century, Bologna, the Duchy of Ferrara, and the remaining part of the Margraviate of Ancona, and in the seventeenth century the Duchies of Urbino and Castro were acquired. In this way the States of the Church of the Satan in Italy were gradually enlarged to the extent they now possess. The Italian territories wrested from the Pope-dom by the French in the years 1797, 1808, and 1809 (in the last-named year, the Pope, then Pius VII, was completely deprived of his Temporal Power) were restored by the Decree of the Congress of Vienna, in 1815.

In the Apocalyptic symbol of the Seven-Headed and Ten-Horned Beast of the Sea, the Popedom is represented by "his mouth as the mouth of a lion." In Daniel vii. the lion is the symbol of the power called Babylon. John's Beast of the Sea is compounded of Daniel's Four Beasts—a leopard, or Greek body; bear, or Russo-Persian feet; and a lion, or Papo-Babylonish mouth. Thus, " on the triumphal arch, near the Bridge of St. Angelo, over the Tiber, there appear two lions, each with one foot on the Papal insignia, to designate that it is the Popedom they symbolise, the other on the mundane globe "; and with the legends, as the cry uttered by them, " The prey is worthy of my glory "; and, " To me the charge belongs." With which last we may associate that in the Via Pontifi-cum, where the Pope sits enthroned, and two kings, having cast their crowns before him, kneel and worship. These, a lion is represented as blandly licking and fondling. But on the other two that appear armed and hostile in the distance, another lion seems about to spring; and the motto, "Prostratis placidus, Rebellibus ferox" (Gentle to the humble—to rebels fierce), proclaims, as with the mouth of a lion, that submission, implicit submission, is the law of the Pontifical Empire—Hor. Apoc., p. 57, vol. II. " And the Dragon," says John, " ceded to him his power, and his throne, and great authority "—Rev. xin., 2. The Roman Dragon removed his government to Constantinople; and in after times yielded up his dominion over the Roman West to the family of nations, which acknowledges the Pope as its "Holy Father," whose spiritual and temporal throne has been established for ages in the city of the throne of the Roman Emperors. Rome is the Spiritual Throne of the Beast of the Sea; which has also ten other thrones in other cities of the nations for the governments of its several horns. The Lion-mouth of Mystic Babylon still sits upon the spiritual throne of the Beast, old and decrepit, and little able by his glory to seize the prey.

The third and fifth Apocalyptic angels poured out their vials of wrath upon the Popedom in 1798 and 1808-9 ; in the former period, the Papal government was superseded by the Roman Republic, and in the latter, the Popedom was " filled with darkness," and its officials and devotees " gnawed their tongues for pain." The Pope was brought a captive to Avignon; a provisional government was established ; the Inquisition was abolished ; Rome was declared the second city of the French Empire, and empowered to send seven members to the legislative body ; and a deputation arriving from thence to Paris, presented an address of homage to which Napoleon I. replied in the style and language of an Emperor of the West, and successor of " his illustrious predecessor, Charlemagne."

The present Napoleon says "he does not enter Italy to disturb the power of the Holy Father, whom, France replaced upon his throne in 1849; but to remove from him the Austrian pressure, which weighs upon the whole peninsular, and to help to establish there order based upon legitimate satisfied interests." That is, to drive out the Austrians, and to settle Italy according to Napoleon ideas. But the great difficulty is—what is to be done with the Pope? There is the gordian knot of the Italian Question. The Italians hate the Pope, and desire the destruction of the idolatry of Rome. Viscount Lemer cier, in the legislative sitting, " insisted that the Government, to quiet Catholic consciences, should declare to Europe the energetic will of France to preserve to the Holy See its independence and territory." M. Jules Fayre remarked that all the Cabinet now declare that the Government of the Pope rejected by the population of the

Roman States, is impossible; and he wanted to know if, in the storm, the Government of Cardinals were broken, was the blood of the Romans to be shed to re-establish it? Helpless as the Pope is at present, his spiritual power is not yet gone. He has considerable influence yet among the populations, and the powers that rule them. An unclean spirit will go forth out of his mouth, of the frog-like species, that will increase the complications of the time, and will render the work of the liberators of Italy less easy than they suppose. There is nothing but evil for all concerned. All Italy has been the shambles of the Pope, the great butcher of the saints and witnesses of Jesus, with whose blood the Jezebel of the Synagogue is drunk.—Rev. xv., 6. Men have forgotten this, and that Providence has decreed a righteous retribution. There can be no independence nor blessedness for the nations who worship the Beast and his Image, and bear upon their foreheads the mark of his name—Rev. xiv., 9-11. Their relations to these must be first obliterated; the past must be atoned for in the presence of Jesus and the Saints; and then, and not till then, "the nations will be blessed in Abraham, and his seed," as the Gospel of the Kingdom doth declare. Let the reader remember that 1864-8 is a period near at hand, even at the door ("Herald of the Kingdom and Age to Come," 1859, pp. 163-165).

The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant . . . Behold he shall come, saith the Lord of Hosts. But who may abide the day of his coming? . . . Unto you that fear my name shall the Sun of righteousness arise with healing in his wings (Malachi iii. 1,2; iv. 2).

## Death – and Life

### An Exhortation by Bro. Roberts

Sometimes what we read—sometimes what we sing—furnishes the starting point of our meditations. This time it is both. We have sung of the ephemerality of our present life; we have read some cheering things touching another life and of the conditions that lead to emancipation from one to the other. Let us grapple with both ideas for a few minutes. They need grappling with; we cannot otherwise grasp them to any practical purpose. Who estimates the vanity of human life as it ought to be estimated? Their number is very few. The appearance of things is against such an estimate. Things appear in the gross as if they were always the same. You go out into the streets and there are always babies, and school children, and young men, and middle-aged men and old men. From year to year the picture is the same. There is no apparent change. Things appear fixed and stable, and people in general give in to the power of this appearance, and unconsciously form their purposes on this tacit but not-to-be confessed assumption. It is well to take time occasionally to look behind this assumption and see its utter fallacy. Though the picture of human life is always the same in the mass take it in the detail and you find a very different state of things. If you have it in your power go to a place where you have not been for twenty years. Consider the people you were acquainted with before you left. Where are the babies you knew? Nowhere. Most of them are in their graves; the rest are bustling young men and women. Where are the young men and women you knew? You cannot find them. You may find sober middle-aged people on whom time is making its mark, and who show little of the blithesomeness of youth. Where are the middle-aged men? They are dead or old. Where are the old men that interested you and were interested in you in your boyhood or girlhood? They are gone. The grass grows on their graves in the cemetery. The picture saddens, perhaps, but instructs. What has happened to our acquaintance is happening to us all. We are all—young and old—wise—foolish—rich and poor—in one procession—one long ceaseless procession to the grave. We know it in ourselves and in the friends of our bosom. As time goes on we change—slowly, but surely. The light of the eye gets more subdued; incipient wrinkles show themselves in the corners of the countenance, the curve and plumpness of beauty give way to the angularity and attenuation of decay. Grey hairs show here and there. Follow the process long enough, and it has but one end in the natural order. The flame of the lamp burns low in its socket till after a few unsteady twinkles, it goes out. The night comes when no man can work. The mourners go about the street.

It is not mawkishness that conjures such a picture—it is good sense—it is wisdom. Folly only ignores the dreadful inevitable to which all human life is at present subject. It drinks and forgets its sorrow. It revels and shouts and sinks deeper in the miserable mire. Rather let

ours be the man of God's prayer,

"So teach us to number our days that we may apply our hearts unto wisdom."

Rather let us obey the exhortation which speaketh unto us as unto children,

"Redeem the time because the days are evil." "Pass the time of your sojourning here in fear."

The exhortation is seated in wisdom. The days are evil. Nothing we can do can alter this fact. We may embellish the evil days and make them more comfortable, but we cannot eradicate the constitutional evil in all human matters which leads every man at last to endorse Solomon's verdict, "Vanity and vexation of spirit."

Of course, if there were nothing else within reach, it would be Unwisdom in the highest degree to trouble ourselves. To make the best of our evil days with as light a heart as possible, would be the most commendable course, though with our best endeavours, the attempt to realise good in evil must be a failure. "Let us eat and drink for to-morrow we die," would at least be a natural motto in such a case. But this is not the state of the case. What means our meeting this morning? What mean these emblems on the table? There is a streak of light and hope in human history. We have another relative besides Adam. We have a redeeming as well as an enslaving kinsman. Our glorious Creator, as our reading informs us (1 Peter i)

"hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

And this we are told is "according to his abundant mercy."

Let us take comfort from this intimation. We all know what mercy is. It is the exhibition of kindness where it is not deserved. We all appreciate it keenly when it is shown towards ourselves, however we may at any time fail to conceive it towards others. It is not only mercy we have to contemplate in the case before us; it is "abundant mercy"—mercy that abounds; mercy that is large and liberal and overflowing. It is what Paul elsewhere describes as

"the exceeding riches of His grace in His kindness towards us through Christ Jesus."

(Eph. ii., 7).

It is something to open our souls to—to rejoice in; to take comfort from. The goodness of God is an inexhaustible fountain of consolation. It is manifest in many ways, but in nothing so much as in the fact that he hath "begotten us again unto a lively hope." It was "while we were yet sinners" that this arrangement was made. As yet, the arrangement is only a matter of apprehension by faith. When the thing itself comes, we shall realise how much cause there is for the song which ascribes "Blessing and honour and glory and thanksgiving" to the Creator of all things and the Saviour by Christ Jesus. Meanwhile, we take from it all that finite fainting human faculty can draw. It contains provision for all our need—healing for all our woes. Are we weak and imperfect, with souls cleaving to the dust? We shall attain to power of nature and knowledge and spiritual affinity akin with the angels. Do we groan within ourselves, joining even in Paul's lamentation "Oh, wretched man that I am! "?

We shall be delivered from this bondage of corruption, and exchange the spirit of earth-tending heaviness for the gladsome garment of praise in that emancipation from the mortal which is the highest promise and the strongest desire. Are we harassed and overborne with the difficulties and the complications and the vexations incident to the present form of human life on earth? There is peace and rest and tranquility and joy in store when Christ comes to take his brethren to his bosom, overshadowing them with his love and harbouring them in his Father's house—the glorious kingdom of the age to come. Are we poor and despised and of no account among men? The day comes when the saints will realise in their exaltation the promise of the spirit by Isaiah:

"Ye shall eat the riches of the Gentiles and in their glory shall ye boast yourselves." (Is.

Ixi., 6.)

Are we lonely and famished of spirit for want of the society of intelligence and nobility and worth? The day of the manifestation of the sons of God will introduce us to a multitude that no man can number of the choicest of mankind, made perfect in their glorification—men of clear eye, and quick intelligent interest and strong faith and devout adoration of God—men whom Jehovah Himself styles "my jewels." (Mal. iii., 17). Such society will be a perpetual fountain of living waters, in which we shall bathe and disport ourselves with joy unspeakable and full of glory. There is no good thing to be conceived or desired but what is contained in the hope laid up for us in heaven, with Christ who will bring it unto us at his glorious revelation. (1 Pet. i., 13.).

With such a "joy set before us" does it not become easy, when we realise it, to endure the evil of present experience, and to submit to the deprivation connected with the profession of our hope? There is but one answer. It would be madness to turn aside. There is but one wise course, and that is to take

Paul's advice:

"Cast not away your confidence which hath great recompense of reward."

Just one glimpse at another aspect of the question. For whom awaits all this "glory to be revealed?" Is it for all? We have learnt the truth on this point very clearly. Peter, whose letter we are considering, puts the matter plainly by question:

"If the righteous shall scarcely be saved, where shall the ungodly and the sinner appear?"

The apostles always speak of salvation contingently. There is always an "if." The "if" is not put obscurely.

"If ye do these things"

things specified. There are "things" which have to be done and attained, the doing of which constitutes the doers "obedient children" and heirs of the good things promised. There are many such "things." We shall look at one of them strongly presented in our reading this morning, viz., the reciprocal duties of husbands and wives. The truth comes into our houses and tells us how we ought to behave there. It has to do not only with the nature of man and the purpose of God, but with the way husbands and wives carry themselves towards each other. This has a practical interest for us all. We are most of us husbands and wives here this morning. Let us note what Peter has to say to us on the subject. (1 Peter iii., 1.). The wives are to be in subjection to their own husbands and are to exhibit a 'chaste conversation (or behaviour) coupled with fear' in illustration of the power of the word over them. This is the opposite of the brazen-faced self-assertion which finds favour in some quarters in our day. They are to commend themselves to their husbands by their attire, but not their external attire. They are not to aim at effect in this department. "Whose adorning," says Peter,

"let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel."

This is a very cheap kind of ornamentation. Only poor-minded women would aim at distinction by its employment. Daughters of Sarah can afford to allow the other daughters to have a monopoly of finery. It can be purchased at so much a yard! Not so with the adorning that Peter recommends.

"Let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Wise and worthy women can afford to act on this exhortation. Woman is attractive enough in herself to make her independent of trinkets and ribbons, not that she is to go to the other extreme and be prudish and unsightly. There is a medium in all these things which good sense easily finds. Women of worth will be found on the medium line. The gew-gaws will certainly be left to the fools. It is the same among men. Where do you find dressiness, dandyism, foppery? Always among the empty-heads—never among the wise and righteous. In fact, it is almost a safe rule of calculation that in proportion to the amount of adornment outside is the want of adornment inside. Wives are to be modest, and discreet, and sober of character and attire.

Then the husbands have their part. They are to "dwell with" the wives 'according to knowledge"—not according to ignorance; not according to unwisdom. A husband of the apostolic type is governed by intelligence in his ways. A wise man is a beauty anywhere, but especially by the side of a good wife. How is he to behave to her? There is something on this point. He is to

"give honour unto the wife as unto the weaker vessel and as being heirs together of the grace of life."

There is a good deal implied in this. The wife is told to be subject to her husband; but the husband is not told to lecture her on her duty to be subject. He is told to "give honour" to her. This is the opposite of telling her she is subject. To tell her of her subjection is to cast dishonour upon her. To treat her as a subject is to make her a slave and not a co-heir of life eternal. Let a man do his part and a woman is very likely to do hers. Where is the woman that would not find it easy to be subject to a man who honoured her," who nourished and cherished her, even as the Lord the church?" (Eph. v., 29).

There may be women who even in such a case would be insubordinate and untractable; but they would be out of the common run. If a man, however, loves, nourishes and cherishes his wife, he will not be under much temptation to lay down the law to her on the subject of her subjection. In fact, he could not do such a thing, for such a course would be inconsistent with the honour he gives her. If each side would preach and concern themselves with their own duty, each would find their own part easier. It is not for a husband to say to a wife, "It is your duty to obey me." It is not for a wife to say to a husband, "It is your duty to honour me." This mode of going to work would frustrate instead of forwarding the end in view. A wife is not likely to be the more obedient for being told it is her duty, but the reverse; and a husband's love is not likely to grow for being ordered. Rather let the wife say, "It is my duty to obey you"; and let

the husband say, "It is my duty to honour you." Such an attitude, taken sincerely and naturally on each side, and carried out in a practical way, would be a powerful mutual help. The other way is a mutual hindrance and destruction. The right way is the attitude divinely enjoined, and it is the attitude taken by the children of God. Those who act otherwise are not "obedient children." A man knowing the gospel and able to talk of it, but acting the part of a tyrant at home, is no brother of Christ, however he may pass current among men. He is what Paul calls "a sounding brass and a tinkling cymbal." So a woman having understanding of the ways of God, but acting an insubordinate unloving part in private, is no member of the sisterhood of Christ, however distinctly and decidedly she may be recognised as "a sister" among professors of the truth. These things concern the spirit of Christ, and

"if any man have not the spirit of Christ, he is none of his."

It wants just one other element thrown in to complete the picture of the conjugal relation as scripturally defined—an element apparently incompatible with the mutual concern just considered—yet not at all so. It is the element of a certain sort of mutual uncarefulness, that, viz., referred to by Paul when he says

"But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none " (1 Cor. vii.); alluded to also by Jesus when he says

"If a man come to me and hate not .... his wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple."

It seems at first sight impossible to reconcile this with the love that a man is enjoined to bestow on wife and children. It is one of those sayings that is apt to make a man feel as certain disciples felt who left Christ, saying of another matter, "This is an hard saying; who can hear it?" Persistent dwelling on the Word will open this as well as other dark matters. The allusion to a man's "own life" shows the sense of Christ's words. A man is not to value any human thing on a level with the things appertaining to Christ. The things that are seen are all temporal—short-lived and inferior; the things of Christ, not yet seen, are all eternal and lofty and glorious. Christ asks us to hate the one by comparison with the other. He asks us to put him first—before wife and child and life. This is reasonable. The family relation is ephemeral—an adaptation to the needs of a transitory phase of the world's history. Enlightened husbands and wives will recognise this, and while loving each other as is meet, they will each give to Christ the higher place.

Finally, says Peter, going outside of the domestic circle,

"Be ye all of one mind, having compassion one with another. Love as brethren; be pitiful; be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing."

The sons of God answer to this character. Unity, compassion, love prevail among them—even now. Where contrary conditions exist, it is because of the presence of a foreign element. There will be no foreign element in the perfected body of Christ. The mustered family will be perfect and entire, lacking nothing. A powerful mutual affection, on the basis of mutual and unblemished excellence, and nurtured by the unfailing strength of the spiritual and immortal nature, will provide a chief and glorious feature in the feast of good things to come that waits the accepted brethren of the Lord Jesus.

## Editorial

"LET ALL THINGS BE DONE UNTO EDIFYING" (1 Cor. xiv. 26).

There are very few, if indeed any, chapters in the whole of the epistles of Paul, which give us a better insight into his character, and his anxiety for the welfare of the brethren and sisters, than does the fourteenth chapter of his first epistle to the Corinthian ecclesia. The predominant idea in that chapter is Paul's solicitude for the brethren, and his eager desire that in all things they might be edified, or built up and strengthened in their faith.

There were some in the ecclesia whose behaviour was having the opposite effect upon their brethren and sisters; the ecclesia was not edified or built up by their conduct, and so Paul, in that masterly manner so characteristic of him, takes up the subject, and deals with it in a thorough manner, showing what was wrong in the ecclesial arrangements, and especially emphasizing the point that in all such arrangements the essential object to be kept in mind is that the ecclesia may be edified.

If we are true followers of Paul, we shall share his anxiety in this matter. The ecclesias to-day are but the development of Paul's work in the first century, therefore his desire for their edification is no less real than it was in the case of the ecclesia at Corinth. Ecclesias and ecclesial conduct are matters of

God's arrangement and appointment, in which He has been pleased to invite His children to be co-labourers with Him. It becomes therefore of supreme importance that these arrangements should be conducted in harmony with the teaching of such spirit-endowed men as Paul, who has given us clear and definite instructions in reference thereto. Let us read and well reflect upon such chapters as 1 Tim. iii. and Titus i. and we shall not be uncertain as to the characteristics which must be found in those brethren who are elected to serve the ecclesia. With a desire to fasten the attention of brethren and sisters everywhere upon these vitally important qualifications, we published last month a selection of comments upon them obtained from Christadelphian sources. Some have expressed their appreciation of their appearance at the present time of the year, when most of the ecclesias are in the habit of appointing serving brethren; a few more similar extracts appear again this month, with the hope and conviction that they will be helpful in the direction so ardently desired by the apostle. If the scriptural instructions already referred to are respected, edification of the body of Christ will undoubtedly result; if they are ignored or disobeyed, the opposite must inevitably occur.

To be co-labourers with God in the work of His Truth is surely the highest form of honour to which the sons of men can attain at present. Let each and all of us who are thus honoured, well examine the manner of our work. It is possible to be engaged upon a good work from a bad motive. Do we realise how utterly abhorrent in the sight of God it must be if our motive is "self-glorification"? This Paul condemns; his mind is well expressed in 1 Cor. xiv. 19:

"In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

Self-abasement and self-effacement were the characteristics of Paul's faithful service rather than self-glorification; the motive prompting his service was love of God and love of His Truth, leading, as his epistles so clearly show, to an earnest desire to serve the brethren and sisters of Christ and to build them up in the faith to which they and he had been called.

Let all who are similarly called in these days be followers of Paul. The call of the Truth is a call to service. This fact of itself should be sufficient to discourage the use in the ecclesias of such expressions as "officers", "official brethren", "rank and file" and kindred expressions. In reality all who are called to work in the ecclesias are "serving brethren"—called to the honour of service to Christ and to his brethren and sisters. A realisation of this truth will help us to avoid some of the errors so easily fallen into. A brother elected to serve the ecclesia may very easily so "magnify his office", as to entirely forget that the Divine object of all such appointments is "that the ecclesia may be edified." We are nothing; the work is everything, and all-important; whether then we be recording-brethren, presiding-brethren or managing-brethren, let us remember we have been called to "serve" Christ and His brethren and sisters to the end that we may edify one another, and the natural desire to dominate, or direct, or control others will be overcome, and all things done decently and in order to the glory of God.

Eds.

### Purity of Fellowship

In our recent tour of Great Britain we met a large number of the Temperance Hall Fellowship who accepted the Truth, but were quite willing to tolerate its denial in fellowship. In such a case a full and pure basis of fellowship does not exist, nor is it recognised as essential.

The true fellowship, or "the unity of the faith, and of the knowledge of the Son of God," is based not only on a concurrent reception of the Truth, but also upon a concurrent determination to maintain that Truth by "earnestly contending for the faith which was once delivered to the saints," as the only basis of fellowship with the Father and the Son and with one another—Eph. iv. 13; Jude 3; 1 John i. 3-7.

This position is firmly upheld by the Law and the Testimony in every part, and especially in a few passages where the true teaching of the Spirit is wholly unsuspected by the careless reader. In this instance we call attention to the words of inspiration recorded in that delightful cxxxiii. Psalm:

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

Mark the words of the Spirit: "how good and how pleasant it is." These two qualities do not always go together. Some things are good but not pleasant. David wrote: "It is good for me that I have been afflicted" (Psalm cxix. 71), but it was not pleasant. Many things are pleasant to the natural man but not good; but of "unity" both are to be affirmed. In this Psalm we have a most effective interpretation of the true meaning of "unity" or fellowship, for we read:

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

The one is so like the other that we could not distinguish between them in the matter of purity: only by name, the one being typical of the other. The Spirit in the Word brings these two together for comparison and declares they are alike: "it is like the precious ointment."

But why is true fellowship like the holy anointing oil? Simply because the quality or property common to both is purity. In the Spirit's estimation therefore, they are of equal merit because pure.

This ointment was composed of several desirable and eminently useful ingredients styled in Exodus xxx. 23-25 'principal spices.' The proportions were, five hundred parts each of Myrrh and Cassia, and two hundred and fifty parts each of Calamus and Cinnamon, artfully compounded with pure olive oil.

The "principal spices" without doubt typifies "the first principles of the Oracles of God," and the pure olive oil symbolises that which the first principles constitute, namely, the Word of the Living God. Consequently "pure oil olive" was used in the seven-branched candlestick to give light in the Holy Place (Exodus xxvii. 20), and it is also written:

"Thy Word is a lamp unto my feet and a light unto my path" (Psalm cxix. 105).

"The wise took oil in their vessels with their lamps" (Matt. xxv. 4).

And in Zech. iv. 14, the redeemed are styled "anointed ones" : in the margin, "sons of oil."

This "precious ointment" or "holy anointing oil" was first applied to Aaron's head, indicating or pointing out that it is the seat of intelligence that is appealed to by the Spirit in the Word, as it is written:

"Come now, and let us reason together" (Is. i. 18).

It is not enough to merely subscribe to the same creed, there must be an intelligent agreement upon the fundamental principles of the Truth. An intelligent understanding of the first principles of the Oracles of God is absolutely essential to fellowship or "the unity of the Spirit."

The omission of any one of "the principal spices" in compounding the holy anointing oil, would have rendered the ointment inefficient and worthless as an anointing oil; and so in like manner, the setting aside of any one of the first principles of the Truth by man, as non-essential, is absolutely certain to entail disastrous consequences.

The ointment poured upon Aaron's head

"Went down to the skirts of his garment"

showing that each individual member of the "one body" of believers is included in the anointing process and requires to be intellectually anointed with the Truth (see 1 John ii. 27), for

'We being many, are one body in Christ, and every one members one of another' (Rom. xii. 5).

The Spirit in this Psalm also uses another beautiful and instructive metaphor—the glittering gems of Hermon's dew. The delightful and refreshing dew of Hermon

"That descended upon the mountains of Zion,"

was one of the crowning glories of that land, and its sphere of blessing extended from the lofty sides of Hermon to the humbler hills of Zion.

Moses in spirit saith:

"My doctrine shall drop as the rain: my speech shall distil as the dew."

False doctrine countenanced in the one body is as disastrous to "the unity of the faith," as would be an injection of poison gas into the dew of Hermon. But where the "unity" of the Spirit's teaching prevails, all speaking the same thing, "perfectly joined together," a dewy fragrance exhales that is as sweet-smelling to the Deity, as it is full of blessing to the saints:

"For there the Lord commanded the blessing, even life forevermore."

The precious ointment is again referred to in Ecc. x. 1,

"Dead flies cause the ointment to send forth a stinking savor."

These words constitute a metaphorical confirmation of the words with which the previous chapter closes:

"One sinner destroyeth much good."

It is similar to the Apostolic warning:

"A little leaven, leaveneth the whole lump."

The insect or fly is chosen by the Spirit to indicate the comparative insignificance in the opinion of some, of the cause which spoils the costly compound.

These words of Holy Writ from the Psalms and Ecclesiastes, written for our learning, faithfully describe and gracefully illustrate the solemn truth that "the first principles of the Oracles of God" must be maintained in their purity against every error that defiles, even though the same may be regarded as insignificant by the careless who sit "at ease in Zion." The Truth, held in its purity, attracts the blessing of the Deity, while its defilement with error is offensive and repels.

Those who are earnestly endeavoring to keep their garments white, will take heed to themselves and to the Spirit's warning in that sacred lesson of "the precious ointment", that divinely chosen emblem of the spotless purity of the Truth.

The danger with the Temperance Hall fellowship lies chiefly in their omission and refusal to withdraw from those false teachers, who are vainly endeavoring to "fitly join together" with the Truth, errors (dead flies) that were long ago rejected and discarded.

As good excludes evil and right excludes wrong, so the Truth must exclude error, because he who asserts the one, denies the other. Of the Bridegroom, Christ, it is written in Song i. 3:

"Thy name is as ointment poured forth; therefore, do the virgins love thee."

The things concerning the saving Name of Christ, with which we are covered in baptism, are as holy? sacred and inviolable as the holy anointing oil—the precious ointment that down the beard of Aaron ran. Therefore

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John, 9).

Doctrines are not to be measured by any standard of mere human excellence and carelessly labelled "fundamentally sound," but tried rather by their conformity with the Word of the living God.

If men speak "contrary to the doctrine which we have learned" from the divine testimony, we are commanded to avoid them, lest like the bird admiring the glare of the serpent's eye, we become fascinated and bewitched and be drawn into the very jaws of death, by their "good words and fair speeches."

Concerning "vain talkers," who fail to "hold fast the faithful word as they have been taught," Paul's sentence is: "whose mouths must be stopped": in the ecclesia of course by withdrawal as commanded.

The wisdom of such a course is obvious. Their presence brings contagion. Their cankerous influence speedily infects others. Disease in one part of the body speedily communicates itself to other parts:

"A little leaven, leaveneth the whole lump."

Therefore, action should be taken at once to correct or eliminate the evil. There will doubtless be rendings and outcries while the evil spiril is being cast out, but the sequel is delightful, the one body

"clothed and in the right mind, sitting at the feet of Jesus."

"Behold how good and how pleasant it is for brethren to dwell together in unity."

B. J. D.

## The Fifth Seal

In the conquest of Pagan Rome, the fifth seal-period of about ten years' duration, a.d. 303 to a.d. 313, was one of "fiery trial" for the Christians, who suffered rigorous persecution under Diocletian. It was, however, but "the darkest hour before the dawn" of their great and notable victory under the sixth seal, and the necessary prelude thereto in the divine purpose. For over two hundred years, prior to the opening of the fifth seal, the Christian community symbolised by "the Lamb and the Four Living Ones" in the first four seals, had been engaged in deadly conflict with paganism. Armed with "the sword of the spirit," which is the "word of God," they were arrayed against a powerful and very determined foe, equipped with the carnal weapons of death and destruction. Many Christians had been slain in the course of the struggle, the issue of which was, to use a terse and familiar phrase, "Christ or Caesar."

The faithful dead, who had been slain "for the word of God, and for the testimony which they held," were seen by John, in the vision of the fifth seal, as souls "underneath the altar" (Rev. vi., 9). While alive they were substantial "bodies of life," or "living souls." "The soul of the flesh is in the blood" (Lev. xvii., 14). Commenting on this, Dr. Thomas says: "The blood covers upon the soul, or life; therefore, in pouring out the blood, the soul, or life, of the animal, was poured out unto death; and the blood being poured at the base of the altar, the soul was there, and the altar was considered as covering it; hence the phrase "underneath the altar the souls of the slain." When death was approaching, Paul wrote: "I am now ready to be offered, and the time of my departure (or analysis) is at hand" (2 Tim. iv., 6); and also, "If I be poured forth upon the sacrifice of your faith, I rejoice" (Phil. ii., 17). Ignatius, who lived in the second century and was condemned to death by Trajan, is quoted as speaking of his

being poured out as a libation to God on his altar.

The altar, beneath which the souls repose in death, is the Christ-Altar (Heb. xiii., 10), typified by the altar of the tabernacle court, where sacrifices were burnt, and the blood poured at the altar base (Lev. viii., 15). This was an altar of earth, or unhewn stone (Ex. xx., 24, 25), and we see the significance of this in the fact that Christ was begotten "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i., 13). The Christ-Altar is constituted of the many in Christ; the "one body" of which he is the head (1 Cor. ix., 13; x., 18). All who die in him are "underneath the altar," and those of them slain by the enemies of the truth are represented as crying therefrom for vengeance on their slayers.

The souls underneath the altar cried to the "Lord, holy and true" (Rev. vi., 10). Dr. Thomas points out that the original word here rendered "Lord" is "Despotes," and that it does not occur elsewhere in the Apocalypse. He concludes "that there must be some special reason why "Despot," and not "Lord," is adopted. There was a rival claimant to the distinction and honours of this title, and to the homage of the people. This was Diocletian, sur-named "Jupiter." Anent this, the Doctor remarks: "It is a remarkable historic fact that, at the epoch of the opening of the fifth seal, a New Despotism was set up by Diocletian Jupiter, totally different from that to which the Roman peoples had been subject from the days of Augustus hitherto." It greatly flourished under Diocletian, who demanded the most abject adoration of his subjects. This, the Christians refused to render to any, but the one and only true Deity; hence the issue—"Who is the Holy and True Despot of the World, Jupiter or the Lamb?" The reason, then, appears obvious, why "the souls under the altar" were caused to address the Lamb, the symbolic representative of the Deity, as the "Despot, Holy and True." They affirmed the truth in the case, and gave the lie to the lordly pretensions of Jupiter. This style of address also identifies the period of the fifth seal, as relating to that of Diocletian.

The souls uttered the cry: "Until when, O Despot, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They desired to know when deliverance would come for their suffering people, and their persecutors be judged. How much longer, from this time (a.d. 303), would the conflict last? "It was said unto them, that they should rest yet for a little season, until their fellowservants and their brethren, that should be killed as they were, should be fulfilled" (Rev. vi., 11). The "little season" was a period of ten day-years sore "tribulation" (Rev. ii., 10), terminating a.d. 313, when pagan persecutions of the Christians ceased with the overthrow of Maxentius and Maximin, by Constantine and Licinius, the emperors of the West.

In the reply to the souls under the altar the Christian community is referred to by the use of two terms, viz. "Fellowservants" and "Brethren." This indicates that two classes, or parties, existed among those styled "Christians," between whom a distinction had to be made. A great division had taken place. Apostacy, initiated in the days of the apostles, was fast maturing. The great majority of professing Christians had declined from apostolic faith and practise. During the first eighteen years of Diocletian's reign the Christians enjoyed peace, and were favoured in many ways by the pagan authorities. Quoting from Eureka concerning this period we read: "If the strength and beauty of Christianity were to be measured by secular prosperity, here might be fixed the era of its greatness. But, on the contrary, the era of its actual declension must be dated in the pacific part of Diocletian's reign. During the whole third century the work of God in purity and power had been tending to decay. The connection with philosophers was one of the principal causes. Outward peace and secular advantage completed the corruption. Ecclesiastical discipline was now relaxed exceedingly. Bishops and people were in a state of malice. Endless quarrels were fomented among contending parties; and ambition and covetousness had in general gained the ascendancy in the Christian Church." And further, the following is quoted from Milner, who says: "Here terminated, or nearly so, as far as appears, that great first effusion of the spirit of God which began at the day of Pentecost."

The withdrawal of the spirit, because of apostacy and consequent division, is indicated by the absence of "the Four Living Ones" from the imagery of the fifth seal. They symbolised "the undivided heavenly camp of the ecclesias" in the first four seals. The spirit, which is "the truth" (1 John v., 6), was withdrawn because the truth had been corrupted, or made "of none effect" by human traditions. "Some there were," says the historian, "who mourned in secret, and strove in vain to stop the abounding torrent of the evil." These were the "Brethren" of the fifth seal. They were known as "Puritans," while the great body of merely nominal Christians (the Fellowservants) were self-styled "Catholics." The Puritans contended for purity in doctrine and practise, and would not again receive into fellowship those who had denied the faith of Christ, and espoused paganism in order to escape persecution. Their attitude was a scriptural one, being in harmony with Paul's words in Heb. x., 26-29. Multitudes of the Catholics were slain in the long religious war with Pagan Rome. Their martyrdom, while it could avail them

nothing, " served for a testimony against paganism and judgment upon themselves for their apostacy."

The Diocletian edict, a.d. 303, marked the commencement of the fifth seal period. It decreed that church buildings throughout the empire were to be destroyed, and ecclesiastical property confiscated. Religious meetings were forbidden on pain of death. All copies of the scriptures were to be committed to the flames. The protection of the law was denied to all Christians, who were to be " exposed to the severity, while being excluded from the benefits, of public justice." Diocletian's declared intention was to destroy the Christian name.

Under this edict thousands were put to death, refusing to stop their religious meetings or to surrender their sacred books. Many, to save their lives, betrayed the scriptures to the enemy, and, for this, were called " Traditors," a name of infamy. But it was impossible to accomplish the extinction of the word of God. The faithfulness of the " Brethren," aided by the Deity, preserved it, and we have reason to rejoice and to thank God, that it has been safely transmitted to our own time, in spite of pagan and papal hostility.

Constantius, who was kindly disposed toward the Christians, " established a system of toleration" (following the abdication of Diocletian and his associate, Maximian), which, in measure, doubtless, prepared the way for the great revolution later, under his son, Constantine, by which paganism was overthrown, and Catholicism established as the religion of the Roman Empire. The efforts of Pagan Rome to destroy Christianity had failed, and " the triumph of the Lamb was near."

To the souls "underneath the altar," "white robes were given" (Rev. vi., 11) in token of their worthiness; and also of victory (Rev. iii., 4. 5.) in the resurrection epoch, when John, in vision, saw them as part of "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands" (Rev. vii., 9).

In considering these things let us be solemnly warned against apostacy. Disaster, irretrievable and complete, follows in its wake, though temporal advantage may be gained. The faithful integrity of brethren, in ages past, in the face of torture and death, and the assurance of God's word that faithfulness has its " exceeding great reward," should inspire and strengthen us in all circumstances of trial and danger. The dominion of Rome was given to the Catholics—the " Fellowservants." The " Brethren " had no part in this, but they were promised " white robes," the emblems of COMING victory, when they shall inherit " a more magnificent dominion, even that of all nations, enlightened, regenerated, and truly civilised, for a thousand years."

Toronto.

H. W. Smallwood.

## CHRIST AND HISTORY

The attempt to explain Christ on any principle but the one furnished in the Bible narrative must be a failure. He is part of a history extending over thousands of years. He is not an isolated phenomenon; he is built into the Bible as a whole. The bulk of the Bible existed before he appeared, and it bears upon him in a way necessitating that view of himself which he promulgated. He is part of a structure, apart from which he cannot be understood. Though the brightest figure in Israel's history, he is but the culmination of that history, which is the history of a work which God has been doing from the beginning; and he must be looked at in connection with that work. We can only truly ascend to the Christ of the Bible by the gradually rising level of the progressive work it records.—Nazareth Revisited

"Fight the Good Fight of Faith, Lay Hold on Eternal Life"

(1 Timothy vi. 12).

(Continued from page 348.)

The carnality of a weapon is not altogether determined by its efficiency, material or shape, but rather by the spirit, intent, or impulse of the individual provider or wielder. A walking-stick accordingly may be as much a carnal weapon as a shaft of steel.

Before leaving the question of degree, we would reduce our illustration to a finer point. The speaker has witnessed, as probably some of our readers have, a child even of irresponsible years, lay hold of a thing at hand, or use its own hand, as a weapon against an attempt to interfere with the attainment of a thing coveted—a carnal weapon. And thus it has been since Adam's fall with rebellious human nature. It is impatient of restraint.

"From whence come wars and fightings among you," says the Apostle James. "Come they not hence even of your lusts that war in your members?" "Ye lust and have not, ye kill, and desire to have (covet, R.V.) and cannot obtain," etc. It was thus with those who were going astray and committing spiritual adultery with the enemy in the Apostle's day, and we see the development in the powers of Christendom to-day. Christendom in this has become a fullblown constitution of sin (diabolos). "Good soldiers of Jesus Christ" will, therefore, refuse to wear its badge, carry its sword or truncheons, and those who would or do are not soldiers of Jesus "fighting the good fight of faith," neither will they "lay hold on the life eternal." Oh, no! the fiat has gone forth from the Captain of our Salvation, our Great Leader, that the sword must not be used by soldiers of His at the dictation of flesh. "He that takes the sword," says He, "shall perish with the sword," and who will presume to doubt that thus it shall be? God's word does not, and will not fail, and, therefore, we may depend upon it that the sword will perish from the earth together with all those who use it (or any other carnal weapon) in disobedience or defiance of the interdict.

Further, shall we be guilty of overstraining matters if we affirm that the word "sword" of the interdict is a representative word, and embraces every weapon that the word "sword" stands for, or is the synonym of? We think not. Every carnal weapon comes within the scope of the interdict, and the Scriptures give warrant in saying that even the tongue as such does not escape. The words of the tongue can be as "drawn swords." It will be our wisdom, therefore, to "take heed to our spirit" in this matter if we would "lay hold" of the promised "life." The "word" has been spoken and it is the "word" that will judge us at "the last day."

Now, as to the right weapons, and their use. We repeat, it is a fight that we are engaged in, a fight for life, for life indeed; and the successful soldier will be greater than he that taketh a city with carnal weapons. To succeed, we must be armed, properly armed, and we must pay attention to our Leader's instructions and example. The Apostle Peter, in the IVth chapter of his 1st Epistle, indicates the nature of the equipment. In speaking of our Lord's struggle, he says: "Arm yourselves likewise with the same mind." Therefore it is a mental armament. "Let this mind be in you which was in Christ Jesus," said the Apostle Paul to the Philippians, and in his letter to the Ephesians he exhorts us to take "the whole armour of God," which he specified as a girdle of "truth" for the "loins," a breastplate of righteousness for protection, a preparation of the gospel of peace for shoes. "Above all," said he, "the shield of faith" to ward off the "darts of the wicked." "The helmet of salvation" and "the sword of the spirit" (or word of God), and withal to pray and watch always. Now, as to our Commander's example. The Lord of Glory was perfectly clad with this armour. His helmet was indeed "the hope of salvation," and, therefore, for "the joy set before Him," He endured bravely and "despised the shame," and is now "crowned with glory and honour" and life.

He was girt about "with truth," hence he is now established as the "faithful and true one." As to the "shield of faith," His faith in the Father was absolutely perfect and sincere, hence He at all times committed Himself to "him that judgeth righteously." With reference to His feet, they carried Him everywhere doing good and preaching the gospel (or glad tidings) of peace. And the sword of the spirit He wielded flawlessly, both subjectively and objectively. He was ready with the word of God for every emergency. With the point of this sword He was able to make His enemies writhe, and also by its skilful use make the heart of His friends "burn within them."

To His enemies, thus: "Have ye not read what David did?" (1 Sam.). "David calleth him 'Lord,' how is he then his son?" (Psa. cxviii.). "This people's heart is waxed gross" (Isa. vi.). "I will have mercy and not sacrifice" (Hosea and Samuel). "The stone which the builders rejected, the same is become the head of the corner" (Psa. cxviii.). "That the dead are raised, even Moses shewed at the bush" (Ex. iii.).

To His friends: "And beginning at Moses and all the prophets He expounded in all the Scriptures the things concerning Himself," and much more, of course, could be said.

Thus He made their "hearts burn," and in the cxix Psalm, He lets us into the secret of His skill, "Thy word have I hid in my heart." "How love I thy law, it is my meditation all the day." "I have more understanding than all my teachers, for thy testimonies are my meditation." Here is our Captain's example. And then as to personal discipline, "when He was reviled He reviled not again." Just look at this: "He hath a devil and is mad. Why hear ye him." Again, "Say we not well that thou art a Samaritan

and hast a devil?" "How were they answered?" Ye do dishonour me! "Was there ever the like? And, again, when His enemies were scheming and plotting in envy to take His life away under the false charge of breaking the Sabbath, rather than a scathing denunciation, we get a restrained yet searching question only: " Which is right (or lawful), to do good or to do evil, to save life or destroy it ? " And, further, when they took up stones to actually stone Him: "Many good works," said He, "have I shewn you from the Father; for which of these do ye stone me?"

"Later, when before the High Priest, because of the cogency with which He answered a question of his, He was struck by an officer (with a rod, the Revised Version says); therefore, a stinging blow probably (and this in public, when resentment is more readily stirred), yet the only reply was: " If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

What an example of a "sheep among wolves"! Look also at His merciful kindness and compassion toward His friends at a time when nature longed for company and support! " My soul is exceeding sorrowful," said He, "tarry ye here and watch with me." They failed in weakness, yet all that comes of it is the plaintive, "Could ye not watch with me one hour?" "The spirit indeed is willing but the flesh is weak."

We say again, this is our Captain's example, and it is for us to bear the same in mind in our interpretation of our instructions as "good soldiers." Let brethren everywhere cease to make excuses against their stringency, and cherish not reservations. Have we not here, in the conduct of our Lord, an interpretation of them for use in actual practice? And He is a Victor!

Now, as briefly as possible, let us look at our instructions, viz.: Be brave, "endure hardness as good soldiers"; seek victory before everything; let not temporary exigencies hinder you in the fight (Matt. vi. 33). Be patient in the trials of the fight (Romans vii. 12). Hope to the end for victory (1 Peter i. 13). Try and associate joyfulness with hope (Romans xii. 12). Be tenacious in the fight; let not a position gained be lost (1 John, verse 8). Fight in "unity of spirit" with fellow soldiers (Col. iii. 13; Eph. iv. 3). As such, help to "bear each others burdens," i.e., in thoughtfulness, come to each other's aid in difficulty (Gal. vi. 2. 1 Thes. v. 14). In no case "speak evil" of fellow soldiers (Jas. 4. 11). Don't misjudge or "condemn them." Be very careful as to this (Matt. vii). Treat them with courtesy and love them with " pureness of heart " (1 Peter 1, 22, chap. 3-8). In character be " harmless as doves " (Matt, x, 16). Don't resist evil as the Gentiles do (Matt. v. 39). Be chastened in spirit, not soon angry and spiteful (Eph. iv. 31; Col. iii. 13-15). Pray for spiteful users and persecutors (Matt, v. 44). Be not ostentatious in doing good. Look to the end, seek praise from the Supreme Authority (Matt. vi. 1). Persistently read and reflect upon our Book of Instructions (1 Tim. iv. 13). Be careful, on guard (Mark xiii. 37), and always ask for all necessities (Phil. iv. 6); be not a partaker of another soldier's wrong doing (1 Tim. v. 22). Don't fraternise with the enemy or copy his ways (1 John ii. 15). Of course, much could be said in extension of these instructions (or commands) as to their pressing importance, but space now forbids. What our Lord says in regard to His sayings in Matthew vii. 24-25, as to a good foundation will apply; therefore, our life (i.e., the " life indeed ") depends upon our giving earnest and careful attention to them.

Now, in conclusion, just a word or two as to victory (i.e., the joy of victory). Will our imagination enable us to realize in some measure what being swallowed up of life will mean? What the joyful ecstasy of being able to say, "Behold, I am alive for evermore!" Not alive with anxiety, fear, pain, weariness and sorrow, but alive as possessors of that "Blessing of the Lord," spoken of in Proverbs x. 22, to which He "addeth no sorrow."

If we would have a vivid picture of the exultation of the victors in this "good fight of faith," let us read and ponder chapters xiv, xv, and xix of the Apocalypse. Once grasp victory and what a vista then becomes open to us!

J. Bellamy.

## **Hid in the Ground**

A careful study of the Scriptures proves that God watches over those who strive to serve Him, and will protect them if they will put their trust in Him. Many times He has shown His displeasure at the wickedness of humanity, but in every case there has been protection for His servants who have remained faithful. A realisation of this fact should provide an exhortation to faithfulness, and a comfort in these closing hours of Israel's night of darkness.

Not long before the commencement of this night of darkness, when Nebuchadnezzar, king of Babylon, overturned the throne of David, and deposed Zedekiah the last reigning king of Judah, the

prophet Isaiah recorded by inspiration:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

The same prophet also recorded that —

"The nations are as a drop of a bucket, and are counted as the small dust of the balance."

And he further declared that—

"All nations before God are as nothing; and they are counted to him less than nothing, and vanity."

Yet in spite of these Divine declarations the Scriptures show that God does watch over individuals among the vast millions of the earth's population. God has called in all ages, "Come, my people."

We may take three examples of the many different methods used by God to protect His servants when His wrath is poured out upon the nations. We consider the case of Noah, who found grace in the eyes of the LORD in the midst of an evil generation. He was told to build an ark, and we can well imagine the scorn, and ridicule, poured upon him by his evil-minded contemporaries as he was engaged in his work of obedience to God. In due time God shut Noah in the ark, and it commenced to rain. This was but a slight inconvenience at first, but the multitude found that the rain did not cease. The inconvenience became an affliction, and the affliction was soon recognised as a catastrophe. We can well imagine the mass of humanity, now no longer concerned with anything but self-preservation, crowding round the ark in the pouring rain, standing in the water, beating upon the sides of the ark, and crying, "Open unto us." But it was too late then for repentance. Soon the flood swept them all away, and the ark was borne up upon the face of the waters. Noah and his family alone were saved. They were hid in the ark, by God shut in.

Human nature refuses to profit by the experiences of those who have lived before, and thus we are able to consider the time when men again began to feel firmly established in the earth, and they said, "Let us make us a name." But God had other intentions. He confounded their speech, and called Abram to come out from the surrounding wickedness. Abram obeyed and took Lot. They parted later, and Lot lived among the ungodly in Sodom, the wickedness of whose inhabitants reached unto heaven. God determined to overthrow that wickedness, and sent His angels to destroy the cities of the plain. The angels took Lot from Sodom on the morning of its destruction. He was taken from the wrath to come and hidden by God in the city of Zoar.

The descendants of Abram, whom God took for His peculiar treasure, also failed to profit by the lessons of the past, and after centuries of rebellion against God during which His long-suffering was manifested beyond all question, the time came when He determined to overturn the Throne of David, using the worst of the heathen as His servants for that purpose. This history is written with a definite object, and if we would understand the terror that will come upon all nations, in that dreadful day of the Lord that is now so near, and the shelter He has promised from that time of terror, for those who strive to serve Him, we must endeavour to understand the attitude of God towards wickedness in the past.

Only a generation before Nebuchadnezzar overthrew Jerusalem and took the people of Judah captive, a boy of eight years old came to the throne of Judah. This child did that which was right in the sight of the Lord, and, as he grew up, realised that he ruled over an idolatrous nation. The law of God was forgotten, and the book containing it was hidden among the rubbish in the temple of the God whose people Judah professed to be. But God is the helper of those who strive to keep His law in spirit, and in truth. And God helped Josiah in the midst of a wicked and perverse generation, because he inclined his heart to keep God's law. The Psalmist had recorded:

"Thy word have I hid in mine heart, that I might not sin against thee."

Josiah observed those words, and having learned the will of God did his utmost to obey. He slew the priests of the high places, and burned their bones on their idolatrous altars. He put away wizards, and those that had familiar spirits, and all abominations, and thus cleansed the land of its idolatrous worship. He returned to Jerusalem to observe the passover, the like of which had never been seen before, nor has been since. We read:

"And like unto him was there no king before him, that turned to the lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses ; neither after him arose there any like him." (2 Kings xxiii. 25.)

Yet within a brief space of thirteen years from the holding of that passover, Josiah was asleep in the dust. He had been taken from the wrath to come. The eternal God always keeps His word ; His promises never fail. He had promised Josiah that he should not see all the evil, and the word of the lord stood sure. We recall that promise given through Huldah the prophetess.

"Because thine heart was tender, and though hast humbled thyself before the lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee saith the lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place." (2 Kings xxii. 19, 20.)

Josiah had paid heed to those words, and had obeyed the will of God in the few years which had been given to him. We sometimes sing:

"Brief life is now our portion,  
Brief sorrow, short-lived care."

And was not that true of Josiah, a brief, troublous, stormy life, a few years in which to learn the will of God and obey it? At the age of thirty-nine Josiah had returned to the dust from whence he came, there to await the resurrection in hope of eternal glory:

"The life that knows no ending,  
Nor pain, we hope to share."

With the desire for a share in that day of glory, there must be the same desire to do the will of God that was shown by Josiah. Within twelve years from the death of Josiah, the armies of Nebuchadnezzar had commenced their oppression, and soon after were dealing death to rebellious Judah, and destruction upon the land that had witnessed the scenes of her idolatry. But the man who had made the last, but alas unsuccessful attempt to bring apostate Judah back to her God, was beyond that reign of terror. He was asleep, hid in the ground. We know:

"There is a calm for saints who weep,  
A rest for Yahweh's pilgrims found;  
Secure in Christ they sweetly sleep,  
Hid in the ground."

The Bible shows the awful scenes from which Josiah had been hidden. It seems impossible to picture anything more tragic, or more sad, than the Lamentations of Jeremiah. We think of the words torn from their setting, and twisted by a so-called Christian Church:

"Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the lord hath afflicted me in the day of his fierce anger." (Lamentations i. 12.)

But how naturally God protects His servants who remain faithful, and what a contrast is provided in the way in which He sheltered Noah, Lot and Josiah! Noah was hid in an ark, Lot in a city, and Josiah in the ground. Why did God deal thus with them, and save them? They obeyed His word. The man of six hundred years was no different from the youth of sixteen years in this respect. They knew the will of God and obeyed it, as it applied to them in their dispensation.

Such a thought is sobering to us in the midst of a world of godless pleasure. It brings a sense of satisfaction to the mind instructed in Divine things, and it also brings a realisation of the responsibility which such knowledge imparts. It should also bring the determination to strive to live faithfully, as did Josiah, remembering the exhortation recorded by the prophet,

"Seek ye the lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the lord's anger." (Zeph. ii. 3.)

W. P. Lane

### **PRAYER IN THE AGE TO COME**

The presence of the censer in the Holiest of all, as one of its permanent furnishings (Lev. xvi. 12), is a proof that prayer is not confined to the present dark and evil state, but has a place in the immortal state. We assume in our first impressions of these subjects that "when that which is perfect is come" the necessity for prayer will have passed away. This idea is based on the erroneous supposition that prayer consists exclusively of request to be delivered from evil. The largest part of prayer is thanksgiving and praise; and it is manifest that there can never come a time when these things will be out of place. Indeed, we may say that the true time for them does not arrive till we are clothed with that

immortal strength that will enable us to indulge in them with true effectiveness, both as regards our own enjoyment of them and God's pleasure in them.—The Law of Moses.

## Solomon

"Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (1 Chron. xxviii. 9).

Thus David charged his son Solomon who was to perform that wonderful work of building the temple of God, the beauty of which has never been equalled. In a certain sense Solomon was a product of the times. The long reign of David had been filled with warfare and bloodshed, as was natural in the settlement of a people taking possession of a land already in the grip of fierce and war-like nations, as were the inhabitants of Canaan. By the activities of David the nation had been brought into a state of unity and prosperity with the result that an opportunity arose for developing the finer qualities of the people.

The reign of Solomon was typical of the time when the "greater than Solomon" shall speak peace to the nations "and they shall study war no more." David was essentially a man of war, and it was unfitting that he should build the temple, for men who have been engaged in uprooting evil and work of a destructive nature do not readily adapt themselves to the duties of a peaceful and constructive character. Solomon had been taught to study the intellectual side of life, and to govern by an adherence to principles rather than by appeal to the emotions. His father being on the point of death, his brethren began to strive after the kingdom, but their quarrels were brought to an abrupt termination by Bathsheba's appeal to David on behalf of her son. There was no doubt in David's mind as to who was to succeed him as king over Israel, and right well he admonished Solomon as to the correct method of dealing with his adversaries. The faithful carrying out of David's advice by Solomon speedily produced the desired result, and it contains a lesson to be heeded even in these days, for there is a very marked difference between being patient and kind towards the weak, and the sloppy sentimentality which calls for leniency towards wilful opposers of the commandments of Christ.

Solomon started well in asking for wisdom and knowledge to enable him to rule the people of God righteously. This request was not due to mere weakness but was prompted by a true sense of humility and incapacity for the great work which lay ahead of him. It is not weakness as the world counts it, for men or women to realise and confess how ineffective their efforts are likely to be, apart from Divine guidance, and how foolish we are if we neglect to seek help in the only place where it is obtainable. True it is that periods of trouble foster the desire for spiritual help, and at such times the mind is generally more receptive of divine things, but Solomon is an example to us in that he sought God's help at the outset of his career, his ultimate downfall coming as a result of his neglect of the counsel of the Lord.

Having chosen wisdom, and his request having been granted by God, Solomon quickly put this talent into active use. It is frequently asserted that Bible Teaching is of little value in helping to solve the practical issues of life. The answer to that statement is to be found in Solomon's handling of the problem presented to him by the two women who were striving for the possession of the living child. His acquaintance with divine teaching enabled him to see that the love of a mother for her offspring would rise above mere passion for possession. A practical application of the wisdom which comes from above will always be found effective in times of difficulty, even in these days when the voice of God is silent.

The immediate result of Solomon's accession to the throne was that "Judah and Israel dwelt safely, every man under his own vine and fig tree" (1 Kings iv. 25). This was a necessary state of affairs undoubtedly produced by the over-ruling power of God, but also contributed to by the wise actions of Solomon, and the building of the temple therefore proceeded apace. At the conclusion of the work Solomon uttered that wonderful prayer recorded in 1 Kings viii. in which he recognised that everything depends upon God, whether as concerning the individual or the community, and also that transgression of Divine law brings punishment in due course. In the development of character the children of the Deity have to bring into subjection the mind of the flesh to the law of God, and by the cultivation of the fruits of the Spirit gradually get into the mental condition where the mind instinctively reacts to temptations after the example of Jesus Himself. Solomon was not without a faithful example of what

God requires, for after his prayer at the dedication of the temple the Lord appeared to him the second time and said " If thou wilt walk before me as David thy father walked, in integrity of heart and in uprightness .....then I will establish the throne of thy kingdom upon Israel for ever" (1 Kings ix. 4, 5). So it is God who sets the standard by laying down certain principles as the basis of acceptable service, and if we adhere to those principles and use them as it were for the foundation of life to the best of our ability, then the promised blessing will be realized in due course.

For a time the memory of his father coupled with the direct revelation from God seem to have had a steadying influence on Solomon, but gradually as he settled down into a position of wealth and affluence his adherence to divine teaching weakened. His wisdom aroused the interest of the surrounding nations, " and all the earth sought to Solomon to hear his wisdom which God had put in his heart" (1 Kings x. 24). Contact was thus made with the neighbouring peoples, especially with Egypt, and an alliance between Pharaoh and Solomon was consummated by the marriage of Solomon with Pharaoh's daughter. This was followed by further breaches of the law of God by the making of alliances by marriage with the Moabites, Ammonites, Edomites, Sidonians and Hittites, and thus Solomon steadily fell from a position of faithfulness to one of complete degeneration. The sin of alien marriage has always received the greatest possible condemnation. To Israel after the flesh God said, " Thou shall make no covenant with them . . . neither shall thou make marriages with them . . . for they will turn away thy son from following me " (Deut. vii. 2-4). To spiritual Israel God speaks no less forcibly: " Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness ? " (2 Cor. vi. 14); and again in 1 Cor. vii. 39 : " Only in the Lord."

The results of Solomon's actions were not confined to himself for the nation rapidly followed his example and the seeds of disintegration were sown in the kingdom, and thus we see that the full result of a person's failure to adhere to principles often reacts with serious results upon those who have condoned wilful transgression of God's commandments. Solomon's early desire to serve God soon faded away when wealth and power came into his hands, and he forgot that his wealth and wisdom were but talents loaned to him by the Father for use in a very definitely prescribed manner. That he knew what was right there cannot be the shadow of a doubt in view of his writings. If Solomon failed although in such an unique position what of ourselves? Shall we not take heed to the numerous warnings which come to us in his writings. " The fear of the Lord is the beginning of knowledge" (Prov. i. 7) is the keynote in the life of the true servant of God. Solomon had unparalleled opportunities in every direction for obtaining everything that is worth having in this life. He tells us he was great, gathered everything that heart could desire, obtained wealth, servants and friends, and at the end his considered verdict was to the effect that all was vanity and vexation of spirit, and of no lasting profit.

It remains an incontrovertible fact that no matter how well equipped a person may be physically, intellectually or financially, unless such an one possesses a real love for God and a sincere determination to walk in His ways at all costs, there can only be one result—failure.

**"LET US HEAR THE CONCLUSION OF THE WHOLE MATTER: FEAR GOD, AND KEEP HIS COMMANDMENTS, FOR THIS IS THE WHOLE DUTY OF MAN.**

**FOR GOD SHALL BRING EVERY WORK INTO JUDGMENT, WITH EVERY SECRET THING, WHETHER IT BE GOOD, OR WHETHER IT BE EVIL" (Eccles. xii. 13, 14).**

C.W.

## The Development of Palestine

(Ezekiel xxxviii. 12)

A survey of agricultural development during the past few years shows that the area occupied by plantations is increasing from year to year. During 1930 alone nearly 15,000 dunams will be planted by Jews. The Arabs, too, are extending their plantations, which immediately after the war was 9,000 dunams, has now increased to 58,000 dunams. The export of oranges has attained during this period the record figure of almost 3,000,000 boxes .... Together with the expansion of the area of plantations and the growth in the number of Jewish colonies, the number of workers employed in these areas has increased. According to the census of last March, there are now in the colonies 10,038 workers, as against 5,214 in 1926. That is to say, an increase of 4,824, or nearly 100 per cent.

This marked increase is not confined to plantations. The process of intensifying the economic

development and of capturing new markets for agricultural produce is very general. A few years ago the Kvutzah of Kinereth started an experiment with the cultivation of bananas. Many people were then very doubtful about this undertaking. It is now established that there are good prospects for this branch. Both in its quality and taste the Palestine banana can now compete with the bananas which are being imported from the Canary Islands, which have hitherto been regarded as the very best in the world markets. An additional merit attaches to the Palestinian banana through the fact that it ripens before that of the Canary Islands, and can, therefore, appear first on the market. The Tnovah Company devoted this year special attention to the export of bananas to world markets, and has succeeded in selling them at good prices.

A no less important development is revealed in poultry-raising. Every agricultural settlement and every settler has been acquiring during the last few years more and more hens, and yet they are unable to satisfy fully the demands of the home market. The egg obtained at Jewish agricultural settlements is almost double the size of the egg imported from Egypt and Syria, and is larger than the Arab egg.

It is long since there has prevailed amongst all sections of the population in Palestine such a confidence in the economic potentialities and the possibilities of development as has been evinced during the last two years. That great work of transforming and developing the primitive methods hitherto prevailing in agriculture, industry and commerce, which is being performed by Jewish colonisation, is benefiting all branches of Palestinian economic life. The years of experiments and struggles with the conditions of the country have revealed new manifestations of economic life, and have reinforced the feeling of confidence regarding their economic existence and development.

"The New Judea."

## Signs of the Times

"CONTROVERSY WITH ALL NATIONS". - One of the outstanding features of the Divine latter-day judgments is their universality. The prophets all emphasize this: e.g., "A noise shall come to the ends of the earth, for the Lord hath a controversy with all nations" (Jer. xxv. 31). Judgments are to come on "all the kingdoms of the world which are upon the face of the earth" (v. 26), thus comprehending "all the inhabitants of the earth" (v. 30).

During the last war almost every nation became involved, and it is evident that at Armageddon a similar situation will have arisen. In every place where the latter-day confederacy is mentioned, the fact that many nations are involved is reiterated. It is spoken of latter-day Assyria (Is. x. 14); the King of the North (Dan. xi. 40); Gog (Ezek. xxxviii. 6); the Northern Army (Joel iii. 2); the invader of Zech. xiv. 2; and of course in Rev. xvi. 16.

Thus the annihilation of distance, represented by long and rapid aeroplane flights, the worldwide extension of the radio and telegraphic systems, and the frequent international conferences tend to bring the paths of all nations into a common orbit. Wars to-day between European powers have worldwide ramifications, and it is not difficult to see how all nations will become embroiled in what may (at first) appear to be an Anglo-Russian quarrel.

Mr. Winston Churchill in an autobiography now appearing in the "News Chronicle" laments the change that has taken place since his youth. Comparatively small and mainly professional armies took the field then and wars were decided without such terrible effects on non-combatants, women and children as came in 1914-18. But the reason is that the time is nearly ripe for the Lord to "come out of His place to punish the inhabitants of the earth for their iniquity" (Is. xxvi. 21).

God employs the wicked to destroy the wicked; thus we see in all quarters of the globe a feverish amassing of armaments, and the impossibility of finding a land where a man may enjoy "peace and safety."

As we write, no less than five of the South American republics are in the throes of revolution; the Indian difficulties are reported to be more acute than ever; China is still busy with internal wars; Persia is reported to "be at war with Turkey. The whole earth simmers with discontent, unemployment troubles being almost worldwide. The agitation that Britain should relinquish the Palestine mandate to Italy is being renewed. In short, we may turn to the foreign news in our papers daily, and see a perpetual succession of signs that the world is rapidly approaching "the time of trouble such as never was since there was a nation even to that same time." It is our consolation to remember that "at that time thy

people shall be delivered" (Dan. xii. 1).

W. J.

## ECCLESIAL ELECTIONS

Selected from old Christadelphian sources.

How much depends on a wise and faithful leadership! How apparent is this in the case of the Ecclesia at Corinth. While Paul was in the midst of this Ecclesia, guiding affairs, and setting a Christ-like example, it flourished and was an influence for good in the brotherhood ...Let us be very careful in our selection of leaders. Let the principles that govern our choice be not the mere admiration of speech, attractiveness of person, or genial manners, but those set forth in Tit. i. 7- 9. If the Truth is to prosper, our leaders must be well-grounded in the Scriptures, and exemplary in character - men who not only know the way of the Lord, but who themselves walk in it.

\* \* \*

In appointing managing and speaking brethren let us be painstaking. Carelessness in this matter means mischief and trouble, for it is with these brethren that the greatest influence for good or evil exists... In our selection of these brethren we must not be guided by fleshly sympathy, but by the entire suitability of the candidates – by their soundness in The Truth and their good character. In this work of selection we want to be actuated by the impartiality of God —to have Him in mind, and not the feeling of this or that brother.

\* \* \*

Let a brother trust the Ecclesia's estimate, rather than his own of his work and suitability for the platform. Let him also remember that there is as much scope for useful service off the platform as on it. To desire the office of a bishop is commendable provided the brother has the requisite qualifications (1 Timothy iii. 1-7); but let aspirants be careful not to be goaded on in questionable methods to secure their wish.

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The Ecclesias want speakers, but better would it be to have none than to have hypocrites. The Ecclesias require speakers whose hearts as well as heads have been reached by The Truth – men who love righteousness, and who, from its practice, can speak earnestly and feelingly.

\* \* \*

How can we expect a faithful, upbuilding address from one who throughout the week is hail-fellow-well-met with the world (with possibly a pipe or cigarette in mouth). An Ecclesia wants – and it must have it if it is to go ahead – an Executive (managing and speaking brethren) which is able and prepared to discountenance at all costs, error and wrong-doing.

\* \* \*

The Ecclesia is the House of God - not an Experimental Establishment for testing theories; neither is its platform an arena for introducing "up-to-date" innovations – "That which is new is mostly not true; and that which is true is often not new." If, however, by "new blood ", a "new arrival" in the Ecclesia is meant, then before installing such into "office", a wise Ecclesia will require credentials as to his previous activities. "A year's character" may suffice for an office boy; whereas, a Director would be expected to show that the Companies he had left were more prosperous when he left than when he entered. In business, applicants from bankrupt establishments are regarded with grave suspicion. The moral as applied to Ecclesias is self-evident.

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Experience teaches us that it is easier to put a brother in office than to get him out.

\* \* \*

Ecclesias have to do with God's business. This should be borne in mind in the election of leaders...Men should not be placed in such positions simply to please them, or as means of keeping them in the Truth... Brethren should not be timid in these matters . . . Moses chose men who were " able " and " wise " (Ex. xviii. 25; Deut. i. 13); and our choice should be governed by the same considerations. Similar care and discrimination were enjoined upon the First-century brethren (1 Tim. iii.; Titus 1) ... If The Truth is to prosper we must have proper leaders—men well-grounded in The Truth; men of experience; of good character; kind; sympathetic; meek but courageous. We live in evil times, when things have a downward tendency. We require to be alive to the times, and to set our faces against retrogression, latitudinarianism, Laodiceanism.

\* \* \*

Ecclesias in making appointments should be persuaded as to the reliability and competence of those they appoint to take care of the flock. Those who have been years in The Truth, and whose ministrations extend outside their own Ecclesia, can recall Ecclesias being wrecked by reason of unreliability and incompetence of the shepherds—brethren who could not faithfully exhort and "declare the whole counsel of God" as did Paul (Acts xx. 27-31). We know of one Ecclesia where what Brother Roberts termed the "dirty and worldly custom of smoking" was indulged in by one of its presiding and managing brethren, one who had been many years in The Truth—the "dirty" habit grew, with the result that no brother in that ecclesia dares to openly condemn it.

\* \* \*

No brother should be appointed to teach or exhort who has to keep back part of The Truth by reason of practising things hurtful to the Spirit, or which are detrimental to the name Christadelphian. How could a brother who was a member of a golf or football club, or a Trade Union official exhort others to keep themselves " unspotted from the world " ? or how could a brother exhort on " Whatsoever things are lovely " who never succeeded in breaking himself of the tobacco habit ?

\* \* \*

The qualifications for a presiding or managing brother mean that he must possess an unimpeachable moral character in the estimation of the alien—a man " without reproach ". Yes, an evil report that was not true, if it were generally believed, would at least be a reason for standing aside from public work until things looked better.

\* \* \*

We have not to fear the influence of canons and deans and bishops so much as the erroneous teaching and bad examples of misguided professors of The Truth, who are ever and anon arising in our midst . . . Let us be on our guard lest we commit the folly of those early Christians, who, for the sake of pleasing men and making proselytes, not only sanctioned but planned an amalgamation of pagan trash with divine revelation. Such folly (and it can be perpetrated by us) can only end in Ecclesial disaster . . . Let us guard carefully the gates of the Ecclesias by which error can enter. It is much easier to admit it than it is to eject it.



Bro. L. W. Griffin (Chakradhapur, India), writes to Bro. G. H. Denney as follows :—" Greeting to all the dear brethren and sisters in the One Faith. I hope you are all keeping well. I see you have been having some glorious times. In India we are in the midst of strife and much tribulation, but God looks after us and protects us. The natives are doing many foul deeds. I am an engine driver and often find the

rails taken from the track. The hand of England has slackened to such an extent that she has now the most difficult task to pull the reins in. The Government are sending an armed force to quell the riots as the Air Force cannot cope with the natives who advance in small companies along the ravines. They are sniping all the time at the English people. I close with love to all the brethren and sisters."

Will the brethren remember our brother in their prayers, that he may be protected in his dangerous situation.

## Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to bro. C. F. Ford at 18, Grove Road, Brixton, London, S.W.O, not later than the 7th of each month for the following month's issue.

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

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

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

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS

WHICH ARE DONE HERE" (Colossians iv. 9).

BEDFORD.—53, Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Since last reporting the following brethren have assisted us in the proclamation of the Truth in this town, and we thank them for their labours amongst us, and the happy times of refreshing we have had together: W. E. White, H. M. Doust, H. M. Lee, F. W. Brooks, F. C. Wood, L. J. Walker, M. L. Evans, F. G. Jannaway, and J. Mettam. It is also our pleasing duty to report that, after a good confession of the things concerning the "Kingdom of God," and the name of our "Lord and Master," our new sis. Hodges was baptised into the all-saving name on August 7th last; may she run the race with patience, and in the end receive the prize—Eternal Life. We have patiently laboured for a long time with apparently no results, and now we see the loving kindness of the Lord in giving us a reward for our labours. "Oh, how great is His goodness, and His ways past finding out." Our visiting brethren and sisters have been: bro. Collis of St. Albans, sis. Milroy of Croydon, and bro. F. C. Wood, on August 17th.—W. H. Cotton, Rec. Bro.

BRIDGEND.—Dunraven Place. Sundays, 11 a.m. and 6.30 p.m. Tuesdays, 7.30 p.m. We are delighted to report that our bro. and sis. Ray Williams, who removed to Stainforth, Doncaster, some time ago, and were in isolation there, have now returned to our midst. Needless to say this is a great encouragement to us. We still get a fair attendance of strangers at the lectures, and with God's blessing we are hoping for further additions to our Ecclesia. Our meetings during the past month have been greatly augmented by the attendance of visitors, and we are grateful for their help in these times of apathy and indifference. A few of our brethren and sisters journeyed to Newport during bro. Dowling's visit there, and were up-built by his lucid and fearless exposition of the errors countenanced by the Temperance Hall fellowship. Visitors are as follows: brethren G. Ellis (Rhondda), Emlyn Jones and E. Tellum (Brighton), sisters Ellis (Rhondda), Margaret Jones and Minnie Jones.—Gomer Jones, Rec. Bro.

BRIGHTON.—Athenaeum Hall, 148, North Street (Room A). Sundays: Breaking of Bread,

5p.m. Lecture 6.15p.m. Wednesdays: Bible Class (same Hall as Sundays, Room B), 7.45 p.m. During August we have enjoyed the company of the following visitors at the Lord's table: sis. Coppin, sis. Molter, sis. G. Molter, sis. Westley, sis. Jenkins, sis. E. Jenkins, sis. E. McCree, sis. A. McCree, sis. C. Bullen, sis. Lane, sis. M. Lane, sis. I. Woodward, sis. C. Fletcher, sis. Hopper, sis. E. Ford, bro. and sis. Joslin, bro. and sis. Hathaway, bro. and sis. Lee, bro. Glover, bro. A. K. Clements, and bro. Doust (all of Clapham), sis. Marchant (Northampton), sis. L. Phillips (Luton), sis. Clapcott (W. Ealing), sis. Reeve, bro. P. Coliapanian and bro. W. Webster (Seven Kings), bro. Furneaux (Margate), bro. and sis. Hunt-Smith (Croydon), bro. and sis. Sandy (Plymouth), and bro. and sis. Buck (Putney). Brethren W. Webster, Lee, Clements, Hathaway and Doust were with us as serving brethren; we thank them for their faithful service. Our bro. G. Woodnutt met with an accident in July and sustained severe injuries, and has been in hospital since then. We are pleased to report, however, that he is making good progress towards recovery, and pray our Heavenly Father's blessing may rest upon him, and restore him to a full measure of health and strength.—J. D. Webster, Rec. Bro.

BRISTOL. — Druid's Hall, Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m.; Sunday School and Bible Class, 3 p.m. ', Lecture or Bible Study, 1 p.m. Tuesdays: Bible Class, 7.30 to 9 o'clock. Brethren and sisters will note by above heading that we have been enabled to recommence our Sunday Evening Lectures and Mid-Week Bible Class at the above Hall for the next six months commencing Tuesday, September 30th. If our Heavenly Father sees fit to bless our efforts in this direction in like manner to the many other blessings He has showered upon us then, indeed, the Harvest will be plentiful even though the labourers be few. Our Annual Outing for the Sunday School and Bible Class took place on August 20th, and a thoroughly enjoyable time was spent by all at Weston-super-Mare. After lunch we walked through the woods where bro. Walker addressed us all on God's wonderful methods in Nature. Tea was provided for 33 (including bro. and sis. Green of Nottingham, and their son, who were holiday-making in the district), and then the brethren and sisters had a quiet talk on the day's readings, whilst the scholars played games on the beach until dusk, when we returned home with joyous and thankful hearts to the Creator of all things for the enjoyable time we had had. We have been pleased to welcome to the Lord's table : bro. and sis. Green of Nottingham, and sis. E. Singleton of Clapham.—A. G. Higgs, Rec. Bro.

COLCHESTER.—2, Barrack Street (corner of Brook Street). Breaking of Bread, 11.15 a.m. Lecture, 6.30 p.m. We are very pleased to report that on August 23rd, William Wade, son of bro. and sis. Wade, of this Ecclesia, was examined by bro. S. H. Coliapanian, of Seven Kings, and it was found he appreciated and understood the things concerning the name of Jesus Christ, and the Kingdom of God. Consequently, on the following Sunday afternoon we were very pleased to help him to " put on Christ," in the waters of baptism. This took place at the house of bro. Wells, and a meeting was held, all the brethren and sisters attending. Our young brother is an ex-Sunday School Scholar, of the Clapham Ecclesia, correspondence section. We pray that he with us may strive to walk worthily, and so receive the gift of eternal life, in God's future Kingdom. This is very encouraging to us, and encourages us to persevere in the labours of " The Truth." We are sorry we omitted to report in the last Ecclesial news, the company of sis. Clarke of the Putney meeting. During the month of August lectures have been given under the heading of " Christ is Coming; Signs that the Great Event is Near," by brethren J. Warwick and E. A. Clements (Clapham), H. Cheale, S. H. Coliapanian, and P. Coliapanian (Seven Kings), and we are pleased to say a few interested friends have attended. We have also had the company at the table of the Lord of : sis. Reeve (Seven Kings), sis. F. C. Wood (Clapham) and bro. and sis. Burton (Luton).—L. Wells, Rec. Bro.

DUDLEY. — Christadelphian Hall, Scott's Green. Breaking of Bread, 11 a.m. Lecture, 6.30p.m. Wednesdays: Bible Class, 7.30 p.m. It is with thankful hearts to Our Heavenly Father, that we place on record the obedience of five more children of Adam, who have been baptised into Christ since our last report. On Wednesday, July 9th, Mr. and Mrs. W. Edwards went through the waters and started the race for life eternal. Mrs. Edwards is a grand-daughter to our bro. Daniel Jakeman, who has instructed them how to keep the Memorial Feast every first day, which they do at 11 a.m. at their home where they are in isolation (at Naunton, Upton-on-Severn, Wore.), and would greatly welcome any brother or sister in Fellowship passing that way. On Wednesday, July 23rd, Miss Sally Bennett, 20 (Congregationalist), put on the Name of Christ in baptism, and on Wednesday, September 3rd, Mr. and Mrs. A. E. Hancox (Church of England) were united to Christ by baptism. We trust the blessing of God

will accompany our new brethren and sisters that they with us may receive the Prize. We spent a most enjoyable day on Saturday, July 12th, when our Sunday School had their summer outing. About 180 brethren and sisters and scholars journeying to Walsall Arboretum by train. We have welcomed at the Memorial Table: bro. and sis. Phipps (Greatbridge), and sis. Dean (Wednesbury), and sis. Burton (Wellington). We are grateful to brethren W. Southall, B. A. Warrender, and T. Phipps for their ministrations, by which we have greatly benefited.— E. Cartwright, Assist. Rec. Bro.

FRANCHE (Nr. Kidderminster).—Eureka, Ashgrove, Bridgnorth Road. Greetings in Christ. We are endeavouring to hold fast to sound doctrine and practice in our isolation in this locality. We do not find many who are interested in the things of God and His purpose; the people are given over to pursuit of the pleasures of this life, which leads to destruction; we feel thankful to our heavenly Father, who has opened our eyes to see the vanity of these things, and to seek after those pleasures which shall be for evermore. We have been encouraged since last writing by two visits from bro. and sis. Richards of Dudley, who ministered to us the word of exhortation on both occasions. We have also had the company of sis. Saxby and bro. L. Brewer of Wellington. We welcome any of like precious faith who may be passing this way.—Faithfully your brother in Israel's Hope—H. W. Pigott.

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. Thursdays: M.I.C. at "Eureka," 61, Radcliffe Road, 7 p.m. We continue our witness for the Truth in this corner of the vineyard, and are encouraged by an average attendance of three strangers. We have completed a series of lectures on the "Destinies of the Nations," and the present course is entitled, "Bible Truths versus Human Fables." Our number has been reduced to six by the removal of bro. A. V. Jones to the St. Albans district, and we commend him to the brethren there. We have been helped and cheered by the following visitors since last reporting: brethren E.G. Clements, F. R. Wright and G. H. Denney (Holloway); E. W. Evans, D. L. Jenkins, M. L. Evans, H. L. Evans, S. G. Warwick, F. Collett, H. Kirton, W. P. Lane and F. W. Brooks, and sisters Jenkins, E. Jenkins and B. Collett (Clapham); bro. and sis. S. Jeacock and bro. W. Collis (St. Albans); and bro. C. R. Crawley and bro. and sis. L. Phillips (Luton).—H. S. Shorter, Rec. Bro.

LEICESTER. — 71, London Road. Sundays: Breaking of Bread, 5 p.m., Lecture, 6.30 p.m. Sincere greetings in the Name of Jesus. We are still encouraged by the continued attendance of one or two interested friends at our meetings, and are very grateful to the brethren from other Ecclesias for their labour of love which enables us to keep the light of the Truth shining in this city. Bro. and sis. C. Ask have removed to London and will meet with the Welling Ecclesia, to whom we commend them. Since our last report we have been cheered by the company of: sis. C. Fletcher and sis. V. Westley (Clapham), bro. A. Dodd, sis. Goddard, sis. D. Bayles, sis. M. Barnatt, Senr., sis. Muriel Barnatt, bro. D. Tipping and sis. H. Bayles (Nottingham), bro. and sis. W. H. Wilson (Nuneaton), bro. L. Wille (Southend); also the following brethren who have been with us in the Truth's service: H. Rawson (Luton), W. Webster (Seven Kings), A. Cattle (Putney), H. L. Evans (Clapham), A. K. Clements (Clapham), G. H. Barker (Holloway).—A. C. Bradshaw, Rec. Bro.

LONDON (Clapham). — Avondale Hall, Landor Hall, 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 pleased to welcome back into Fellowship bro. Arthur William Linnecar, who has been separated from us for many years on the Responsibility question, but is now in entire accord with us. We also have pleasure in recording the obedience on 31st August of three more who have put on the Name of Christ in the appointed way, and we pray that these may all, with us, enter into the "Rest that remaineth" for those who are faithful in their day of opportunity. The names are: Cornelius James Sullivan (formerly Neutral); John William Ralph and his wife, Marion Julian Ralph (formerly Wesleyan). Regarding bro. and sis. Ralph, it is interesting to note that they first wrote to bro. Bath of Holloway for a copy of the Bible Companion, in response to his letter in the Daily Express. Later on their names were sent to this Ecclesia with others to "follow up," with the happy result recorded above. This report will encourage us all to continue faithfully in the work which is being done. Sis. Lydia Mansell has removed to Welling, and we commend her in love to the brethren there. We have been pleased to welcome at the Table of the Lord: bro. May (Ashton-under-Lyne); sis. M. Bird (Bedford); sis. Miles (Brighton); bro. Crowhurst, bro. and

sis. J. Wood, sis. A. J. Ramus, sis. Davis, bro. W. Davis, and bro. F. Jeacock (Croydon); sis. Irving, sis. W. Irving and sis. Stokes (Holloway); sis. Mabel Hayward (Ipswich) ; sis. M. Feltham (Leamington); bro. and sis. Burton (Luton); bro. Elston and bro. Norman Stubbs (Nottingham) ; bro. and sis. Sandy (Plymouth); sis. Mills (Seven Kings); sis. N. Smith (Welling). On Saturday afternoon, August 16th, the Mutual Improvement Class visited Kew Gardens. Having assembled at the Ivy Tea Rooms for tea, the brethren and sisters proceeded to the Ivy Hall, Wellosley Road, where a very profitable time was spent listening to three addresses on the subject " The Development of the Spiritual Man."—F. C. Wood, Assist. Rec. Bro.

LONDON (West Baling) —Leighton Hall, Elthorne Park Road, W.I. Breaking of Bread, 11 a.m. Sunday School, 11 a.m. Lecture, 6.30 p.m. We are pleased to welcome to our meeting bro. Barber from Welling Ecclesia, who has removed to Slough near here. We trust that our association may be mutually helpful. The following brethren and sisters from other meetings have cheered us by their presence: sis. E. Hill (Clapham), sis. C. Reeve and bro. P. Coliapanian (Seven Kings). During the winter months, if the Lord will, our Bible Class will be held on the second and fourth Tuesdays in the month at 39, Gloucester Road, South Ealing, and 24, The Broadway, West Ealing respectively. During last month brethren Buck, G. M. Clements, and W. R. Mitchell assisted us in proclaiming the Truth concerning " Life and Death—the very essence of Bible teaching," to those who would turn in to hear.—T. G. Brett, Rec. Bro.

NEWPORT (Mon.).—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 1 p.m. On Sunday, August 17th, we had a visit from bro. D. L. Jenkins of London, who gave us the word of exhortation, and lectured to us in the evening, a couple of strangers being present. We gladly welcomed also sis. Shorter of Hitchin at the table of our absent Lord.—David M. Williams, Rec. Bro.

OLDHAM. — Guild Room, Greenacres Hill Stores, Greenwood Street. Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m., Mechanics Institute, Manchester Street, Werneth. Bro. Geatley having resigned his Ecclesial appointments the writer has been appointed Recording Brother (pro tem). Our thanks are tendered to those brethren who have helped us in the Truth's service. We have been pleased to welcome at the Lord's table: sis. Bogan of Ciapham, bro. May and bro. and sis. Mellor of Ashton.—W. Cockcroft, Jr., Rec. Bro.

PEMBERTON.—Orrell Gardens, Orrell Post. By God's permission, and as previously arranged, we held our annual fraternal gathering on Saturday, August 16th. We had the assistance of brethren F. H. Jakeman of Dudley, A. Geatley of Oldham, and W. R. Jeacock of London, who addressed a well-attended meeting on " Our Duty ": (1) " Duty of Husbands and Wives "; (2) " Duty of Masters and Servants "; (3) " Duty of Christ's Friends in the World." It was a record gathering, about 80 being present, including brethren and sisters from Bacup, Dudley, London, Oldham and Rochdale. A most spiritually up-building time was spent considering the things we hold most dear. We hope, God willing, to have with us bro. F. Walker of Bristol on October 11th and 12th. He has kindly consented to give us an address upon the Tabernacle with an exhibition of a model; brethren and sisters are cordially invited. The meeting will be about 6.30 p.m. in our own room. We gratefully acknowledge the willing services of brethren F. H. Jakeman and C. Jakeman, of Dudley, and T. Phipps, of Greatbridge. We have been pleased to welcome the following visitors at the Lord's table: bro. D. Jakeman, bro. and sis. C. Jakeman (Dudley), and sis. D. Jannaway (Southport).—R. Turner, Rec. Bro.

PLYMOUTH. — Oddfellow's Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. Since our last report we have been pleased to welcome the following brethren and sisters in fellowship at the Lord's table: bro. and sis. Evan Evans, bro. and sis. Sewell, sis. N. Brown (all of Ciapham); bro. G. Hodge (Luton); sis. Pope (Holloway) ; and sis. Bird. We have been strengthened and encouraged by these visits, and greatly appreciated the word of exhortation ministered to us by bro. Evans on August 17th.—H. R. Nicholls, Rec. Bro.

SOUTHEND-ON-SEA.— 68, Cumberland Avenue, Southchurch, Essex. (Buses from L.M.S.

Station to Hamstel Lane pass top of turning). Sundays: First and Third in the month at 6 o'clock. We are glad to be able to report the presence at the table of the Lord of the following visitors: sis. Carter and sis. Wellard (Seven Kings), bro. and sis. Mettam (Ciapham), and sis. Dorothy Hallett (Bridport). Their company and help was much appreciated. — William Leslie Wille, Rec. Bro.

SWANSEA. — Portland Buildings, Gower Street. Sundays: School, 3 p.m.; Breaking of Bread, 5.15 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. We are pleased to report the company of the following at the table of the Lord: bro. and sis. C. F. Clements (Ciapham), bro. Eric Clements (New Barnet), sis. George Morse (Newport), sis. Austin (Hitchin), and bro. and sis. Young (Ciapham). We have been greatly encouraged by the help of the brethren in the work of the Truth, in exhortation and lectures; it has been a great help to us, and we are very grateful for their services. — James Hy. Morse, Rec. Bro.

WELLING. — Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; School, 3 p.m.; Lecture, 6.30 p.m. Thursdays, 8 p.m. We are sorry to have to report the loss of our bro. Harry Smith, who has gone to Bermuda. Our brother had been unemployed for some time, and an opening presented itself in an offer of fifteen months' work on a big hotel at the above place. As he will be in complete isolation letters and exhortations will be much appreciated. Our prayers ascend to the Father on his behalf. Against this loss we gain sis. Mansell (lately of Ciapham) who joined us on August 17th. The following brethren have ministered to us during July and August, both at the Memorial Feast and Lectures: W. J. Webster, W. M. Whelan, S. H. Coliapanian (Seven Kings), Barker (North London), Ivor Evans, H. T. Atkinson and L. J. Walker (Clapham). We appreciate their labours on our behalf. Other visitors have been: bro. F. Jeacock (Croydon), sisters Sowerby, Senr., and N. Kitchen (Clapham).—P. G. Kemp, Rec. Bro.

WELLINGTON (Salop). — We are continuing our endeavours in this part of the Master's vineyard to enlighten our friends and neighbours concerning God's great and glorious purpose, the consummation of which is rapidly drawing near. The attendance of the stranger is quite encouraging, and we hope and pray that before long our Heavenly Father may be pleased to give the increase. However, whether they will hear or whether they will forbear, we shall continue the work to the best of our ability. There is a keen sense of loneliness at times, but there is a profound satisfaction in serving the One who has accomplished so much on our behalf. We acknowledge the faithful co-operation of visiting brethren. During the past few months we have been pleased to have the company of: brethren W. J. Elston (Nottingham), S. M. Harrison (Lichfield), T. Phipps (Greatbridge), W. Southall, J. Phipps, J. Weetman and B. A. Warrender (Birmingham) and F. H. Jakeman (Dudley).—H. G. Saxby.

## AUSTRALIA.

**VICTORIA.** —Buffalo Hall, Victoria Street, Coburg. As indicated above, we have had to remove to another hall due to rebuilding operations. This is our fourth move in a short time, and in this respect we feel like the pilgrims of old, who had no continuing city, but who seek one to come. We are pleased to report the attendance at the Lord's table in fellowship with us of bro. Allwood of Burwood Ecclesia, New South Wales (May 4th). Our brother exhorted us on our separation from, the world, and on the need for this distinct attitude on our part, as bearers of the Truth, with Christ and the Bible worthies as examples. Bro. Allwood also lectured in the evening on the subject of "End of Gentile Times," several strangers being present. On June 29th we also had the company of sis. V. M. Barnard of Launceston Tasmania, at the Lord's table. We hear with regret that bro. Allwood is leaving Australia for England shortly. Faithfully your brother in Israel's Hope.—L. Walker, Rec. Bro.

## CANADA

HAMILTON (Ont.).—C.O.O.F. Hall (corner Wentworth and King William Streets). Memorial Service, 11 a.m. Lecture, 7 p.m. Sunday School, 9.45 a.m. Bible Class, Wednesday, 8 p.m. By the time you receive this report we shall, God willing, be meeting in the above named hall, having made the change for the better. It is with pleasure we record two more immersions, George William Drywood, age 25 years, son of our bro. and sis. Drywood; Henry N. Fotheringham, age 21 years, son of our bro. and sis. John Fotheringham, who have put on the sin-covering name of our Lord Jesus Christ in the waters

of baptism. May they run the race which is before them and receive that "Well Done." On April 19th sis. Martha Mitchell and bro. Dennis Fail, both members of our Ecclesia, were united in marriage. They have our best wishes in their new relationship. It is with regret we report the death, on March 17th, of bro. Van Luven, age 76, father of sis. Arris of this Ecclesia. Bro. Van Luven lived latterly in Huntsville, Ont., where he died. He was laid to rest in Huntsville Cemetery, bro. J. P. Vibert of this Ecclesia conducting the service. We have had the pleasure and company of the following at the Memorial Table: bro. J. Beasley, of Toronto, who gave the word of exhortation and lectured in the evening; bro. and sis. Wm. Pole, Jr., bro. and sis. W. Green, of Toronto; bro. L. Sparham of Chatham; b~o. G. G. Biers of Rochester, U.S.A. We are always pleased to welcome those of like faith. — E. D. Cope, Rec. Bro.

TORONTO. — Kimbourne Hall, 1484, Danforth Avenue. Breaking of Bread, 11 a.m. Public Lecture, 7 p.m. Sunday School, 9 45 a.m. Wednesdays, 8.15 p.m. On July 9th, Miss Eva Johnson, sister in the flesh to our sis. Baker, was baptised into Christ in obedience to the gospel call. This addition, along with several others of recent date, greatly encourages us in the work of proclaiming the good news of the Kingdom. The attendance at our lectures has, on the whole, been very good, and we hope (if our Lord tarries) for further results in the near future. We have welcomed the following visitors at the table: bro. and sis. Geo. H. Holt (Hamilton), bro. and sis. Henry Jones (Windsor), sis. Ivy Howard (London), bro. Cyril J. Webb (Hawkesbury, Ont.), and bro. and sis. Frank Coverley (Chicago). Bro. Coverley gave us the word of exhortation on July 20th. We welcome the return to Toronto of bro. Geo. A. Gibson after a brief sojourn in Montreal, who will resume his place in our midst as recording brother. —H. W. Smallwood, Rec. Bro.

## UNITED STATES.

WORCESTER (Mass.). — To the believers of the Household of Faith scattered throughout Great Britain—Greeting. The brethren and sisters of the Worcester Ecclesia have received the cordial greetings sent them through their beloved bro. Dowling upon his recent visit to your country. It is with unbounded joy we hasten to assure you that our hearts have been gladdened by the assurance of the love of so many of like precious faith—zealous for the Truth as it is in Jesus. We rejoice, indeed, that our Heavenly Father has raised up faithful stewards—men who are devoting their lives to the furtherance of the Gospel of Christ. During the days of John the Baptist it was necessary that a people be " made ready " for the advent of the Saviour. This was effected by the proclamation of .the glad tidings of the Kingdom, and the advent of its King. The promised advent of the King is about to be realised, and it is imperative that a people be ready to meet Him; in the wisdom of God He has ordained " human agency " to speak forth the eternal purpose of His word, for the enlightenment of the perishing sons of men. Paul wrote Timothy, " the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also " (2nd Timothy ii. 2). Let all the brethren then, engaged in the proclamation of the Word, either by voice or pen, rejoice and take courage, knowing that their labours are creating admiration for the Truth, in which " God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen " (1st Peter iv. 11).—Signed on behalf of the Ecclesia, A. Marshall, Assist. Rec. Bro.

WORCESTER (Mass.). — We have received the following from the North London Ecclesia, which speaks for itself.—A.M.

"Dear bro. Marshall—Greeting.

"Being the Ecclesia that invited bro. B. J. Dowling to visit this country, we are now writing to thank your Ecclesia and all the other Ecclesias on your side of the Atlantic, who joined together to make his visit to us possible.

"Every Ecclesia he has visited expresses its joy and satisfaction at having had his services, and he has done a really wonderful work in knitting our hearts to yours in the bonds of peace and unity.

"Our prayer is that he may refresh you with news of us, and with his continued ministrations, as he has encouraged and renewed us in the Hope we have together in the Lord.

"With much love to you all.

"Geo. H. Denney, Rec. Bro."

The Worcester Ecclesia,  
393, Main Street.

ECCLESIAS IN THE UNITED STATES AND CANADA IN  
FELLOWSHIP

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

CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street.

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Arindale.

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. Manlcom, 17 ½ Cremazie Street.

Oshawa. Ont. - Geo. Ellis, 305 Conrcelette 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 Third Street, N.E.

Carlton, Texas. – S. S. Wolft.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

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, 1447 Helen Avenue.

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

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Freeland, Luzerne Co., Pa. – Ivor Morgan, 125 Highland.

Glendale, Pa. – T. J. Llewellyn, 105 - 15<sup>th</sup> St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C., Houston, Texas.

Jasonville, Indiana. – Aude Plew, R.F.D., No. 3.

Jersey City, N.J. - S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – Jas. C. M. Sharp, 2725 So. Rimpau Blvd.

Lackawaxen, Pa. – John L. D. Van Akin.

Lubec (North) Maine. – A. I. 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. Wolff.  
Stonewall, Texas. – Clarence Martin.  
Taylor, Texas. – E. Swayze.  
Winters, Texas. – J. M. Clayton.  
Worcester, Mass. – B. J. Dowling, 5 Florence Street.  
Yucaipa, Cal. – R. Smead, R.R.I., Box 57.  
Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

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

IN FELLOWSHIP. – The Brethren named will be willing to afford information as to  
meetings in their vicinity on the basis of purity.:-

Accrington (Lancs.) – See Rochdale (Lancs.)  
Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.  
Bedford. – W. H. Cotton, 23 Rosamond Road.  
Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Road, Franche, Nr. Kidderminster.  
Bexley Heath. – See Welling.  
Birmingham. – W. Southall, 91 Hampton Road, Birchfields.  
Blackheath (Staffs.) – C. F. Powell, 34 Beeches Road, Blackheath, nr. Birmingham.  
Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 3 Grove Road, Bridgend.

Bridport (Dorset) – Mrs. E. Miller, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, 8 Burlington Street.

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. – A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, Bristol.

Chepstow. – Mrs. Jaine, Tyrie Cottage, Brockweir, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.

Dudley. – F. Jakeman, “Halford,” Stourbridge Road, Scotts Green.

East Dereham (Norfolk). – Miss Wells, 23 St. Nicholas Street.

Falmouth. – W. Warn, Budock House.

Glasgow. – See Motherwell.

Great Bridge. – T. Phipps, 91 New Road.

Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent.

Ilford. – See Seven Kings.

Ipswich. – W. Hayward, 78 Rosebery Road.

Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) – G. H. Denney, 47 Birchington Rd., Crouch End, N. 8.

London (Putney). – A. Cattle, 17 Harbledown Road, Parsons Green, S. W. 6.

London (South). – F. Button, 1 Hillsboro’ Rd., S.E. 22

London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W.5.

Luton. – A. H. Phillips, 48 New Town St.

Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.

Margate. – A. E. Newman, 19 Pleasant Place, Cliftonville.

Motherwell. – Rod. H. Ross, 34 Coronation Rd. New Stevenston, Scotland.

Mytholmroyd, Yorks. – F. Shepley, 3 Calder Terrace.

New Barnet. (Herts.) – E. C. Clements, 5 Hadley Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, 32 Upper Road, Cwmsyfiog.

Northampton. – G. Helms, 34 Cedar Road.

Nottingham. – W. J. Elston, 97 Woodborough Road.

Nuneaton. – W. H. Wilson, “The Elms”, 344 Tuttle Hill.

Oldham. – A. Geatley, 27 Lynton Avenue, Hollinwood.

Oxford. – F. Mayes, Hunt Stables, Stadhampton.

Pemberton (near Wigan). – R. Turner. 5 Orpington Street.

Plymouth. – Hubert R. Nicholls, 13 Riga Terrace, Laira.

Porthleven (Cornwall). – Miss A. Hosking, Cliff House.

Purley. – See Croydon.

Redhill.- A. T. Abbotts, 93 St. Johns.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

Rochdale (Lancs.) – T. Heyworth, 345 Bk. Market Street, Whitworth.

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings (near Ilford, Essex). – S. H. Coliapanian, 27 Wanstead Pk. Rd, Ilford.

Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.

Smethwick. – A. E. Tandy, 135 Bearwood Rd.

Southend. – W. L. Willie, 68 Cumberland Avenue, Southchurch.

Southport. – Miss Doris Jannaway, 73 Oak Street.

St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.

St. Austell. – A. Sleep, 31 Moorland Road, St. Austell.

Swansea. – J. H. Morse, 33 Gerald Street, Hafod.

Swindon (Wilts). – J. H. Dyer, 36 Ashford Rd

Tier's Cross. – H. Thomas, Tier's Cross, Haverfordwest, Pembroke.

Wainfleet (Lincs.) – Bernard Smith, "The Sycamores," Croft.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – Percy G. Kemp, 179 Ancona Road, Plumstead Common, S.E. 18

Wellington (Salop). – H. Saxby, 39 Ercall Gardens.

Worcester. – H. Blake, 54 St. Dunstan's Cres.

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#### East Africa

F. Browning, P.O. Box 121, Nairobi, Kenya Colony.

#### India

L. W. Griffin, Chakadahpur.

#### Australia

Victoria. – J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

#### New Zealand

K. R. MacDonald, P. O. Box 55, Whangarei.

#### Tasmania

J. Galna 5 Lanoma St., East Launceston.

## Notes

Ecclesial News received too late for insertion: Brantford (Canada); St. Albans.

Apartment.—A sister has a large comfortable bed-sitting room to let; front room, overlooking the Clapham Public Hall; convenient for meetings, suitable for a brother or sister. Apply 2a, Cato Road, S.W.4.

A Sister through ill-health wishes to dispose of a Circular Knitting Machine; practically new, perfect working order, moderate price. L. E., 271, Clapham Road, S.W.9.

Apartments.—A sister has two rooms to let furnished, bed-sitting rooms or bedroom and sitting-room, with use of bathroom, etc.; large airy rooms, good views; electric light; attendance given to an elderly sister, or two business sisters. High healthy position near Coulsdon Station, easy access to Victoria, Charing Cross and London Bridge. Buses from bottom of road to London. Terms moderate. Address letters c/o Editor.

Change of Address.—Will correspondents kindly note that from October 14th bro. E. W. Evans' address will be 6, Romeyn Road, Streatham, London, S.W.16.

Correction.—On page 339 of September Berean (Lessons from the journey-ings of the children of Israel) the fifth line of the third paragraph should read "separated them for His throne ", instead of "from His throne ".

Bro. Geo. L. Barber. - We were glad to have your letter, and have no doubt, as you say, that a way will be opened for you to do something to cause the light of the Gospel to be seen in the darkness which surrounds you. We do not cease to remember you, and all our brethren and sisters who are in isolation, in our prayers.

Get out of Palestine.—This is the heading of the leading editorial comments of the "Daily Mail" of September 5th. The anti-mandate press is powerful and insistent, but the word of God is more "powerful and sharper than any two-edged sword" (Heb. iv. 12), and "endureth for ever" (1 Peter i. 25). The heathen may rage but the work will go on—the extracts from " New Judca" on the Development of Palestine which will be found on page 390 are interesting in this connection.

The evacuation of St. Kilda.—Owing to the extreme hardships imposed by nature, the barrenness of the soil and the enforced isolation from civilization, the island of St. Kilda off the W. coast of Scotland has been compulsorily evacuated by its inhabitants by order of the British Government. But we may hope to see it inhabited again not many years hence (although the newspapers say it has been abandoned "for ever ") for "the wilderness and the solitary place shall be glad for them" (Isaiah xxxv. 1).

"Science Falsely so Called".—The President of the British Association has discovered yet another "origin" of Life. He propounds the theory that animals and vegetables have come from a common source "a microscopic organism, the Flagellate, from which the animal and vegetable kingdoms may have sprung ". We do not suppose this theory is more foolish than many others, but it is the first time that we have seen scripture invoked to support such ideas. The text quoted is "And he looked up, and said, I see men as trees, walking" (Mark viii. 24).

Slavery in Portuguese S.W. Africa.—It is reported that a very considerable amount of slavery is engaged in by Portugal in her African possessions. A sad reminder that the world sorely needs "the new heavens and earth" wherein " they shall build houses and inhabit them . . . they shall not build and another inhabit ....".

Subscriptions for 1931.—Will subscribers in Australia and New Zealand please note that on receipt of this number the time will have come round again when it is necessary to renew their subscriptions for next year.

British Museum.—The South London (Clapham) Mutual Improvement Class will pay their 33rd visit to the British Museum on Saturday afternoon, October 18th, if the Lord will. Tea will be provided at 4.30 p.m. at the Zeeta Cafe. 138, Victoria Street, S.W.I. In the evening there will be a Fraternal Meeting at Dennison House, 296, Vauxhall Bridge Road, Victoria, at 6 p.m. Programmes and further details may be obtained from bro. F. J. Button, 1, Hillsboro Road, East Dulwich, S.E.22.