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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. DOWLING.**
and **C. F. FORD.**

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Volume XXII

SEPTEMBER, 1934

NO. 261

The Pergamian State

By Dr. John Thomas

This state of the Christian community is illustrated by the writings of Tertullian, Pantaeus, Clemens Alexandrinus, and the Alexandrian School of "Divinity."

Tertullian, the first Latin writer among Christians, flourished in the latter part of the second, and in the former part of the third century, at Carthage. But were it not for some light which he throws on the state of Christianity in his own times, he would scarcely deserve to be distinctly noticed. Tradition with him was authoritative, and among the customs which it sanctioned in the Roman Africa was the very frequent *signing of themselves with the sign of the cross*.

He did not approve of flight in persecution, in direct contradiction of Christ's instructions. He disapproved of second marriages, and called them adultery.

Human philosophy after the rudiments of the world formed the prominent corruption of the times of Tertullian and his contemporaries, and immediate successors. In the third century its effects appeared very distinctly.

Alexandria in Egypt was at this time the most renowned seminary of learning. A sort of philosophers appeared there who called themselves *Eclectic*, because they chose what they thought most agreeable to truth from different masters and sects. Ammonius Saccas, a famous Alexandrian teacher, reduced the opinions of this sect to a system. Plato was his principal guide, but he invented many things of which Plato had no idea. He was educated a Christian, but of so doubtful a kind that he was claimed by Porphyry for a pagan, and by Eusebius for a saint. Ammonius fancied that all religions, vulgar and philosophical, Grecian and barbarous, Jewish and Gentile, meant the same thing at bottom. He undertook by allegorizing and subtilizing various fables and systems, to compound a coalition of all sects and religions; and from his labors, continued by his disciples, his followers were taught to look on Jew, philosopher, vulgar pagan, and christian, as all of the same creed.

Our more distinct information of Christianity in this respectable city of the Roman Habitable begins with what is evil. It is said that a Christian catechetical school was established there in the

apostolic age; be this as it may, Pantaenus is the first master of it of whom there is any account. He was much addicted to the sect of the Stoics, a sort of romantic pretenders to perfection. The combination of Stoicism with Christianity in the system of Pantaenus very much debased the truth; and clouded must have been the light imparted by such an instructor to his disciples. He always retained the title of the Stoic Philosopher, after he had been admitted to eminent employments in the church. For ten years he laboriously discharged the office of Catechist, and freely taught all that desired him. He died not long after the beginning of the third century.

Clemens Alexandrinus was a disciple of Pantaenus, and of a mind blasted by the same wind of philosophy. He was of the eclectic sect. But let us hear what he says of himself: "I espouse neither this nor that philosophy, neither the Stoic nor Platonic, nor the Epicurean, nor that of Aristotle; but whatever any of these sects hath said, that is fit and just; whatever teaches righteousness with a divine and religious knowledge, all this I select; and call it philosophy." But what was there even of good morals in all the philosophers he could not have learned in the new Testament; and much more perfectly, and without the danger of pernicious adulterations. Clemens as a Christian should have known that it was no part of the business of philosophical writers to dictate to the believer: "the world by wisdom knew not God," and "Beware of Philosophy." The Christian community was gradually learning to neglect the scriptures and their cautions; and to develop theology into a science so called.

Clemens succeeded Pantaenus in the catechetical school, and under him were bred the famous, or rather infamous, Origen, and other eminent perverters of the gospel of the Kingdom of Christ. Their preparation under his tuition may be learned from the following statement. "As the husbandman first waters the soil, and then casts in his seed, so the notions which I derive out of the writings of the Gentiles serve first to water and soften the earthly parts of the soul, that the spiritual seed may be the better cast in, and take vital root in the mind of men."

This was not speaking according to the oracles of God. The apostles neither placed Gentile philosophy in the foundation, nor believed that it would at all assist in raising the superstructure of Christianity. On the contrary they looked at the philosophical religion of their own times as so much rubbish; but in all ages, the blandishments of mere reason on such subjects deceive us; — "*vain man would be wise.*"

This man, Clemens, besides his employment in the office of catechist, was made a presbyter in the ecclesia at Alexandria. Little is known of his life, and the time of his death is uncertain; and certain it is, that little else than evil could accrue to the saints from the ministrations of such a perverted mind.

He undertook to delineate a perfect Christian, which, being the creation of his pago-christian eclecticism, was just such a Christian as would please the carnal mind, full of stoical rhapsodies, and the crotchety asceticism of the flesh. After he had created him, he called him GNOSTICUS; but the Spirit, in the writing to the presbytery at Pergamos, styled him *Nikolaitos*, or a vanquisher of the people, like his great prototype, Balaam, who loved the wages of unrighteousness, and placed stumbling blocks in the people's way, by which they were caused to fall. The *Rev. Nikolaitos Gnosticus* is the *beau ideal* of a modern "divine."

Visions of the Future

Ninety years ago an unknown writer on religious topics in the "Family Herald," wrote the following remarkable article. One wonders if he found the Truth, which about this time was discovered and taught by Dr. Thomas.

"There is one vision of the future which is distinct from all the rest, and which seems to have had very little encouragement given to it since the world began. The Greeks and Romans knew nothing of it for several ages; and when they first heard of it in later times, they laughed at it as the frenzy of a weak understanding. The Christians evidently began with it, but very soon rejected it

entirely. The Jews also began with it and it forms the fundamental principle of their faith; but they also cast it off, and took up the prevailing notions of the nations around them—the metaphysical abstractions of clouds and ether. This one solitary, almost unknown, and unheard-of vision of the future is, notwithstanding, the parent of European civilisation. It is the germ of Judaism and of Christianity. It is the first article of faith in the history of the Church—the faith of Abraham—that the earth (or the world) would be given to him and his seed for ever. It does not appear that he was promised any other world than this, or had an idea of another. Moses never speaks of another, not even once, nor does he make the most distant allusion to one, but he promises an inheritance for ever in this world, to the people that he brings out of bondage.”

(From "*The Family Herald*," 1844).

Moses, David and Paul

An Exhortation by Bro. Roberts

We must all feel it to be a relief to come away from our daily occupations and anxieties and troubles, and to sit down to contemplate the scenes of other days exhibited to us in the Scripture readings we have together at such meetings as these. It is a relief to look at any scenes that take us away from our troubles; how much more when the scenes not only give the pleasure of change, but contain promise of benefit in all the directions and forms of our need. Such are the scenes we look at in those readings we have had this morning. We will look in a cursory way at each of them by way of getting that relief and encouragement which the pilgrims of the Lord require so long as they are in the desert of the present evil life. They are all co-related, though differing in form and aspect. In all of them, we are in contact with the wisdom that comes from above, though dealing with men and matters transacted on the earth.

The first shows us Moses—Moses the flockmaster—Moses, the servant of Jethro, the Midianite, before the Lord had called him to bring his people out of Egypt. It shows him in the act of looking after the flocks in the pastures of Sinai (for there are pastures there, though the neighbourhood is in the main a wilderness). How came he there? for he had originally belonged to Egypt, and had been born and brought up in high station there. He had arrived in Midian as an exile from Egypt from which he had had to flee for killing an Egyptian in defence of a Hebrew. Why was he so zealous on behalf of a Hebrew, seeing the Hebrews were a serf race in the country, and he an Egyptian courtier, as the adopted son of Pharaoh's daughter? Because he had faith in the promises made by the Lord God of the Hebrews to their fathers; and he—

“chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ (which was associated with the Hebrews) greater riches than the treasures of Egypt" (Heb. xi. 25).

Why did he take upon himself to interfere in so practical and decisive a form in the affairs of his brethren? Because "he supposed his brethren would have understood how that God, by his hand, would deliver them" (Acts vii. 25). Why did he entertain such a thought before God had appeared to Him? Probably, because the time spoken of by God to Abraham, having drawn near, he concluded that his own elevation to a position so near the throne of Egypt was a providential indication that God would make use of him in accomplishing the promised deliverance. In this thought, events ultimately proved him right; but in proceeding to act upon it without authority, he made the mistake of beginning 40 years before the time, and had to flee from the country and take refuge in Midian, where the chapter read from Exodus shows him to us at the end of forty years. Forty years! Consider the length of this time, under such circumstances. We glibly say "40 years"; but in no light or rapid manner would forty years pass with Moses as a tender of flocks and herds in the solitudes of the Midian desert. Look back forty years and see what it means. Most of us here can look back forty years. In a certain way, it does not seem a long time to look back upon; but how sufficiently long it is for a man's ardours to abate, we all know. The impulsive zeal of Moses had evidently cooled all down. It turns out that he

did not circumcise the children born to him during this time. This would indicate, not exactly the abandonment, but certainly the subsidence of the hopes and convictions that led him to slay the Egyptian. And now he sees a bush all aflame on the hillside, but not consuming. He draws near to inspect the curiosity. He discovers that the hour has come for God to commence the work of Israel's deliverance, and that he, after all, is to be employed in it.

Now, it is not difficult for us to make a comforting application of this case to our circumstances. Having been led to discern the arrival of "the time of the end," we have been looking for the Lord for a number of years. We have not exactly slain Egyptians, or taken judgment into our own hands in any way, but our conviction has not been without practical effect. Some, perhaps, have refrained from enterprises upon which they would have entered, if they had not entertained the conviction of the Lord's nearness. Some have spent money upon projects which perhaps they would have let alone if they had supposed the time of the end in the indefinite future. All have, more or less, been the subjects of premature impulses like Moses, and reapers, it may be, like him, of the depression of deferred hope and prolonged disappointment in the wilderness. But shall we lose heart? Shall we not rather renew our courage? Look at the flaming bush at the end of forty years. These forty years were not lost. They were probably necessary to prepare Moses for the mighty work he had to do. How could he have been admitted to the privilege of face-to-face communication with God—how could he have been qualified to be a God to Pharaoh, and a prophet and lawgiver to the hosts of the Lord—without the weight and gravity and wisdom that came with years and adversity? So it will, doubtless, appear in our own case. The delay has not been without its necessary effect on all the servants of the Lord who are waiting for the promise, fearing God and doing His commandments.

We have not yet been waiting 40 years. We have seen many signs, and we are seeing them day by day. The manacled despotism of the Vatican—the exhausted power of the sick man at the Golden Horn—the totally eclipsed French imperialism after a 20 years' war-causing control of European diplomacy at its three leading centres—and the reviving vitality of the Lord's land and people, with Britain's shadow extending in their neighbourhood, are all signs that cheer the heart with a rational confidence that the long night of God's hidden face is near its end, and that the time is at hand for the Lord to—

"revive his work in the midst of the years and in wrath, to remember mercy."

One of these days the counterpart of the flaming bush will suddenly arrest our attention. It may be an angel's presence—it may be a well-founded report concerning the same—or it may be a visit from some dear friend restored to life. In one way or other, the moment will come when we shall say, It is enough—the Lord has come—at last, at last!"

In our second reading, we are with David. The attitude in which we see him differs from that of Moses, but yields us practical guidance in another way. Moses shows us the certainty of deliverance after long waiting. David, in Psalm lvi., illustrates to us a man of God in trouble. His trouble is deep: the prayer heartfelt. He is among enemies—enemies numerous, strong, lively, and clever.

"They be many that fight against me, O thou Most High Every day they wrest my words: all their thoughts are against me for evil." "Be merciful to me, O God, for man would swallow me up; he fighting daily, oppresses me."

Now, we know that God loved David and brought him at last out of all trouble, and will place him high in the Kingdom of God. It is this that makes it so helpful for us, who are in trouble. The very fact that he is in trouble is instructive. Why should it be so? The Eliphazes of the natural mind always reason that it should not be so, and as a fact is not so, that a righteous man should get into trouble. They argue that the fact of a man getting into trouble is a proof that he is a God-forsaken man. They did so in the case of Job, whose case has been placed on record to enable the children of God in all ages to correctly interpret trouble. Job was in the deepest trouble it is possible for a man to get into. His friends said it was evident he must have been a wicked man in secret. But Job would not have it.

He protested his integrity. He said he would die, asserting his innocence. To God he said: "Thou knowest that I am not wicked." He could not account for the terrible calamities that had overtaken him. His philosophy of the case was that God had a right to do as he liked with His own: that He had given him great blessing in the past, and now He had taken it away, and who could hinder and find fault?

"Shall we receive good at the hand of the Lord and not receive evil?"

He recognised God's right to kill:

"Though he slay me, yet will I trust in him."

God endorsed Job's speeches on the matter, and reproved the views of his three friends. So it is no strange picture that we see when David is in trouble. It is necessary. It is refining and improving every way when not carried to the point of destruction—which God does not allow. "He will not suffer us to be tried above that we are able to bear." A good man is made better by trouble. It chastens and subdues and humbles him. It enables him more acutely than ever to discern and feel the vanity of all mortal excellence, and the intrinsic majesty and authority of the Eternal one, from whom all things have proceeded, and in Whom they subsist from day to day. It enables Him to sympathise more easily with others. It prepares him for the kingdom. The way to the Kingdom of God is, therefore, a troubled way. Rich men find it difficult to enter the Kingdom. Their hearts are liable to be satisfied with the creature, instead of seeking rest in the Creator. It is through much tribulation that God brings men to himself. Moses had to spend a long hopeless time in the wilderness, before God adjudged him fit to be entrusted with the mighty work accomplished by his hand. Joseph had been fitted for his exalted part by the ignominy of slavery, slander and imprisonment: David was prepared for the throne by exile and implacable and deadly persecution. Jesus himself, we are told, learned obedience by the things that he suffered. Reviewing these facts, are we not more able to reconcile ourselves to the troubled day through which we are called upon to pass in this period of the world's history? It is only preparatory. It will not last for ever. It cannot last for ever. It must end in a few years at the very longest, even if it come in the form of death. Death itself is a welcome ending to those who have entered into the new covenant: for, by one short step, it transfers them from their present evil state to the Lord's presence at his coming. Let us then be comforted in all our tribulation that we endure, knowing that though painful to endure, it is working out for us a great result, for which we shall thank God in great gladness, when the work is done, the night past, and the morning arrived.

The third scene introduces Paul seated before a parchment, with pen in hand, or rather sitting by the side of one so seated, dictating words to be written to the Brethren at Rome—words reputed at the time to be "weighty and powerful," and which we find to be so to this day. The particular portion of those words read this morning brings before us a strong feature of Paul's character, which it is of importance for us to realise and consider, in view of the fact that Paul was put forward by Christ as "a pattern" for the guidance of all who should afterwards believe on him to everlasting life. The feature brings before us the very sorrow we have already been considering.

"I have great heaviness and *continual sorrow* in my heart."

Let us stop for a moment and think of this. Here is Paul a sorrowful man—a continually sorrowful man—and such a man, a pattern set forth by Christ for our imitation. It is evident that there is here a radical difference from the ideal character of modern times. The central feature of the modern ideal is stoicism—grinning and unwincing submission to every pang that comes along. Sorrow is marked off as a weakness—an effeminacy. British pluck, British hardihood, British insensibility to pain and sorrow (the bear-it-and-come-up-smiling-mood), this is the type that is applauded as manly and strong. "Great heaviness and continual sorrow of heart" would be scouted as a species of monomania, unfitting a man for the society of his kind—especially sorrow of the sort that burdened Paul. He tells us what it was—"for his kinsmen according to the flesh, Israelites," who "having a zeal of God but not according to knowledge," had placed themselves in opposition to "the righteousness of God" in Christ.

This is a sorrow for which the world has no sympathy. It can understand sorrow for the loss of a wife, the loss of money, the loss of friends, but sorrow because Israel is not in harmony with God—this, in their eyes, is theological craze. Yet here it is, a foremost feature in the character-pattern set before us by Christ. What shall we say? Why, that Christ and the world belong to two different systems of thought. Christ was not of the world: the apostles were not of the world, nor are the people of Christ in any age. The joys and sorrows of the children of God are not the joys and sorrows of the world. Why is this? There is a reason. Joy and sorrow are results. They are not fixed attributes of character. When they are, it is madness. Joy or sorrow depends upon love. What the mind loves, it will joy to receive, and grieve to be deprived of. Paul's sorrow was because of the absence of that which he would have joyed to see. He would have rejoiced to see Israel in submission to God. This was because he delighted in God and loved man: he would have rejoiced to see God had in reverence and man in the way of true well-being in fearing and serving Him. The world cares for none of these things. The world cares only for those things that minister to its pride or its love of folly, or its appetites in various departments. For this reason, it has no sorrow for the absence of godliness. It detests godliness, and would have looked upon Paul as a maundering bigot. It shews these characteristics in various forms. From some of them we are in danger. Its offensive forms have little power to ensnare. The ribald jest of the pot-house frequenter repels by its ugliness and manifest unreason; but there are polite and elegant forms in which the same spirit is distilled through all society, and liable to infect us, and assimilate us to itself. Let us be on our guard. We have a standard. It is not in the newspaper press; it is not in the classic of any age or country; it is not in "society." It is in the Bible. It is in the apostles and prophets. In their written minds, the Spirit of God breathes and moulds. Let us surrender to its power in reading, meditation and prayer. Thus we shall become finally incorporate in the family of God's elect: for "whom he did foreknow, he also did predestinate to be conformed *to the image of His son.*" This image is a noble image. The world may boast of manliness and heroism: but there is no manliness that comes near the beauty of Christliness, which is brave without boasting, frank without pride, cheerful without folly, patient without insensibility, submissive without fear, indomitable without stupidity, gentle without effeminacy, kind without weakness. The fear of God, and the love of man, in the confidence of what God has accomplished in the past, and promised for the future, combine to give a combination of strength and beauty that far outshine the cold glitter of the Greek elegance so much admired by the natural man. The Greek glitter is the glint of an iceberg, destined to thaw and disappear before the sun, whose waxing warmth will shortly fill the world with light and heat. With that sun comes the day: and we are not of the night but of the day. Let us walk as the children of the day.

Editorial

THE INSPIRATION OF THE BIBLE.
1884—1934.

Between eighty and ninety years ago the Truth was rediscovered by the labours of Dr. Thomas. Mountains of rubbish were sifted over; an almost super-human amount of energy and untiring effort were expended, and ultimately out of the rubbish of centuries there came the "pearl of great price," the Truth. It had, no doubt, existed throughout all the centuries since the days of Christ, but it was lost to sight, smothered by the errors and imaginations and superstitions of centuries of apostasy. But the Truth was found! It was God's work. God was the guide and controller in all. Dr. Thomas was the instrument in God's hand.

From that far-off day, ninety years ago, to the present, the Truth has existed as a witness for God in the earth. It has had its *ups* and *downs*; its *friends* and *enemies*, but it has never been overthrown or lost. The Truth is God's Truth; the work of the Truth is God's work; those who labour in the Truth, are labourers with God. Our inestimable privilege is to be included in that favoured number. We have God's Truth; ours is the privilege and the duty of upholding it, of defending it, and of working for it. Humanly speaking, we owe this honour to the labours of Dr. Thomas, under God's guidance.

Dr. Thomas, having re-discovered the Truth, and left us those incomparable works, *Elpis Israel* and *Eureka*, fell asleep: his work was done. He now rests from his labours in the sure hope of the Kingdom of God. Thus one phase of the work of the Truth was finished, and another phase opened forthwith.

Dr. Thomas' work had resulted in the establishment of a number of small scattered communities holding the Truth which he had been the means of bringing to them, but there was very little real organization characterizing their witness for the Truth. Lectures were intermittent: ecclesial arrangements as we know them to-day were then almost if not entirely non-existent.

But now the time had arrived for the labours of a different kind of man. It was necessary for the development of the Truth in the earth that the ground won by the fighting spirit of Dr. Thomas, should now be consolidated, and the work organized. And the hour produced the man. In all God's work in the past, He has prepared suitable instruments for His purpose. A David or a Jeremiah, a Cyrus or a Nebuchadnezzar, a Paul or a Nero has been raised up according to the needs of the hour, and so it was that when Dr. Thomas fell asleep, the right man was ready to take up the work.

Brother Robert Roberts took up the task of consolidating his work, and of organizing the latter-day believers into ecclesias as they are to-day. The work called for different qualities and capabilities, and therefore a man of different character was prepared. The work of establishing the believers in the faith, and of encouraging them to organized effort in the work of proclaiming the Truth, called for just such a man as Brother Roberts. In the true sense, he was a *great man*, and under his control and care the work prospered so much that in about thirty years from the initial efforts of Dr. Thomas, we find quite a number of large ecclesias, some numbering several hundreds, in existence. This brings us down to about the year 1884.

Meanwhile, unperceived and unsuspected by the brethren and sisters, God had been quietly preparing another man for quite another purpose. During the thirty years of the labours of Dr. Thomas and brother Roberts, all sorts of fish had been gathered in the net, some of the right kind and some of the wrong: some who were *of the Truth*, and others who were *not of the Truth*, and in God's inscrutable wisdom the time had now arrived for those who "*were not of us*" to be made manifest.

In 1876 Robert Ashcroft was immersed. He was previously a Congregational Minister: a man of quite considerable scholarly attainments, and very cultured and gentlemanly, but an out-and-out Sanballat, and the greatest enemy, although posing as a friend, the Truth had ever had since the days of Dr. Thomas. He was a great grief to brother Roberts, but nevertheless we can see God's hand in the circumstances. For a time, from 1876 to 1884, he appeared to be quite alright and genuine. He helped brother Roberts in the work of the *Christadelphian*, and went about amongst all the ecclesias lecturing and exhorting, very much the same as did brother Roberts.

On 21st September, 1884, he was due to lecture at Swansea, and chose as the title of his lecture, "*Inspiration: its necessity, nature and limits.*" A number of brethren and sisters had their fears aroused; they suspected that some evil work was about, to be engaged in. What were the alleged *limits* of inspiration? What new theory was about to be advanced? The brethren in S. Wales were worried and distressed and wrote to brother Roberts on the subject. Events now moved rapidly; there was not long to wait for an answer to these fears.

Next month, October 1884, an article appeared in the *Exegetist*, a new magazine started by Robert Ashcroft.

(EXEGETIST—that is, *one learned in exegetical theology*, EXEGETICS —*the proper scientific interpretation of a thing, especially of scripture.*)

The article we refer to was entitled, *Theories of Inspiration*. It was scholarly, and clever as we should expect. It was also deadly in its attack upon the true character of the Bible. If that attack of

Robert Ashcroft had not been instantly met and demolished, as it was by brother Roberts, humanly speaking, the Truth would have been again lost.

Ashcroft had proved himself a traitor! One of the greatest enemies the Truth has ever had to meet. He had launched an insidious attack upon the very foundation of our hope, the Scriptures, the true nature of which was not perceived by very many. Their vision was obscured by the "*gentlemanly bearing*" of the enemy, and by his undoubted culture, eloquence and his attainments.

The attack was made principally upon the Old Testament scriptures, and the theory advanced was, that only such parts of the Old Testament scriptures were divinely-inspired as could not *otherwise* be produced. That matters which were *within the knowledge of the writer* (such as historical details) were not governed by Divine Inspiration.

It was said,

"The Bible is not to be spoken of as the Word of God *without* qualification."

Further,

"*That there is in the Bible a human (that is, an erring) as well as a Divine element.*"

And again,

"*Inspiration only covers all that may be said to belong to Divine revelation proper.*"

We are sure that very few, if any of our readers, need to have it impressed upon them how deadly are those views.

What has the Bible itself to say concerning these sacred writings?

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (II Tim. iii. 16, 17).

"The scripture cannot be broken." (John x. 35).

"But if ye believe not his (Moses) writings, how shall ye believe my words?" (John v. 47).

"Not handling the *word* of God deceitfully." (II Cor. iv. 2).

Our desire is to emphasise the gravity and importance of this subject. Some of our critics will probably say, "Why again go over all the details of a fifty-year-old fight?" To which we reply, "But why should we suppose that because our brethren of 50 years ago faithfully contended against this heresy, that the same heresy will never again make its appearance in our midst? Appearances are all to the contrary. The tendency is always for history to repeat itself."

To-day the principal cause of trouble in the brotherhood, and especially in the United States, is the *Clean-flesh* heresy, which is very largely a revival of a similar heresy of sixty years ago, and it may quite easily be, in the absence of Christ, that the next trouble may be the "Inspiration heresy" over again. Why not? Partial Inspiration, as propounded by Ashcroft, is the theory advanced by the clergy today.

Ashcroft contended—

"That historical infallibility is not to be conceded to everything recorded in the Bible."

"That subordinate features may have been introduced into the Bible with which inspiration has nothing to do, and that such things form legitimate topics of critical enquiry."

The leaders of Christendom, Bishop Gore and most others, have advanced the same views. Is it altogether unreasonable to suppose that a latter-day Ashcroft may appear amongst the brethren and attempt to foist this clerical flesh-pleasing view upon them?

Our anxiety is, if such should happen, shall we be deceived by it, as so many were fifty years ago? We may be if we are not well acquainted with the true nature of the heresy then advanced.

"Inspiration does not teach that which is otherwise ascertainable."

So contended Ashcroft, and it may sound quite harmless to the inexperienced. It may be asked, "What need was there for Divine Inspiration to record things which were within the knowledge of the writer?" Ashcroft's followers were bidden to discriminate between the *inspired* and the *uninspired*, by a system of "critical enquiry," which means, that *we* are to enquire into the various circumstances surrounding the events recorded, and *we* are to decide what *is* and what is *not* inspired as the result of our enquiry! Do we not see that on this principle *nothing* is inspired? Take the case of the exodus of the children of Israel. This was certainly within the knowledge of the writer, and on the theory advanced by Ashcroft may be regarded as uninspired and erring! The history of Abraham; the life of David; the work of Paul, and indeed a very great part of the Scriptures come under exactly the same criticism if the theory were true.

The unashamed unbelief and infidelity of the clergy to-day is the inevitable and logical outcome of "partial inspiration."

A favourite point with those who took Ashcroft's view in 1884 was to ask—

"Did Paul need to be inspired to ask for his cloak, when suffering from the cold in prison at Rome?" (II Tim. iv. 13).

We submit that this is a very shallow view to take of this touching incident, and it is entirely the wrong way to regard it. Paul, we are sure, was moved by God to write that request as much for our sakes as for his own. If it had not been written, how much we should have lost. Here is Paul's noble example: suffering coldness and hardship in prison for the sake of the Truth, and as a result of his faithful work for Christ. What an incentive to us! What an insight into his character and untiring faithfulness! We should have missed all this example if the request had not been made, and so Paul was "moved by the Holy Spirit" to write it.

Well, there is the heresy. The next point is, How to deal with this or similar heresies should they arise in our midst? The first essential is to be sure we are in the position to recognise the heresy if and when it arises. One thing only will enable us to do this, and that is familiarity with Bible teaching. It was this which enabled Brother Roberts to immediately detect the true nature of the teaching of Ashcroft. He was able to bring the teaching of the Scriptures to bear upon the subject, and thus to combat the fatal heresy. This must be our position also. We must be acquainted with Bible teaching generally, and there will be no danger of our being deceived on these matters.

Then, also like Brother Roberts, we must be prepared to put the Truth first, before anything and everything else. No compromise is possible where the Truth is concerned. If friends oppose the Truth, friends must go. The Truth is the only thing that matters in the end. This was the resolute spirit which enabled our brother fifty years ago to successfully overcome the attack then made against the Truth, and it must also animate us in these and succeeding days if the Truth is to be preserved in the earth. Our late brother's faithful attitude was a true following of the example of Paul, who addressing the Ephesian elders warned them of similar departure from the Truth, in these words,

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts xx. 29, 30).

The apostle indicates the only possible method of successfully combating the coming apostasy, saying,

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Verse 32).

This example was faithfully followed by our brethren of fifty years ago, under the guidance of Brother Roberts, and humanly speaking, we owe our priceless inheritance of the Truth to their faithfulness in this matter. The Truth has been preserved and in the goodness of God we rejoice in it to-day.

What of the future? What will be our attitude if the Truth should again be attacked? Shall we be deceived if in these last days another Ashcroft should arise in our midst? The lesson of the past fifty years is to put not our trust in any arm of the flesh, but on the contrary to put our trust in God, maintaining our confidence in His word; then if heresy comes from whatever quarter, or in whatever way it may please God to bring it, we may be sure we shall not be deceived by it; brethren will not be found wanting to defend the Truth against every enemy.

It is an individual responsibility, therefore let us look to ourselves. Finally we say to ourselves and to each other, in the words of Paul,

"Watch ye, stand fast in the faith, quit you like men, be strong." (I Cor. xvi. 13).

W.J.W.

A Sunday Morning Exhortation at the Clapham Ecclesia (16)

Few servants of God exhibited just that same confidence in Him as did the Apostle Paul. Appearances have a great effect upon most men, but apparently they had no effect at all as far as we can gather upon the Apostle Paul. All through his life, in the midst of all his difficulties, in the midst of his bitter experiences, his attitude was always the same, unchanging, confident, implicit trust in the day of final triumph and victory.

We have read his epistle to Timothy and think of him, an old man, apprehended as a pestilent fellow and a breaker of the law; nevertheless although he is now an old man, in difficult circumstances, his trust in God is just the same, —no doubt, no recrimination, no moanings; he writes to Timothy in the same strain as when he was a young man. He is a remarkable lesson. We have those words when he was warned of the things he would endure at Jerusalem: "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." That was his attitude, there was no pretence about it, it sustained him all the way through his career, and provides a great exhortation to us.

We think of him on the way to Rome. You will remember a terrific storm overtakes him and his companions at sea; all hope that they would be saved was taken away when neither sun nor stars in many days appeared, —a hopeless condition. Severely oppressed were those brave mariners of Rome, but not so Paul. He said as recorded in the Acts of the Apostles, chapter 27 and verse 22: "I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, 'Fear not, Paul; thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee.' Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." What courage! what confidence! what implicit assurance in the final prosperity of the message of God to him! That was Paul through all his life.

It does not require any ingenuity to apply the lesson of that situation to our experiences. We are in a sinking ship, whether we realise it or not. The world is rapidly hastening to its ruin. All countries are making frantic efforts to save themselves from chaos and dissolution. We are on a sinking ship, but the message of God comes to us as to the Apostle. We must be like Paul, —and believe God, that it shall be even as it was told us. We know the deliverance that is coming, and we endeavour to follow Paul in his staunch attitude and implicit confidence in the prosperity of the purpose of God and of the overruling providence of God in our lives and circumstances. We read yesterday in his letter to Timothy: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." There is settled conviction, belief, assurance. He said again "Faithful is he that calleth you, who also will do it." Through all his life it dominated his spirit and disposition, comforted those that met him and talked to him and to whom he wrote. It breathes through his epistles. The Apostle's whole career in the truth, a career of trial and difficulty, adversity and persecution, is a sterling example to us of implicit trust and confidence. He never wavered or queried any of the ways of God as far as we know. He never queried the justice of the experiences that he encountered. He repeated them to Timothy and said, "Out of them all the Lord delivered me." There was no recrimination or reflection upon the justice of God but a humble submission to His providence.

We have read this morning how he was surrounded by enemies, slandered by the tongues of evil men, many of whom were brethren. We have similar experiences in our day— Paul had the same, but he never wavered in his patient waiting for the day of complete vindication. How precious are those words we have read together, written in the closing days of his life: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

But not only did Paul have implicit confidence in God, in the prosperity of his purpose and of Paul's share in it finally, but also he had implicit trust in the presiding providence of God that leads us to it—that goes much further. To the Apostle Paul, tribulation, suffering, anxiety, adversity, persecution, were a manifest token of the righteous judgment of God. He realised, as many of his expressions indicate in all his epistles, and took courage also from the fact, that though with God there was infinite power, so also was there infinite wisdom and love, and that therefore our difficulties, adversities, trials and persecutions, are no contradiction of God's love, but an evidence of His working. Paul said: "Knowing that tribulation worketh patience; and patience, experience; and experience, hope;" that is to say, suffering produces fortitude; fortitude brings ripeness of character, and with ripeness of character we may hope to realise the end of the commandment. Those words are scientific. You see a man prosperous in his profession, confident of success, he has gone through his training, he has been disciplined, he has learned to endure, then by his fortitude he becomes mature, ripe in character, and then he expects to reap the reward. It is so in the truth, there is no short cut. It is a process, "All that will live godly in Christ Jesus will suffer persecution." It is through much tribulation we shall enter the Kingdom of God. It comes to us in the right form, properly applicable to our disposition, under the supreme wisdom and providence of God. Paul knew all this, we are thankful that we are able to gather it from his epistles. We mention it because it is our right understanding of things that leads to settled conviction, and that in turn capacitates us to endure and to achieve that to which we have been called.

We all experience at different times and in different degrees the apparent contradictions of life. They sometimes chafe and vex us, we are liable to fret and query the wisdom of God, and say "Why is it thus with me?" Many of us at times in our probation, by reason of experiences, become similar to Job and wonder why it is; but in spite of this, if we have a right understanding of things, which has led to settled conviction, it will cause us to realise that in spite of our toil and the experiences we may not be able to understand, yet there is a harmony in the divine providence to which it may be at the moment our ears have not been attuned. David could say: "Thou tellest my wanderings; put thou my tears into thy bottle," that is to say, there will be an explanation of every

mystery in the Kingdom of God. It is our part to submit, it is part of our discipline and probation. God gives no account of His matters just now, and that is liable to chafe us, but here is comfort in these things. It will help us to endure all the experiences of evil, the various experiences of our probation.

Paul wrote of these things in the letter to the Romans, chapter 8; he speaks of the whole creation groaning and travailing in pain waiting for the manifestation of the sons of God, and he says also "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it." We bear in mind that those who hope for the fulfilment of the purpose of God have been led to that position and gone through the process. "We know that all things work together for good to them that love God, to them who are the called according to his purpose," which justifies the conclusion that there is no accident in the final sense in the lives of the people of God—it is of God's permission whatever happens, Joseph could say, "As for you, you meant it for evil, but God meant it for good." That is the right view of things—it is proper that we should adopt that attitude.

Paul says more in this chapter: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." We are not called to an impossible attainment—the foreknowledge of God excludes that possibility. Every one here this morning are potentially the eternal children of God—we can attain to that to which God has called us. Nothing will happen in our experience that will be too much for us to carry. "For whom God foreknew them he called." No man is called who cannot attain to the destiny to which the truth calls us. What shall we say to these things? What do we say to these things? "If God be for us who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Does it need any exposition? "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" But there is no change with God—those things make no difference to His attitude to the obedient of His children. Whatever our position may be, high or low, rich or poor, the love of God is the same to all. It is proper that we have just the experiences that we do have. That is what Paul speaks about here—these things make no difference to God's love to us. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." How beautiful that is. That was Paul—implicit repose in the justice of God, in His presiding providence in his life and the final prosperity of His purpose. Appearances had not the slightest effect upon Paul so far as we know. We are inspired by an examination of such a life and thank God for the record.

We take another view of it. We can rejoice from this point of view. The confidence which the truth inspires, our knowledge of the truth, our faith and hope in God, will never put us to shame. The absolute certainty of the final triumph of God's people and of our calling to His Kingdom and glory, is incomparable to any other known system of truth. Though we live in an age of vast education, scientific advance, the truth is greater than them all. Their scientific investigations leave the Scriptures unaltered and equally unchangeable. We rejoice enthusiastically in the possession of the truth—from that point of view alone it will never put us to shame. There is no discovery of fraud in the truth, it accommodates itself to all their findings. The lifeless theology of the apostasy, of which we have been reading from Timothy, is altogether dead. Full of eccentricities, it is a bitter disappointment to those who believe it. It has been made known in a preliminary way, but a greater exposure is coming at the hands of Christ. The lifeless theology of the apostasy has been exposed by the school of the modernists, and they have only increased the people's bewilderment by their changing subtleties and the anarchy of their thoughts, leading to increased ungodliness. But the words of Paul have been vindicated; we have been reading from Timothy—they have been fulfilled, we are witnesses of it today. We can turn with joy and relief to our certain hope in Christ. How great is the contrast between

the faith we have in him and the wisdom of men. Under the influence of their philosophy and vain deceit they are chasing a mirage of the desert which can only end in the darkness of dread and despair. It is a pitiable position, but Christ is the end of all anxiety and doubt, and they realise it most who come to him in the fullest sense, "Though now" as Peter puts it, "ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory," Let a man believe, with all that that means, and he will have the witness in himself. Let a man believe in God and His revealed truth and there are no convictions equal to it. He will endure patiently all the experiences of present evil. That was the secret of Paul's attitude, "Great peace have they that love thy law, and nothing shall offend them"—they shall have no stumbling block.

Again we remember, there is no uncertainty about it; the development of that position is not mysterious. It arises from the recognition of an important fact, the fact of Christ's resurrection from the dead. The evidence of it could not be plainer than it is. It is so interwoven in the pages of human history, it is as inexpungable as the seasons and the everlasting ordinances of heaven. It is our apprehension of the truth, our conviction of it, that produces this attitude. We say the evidence could not be greater. It satisfies every requirement of the most exacting mentality. I say we ought to rejoice enthusiastically in the possession of the truth, and in this sense we are built upon a rock that nought can move.

In Christ we find all the fondest imaginations of the philosophers of the world and of their scientists. We get far beyond the deepest findings of all the great men of the earth. We get to the Father, not the father of the apostasy, but the Father of our Lord Jesus Christ, the Father of Abraham, of the prophets, in whose purpose we can come to rejoice. He has manifested Himself in one of our race, the Lord Jesus Christ whom we have met to remember. It is all centred down to an easy comprehension in the mercy and goodness of God, greater than all their great men, who is the Hope of the world. "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Death is no obstacle to Christ. Raised from the dead, made glorious in himself, death will have no more dominion over him. Not only is he glorious and everlasting in himself but he has been given power over all flesh, control of the fundamental power of the Universe, all power that is in heaven and in earth the Father has given to Christ. He illustrates it. When he was among men he could heal the sick, give sight to the blind, hearing to the deaf, raise the dead, check the violence of the storm; all these things he did when he was among men, and greater wonders await his appearing again. It is our privilege to meditate upon these things, the substance of our hope, and what comfort there is in those words of his, "Because I live ye shall live also." That means the summons from the dust of ages of the people of God, of all ages, and clothing them with the nature glorious and immortal like his own. What comfort there is in that. It is our privilege to obtain the fullest comfort we can at this time of exhortation, not exposition necessarily, but of exhortation. In the contemplation of these things there is joy and peace unknown to the unreflecting minds of folly and the ways of the world. The apostle Paul says, "Cast not away your confidence which hath great recompense of reward." We can easily do it. It is very easy to cast away our confidence in the truth. Neglect of the daily readings, going into the ways of folly and the ways of the world, we can easily do it. "Cast not away your confidence which hath great recompense of reward." In the Grecian games it was very easy for a man to cast away his shield—perhaps in a moment of temper. Do not let us do that. There is much provocation in the brotherhood. Let us be careful how we act, do not let us cast away our confidence. The day of triumph and victory comes hereafter—not now. Now is the time of trial and discipline, we are subject to evil and are trained by it. Victory comes later when Christ appears. Paul knew this. It was the secret of His unceasing activity both of mind and body to the claims of his strength. He was a man of fortitude, he could endure: the truth reveals Paul's remarkable character, and if we are followers of Paul we may also adopt that same attitude. We have his words to the Thessalonians—"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." How beautiful that is. Let us realise it. The prize of our high calling can be obtained. If we had been tried by some impossible situation or overburdening trial or circumstance of environment that was too much for us, that would be an appointing

to wrath, but it is not so. God hath not appointed us to wrath in any experience, but to obtain salvation through our Lord Jesus Christ. We have the hope of final triumph, of final deliverance, of final victory in every experience whatever it may be, for the children of God. We have the hope to cheer and stimulate us to the maximum effort in the struggle of probation. If a soldier was appointed to wrath he could not fight, but confident of victory he is nerved to the maximum effort.

So in the Truth. Paul could say, "I count not myself to have apprehended that for which also I am apprehended of Christ Jesus." There was no deceit or hypocrisy or pride in Paul. He realised that he still had to go on, he pressed forward towards the mark of the prize of the high calling of God in Christ Jesus. These things are written for our learning. Shortly our day of probation will have ended. It will have ended for all very shortly—shorter for some it may be in the absence of Christ. In any case it is short for all of us in view of the signs of the times. Meanwhile all things are working together for our final good. God is also controlling the nations, leading them into such combination as is required by His purpose. Events in Europe are eloquent signs of the speedy consummation of the revealed purpose of God. In central Europe at the moment we see—in view of the anticipation of the beast upon which the woman rides—important events happening. In any part of the world, in any aspect, the signs of the times are all indicative that we are in the time of the end. Our day of opportunity and of trial is nearly at an end and victory is in sight to those who are enduring to the end.

God controls also our individual affairs, everything is under His watchful eye. Even the hairs of our head are all numbered. He controls the smallest, minutest circumstance, nothing happens without Christ's permission. He loosed the angels with the vials, he opened all the seals, he sent forth the angels with the trumpets. The Lamb opened the seals, he is at the head of affairs. It gives point to Peter's exhortation, "Who can harm you, if ye be followers of that which is good?"

We have also that comforting assurance that he makes intercession for us. If we fail (and we do fail), then we have a merciful and faithful High Priest, who intercedes for us in intercessions to the Father that we could not ever hope to frame or express.

Let us then rejoice in these things, holding fast the beginning of our confidence and the rejoicing of the hope firm unto the end. These things are not ideas, not a dream, not an illusion, they are part of the declared authenticated purpose of God, authenticated by the resurrection of Christ from the dead, attesting to the marvellous character of the Bible, more marvellous than ever in the entire history to which it stands related. Let us therefore not cast it away. In holding fast the beginning of our confidence, we can have peace now and victory at the last.

Birmingham.

W. SOUTHALL.

Land of Israel News

"I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos ix. 15).

2,109 immigrants, of whom 2,035 were Jews, entered Palestine during the month of May, 355 bringing with them sums of £1,000 or more.

* * *

During the month of June, 2,722 immigrants entered Palestine, including 2,519 Jews, bringing capital of £1,000 or more each.

40,703 Jewish immigrants settled in Palestine during 1933, according to information published in the Commercial Bulletin of the Palestine Government.

* * *

The Jewish newcomers included 3,250 persons with a capital of £1,000 and more each (the average given by the Jewish Agency for a "capitalist" is £2,000, so that about 6½ million pounds was brought into the country last year). 13,125 came from Poland, 5,392 from Germany, 1,411 from Rumania, 1,287 from Aden and Yemen, 1,256 from Greece, 1,169 from the United States of America, 1,099 from Lithuania, and 287 from Great Britain and British possessions.

* * *

The Postmaster-General has announced that the telephone service with Palestine has been extended to Tel-Aviv, Bethlehem, and Jericho. The charge for a call to Palestine from any place in England, Scotland, or Wales is £1 6s. a minute, with a minimum of £3 18s. for a call of three minutes. The service was previously limited to Jerusalem, Haifa, Jaffa, and Gaza.

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After deep boring, water has been found in substantial quantities at Sheikh Avrek, a Mizrachi settlement on Jewish National Fund land in Emek Jezreel.

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It has been stated in Parliament that practically every exhibitor in the British Pavilion, and most of those exhibiting British goods in other Pavilions, expressed themselves as being thoroughly satisfied with business done at the recent Levant Fair at Tel-Aviv, and with the openings made for future business.

* * *

The *Jewish Chronicle's* correspondent in Jerusalem writes: "Even Syrian and Lebanese merchants are casting covetous eyes on Palestine, and a migration of a number of them, mainly to Haifa, is reported in the Arabic press. There also appears to be a mass movement from Trans-Jordan and the Hauran of labourers who, attracted here by the story of prosperity and wealth, are able to earn high wages and send substantial remittances to their distressed families at home."

* * *

In a lecture on "The Dead Sea" at the Royal Society of Arts before a large audience, presided over by the Earl of Lytton, Major Tulloch, Managing Director of Palestine Potash Ltd., declared that the Dead Sea was now the most valuable spot in the whole world on account of its almost inexhaustible supply of mineral salts; the demand for Potash has increased 10 per cent, this year, but the Dead Sea could supply all the world's needs for two thousand years. He prophesied that Palestine was destined to occupy a position of the very greatest strategic and economical importance.

Render Unto Caesar

On a certain occasion Jesus asked this question, "Whose is this image and superscription?" The Pharisees and Herodians had showed to him the tribute money, which was a penny, and stamped thereon was an image and superscription. Whose? "They," of whom the question had been asked, "say unto him, Caesar's." Then Jesus uttered the words that have proved a guiding principle to the brethren and sisters of the Times of the Gentiles: "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." For this saying was not made applicable only to those who questioned, nor was it limited to Jewry, nor to that generation. It was repeated by Paul, to the Romans, and therefore to us: "Render therefore to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour" (Rom. xiii. 7).

When then Caesar demands his own, we must pay and defraud not.

And what can he demand? He can demand those things we style worldly possessions. He affords them a measure of protection, he claims a right to call upon them. When Samuel set out "the manner of the king" that should reign over Israel, he said: "He will take your sons and appoint them

for himself;" "He will take your daughters to be confectioners, and to be cooks." "He will take your fields, and your vineyards, and your olive yards, even the best of them and give them to his servants. He will take your menservants, and your maidservants . . . and your asses, and put them to his work."

The manner of this king was like to that "of all the nations," so that in our own days, in 1914, Caesar again claimed his own, and commandeered men, animals, and materials. Nor has the man of the world of politics any real ground for refusing these demands. Those who enter into politics are taking upon themselves the impress of Caesar, whether that Caesar be called monarchism, or communism; they become a supporter of human government, and they cannot logically refuse to give what he demands. They are his, and he can demand of them both person and possessions.

But some have voluntarily forgotten their own people, and their father's house. They no longer claim to help to guide the ship of state. From them Caesar's image has been taken and it is another image they bear. Whose? It is the image of him who has bought them, not with corruptible things as silver and gold, but with his own blood. Their lives are now his—not Caesar's. And he has bought them that they may ultimately be conformed to his own divine image; "For as we have borne the image of the earthy we shall also bear the image of the heavenly" (1 Cor. xv. 49) when "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (II Cor. iii. 18).

If this will be the image what will be the superscription? Caesar has been the cause whereby we bear one.

In the American Civil War it was necessary that the brethren—non-participants in strife, refusing to give Caesar what was no longer his—should be known by a distinguishing name. The name of Christadelphian was framed. It is a good superscription, though not the final one, and it has scriptural warrant. For are not true brethren of Christ of necessity Sons of God? And does not John write the superscription over us: "Beloved, now are we the sons of God?" It is a good superscription for unlike that of Caesar's, it is not dated. It will not endure for a year or two, but will with the worthy sons of God be eternal.

Meanwhile how may we apply the guiding principle enunciated by Christ?

Render unto Caesar his due. Pay the taxes he demands without defrauding, render to him honour, and even service so long as such does not compromise our service to God. And render to God what also is His—our life, as expressed in continuous and faithful service.

And does it matter what the service is? Is there any degree in service to God? We think not. We feel that the writer was correct who wrote, "All service ranks the same with God." Only the apostasy differentiates between offices in a church, giving to some superior rank. Before God all service in an ecclesia ranks the same. Service of doorkeeper equals that of presiding brother, service in distributing invitations to a lecture is as great as service in giving the lecture. It is all service. The question to ask ourselves is whether or not it is well done. God is righteous and service well rendered will be put to our account.

Now servants often, consciously or unconsciously, reflect their masters. Gracious and well mannered masters have these characteristics running through their households. The less we serve Caesar, the less his image is reflected in us. The more we serve Jesus, the more deeply his image is engraved upon us; until it may be said that, in a great measure, we have "put on Christ." If that is our happy state when we appear before him, what can be said of the image and superscription that will follow? Concerning this final image we sometimes sing: "We shall bear his image bright": and concerning the final superscription we read that he will write upon us "The Name of God, the Name of the City of God, New Jerusalem, even our New Name."

W. R. MITCHELL.

Reflections

Mr. Lloyd George, who was Prime Minister of Great Britain during the Great War, has declared to the Paris newspaper "Le Petit Journal," I guarantee the nations of the world against risk of war for at least ten years. Don't exaggerate the effect of aerial bombardments. Remember the wind. Wind currents affect the fall of bombs."

There is at Plymouth a monument commemorating the destruction of the Spanish Armada, on which are inscribed the words "He blew with His winds and they were scattered."

No doubt this is true. It was not God's purpose that the land of the people who were to be prepared for the coming of the Lord by the latter day revival of the Truth, should be dominated by the Romish superstition; and so the ships of Spain were broken by the winds, just as the ships of Tarshish will be in their turn (Psalm xlvi. 7). The prophets declare that God uses the wind to perform His will, both to protect and to punish (see Isaiah xxvii. 8; Jeremiah x. 13; xviii. 17); and we have many instances recorded in the Scriptures in which He has done so.

He "made a wind to pass over the earth" to put an end to the flood (Gen. viii. 1); "Thou didst blow with thy wind" to protect Israel and destroy the Egyptians in the Red Sea (Exodus xv. 10); "there went forth a wind from the Lord" to provide Israel with food in the wilderness (Numbers xi. 31); and "the Lord sent out a great wind into the sea" to carry out His purpose with Jonah and Nineveh (Jonah i. 4). It may well be therefore that if we have to experience some of the terrors of the war which is coming before being called away to Sinai, God will use the wind to protect us from the aerial bombardments which all people are dreading. Active preparations are being made for protection by gas masks and bombproof shelters; but we look for a more sure protection than these afford. "My safety cometh from the Lord," "The Lord shall preserve thee from all evil" Psalm cxxi. 7); "Thou shalt not be afraid for the terror by night; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (Psalms xc. 5-7). Remember the wind.

But neither Mr. Lloyd George nor any other man can guarantee the nations of the world against risk of war for ten years. It may be ten years before the clash comes, for what are ten years to the Controller of eternity? but it is certain that the nations are not counting upon the next ten years being years of peace. The warlike preparations which are everywhere being made, and the feverish striving after efficiency in Military, Naval and Air armaments do not make for peace. Relations between Russia and Japan are reported as being almost at breaking point, and many other signs indicate the nearness of a conflict. Mr. Lloyd George's assurance may have the effect of causing a more or less general feeling of "peace and safety," but it will not cause Zion's watchmen to say "My Lord delayeth his coming," or relax their vigilance in anticipation of the imminence of the day of their redemption.

C. F. F.

Signs of the Times

The Murder of Dr. Dollfuss. The Death of President Hindenburg. Revolutionary Movements in Europe.

Events in Europe continue to move very fast. Since last month the situation has been considerably changed as the result of the deaths of Dr. Dollfuss and President Hindenburg. Dr. Dollfuss had been virtually dictator in Austria for a considerable time, but had a great deal of trouble in curbing the activities of the Nazis, who were secretly encouraged by Germany. A sudden attempt to overthrow the government by revolution failed, although Dr. Dollfuss was murdered by one of a party of Nazis who captured the Chancellery. Germany has denied complicity with the rebels, but there

seems no doubt she would have supported them, had they succeeded. As a result of the murder of the Chancellor, under brutal circumstances, popular feeling has swung in favour of the Government, so that a successful Nazi coup is more unlikely than ever. However, what cannot be obtained by force may yet be obtained constitutionally, for according to Mr. Vernon Bartlett, writing from Vienna on July 31st, "the personality of Dollfuss is said to have been the only factor which has kept the country from going Nazi," and even now "there are doubts whether some members of the Government will refrain from secret dealings with the Nazis behind the backs of their colleagues."

Thus it will be seen that the waters here are considerably troubled. Austria lies between Germany and Italy, both of which nations are determined to prevent Austria falling under the influence of the other. The fact that the Austrians are really a German people, Hitler himself being an Austrian, accounts for a good deal of the pro-German feeling there, but on the other hand the new Chancellor like Dr. Dollfuss is an ardent Catholic, as are the majority of the Austrians, so that the Papal attitude of hostility to Germany finds much support also. The anti-German policy is supported by Italy and France; Italy in fact having mobilised thousands of soldiers near the frontier in case of need. The seeds of war are well planted in this corner of Europe, and it is quite possible that the murder of an Austrian Chancellor in 1934 may presently have as fearful consequences as did the murder of an Austrian Arch-Duke in 1914.

The death of President Hindenburg was immediately followed by the announcement that Hitler was to assume the amalgamated office of Chancellor and President, thus giving him greater power than any other man in the world. A plebiscite is to be held to obtain the confirmation of the will of the German people, but there is not the slightest doubt that an overwhelming majority will vote in favour of Hitler. The Army has already taken an oath of allegiance without a single dissident. Will the next stage be the assumption of the title of Emperor, as in the case of Napoleon Buonaparte and Napoleon III?

It is of course quite impossible to foresee what may develop here, but we feel we ought to call the attention of the brethren to these matters, as it is possible that they herald the immediate approach of very startling events. It will be remembered that Gog is of the land of Magog, which Dr. Thomas was perfectly confident stands for Germany. He considers that it is "proved" that "the phrase, Gog of the land of Magog, signifies Emperor of Germany, and that the particular emperor referred to will also be the Prince of Ros, Mosc and Tobl—that is, that at some time hereafter, a Czar of Russia will be both Emperor of Germany and Autocrat of all the Russias" (*Elpis Israel*, 1924 Ed. p. 432).

It is true that Dr. Thomas supposed that Germany and Austria would be conquered by Russia in order to bring about this state of affairs, but of course this was a suggestion only, as nothing is said in Ezek. xxxviii about it. Is it possible that Hitler or his successor may prove to be Gog and that in some way not yet clear, he will become the leader of Russia as well as of Germany?

The facts of Hitler being an Austrian and the possibility of the absorption of Austria into a new German Empire make the situation all the more remarkable, for as Dr. Thomas shows, the Gog of history is closely connected with Austria (*Elpis Israel*, pp. 430-431).

Disarmament is of course quite forgotten now. On July 20th, Mr. Eden said "No guarantees that Great Britain could conceivably offer would satisfy France and make a disarmament convention possible." The conference has been killed by France's exorbitant demands for guarantees of security. Mr. Baldwin in announcing that Britain is to build 500 aeroplanes affirmed that Britain's boundary is no longer the North Sea, but the Rhine. In so saying, he proclaims Germany as the potential enemy against whom it is necessary to take these fresh precautions. He stressed the unsettled state of Europe and insisted that we could no longer delay to strengthen our defences. The *News Chronicle* reporter said "As he spoke one could almost hear the sound of marching men through the Europe of the not very distant future." Further, it is reported that part of Woolwich Arsenal is to be transferred to a more inaccessible spot in Wales, other armament factories planted in isolated parts of the country, and that civilians are to be instructed as to what to do in case of air raids. All of which suggests that the

Government regard the risk of war as very real in the not far distant future. It is the same in France, where it is proposed to make the purchase of gas-masks compulsory by every inhabitant of Paris. All air raid shelters there have been registered, but being insufficient to protect all the Parisians, trenches are to be constructed in the public gardens for the remainder.

These preparations now having been fairly launched will certainly never be abandoned again. Men's hearts are now definitely failing them for fear. At a recent meeting of doctors, one of them quoted this verse as illustrative of the condition of the world to-day, and attributed the enormous increase in neurasthenia and asthma to the nervous tension experienced by everybody, as a result of the apparent imminence of the most fearful war ever known to mankind.

Indeed, that we are on the eve of a time of trouble such as never was, is plain to everyone. Revolutionary movements disturb every Government in Europe, a situation that necessarily makes for instability, for once a mob or a party in the State realises it has power, it is prone to exercise it. Napoleon III, elected to the Imperial throne by a national plebiscite, was compelled to abdicate when the outcome of the Franco-Prussian war turned the populace against him. Even Hitler could not retain his authority if the Reichswehr (the German standing army, now the most powerful element in the State) ceased to support him. And this condition of affairs applies to so many Governments today, that the political structure of the world rests on very insecure foundations. It is "partly strong and partly broken." The *New York Times* referring to Hitler's Government rightly says that it has feet of clay. Hereditary monarchical government is much more stable than dictatorial; Kings regard each other as brothers, e.g. when the French revolution broke out all the monarchs of Europe united to help the Bourbons and to combat Napoleon. Today, the world is ruled by dictators who recognise no such brotherly bond, and are only anxious for the downfall of each other. Thus it will be seen that the world to-day is much more brittle than ever before, and therefore the more suitable for being smashed into pieces when the little stone smites the iron and clay feet.

An interesting item of news during the month is that on Aug. 2nd the Pope left the Vatican for a summer holiday. This is the first time for sixty-four years that a Pope has spent a night away from the Vatican. It is a reminder that the Pope is now regarded as a sovereign prince, and that multitudes regard the Papacy as the most stable element in an exceedingly unstable world. Its prestige is increasing continually, and it is no wonder that the nations will turn to her for leadership in the day when they "imagine a vain thing" against the Lord's anointed. But how fearfully will the broken reed pierce their hands!

We live in a time when it is obvious the most thrilling event of history may be expected at any moment. "Blessed is he that watcheth."

W.J.

"Touch me not—I am not yet Ascended to my Father"

Jesus saith unto her, "Touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." —John xx. 17.

Between the time when Christ addressed these words to Mary, forbidding her to touch him and the time when, later the same day, he permitted some of the disciples to hold him by the feet (Matthew xxviii. 9), the objections to touch him had been removed, —"He had ascended to the Father."

What "ascending to the Father" means may be comprehended from the scriptural teaching of the wave-offering under the law of Moses (Lev. ix. 21; xiv. 12; xxiii. 10 to 12). *Wave-offering* in the original comes from a word whose root signifies "to lift up" (Exodus xx. 25 and Job xxxi. 21).

The Greek word *anabaina*, is rendered "ascend" in John xx. 17 is the same word translated "groweth up" in Mark 4: 32, where Christ illustrates the growth of the kingdom from the little mustard seed.

The same word, *anabaina*, is rendered "sprang up" in Mark 4: 8, where Christ refers to the seed on good ground which sprang up and increased.

It is a word used, not only of literal ascent, as when Festus "ascended from Caesarea to Jerusalem"—went up or travelled from one place to another, but it is also employed to describe the ascent or growth which is made, by a plant, in the course of progress towards perfection, which it finally attains. So, also, the Son of God, who in the days of his sojourn on earth, "increased in wisdom and stature, and in favour with God and man" (Luke 2: 52) and, when he was raised from the dead by the power of God, was "made perfect and became the author of eternal salvation unto all who believe and obey him" (Hebrews 5: 9).

This "perfection" is the equivalent of ascending to the Father. In other words raised to the Father's nature. It was not necessary nor is there any passage of scripture that teaches that Christ was to ascend *to heaven* to be made "perfect"—immortal, the Father is everywhere, "not far from any one of us."

Christ was immortal and upon earth during the forty days between his resurrection and his ascension, when he was "*taken up into heaven*" (Acts 1: 9, 10, 11). The apostles looked upon, "handled" and "touched" the Lord, who had "eternal life" after the resurrection (1 John 1:1, 2, Luke xxiv. 39, John xx. 27).

If Christ was to ascend *to heaven* to the Father, before the time he ascended recorded in Acts 1: 9, 10, the scriptures would contain some reference to it.

Christ when he emerged from the Tomb had not been "changed to immortality" nor "*ascended to the Father*" which is the same thing; He was in the process of the resurrection to life eternal, the perfection of the divine nature in physical manifestation, and he had to possess that spiritual body first before he could literally ascend from the earth to heaven.

Christ is "the great example" for all who are Christ's, who are to be "like him" (1 John 3: 1, 2) and of whom Paul writes, "Whom he (God) did foreknow, he also did predestinate *to be conformed to the image of his Son, that he might be the first-born among many brethren*" (Romans 8:29).

If Christ ascended to heaven to the Father to be made immortal, then all Christ's brethren, — all the faithful of all ages, —after the resurrection should ascend to heaven to receive immortality! and then return to the earth, to reign with him? Just stop and consider a moment—Christ, who is now in heaven, Paul says, "shall descend from heaven" (1 Thess. 4:16) to raise the dead (raised to life) at his appearing and his kingdom (2 Tim. 4:1). There is no scripture that says that either Christ or the saints go to heaven after he appears on earth again. The scriptures speak of a "Second Coming of Christ," and he remains on the earth and "The saints are with him where he is." (See John xiv: 13.)

This is the scriptural teaching concerning Christ and it is evident therefrom that when Christ said "*Touch me not, for I am not yet ascended to my Father*" he meant "Touch me not, for I am in the process of being raised to my Father's nature."

And to this agree the words of Dr. John Thomas throughout all his writings, as well as those of Robert Roberts and other Christadelphians who have written upon this subject.
Rutherford, New Jersey.

G. F. AUE.

"YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU."

Washing the Disciples' Feet

(John xiii. 10)

The lesson for us to learn from this incident is that Christ's disciples should copy their Master's humility, for "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet" (v. 14).

But there is more in the incident than this. Peter, at first, objected to being washed, but on Christ saying "If I wash thee not, thou hast no part with me," Peter responds, "Lord, not my feet only, but also my hands and my head." This, however, Jesus affirmed to be unnecessary, for "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (this of course referred to Judas).

Christ's argument is based on the custom of walking home bare-foot after visiting the public baths, so that on arrival one who had so bathed would, although bodily clean, have yet to wash his feet.

Now the disciples had been washed from their sins in baptism and had risen to newness of life. They wore robes of righteousness, having been cleansed from unrighteousness. But their walk in the truth "made their feet dirty"; they did not however require to be re-immersed on that account, but they did need to have their feet washed. This Christ did for them, and so necessary was it that otherwise they could have no part with him. Having had their feet washed they were "clean every whit."

The point for us to consider is not difficult. We stand in the same position as did the disciples. We have been "washed," but nevertheless during our walk in the truth our feet become dirty as it were. We come to Christ and he is pleased in his mercy to wash us (by forgiveness of our transgressions) so that we are clean again. If we are not so washed, we can have no part with him.

The incident teaches us something more than humility. As Christ does, so ought we. If he can forgive a brother's trespass, how much more ought we. "If ye know these things happy are ye if ye do them." We may feel as disinclined to forgive our brothers' trespass against us, as we should to have to wash his feet, especially if he is one who we are tempted to regard as inferior. Nevertheless, says Christ, "Ye ought to." And how many ecclesial contentions would be ended, if one of the contending parties would humble himself sufficiently to be the first to do it.

W.J.

Banished from our speech the Lord's coming would disappear from our affections; and suddenly, when he came, he would find us sleeping. To the last breath the true and faithful will fan their love by saying "The Coming of the Lord draweth nigh."

R.R.

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.

All such Intelligence should be sent to bro C. F. Ford at 19, Grove Road, Brixton, London, S.W. 9 not later than the 7th of each month for the following month's issue.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia which tolerates the teaching known as "clean flesh", or fellowships those who do so.

As to the United States and Canada: Intelligence will be inserted only from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines known as "Stricklerism."

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).**

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BLACKHEATH (Staffs.) —*Christadelphian Hall, Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 7.30 p.m.* Since our last report we have had the company or the following at the table of our Lord: bro. S. Shakespeare, bro. T. Hughes, sis. May Hughes, bro. W. Southall, bro. Davies and bro. D. Jakeman (all of Dudley), bro. and sis. Weetman, bro. W. Southall, bro. and sis. John Phipps, bro. and sis. Woodhouse (Birmingham), bro. Harrison (Lichfield), and bro. T. Phipps (Great Bridge). Our Sunday School outing took place on Saturday, July 28th, to Kinver, about 34 scholars and 20 brethren and sisters attending, and with our Heavenly Father's blessing of fine weather we had a very enjoyable time, our spiritual needs being provided for by our bro. W. Sidaway who gave a short address. We regret to report our withdrawal from sis. Winifred Price for continued absence from the table of our Lord. —C. BENNETT, *Rec. bro.*

BOURNEMOUTH. —*Christadelphian Meeting Room, 147, Charminster Road (corner Maxwell Road). Sundays: 11 a.m. and 6.30 p.m. Bible Class: Thursdays, 8 p.m.* Since our last report, we have been strengthened and encouraged by the addition of bro. and sis. Woodgate, who have removed here from Brighton. We feel sure that the saints at the latter place, will cheerfully bear their loss, in view of the great gain to us at Bournemouth, who are so few in number. We are glad also to report that on July 13th, we assisted FRANK WILFRED CARREY (aged 44) to put on the saving name of Christ in Baptism, after making a good confession of faith. Our new brother was formerly a Spiritualist, but now rejoices in the Truth concerning the nature of man, and God's great salvation through the Death and Resurrection of Christ. This addition to our number is a direct result of the course of lectures in the Stakewood Road Baths, in January and February last. The brethren from Clapham, who ably assisted us in the special effort, will be glad to hear of this, we are sure. We rejoice also to announce that sister B. A. Warrender, after a very satisfactory interview, has rejoined us in fellowship at the Lord's table, being convinced that the robust maintenance of the Truth's principles in faith and practice, which she finds amongst us, is the only right attitude. We have recently had the pleasure and advantage of the help and company of the following visiting brethren and sisters: —bro. and sis. H. T. Atkinson, bro. Button and sis. Olive Button, bro. and sis. Hatchman, bro. and sis. Gerard Clements, bro. and sis. Leslie Walker, bro. and sis. John Warwick, and sister Doris Walker, all of Clapham; also sis. Lethbridge and sis. E. Lethbridge of North London, and sis. Smith of Sutton, Surrey. Brethren Atkinson, Hatchman, Walker and Warwick all assisted us in the public proclamation of the Truth, and their cheerful labours were much appreciated. On July 22nd, we were cheered by the company of our sister Golden of Los Angeles, California, whom we hope to see again if she prolongs her visit to England over the coming winter. With the valued help of visitors, and the recent additions to our Ecclesia, we hope to maintain the regular setting forth of the "Word of Life" to all who will hear, and which has been of great benefit to all of us. —B. A. WARRENDER, *Rec. bro.*

BRIDGEND. —*Caroline Street. Meetings: Sunday morning, 11 a.m., emblems. lecture, 6.30 p.m. Tuesday evening, 7.30 p.m. Bible Class.* We very much regret to announce that bro. Ray Williams of Bryncethin has placed another barrier in the way of reconciliation. He has now joined the

fellowship of the non-responsibility meeting at Cardiff. We have had as visitors brother Rivers of Holloway and sister M. Jones of Brighton. — W. WINSTON (*for Rec. bro.*)

BRIGHTON. —*Y.M.C.A. Lecture Hall Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* Greetings in our Master's Name. We rejoice in being able to record three additions by immersion during July, viz.: on the 22nd, Miss VIOLET ELLEN PERRING and Mr. CHARLES JOHN PETTITT (formerly Church of England and Baptist), and on the 29th, Miss RHODA EVANS (formerly Church of England). We are indeed grateful to our Father for this evidence that He is still "taking out of the Gentiles a people for his name." We trust that our new brother and sisters will continue faithfully in well-doing and eventually obtain the great reward of immortal life. We thank the Clapham brethren for their assistance in this matter. We have again been privileged to welcome many brethren and sisters of other ecclesias to the memorial feast: —bro. and sis. Hathaway, bro. and sis. Glover, bro. and sis. Tarling, bro. and sis. H. T. Atkinson, bro. and sis. D. L. Jenkins, sis. E. Jenkins, sis. Molter and sis. G. Molter, sis. B. White, sis. E. Walker, sis. Wharton, sis. C. Reeves, sis. A. Karlev, sis. Hall, brethren T. "Wilson, H. L. Evans, E. W. Evans, H. M. Lee (all of Clapham), sis. Whitmore (Croydon). bro. S. Flowers and bro. P. Flowers, bro. and sis. Smith and sis. M. Smith (all of Sutton), bro. Denney (Holloway), and bro. Perry (Putney). Some of the above mentioned brethren assisted us by ministering to our spiritual needs and by lecturing, and we thank them for their willing labours. — J. D. WEBSTER, *Rec. bro.*

BRISTOL. —"*Druids Hall," 8, Perry Road (top of Colston Street). Breaking of Bread, Sunday, 11 a.m.; Sunday School and Bible Class, 3 p.m.* With delight we record the success of Bristol's First Fraternal Meeting. With gratitude do we remember a loving Father who provided us with weather suitable to carry out our entire programme. And further, our thanks are extended to our five speaking brethren from distant parts of the country who, in varying waves of thought, carried our minds over the vast ocean of our Father's "Great and Precious Promises." Nor would we forget to appreciate the stimulating effect on our ecclesia of that gathering of brethren and sisters who came from distances so great as to involve real sacrifice to help the few brethren and sisters here. To one and all we stint not our praise, for they made it a day of great rejoicing for us. We pray God that Bristol's efforts may have been a like inspiration to all our brethren journeying Zionwards. Who amongst that number will forget the hymn of praise (Hymn 42) that rose to the throne of Grace from the base of the Cabot Tower at mid-day? —those 30 voices of God's children whose beings were thrilled with the thoughts of "Zion's glad morning?" Even the Tower Keeper was impressed. He said "I enjoyed hearing the hymn—the first since I've been there." If the Master returns before God takes his spirit and his breath, he shall hear those songs of Zion "in loud triumphant chords," not from feeble earthen vessels as he did that morning, but from the strong immortal beings who experience the fulfilment of all God's Great and Precious Promises, who shall make every corner of the earth vibrate with the joy of the possession of that life which will know no end. The theme and spirit inflamed at the Cabot Tower followed us throughout the day, until time called some to the Railway Station, or nature demanded of our wearied bodies but joyful hearts that rest so necessary to mortality. We look forward to the day when such "rest" will be unnecessary, when with "everlasting joy upon our heads" we shall "run and not be weary, shall walk and not faint." God bless our Fraternal to every one that was present. We had with us brethren and sisters from Birmingham, Bridgend, Brighton, Cardiff, Clapham, Coventry, Dudley, Hitchin, Holloway, Horn's Cross, Newport, North London, Nottingham, Plymouth, Scott's Green, West Ealing, Weston-super-Mare. How strangely joy and sorrow are mixed in the course of our pilgrimage. Neither "overmuch joy" or "overmuch sorrow," but lovingly blended by our All-wise Father. During the past month our little ecclesia was called upon to sorrowfully withdraw from brother Leonard Chant for continued absence from the Table of the Lord. We can ill afford to spare even one from our small number, and patiently strove to avoid having to take the extreme step. Though we cannot get the "strangers" to come to lectures, work is quietly being done. A few young people (brethren and sisters' children and their companions) are sincerely interested, and a week-night meeting is held at brother Higgs' house for their benefit. We are hoping in due course to see the fruits of these self-denying labours. Already the warmth of the Truth has laid hold of some of their hearts, for their parents having placed them in "strait betwixt two"—whether they will continue with their "Church" or attend this "sect,"—they have boldly decided for God. May God continue to add His

blessing on this wonderful work amongst the young. If brethren are passing through Bristol will they please remember that their presence and word of cheer will be always appreciated by the "little flock" in this part of the Master's field of labour. Since last writing we have had the company and help of the following brethren & sisters: bro. and sis. and bro. Dennis Hingley, Dudley; bro. and sis. Smith, Cardiff; sis. Sowerby, sis. Doris Sowerby, and sis. G. Corfe, Clapham; bro. and sis. Cuer, Horn's Cross; and bro. and sis. Tandy, Weston-super-Mare. —F. WALKER, *Asst. Rec. bro.*

BURY ST. EDMUNDS. —Greetings to the Household of Faith. Following on the delivery of various leaflets during the past six months, we have decided, God willing, to commence a series of monthly lectures. The first is to be given the 23rd September by bro. H. L. Evans of Clapham on "The Creation and Fall of Man." The generous financial help of several brethren and sisters has been promised, and we appeal for the loving support of those who have helped us in our previous efforts to let the light of God's Word shine in the thick darkness. We understand that arrangements will be made to run a coach from London as on previous occasions if a sufficient number can undertake the journey. Sincerely your brother, (and on behalf of bro. and sis. P. Robinson and sis. K. Palfrey). — H. P. CHRISTMAS.

DUDLEY. —*Christadelphian Hall Scotts Green, Dudley. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Bible Class, 7.30 p.m. Wednesday.* We are pleased to report that another of our Sunday School Scholars, CHARLES WOOD, son of sis. Wood, was baptised into Christ on Wednesday, August 1st; we trust he will grow in grace and the fear of God's holy commandments, striving to render whole-hearted service, that he may receive the "Well done" at the hands of the Master. We have welcomed brn. W. Jeacock, M. L. Evans and P. L. Hone (London), bro. W. Cockcroft, Junr. (Oldham), and bro. T. Phipps (Gt. Bridge), at the table of the Lord and thank them for their faithful services; also sis. Cockcroft, bro. and sis. Freshwater (Birmingham), bro. Joslin (Clapham), bro. and sis. Faherty (Shifnal), and bro. and sis. Bray (Luton). Awaiting the return of Jesus. — FRED H. JAKEMAN, *Rec. bro.*

HITCHIN. —*Hermitage Halls, Hermitage Road. Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m., at Eureka, Radcliffe Road.* We are pleased to report the addition to our ecclesia of EDWARD CHRISTOPHER AUSTIN who on Tuesday, July 10th, was immersed at St. Albans, by the kind co-operation of the brethren there, and received into fellowship at our meeting on July 15th. We rejoice with our new brother who has been a regular attendant at the meetings for over a year and we hope that his faith and zeal will continue unabated and gain for him a place in the Kingdom. The final arrangements have now been made for our special Saturday lectures in September (God willing) at Hermitage Hall, Hitchin. Tea will be provided at the Hall at 5.30 and the lectures will commence at 7 o'clock promptly, the series being as follows: —Sept. 8th—"European Unrest," bro. G. H. Denney. 15th—"The War to End War," bro. G. Cattle. 22nd—"Peace at Last," bro. L. J. Walker. There will be ample accommodation but it will be a great help if brothers and sisters who will be present for tea can let us know a week before. We have been pleased to welcome visitors from Clapham and St. Albans during the past month. —HERBERT S. SHORTER, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to be able to report the following immersions, namely: 15th July, PETER HONE (son of our bro. and sis. P. L. Hone, and ex-Sunday School); 29th July, Miss ADA FLORENCE ARCHARD (formerly Church of England); 5th August, JAMES SHIRLEY (formerly Church of England). We pray that they may each one attain to life eternal. The following brethren and sisters have been welcomed to the Table of the Lord: sis. Henderson, sis. Potier. bro. and sis. C. F. Evans, sis. Tellam, bro. and sis. Barratt (Brighton), bro. and sis. Higgs and sis. D. Higgs (Bristol) sis. Eato (Leicester), sis. Allan and sis. E. Squires (Luton), bro. and sis. T. Lambert (New Tredegar), sis. Fisher (Putney). bro. Cheale and sis. E. Silliter (Seven Kings), bro. L. Denney and bro. Flowers (Sutton), sis. Bowen (Swansea), and sis. Golden (Los Angeles, U.S.A.)—F. C. WOOD, *Asst. Rec. bro.*

LONDON (Holloway, N.) —*Delhi Hall, 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital Tubes Highgate or Holloway Road). Sunday, 11.0 a.m. and 7.0 p.m. Wednesday, 8.0 p.m.* We are glad to convey the news of the obedience to the Call of the Gospel of Mr. H. BEARDON and Miss B. EVANS, who after making a good confession of the one Faith were baptised into the Saving Name of our Lord Jesus on July 24th, and now rejoice with us in Hope of Eternal Life. Our new brother and sister were attracted by our special effort in March last in our own hall. Looking for the Truth they were led by God to find it by this means. Our next Fraternal Gathering, if the Lord wills, is to be held at Delhi Hall and the Library Hall on Saturday, September 29th. We have welcomed recently to the Table of the Lord sister C. Denney of Sutton and sister Oakey of Putney. —GEO. H. DENNEY, *Rec. bro.*

LONDON (Putney). —*Scouts Hall Oxford Road, Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 35, Norray Road, Putney, at 8 p.m.* Bro. and sis. W. Buck will in future meet with the brethren at Sutton as they find it more convenient to meet there. We very much regret their going after some years of association in the Master's service, and recommend them to the loving care and fellowship of the brethren and sisters at Sutton. We continue our proclamation of the Word to a few interested friends. —A. CATTLE, *Rec. bro.*

NEWPORT (Mon.)—*Clarence Hall Rodney Road (opposite Technical Institute). Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* It is with much pleasure we report that on July 22nd we had a visit from our bro. H. M. Doust of London who faithfully exhorted us and lectured in the evening, three strangers being present. Also on August 5th we had with us bro. H. J. W. Hodge of Clapham, who we are pleased to say will now meet with us having removed from London to this town. —DAVID M. WILLIAMS. *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall off Broad Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday 7.45 p.m. at 6, Rolleston Drive.* God willing, we are hoping to hold a fraternal gathering on September 22nd in the Old Lenton Street Hall, tea at 4.30 after meeting at 6 p.m. The subjects to be dealt with are Faith, Hope, and Love, and the speakers brethren F. C. Wood (Clapham), S. Harrison (Lichfield), W. Southall (Birmingham). We extend a cordial invitation to any of the brethren and sisters in fellowship to be with us on that occasion. The following brethren have assisted us in the work of the ecclesia since last month: —bro. J. Weetman (Birmingham) and bro. D. C. Jakeman (Dudley). We have also been pleased to have the company of sis. Weetman and sis. D. C. Jakeman. —J. B. STRAWSON, *Rec. bro.*

PEMBERTON. —*Chatsworth Street. Pemberton, Wigan. Sundays: Sunday School 7 p.m.; Breaking of Bread, 3 p.m.; Lecture. 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere greetings in Christ, On Saturday, July 28th, we held our annual Sunday School outing, the brethren and sisters accompanying the scholars by train to Southport, where an enjoyable time was spent together. The following brethren have assisted us in the Service of the Truth: bro. D. C. Jakeman, of Dudley, and bro. T. Bailey, of Preston, whose services were much appreciated. The following have been welcomed as visitors at the Lord's Table: bro. J. Allen and sis. P. Jakeman, of Dudley, sis. D. Jannaway, of Southport, and sis. E. Barton, of Wigan. —B. LITTLER, *Rec. bro.*

ST. ALBANS. —*Sundays: 11 a.m. and 6.30 p.m.; Wednesdays: 8 p.m. at Pikesley's Hall, 34, St. Peter's St.* We are pleased to welcome bro. J. R. Heyworth (Rochdale) who has now come back to St. Albans and is working in the district. It has been decided, if the Lord will, to hold three lectures on Wednesday evenings, September 26th, October 3rd and 10th, at the Public Hall, Harpenden. It is a residential town, half-way between St. Albans and Luton, and we hope to arouse some interest in the Truth of the Scriptures. If any results accrue, we are well situated for following them up. We have also hired the St. Albans Town Hall for a special lecture on Thursday, October 25th. Facilities for prominent advertising have been obtained and we shall do our best to let the light of the Truth shine forth brightly on this occasion. —S. JEACOCK, *Rec. bro.*

SHIFNAL (Salop). —*The Shaw, Shaw Lane.* This letter will be our first contribution to the "Ecclesial News," and we hope that we may be given opportunity to provide news of progress from time to time. After eight months walking in the paths of understanding God has provided a use for our "talents" by drawing a mother and son (the mother a widow) towards the light of truth. Formerly Church members, they have realized the darkness of their understanding and are making willing and steady progress towards their symbolic burial and resurrection, God willing. On Saturday last a gathering of brethren and sisters (about 40) from Dudley and Clapham meetings, gave us the advantage of their society. After an outdoor tea in the fields, we managed to accommodate them inside to listen to five short addresses from our elders in the truth, viz.: brethren M. Joslin and P. Hone (London), and brethren F. Jakeman, J. Allen, S. Shakespeare (Dudley). We were all greatly appreciative of their help and encouragement to continue in the faith and learn more as we walk, and hope to renew this collective effort on a future occasion. We are pleased to report that after several years interest, associated chiefly with those who have withdrawn from us, a friend has now made up his mind to obey The Gospel call, and if God allows, we hope to witness his immersion in the very near future. Soliciting the remembrance in their prayers of all our brothers and sisters, for a full and more perfect knowledge of God's Word, and hoping for as peaceful a journey to the Kingdom as is consistent with His Will. Your brother in the Holy Name of Christ. —LEO BERNARD FAHERTY.

SOUTHPORT. —73, *Oak Street (B.B. by appointment).* The following visitors have been most welcome and their words of exhortation helpful and encouraging: —bro. and sis. P. Foster, bro. and sis. G. Tennant, all of Pemberton, and sis. Cook of Blackburn. In spite of sis. Cook's advanced years, her zealousness and love for the Truth is indeed an example to many. May God grant her health and strength to visit us many more times should our Lord remain away. Sincerely your sister in hope of Life. —D. F. JANNAWAY.

SUTTON (Surrey). —*The Garden Hall Wellesley Road (adjoining Sutton Station), Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m.* Our first tea and fraternal meeting was held on Bank Holiday, August 6th, at the Dashwood Hall, Sutton. About 100 brethren and sisters sat down to tea, and at the after-meeting this number was considerably augmented. The subject dealt with was—"The Truth's Warfare," and brethren J. L. Young (Putney), F. Beighton (Seven Kings), W. R. Mitchell (Clapham), and J. M. Taylor (Ealing), gave us some stirring words on "The Call to Service," "The manner of our warfare," "The need for spiritual food and nurture" and "The reward for faithful service." Our thanks are due to those who worked to make the meeting a success. We also acknowledge with gratitude the assistance rendered in the proclamation of the Truth by the following brethren: E. A. Clements and A. J. Ramus (Clapham), J. L. Young (Putney), and G. H. Denney (Holloway). Visitors during the month have been: bro. and sis. Kirby, bro. Doust and sisters Greenacre, Pizzey, Capon, Sharpe, J. Southgate, V. Draper, and L. Walpole (Clapham), bro. and sis. Young (Putney), sis. Milroy (Croydon), sis. Gillespie (Ealing), and sis. Pettitt (Brighton). —G. F. KING, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m.* Although few in number we still, with God's blessing, endeavour to keep the light of the Gospel burning, and appreciate all who from time to time encourage us in the work by their visits, and look with faith to our Heavenly Father for His blessing upon our efforts that we may continue grounded and settled in the things we most surely believe. We have been pleased to welcome around the Lord's Table, bro. G. Morse (Cardiff), bro. A. V. Sweeting, sis. Eileen Pinchin, sis. Muriel Bullen, bro. R. W. Parks, bro. and sis. R. C. Wright, bro. C. K. Wright, bro. Rivers and sis. Rangelcroft of the Clapham ecclesia, we heartily appreciated the help and co-operation of the brethren in exhortations and lectures during their visits. —W. MORSE, *Rec. bro.*

SWINDON (Wilts.) —37, *Bath Road. Breaking of Bread by appointment.* Will correspondents please note our change of address. We are still holding fast and endeavouring to keep the light-stand alight, though as yet our efforts have not been fruitful. We find many who are to some extent interested in the Truth, and who to a certain extent believe it, but they seem to be blinded by the doctrine of immortal soulism, and unable to see that this doctrine destroys, as it did in the early

centuries, all faith in the promised return and reign of Christ on earth. We much appreciate the continued visits of the *Berean Christadelphian*. Praying for the day of glory and blessing. —J. H. and E. K. DYER.

WELLING (Kent). —*Scouts Hall, Warwick Road. Sundays: Breaking of Bread, 11a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m.* We are pleased to report that two interested friends have approached us to assist them into "Covenant Relationship" in the way God has appointed. These two applications bring us to realise the truth of the words we sometimes sing, "Do but sow it, it will grow, though the way you may not know. We should appreciate any little support by attendance from brethren and sisters, at our Special Effort Lectures, to be held (God willing) at the Co-op: Hall, High Street, on Wednesday evenings, at 8 p.m., commencing September 26th and continuing throughout October. The subject matter of the six lectures will be "Jesus Christ—His Real Teaching." The following have been in our company and fellowship since our last report: bro. C. Owen, bro. and sis. C. Ask, bro. and sis. P. Kemp, all of Clapham, and bro. E. H. Bath, Holloway. To all who have ministered to us by way of exhortation, and the, proclaiming of the good news, our thanks and further appreciation. Our bro. W. Weekes, desires to thank all who have communicated with him, for their kind thoughts and actions. —S. M. GRANT, *Rec. bro.*

WIGAN (Lancs.). —*Educational Room, behind Co-Operative Offices, Standishgate. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; School, 11 a.m. Tuesdays: Bible Class, 8 p.m.* We desire to thank brethren G. Tennant, J. Silcock, B. Littler (Pemberton), and bro. J. Strawson of Nottingham for their words of comfort, edification and instruction in the paths of righteousness, also for their service in the proclamation of the truth. Out of the recent letters received from bro. F. G. Jannaway, via bro. Parks of Peckham, one writer put in an appearance at one of our lectures; also each applicant for *Christendom Astray from the Bible* has been provided with a *Declaration*. We extend our profound appreciation and thanks to an ecclesia, from whom we have received two pounds, assuring them, that the same will be utilised in the service of the Truth. We have been pleased to welcome to the Memorial table, sis. M. Tennant, sis. M. Silcock (Pemberton) and sis. Joan Strawson of Nottingham. With love in the bonds of the Gospel, your brother in Christ. —R. BARTON, *Rec. bro.*

CANADA

VANCOUVER, B.C. —*I.O.F., Hall, 1720 Gravely St. Breaking of Bread, Sundays: 11 a.m.; Lecture, 7 p.m. Bible Class: Wednesday, 8 p.m.* We regret to report that we have had to withdraw from the following: brethren Saville, H. Bennett and Chas. Fenn, also sisters Fenn, Saville and E. Bennett. These claim they are now born of the Spirit and have the Spirit in them. They affirm we must keep the Law of Moses and worship in Ezekiel's temple in the present day. We are still carrying on the work of the Truth by lectures, and. large numbers attend and we are hoping for good results. Our visitors have been: bro. and sis. Luard and sis. Crawford of Edmonton, Alberta, bro. Turner of Winnipeg, bro. and sis. Bain of Pomona, Calif. (who stopped off on their way to New Zealand), and sis. Malley of Los Angeles, who made a pleasant stay of nearly two months with us. Brethren Luard and Turner lectured for us to good audiences and the latter (a long expected visitor) gave us some stirring exhortations. We thank the brethren for their assistance. All the visitors were very welcome and their presence appreciated. The Lord willing we shall hold a Fraternal Gathering and Outing on Saturday, July 28th. We also propose dealing with the following questions in our Bible Class: First, "the Sacrifice of Christ." Then the "Clean Flesh Teaching," followed by the "Responsibility Question" and the "Strickler Theories"; also the Military Question and Non-resistance. On September 7th, 1932, we passed the following resolution: "That sisters keep silence in all meetings with heads covered." Our brethren in Britain have our sympathy in the senseless division (small though it be) engineered by bro. Elston. We have asked him to cease sending his monthly booklet as we shall refuse to accept delivery. We request the prayers of the faithful for our meeting. —P. S. RANDELL, *Rec. bro.*

NEW ZEALAND

CAMBRIDGE, WAIKATO. —The small Ecclesia in this district is still striving to keep the light of Truth shining brightly, in obedience to God's Holy Commands. There are many Ecclesiastical Institutions in the Auckland Province, and apparently very flourishing; included in the number being some bearing the name of Christadelphian, though having, to a great extent, forsaken many of the noble and glorious principles associated with that name. Under the circumstances, the "Body of Christ" throughout the world is certainly a "little flock." The same things which strengthened the brethren and sisters of fifty years ago, against any doubts of the narrow way being the right way—(the warning given in Jesus' prophetic forecasts) — are also a source of strength now, especially as we see them fulfilled almost a hundred per cent, in 1934. Therefore we can exhort the brethren and sisters everywhere to hold on to the Glorious Principles of the Truth, both in Doctrine and practice, realising that the Night is far spent and the Day of Christ is near. —T. J. CONNOLLY, *Rec. bro.*

WHANGAREI. —We have the pleasing duty to report another addition to our little meeting in the person of Sylvia Marsich, sister wife of bro. Marsich. Our new sister was immersed into the Saving Name on May 14th after a good confession of the things of the Kingdom of God and the Name of Jesus Christ. We still continue our lecturing effort, and have never been without the presence of one or more strangers, some being very regular in their attendance during the past two years. The writer recently delivered a lecture on "Pacifists and War or Should a Christian take the Sword,"—a reply to a recent stultiloquy by the Rev. Bramwell Scott Wellington, who is reported as saying "That he would sooner go to hell fighting than go to Heaven via Mount Crawford Prison as a Pacifist Conscientious objector." There was a fair number of strangers present; but the result is in higher hands. We must continue to sow the seed while it is called today. —K. R. MACDONALD, *Rec. bro.*

UNITED STATES

HOUSTON (Texas). —Brother J. O. Banta, the Recording brother of this ecclesia reports the following baptisms into the sin-covering Name On April 26th Miss OPAL WILLIS; on May 30th, Mr. and Mrs. R. M. CARNEY, the parents of bro. Robert H. Carney and sis. Arleen Carney; and on June 25th Mr. ROY HARRINGTON obeyed the Lord's command as given to Saul, afterwards called Paul, by that devout man of Damascus, Ananias, saying: "Arise and be baptised and wash away thy sins." We wish all of these God-speed in their race for eternal life. Bro. Banta reports the ecclesia and the Sunday School in good working condition. The Lightstand in Houston now numbers twenty-six. —B. J. D.

POMONA (Calif.)—*Christadelphian House of Worship, 9th and Gibbs Sts. Sunday School 9.45; Memorial Service, 11.0; Bible Lecture, 7.0.* We rejoice in being able to report in assisting three in putting on the sin-covering Name. On March 2nd, Mr. and Mrs. SHERMAN CARLE were baptized into Christ, having been brought in touch with the Truth through the efforts of bro. and sis. Bain of Fontana, later attending several lectures and earnestly seeking knowledge through reading and private conversation with the brethren. It was their first introduction to the Truth, but in a remarkably short time gave a wonderful profession of the faith once delivered to the saints, and now rejoice in it as a pearl of great price. On April 27th ERNEST WELLS, 19, grandson of bro. and sis. Upp, after a good confession, was buried in baptism. May they all run well that they obtain the prize. We also rejoice in the return to fellowship of sis. Pearl Howell and sis. Maggie Cocke. "We lose by removal to New Zealand bro. and sis. Gordon Bain, who sailed May 14th. Bro. and sis. Bain are untiring and faithful workers in the Master's vineyard, and, while regretting their loss to us, we heartily commend them to the faithful in their new location. —OSCAR BEAUCHAMP, *Rec. bro.*

JERSEY CITY, N.J. —The brotherhood may be interested to know that the plot in Greenwood Cemetery, Brooklyn, N.Y., U.S.A., where those beloved pioneers of the Truth, Dr. John Thomas, and brother Robert Roberts are now resting from their labours, is kept in good condition annually by the Christadelphian Ecclesia at Jersey City, N.J. The stones on the graves of Dr. Thomas

and bro. Roberts have recently been cleaned and the letters renewed, so that the words can be read at quite a distance. A stone has recently been placed on the grave where sister Ellen Thomas, wife of Dr. Thomas, and their daughter sister Eusebia J. Lasius are buried, and the entire plot has been re-sodded and is in excellent condition. — GUSTAVE F. AUE, *Rec. bro.*

AUSTRALIA

Adamstown, N.S.Wales. — D. T. James, The Reservoir, Lambton.
Albury, N.S.Wales. — P. Mitchinson, "Yorkville", 544 Parkinson St.
Cessnock, N.S.Wales. — H. G. James, 13 Ann St., Cessnock.
Coburg, Victoria. — James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.
East Launceston, Tasmania. — J. Galna, 5 Lanoma St.
Inglewood, Victoria. — W. H. Appleby, Sullivan Street.
South Perth, West Australia. — Miss M. Jones, 24 Brandon Street.
Sydney, N.S.Wales. — Albert Hall, 413 Elizabeth St.
Wagga, N.S.Wales. — C. W. Saxon, Sunnyside, Coolamon.

CANADA

Brantford, Ont. — H. W. Styles, 12 Erie Avenue.
Guelph. — J. Hawkins, 9 Elizabeth Street.
Halifax, N.S. — Mrs. Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, Ont. — E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B. — J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.
London. — W. D. Gwalchmai, 18 May Street.
Moncton, N.B. — T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Oshawa, Ont. — Geo. Ellis, 280 Verdun Rd.
Richard, Sask. — Fred W. Jones, Box 30.
St. John, N.B. — A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S. — T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. — Gordon C. Pollock, 37 Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C. — P. S. Randell, 3358, East 26th Ave.
Victoria, B.C. — H. G. Graham, 204 St. Andrews Street.
Winnipeg. — W. J. Turner, 108 Home Street.
Windsor, Ont. — William Harvey, 420 Erie Street, W.

UNITED STATES

Ajlune, Wash. — Mrs. M. Jordan.
Baltimore, Md. — Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.
Beaukiss, Texas. — A. C. Harrison, Route 3 Beaukiss, Texas.
Boston, Mass. — John T. Bruce, 23, Hosmer St, Everett.
Buffalo, N.Y. — L. P. Robinson, 458 Grant Street.
Canton, Ohio. — P. Phillips, 1123 Third Street, N.E.
Carlton, Texas. — S. S. Wolff, Route 1.
Chicago, Ill. — A. S. Barcus, 3639 No. Springfield Ave.
Clyde, Texas. — Mrs. Alice Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. — J. Bunton.
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.
Detroit, Mich. — G. Growcott, 1380 Seward Ave.
Elizabeth, N.J. — Ernest Twelves, 409 Washington Avenue.

Glendale, Pa.—T. J. Llewellyn, 105—15th St. Glendale, Pa.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. — Joseph H. Lloyd, 7304 Rusk Avenue, Houston, Texas.
Jasonville, Indiana. —Chas. W. Reed, R.F.D. No. 2.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
Liverpool, N.Y.—At home of bro. & sis. W.L. Van Akin, 407 Bass St. Ralph Bedell, *Rec. bro.*
Los Angeles, Calif. —T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. —E. Eastman.
Newark, N.J. —Alex Packie, P.O. Box 86, Green Village, N.J.
Philadelphia Pa. —D. C Wilson, 3330 North 15th Street.
Pomona, Cal. —Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon. —C. W. Hanson, 2349 N.W, Roosevelt Street.
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.
Santa Barbara, Calif. —W. S. Davis, 2817 Lacy Avenue.
Scranton, Pa. —*See Glendale.*
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stonewall, Texas. —Clarence Martin.
Winters, Texas. —J. M. Clayton.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Yucaipa, Cal. —R. Smead, Cowgill Date Gardens, Coachella, Calif.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

FORTHCOMING FRATERNAL MEETINGS. —Nottingham, September 22nd; Bury-St.-Edmunds, September 23rd (Special Effort at Co-operative Hall, 6.30 p.m.); Hitchin, September 8th, 15th and 22nd (lectures); Welling, lectures, Wednesday Evening at 8 p.m., September 26th, and throughout October; St. Albans, lectures at Harpenden, September 26th, October 3rd and 10th; North London (Holloway), September 29th.

FURNISHED APARTMENTS. —A sister has furnished apartments, with or without board, every convenience, use of bathroom. Convenient for all meetings. Terms moderate. M.K., 2a Cato Road, Clapham, S.W.4.

HOLIDAY ACCOMMODATION. —Visitors can be accommodated with bed and breakfast by application to sis. A. Barrett. "Kingsley," Roedale Road, Brighton.

HOLIDAY ACCOMMODATION. (BRIGHTON). —Bed and Breakfast, or full Board. Bus service to Meeting Hall, and to sea. Sis. E. Ramus, 74 Elm Drive, West Hove, Sussex.

HOLIDAY ACCOMMODATION AT PORTHLEVEN. CORNWALL. —Furnished bedroom for one or two persons, with full board; or bed and breakfast. Near beach. Terms moderate. Write, (sister) Ella Hosking, 5 Norton Avenue, Lipson, Plymouth.

ALLENBY IN PALESTINE. —An instalment of Mr. Lloyd George's Memoirs appeared in the *Daily Telegraph* for June 20th, under this heading. It appears that General Smuts was offered the command, but he refused it on the advice of Sir William Robertson (Chief of the Imperial General Staff) who regarded the Palestine campaign as a "side show," and who told General Smuts that he was not likely to get the full support of the War Office in getting the necessary men and materials. Mr. Lloyd George's account of the campaign there is very interesting.

DIGGING UP THE TRUTH OF THE BIBLE. —Under this heading Sir Charles Marston contributes an article to the *Daily Express* on June 8th. He says that science, once the bitter enemy of religion, is now able to prove the truth of the Bible history from Genesis to Joshua. The particular points that he mentions in his article as proved true by archaeology are the capture of Jericho, the capture of Hazor by Joshua, the destruction of Sodom and Gomorrah, the account of the Flood, the Exodus, and the placing of Adam, the first man, in the Garden of Eden.

THE ARAB QUESTION. —Sir Herbert Samuel says that the Zionists have under-estimated from the beginning the importance of the Arab question. He suggests that Trans-Jordan should be made more attractive to the Arabs to prevent Palestine being such a powerful magnet. But this would be no remedy. Israel's "evil neighbours" will be to the fore when the King of the North comes down. The more there are, the worse it will be.

ANTI-SEMITISM IN RUMANIA. There is a population of considerably over 1,000,000 Jews in Rumania. The *Jewish Chronicle* says their position is extraordinarily complicated and difficult. Anti-Semitism is a tenet of the majority of the political parties in the country who continuously and increasingly carry on a campaign for depriving Jews of their livelihood.

CENTENARIES. —The celebration of centenaries is very popular, but one of the most notable has just been passed over almost without comment. The Spanish Inquisition was abolished by Queen Maria Christina on July 15th, 1834, three and a half centuries after its foundation. The Jews suffered greatly under it, it being estimated that 30,000 were burnt at the stake for no other crime than the profession of Judaism. Human victims were claimed as late as the year 1824. It is interesting to recall that the Jewish settlements in England were founded by refugees from Spain in the seventeenth century.

THE TRANSFORMATION OF THE DEAD SEA. —In an article on the Dead Sea by Mr. H. J. Shepstone, F.R.G.S., he describes the great changes in this region likely to be brought about by the operations of the Palestine Potash Company. At present the salinity of the water is 25% compared with the usual 3½% in the Atlantic. The removal of the salts gradually reduces this high percentage, and Mr. Shepstone refers to the prophecy of Ezekiel xlvi. 8-11, foretelling the healing of the waters and the multitude of fish they will contain. We expect miraculous events to change the physical conditions here before the Potash Company will have had time to "heal" the Dead Sea. Nevertheless it is wonderful to see how everything is being shaped aright (see "Land of Israel News").