

# 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; WITH THE OBJECT OF MAKING READY  
A PEOPLE PREPARED FOR THE COMING OF THE LORD.

**EDITED BY G. H. DENNEY & G. A. GIBSON**

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**ADDRESSES OF RECORDING BRETHREN, Etc.**

**ACCRINGTON** (Lancs.)—See Rochdale (Lancs.)

**BATH.** —E. Acock, 36 Penn Lea Road.

**BEDFORD.** —W. H. Cotton, “Westcott,” Bromham, Bedford. (B.B. 10.45 a.m.)

**BEWDLEY.** —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

**BEXLEY HEATH.** —See Crayford.

**BIRMINGHAM.** —W. Southall 102 Sandwell Rd., Handsworth, Birmingham 21. (B.B. 11 a.m.)

**BISHOPS STORTFORD** (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 11 a.m.; Lecture. 2.45 p.m.).

**BRIDGEND.** —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)

**BRIGHTON.** —E. Jones, 4a Rosebery Avenue, Woodingdean. (B.B. 11.15 a.m.)

**BRIMINGTON.** (Chesterfield). —R. Wharton, Station Road.

**BRISTOL.** —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 p.m.)

**CALLINGTON,** Cornwall. —H. A. Brown, 52 Fore Street.

**COALBROOKDALE** (Salop.). —S. Stanway, 16, Woodside.

**COLCHESTER.** —J. Munson, 185 Shrub End Road (B.B. 11.0 a.m.)

**COVENTRY.** —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)

**CRAYFORD.** —O. A. Smith, 68 Lyndon Avenue, Sidcup.

**CROYDON.** —A. A. Jeacock, 10 Garden Close Wallington, 11 a.m.

**DERBY.** —F. Gillard, 21 Spencer Street, Alvaston.

**DORCHESTER.** —S. F. Osborn, 23 Dagmar Road, (B.B. 10.45 a.m.).

**EAST DEREHAM (Norfolk).** —Miss Wells, The Neatherd Farm, The Neatherd Moor.

**EASTLEIGH** (Hants.) —J. Eve, 53 Desborough Road. (B.B. 10.45 a.m.)

**EDGWARE** (Middx.). —H. F. Wicks, 15 Orchard Grove, Burnt Oak.

**EDINBURGH.** —F. P. Restall, 22 Dalrymple Crescent, Grange.

**GILLINGHAM (Dorset).** —R. Bath, Spencer House.

**GLASGOW.** —N. Widger, 17 Daleview Drive, Clarkston.

**GREAT BRIDGE.** —T. Phipps, “Cartref,” Toll End Road, Ocker Hill, Tipton.

**HARROW-ON-THE-HILL** (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 3 p.m.)

**HEMEL HEMPSTEAD.** —C. Seagrave, “Eureka,” Risedale Road.

**HEREFORD.** —D. T. Warwick, 8 The Crescent, Holmer

**HITCHIN** (Herts.) —Harold Shorter, 20 Walsworth Road. (L.3 p.m. and B.B. 4.15).

**ILFORD.** —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 10. 0 a.m.)

**IPSWICH.** —A. E. Rowland, 292 Spring Road.

**LICHFIELD.** —Miss M. Harrison, 102 Birmingham Road.

**LINCOLN.** —W. E. Christopher, “Cartrefle,” Wragby Rd. East (B.B. 3 p.m. by appointment.)

**LONDON** (Ealing). —C. A. Ask, 197 High Street, Yiewsley.

**LONDON** (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (4.30 & 6.30 p.m.)

**LONDON** (Putney). —J. A. Balchin, 345 Durnsford Road, S.W. 19. (2 p.m.)

**MACCLESFIELD.** —E. Peach, 30 Belgrave Road, Moss Estate. By Appointment.

**MANCHESTER.** —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

**MOTHERWELL.** —A. McKay, 103 Bellshill Road. (B.B. 11.30 a.m.)

**NEWCASTLE.** (Mon.)—Mrs. W. M. Pugh, “Mount Pleasant.”

**NEWPORT.** (Mon.) —D. M. Williams, 3 Constance Street, Caerleon Road.

**NEW TREDEGAR.** (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 6 p.m.)

**NORWICH.** —E. J. Padbury, “Milestone,” Ingham Rd., Stalham.

**OLDHAM.** —W. Cockcroft, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (B.B. 2. 0 p.m.)

**PEMBERTON.** —B. Littler, 33 Litchfield Street, Pemberton, Wigan. (B.B. 3 p.m.)

**PLYMOUTH.** —Oddfellows’ Hall, 148 Union St. (B. of B. 2.30 p.m.), H.R. Nicholls 5 Norton Ave, Lipson.

**REIGATE** (Surrey). —W. H. Whiting, “Copse Way,” Lonesome Lane.

**RHONDDA (Glam.)**—S. Latcham, 4 Railway Terrace, Penygraig.

**ROCHDALE** (Lancs.)—T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

**ROPLEY** (Hants). —S. Marchant, Monkwood.

**ROTHERHAM**. —T. Owen, 23 Pangbourne Road, Thornscoe, Rotherham.

**SHEFFIELD**. —W. C. Newell, 61 Crawshaw Grove, Beauchief, Sheffield 8.

**SHERINGHAM** (Norfolk.)—Owen Woodhouse, Beachdene, Beeston Road.

**SHIFNAL** (Shropshire)—Mrs. E. J. Price, 14 Church St. (B.B. by appointment).

**SOUTHEND**. —W. L. Wille, 121 High Road, Rayleigh. (B.B. 3 p.m. by appointment).

**ST. ALBANS**. —E. R. Cuer, 4 Firwood Avenue, (Sundays 11 a.m. and 3.30 p.m. Thursdays 7.30 p.m.)

**SWANSEA**. —L. H. Bowen, 321 Trewyddfa Road, Plasmarl.

**SWINDON** (Wilts.). —Mrs. K. Gay, 58 Manchester Rd.

**TAVISTOCK**. —J. Widger, Rouken Glen, Watts Road

**UXBRIDGE**. —H. M. Doust, 139 Harefield Road.

**WALSALL**. —A. M. Jordan, 12 Edward Street.

**WELWYN GARDEN CITY**. —J. R. Adams, Altimore Road.

**WESTON-SUPER-MARE**. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

**WIGAN**. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

**WORCESTER**. —H. Blake, 18 St. Dunstan’s Crescent.

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The German people who have gloried in the beastly work of Jew baiting are now face to face with aerial vengeance. Having cursed God's people, they will receive their reward. As they have cursed, so will the curse return to them. We shall soon see the destruction of Hitlerism amidst the greatest horrors ever meted out to any people. The punishment of the Nazis will be in proportion to their hideous crimes. Dr. Hertz, the Chief Rabbi, has this month described graphically how utterly beyond precedent have been the sufferings inflicted upon the present generation of Israel.

The contrast is to be seen in the British Empire and the U.S.A. For many years friends to the Jews, these Powers grow in strength and will find their cause upheld until they win through.

The gratitude due to the Jewish people for their tremendous contribution to the British war effort in Palestine will be manifested when the great conflict ceases and "a home" for the Jew in Palestine, in accordance with the Bible prophecies, will become an accomplished fact.

**Daily Bible  
Reading.**

All wise men and women turn back to the Bible to-day.  
The plan we have for reading the Scriptures  
through every year is a splendid one. Let  
every reader of this magazine put a copy of it  
as his "Bible Companion" within the covers  
of God's Holy Book. By reading and pondering the message therein the great Truths obscured by popular theology will come boldly in relief before the mind. A hope of the Gospel of the Kingdom of God will become a real and living thing. Men who have this hope do not walk in darkness. They realise and they rejoice that God has set a bound to human strife and misery and will establish "Peace on earth and good will."

EDITORS.

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### **Renewal of Subscription.**

At this season of the year it is our custom to ask our readers to help us to continue our service to them by sending in their orders for the next year. It is not easy in these days of stress, when so many brethren are overworked, to produce a magazine worthy of the name it bears. But we do our best and are thankful for the kind way our readers have helped us. We welcome criticisms and suggestions and often are able to use them.

The attempt made by the Clapham Ecclesia to put us to death has not succeeded, because our readers have desired us to continue. Maybe, also, our Lord and Master has been helping us. We would have felt unable for the task if we had not felt that He was our guide and our strength.

We pray for the time when our feeble efforts to sound forth His Truth shall come to an end when "the law shall go forth from Zion and the Word of the Lord from Jerusalem."

An order form is enclosed with this number and our list will be made up therefrom as from 1st February, 1944.

EDITORS.

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### **Signs of the Times.**

**"In the days to come."**—Eccles. ii.

**We shall  
reign on  
the earth.**

The ceaseless rumble of war and savagery continues.  
It is the way God has chosen to bring  
to nought the man-made devices of an evil age.  
It is what Isaiah calls a "a broth of abominable

things" (Chp. lxxv.). All human institutions must fade out when Christ returns, for they are a smoke in the nose of Deity. Men are even now beginning to look for peace. "The darkest days are over and the day of victory is not far distant." So said recently the Australian Attorney-General. But a sober (and sombre) warning comes from a recent speech in the House of Commons: "I do not believe that this is going to be a war to end war. . . I think *we are entering on a turbulent period in which dynamic forces will be everywhere at work.*" The italics are ours.

The British and American Governments and political and economic influences appear to fully realise this, for the Australian excerpta above quoted goes on to conclude: "The whole future of the world bears upon the relationship between the British Commonwealth of Nations and the United States." The fact is that war and politics cannot be separated. The polity which leads up to aggression must continue in aggression and win in war—or perish. Historically, this axiom is proved true by every tyranny ever launched upon humanity. The converse is equally true. A polity of defence, if broken down, ends in an opening for the would-be assailants. Britain and America drifted apart after the last war. In this the lesson is learned, and, as Dr. Thomas so clearly foresaw, a reunion in some form will present a united Tarshish front to the aggression of Gog on the Mountains of Israel. This development is even now taking shape. We are living in history.

The rapid deterioration of the Axis position foreshadows collapse. The financial crash of Europe cannot be much longer deferred. These facts are realised both sides of the Atlantic and powerful forces are now at work in London and Washington for a complete tie-up between the two great branches of the Anglo-Saxon race, the U.S. being recognised as the predominant economic factor and Great Britain, by reason of her vast imperial interests, as the geographical and military wing of the combination. These days are big with destiny. God's plan for world deliverance by Christ is rapidly and visually shaping. Mr. Wallace speaks of a war-proof world, free from the mass murders, of Fascism, the concentration camps of a brute autocracy, and cleansed of the foul international jungle of gangster governments operating behind the scenes of power-crazed, money-mad imperialists. It is a dream! The world is beset by problems which just cannot be postponed "until some far-visions new order has arisen," as one political has put it.

The divine salvation is none of these things. Dr. Thomas, writing of the divine order, says there will be "a new race of kings in the earth. Before this manifestation as the Sons of Deity, the nations never beheld such kings. They will be kings by the grace of God, and ruling by divine right and asking no favours of mankind. They are the kings from the risings of the Sun of Righteousness"—and the terror of every evildoer. That is the apocalyptic vision of both psalmist and evangelist (Ps. lxxii. and Rev. v.).

**"A faithful witness will not lie."—Prov. xiv.**

**A sign unto Thee.** Israel's affairs keep their same mournful plight. If there is one thing above all others which attests the truth of the prophetic word, it is the history of the Chosen People. The Jews are a living monument to the reality of their God. Even while yet Pharaoh reigned an Egyptian tyrant, this people were told that if they rebelled against the divine law, an awful fate of persecution, dispersion, poverty and utter despair would be theirs. History proves their revolt from under the hand of their God; events to-day vindicate the awful majesty of the Divine Word. The last known Jew numbered in the Serb nation has just died in the Panchevo concentration camp, and the still smouldering ruins of the Warsaw ghetto have hardly yet cremated the last remains of its heroic defenders fighting in despair of any relief save in death.

Yet the utmost endeavours of successive governments and dictators have signally failed to eradicate the Jew from the web of human experience. As the American writer, Reinhold Niebuhr, affirmed, the Jews "are a nationality scattered among the nations." This is the one aspect of Jewish life

which is unique to them as a race. Even in their forgetfulness of their God, they have thus furnished unchallenged proof of their role in the world's history and the exact outworking of their terrible destiny shows the guidance of their fate to be the direct result of divine control. (Ex. xiii., Is. xliii., Jer. v., vi. and xvi.). "My eyes," says God, "are upon all their ways." Hence, even in Israel's apostasy, in which they have stubbornly refused to rededicate themselves to Yahweh, they bear full testimony to God's control of their affairs—and, incidentally, to His control of the whole world. Who gave Jacob for a spoil and Israel to the long succession of robber nations? The question is answered beyond all doubt by a careful scrutiny of Deut. xxviii., Lev. xxvi. and Is. xlii.

The Jewish day of mourning—the 9th of Ab—is gone again, and to the very day twenty-five centuries ago Jerusalem fell before the fire and sword of the Chaldeans and to the very day again in the year 70 of this era, the City of God was stormed and destroyed by the Roman armies under Titus. And God did it! —See Dan. iv. 14, 2 Kgs. xxv.

Thus we have a nation, powerful and prolific, an eastern tribal group, wandering (since the dawn of European civilisation) in a western setting, their scattering and survival a baffling problem, seen from the historical viewpoint; a nation seeking peace, yet engaged in the bloodiest episodes of world experience; a monarchical people, yet kingless throughout the centuries, looking always for their royal Messiah, their great Deliverer, Ail-Gibbor, mighty Warrior, to vanquish their enemies, and Prince of Peace to hush their sorrows and to bring to His people and to the war-torn world at long last that quietness and security alone preached by their inspired prophets. The horrible pogroms of the Caucasus and Warsaw will be avenged by Christ in person. "I will repay," saith the Lord.

**"When the wicked spring as the grass."—Ps. xcii.**

**Those that  
walk in pride  
He is able to  
abase.**

"The post-war phase is rapidly drawing near."  
So said Lord Linlithgow in his farewell speech  
to the Joint Session of the Central Legislature,  
Delhi. The Spanish Press is now beginning  
to eulogise Britain and openly say that Hitler  
is now en extrema defensa—making the last

stand. Germany is torn with factions, fierce private quarrels are rife and, were it not for stern discipline and Gestapo cruelty, the whole fabric of Nazidom would crash. The severe and increasing bombing raids have utterly wrecked great civic centres, many thousands are dead and missing, poverty and crime and utter destitution are everywhere increasing, and over all broods the ghastly mood of desperation and the embittered realisation that instead of a plundered Europe flinging food and wealth into the lap of Germania, the outraged and united nations are at last wreaking a final and overwhelming revenge.

In France the tangle of conflicting passions results in de Gaulle's rise to the zenith of power—and he is a Left man! Needless to say, it was not the result for which powerful interests planned. Italy reeks with Communism, now more feared in certain quarters than Fascism itself. She will soon be eclipsed and her territory become the battleground of nations. It is now realised that the world is now bleeding to death and only chaos can ensue. German's satellites are ready to desert, and only the uncertainty of their fate keeps them at Hitler's side. Yet, as Gen. Smuts says, fresh from his political triumph in South Africa, "Hitler's Bastille will fall!" Truly, as Solomon says, "the curse of the Lord is in the house of the wicked" (Prov. iii.). Thus, every sign is to-day seen in active operation, and the power of Britain and America on the one hand and that of Russia in the north is rapidly in the ascendant.

"Das Reich" prints an article by Goebbels in which Europe is declared to be the prize for the decisive phase of the war now opened. Hamburg's 23 miles of docks are silent and scarred, gigantic shipyards are just a mass of drunken gantries and twisted steel. Germans speak of the bombing as the devil's concert. In the Balkans simmer fierce hatreds and vengeful guerrilla bands and everywhere the

ravages of hunger and typhus. Spain is uneasy and Turkey apprehensive. Everywhere fear and perplexity—just as Jesus said. (Luke xxi.).

As the German war-machine gathers momentum for its final plunge to disaster, the repercussions will sweep the world in catastrophic fury. The German people know that victory has vanished. Air-power on a gigantic scale will soon lash the Reich and all its works with an inferno of fire. A Swedish Cabinet minister sees in the Fascist debacle an omen—"What has happened in Italy shows what may befall other dictators . . . this war to all appearances cannot last much longer."

How great, says the inspired prophet, are God's signs! And how mighty are His wonders! His kingdom is an everlasting kingdom and His dominion is from generation to generation. To-day's signs are the divine guarantee of the near approach of the Kingdom of Christ. (Dan. iv.). CARM1.

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## **The Book of Revelation.**

### **No. 4. THE PROMISES TO THE CHURCHES.**

In the seven epistles to the Ecclesias our Lord Jesus sets out the character of the reward promised to the faithful. It forms an ascending scale embodying progressively everything that has been promised as a reward to the saints at any time. It affords a very striking contrast to the promises of the apostasy that wrought havoc in the Church, such as immortal soulism, going to heaven at death and other like fables, derived, as Augustine candidly admits, from Greek philosophers such as Plato.

**Promise 1.** The first promise is that the redeemed shall eat of the Tree of Life that is in the midst of the Garden of God. By it we are taken back to Genesis ii. and iii. Here man's disobedience lost for him the privilege of eating of that tree, and so brought him to death (Gen. iii. 22). The second Adam, working righteousness, brought immortality to light. To eat of the tree of life is therefore a promise of the cessation of mortality. This is the first blessing that shall come to the righteous at the judgment seat. "This mortality shall put on immortality" (1 Cor. xv.).

**Promise 2.** The second promise is based in symbol on the coronal wreath given to the victors in the Olympic games at Athens—the laurel wreath. It denotes victory over sin and death. "This is the victory," says John, "even our faith" (1 John v. 4). With it is associated immunity from the "second death," which will come to those who are rejected at the day of judgment.

**Promise 3.** Three things are combined to express a great promise here. Firstly, the eating of the hidden manna, reminiscent of the pot that was kept in the ark in the tabernacle and temple that never became corrupt. There will be no decay or waste in the new life given to the saints. With it, too, they will receive the approval of God Himself, who will call them into His circle or immediate family. The symbol is derived from the manner of voting in the Roman and Greek world. When a man's name was proposed for membership of a society or club, each member was given a white stone and a black stone or circular ball. A ballot-box was provided. A white stone meant approval and election. A black ball meant the reverse. In some London clubs to-day a similar method is pursued. A rejected man is "black-balled."

The Saints are therefore "God's elect."

A new name or title is written in the stone of election. The multitudinous name of Yahweh is here referred to, which belongs to all those in whom God will be manifested. They are "the called, the chosen and the faithful."

They are those referred to by Simeon when he declared "how God did visit the peoples to take out of them a people for His Name" (Acts xv. 14).

**Promise 4.** Rulership of the nations in the Kingdom of God has always been an outstanding part of the Divine purpose. So the promise next given is that the faithful ones will rule, with power, over all nations and with a rod of iron, denoting the inflexibility of the Divine Will and law as enforced by them. This is an echo of Isaiah xxxii.

"A King, Jesus, shall reign in righteousness, and princes shall rule in judgment."

"When God's judgments are in the earth the nations will learn righteousness." The morning star will rise to begin the new day and usher in the true light, "the Sun of Righteousness with healing in His beams."

**Promise 5.** Continuing the ascending scale, the next promise is that of white raiment, the public confession of the uprightness of the one so clothed by the Judge of all, Jesus, and the writing of the name in God's Book of Life There could be no greater honours than these. They denote righteousness made perfect and complete and the fulfilment of the promise referred to by our Lord Jesus in John vi. 39. "Of all whom God hath given me I shall lose none." Eternal life is thus associated with immortality. We would not care to live for ever in the present bodily state, with aches and cares and pain. But when we receive immortality, and death is swallowed up in life, we will receive God's gracious gift of eternal life. We shall "die no more."

**Promise 6.** Still ascending, the figure changes. Looking to the accomplishment of the work of the millennial reign, the time comes for the kingdom to be given up to the Father (1 Cor. xv. 24). Then His house is complete; all are gathered in. The Saints are the pillars of the house and all form part of the glorious spiritual building described more than once in the Scripture, but most fully and beautifully in Rev. xxi., in which God will come to dwell. "A pillar in the temple of God, with the name of God upon him. He shall go no more out. I will write upon him the name of God and the name of the city of my God, which is the new Jerusalem."

**Promise 7.** The final promise goes to the end of the Divine Revelation, when God meets His family upon earth and dwells with them. Then they sit with Jesus in His throne in His Father's presence. A fitting conclusion to the Revealed Purpose of God. G. H. D.

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## **EXHORTATION**

### **Is There No Balm in Gilead?**

Gilead is a mountainous district lying east of the Jordan. It separated the lands of Reuben, Gad and Manasseh, and also Ammon and Moab, from Arabia Deserta. It was always, and still is, of very great beauty. Jacob halted here when he left his uncle, Laban. His uncle, pursuing, caught him up here. The story of their reconciliation is to be read in Genesis xxxi.

An altar was erected of undressed stones and sacrifice offered upon it. Laban declared that the altar was a witness to the pact of friendship they then made. Jacob deemed the term Galeed (Heap of Witness) to be an appropriate name for it. The Mount of Gilead was the name of the spot for ever after.

Of its present condition travellers speak in tones of warm admiration.

One of the products of Gilead was a certain balm having medicinal properties. In Gen. xxxvii. 25 we are told of merchantmen taking it to Egypt. Josephus says that the tree which yielded this balm, or balsam, is also found near Jericho, but that the Queen of Sheba brought it to Solomon from Arabia Felix. The same kind of tree is found there and the balm derived therefrom is called the balm of Mecca. The Arabs call the tree "the father of scents." It is an evergreen, and grows to about 14 feet in height. The trunk has a smooth bark, with spreading crooked branches, with small bright green leaves growing in threes and bearing small white flowers. The fruit is a small, egg-shaped berry, containing a small nut. Three kinds of balm or balsam are derived from this tree. The most valuable is the opobalsamum. These are used both for internal and external medicinal purposes.

There are many Scriptural references to the balm of Gilead and to the land itself.

Jephthah was a native of Gilead, and it would appear from Judges xi. that it was in his time well ordered and organised.

Abner made Ishbosheth king of Gilead (2 Sam. ii. 9).

Some of the references indicate the importance of Gilead in the age to come. Obadiah seems to infer that it will be a playground or place of recreation, under the care of the tribe of Benjamin, for the people of the Holy Land.

Micah vii. 14 indicates the same thing:—"Feed thy people in Bashan and Gilead as in the days of old."

### **The Spiritual Aspect.**

Jeremiah, however, in ch. viii. 22, turns the matter to a spiritual significance and declaims:  
"Is there no balm in Gilead? Is there no physician there with a remedy? Why then is not the health of the daughter of Israel recovered?"

He has been speaking of Israel's backsliding and of how they had turned aside to idols and to vanity. For this reason they had suffered grievous hurt. Tormented throughout the world, as they have been and still are, the daughters of Israel are thus brought back to a remembrance that God has provided a remedy for their ills.

Never was the question put by Jeremiah more pointed than to-day, when we see the awful things done to the Jewish people throughout Europe.

The crowning crime of Israel, as Stephen pointed out, was the crucifixion of our Lord Jesus. Said he to the heads of the people who sat in judgment upon him—

"Ye stiff-necked and uncircumcised in heart and ears, ye do as your fathers did.

"Which of the prophets did not your fathers persecute?

"They slew them which told before of the coming of the Just One.

"Of Him, Jesus, you have been the betrayers and murderers.

"You received the law and have not kept it."—Acts vii. 51.

Jesus had said of Jerusalem and its rulers: —

"Upon you shall come the righteous blood shed upon the earth. Your house shall be left to you desolate."

But He also added: "Ye shall not see Me henceforth until ye shall welcome me as He that cometh in the name of God."— Matt. xxiii.

The spiritual balm of Gilead is therefore the Hope of Israel—the revealed truth that there will be a day when the people of God's choice shall recognise their true Messiah, turn from their ignorance and their prejudices and believe on Him with one accord. Then their inward wounds will be healed and their outward sores cleansed.

This great day is revealed by the prophet Zechariah, who declares of the days now soon to come, when Palestine will once more be in the cruel grip of invading armies, north and south: — "In that day the Lord shall defend Jerusalem. In that day he will destroy the nations that come against Jerusalem. And he shall pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon me whom they have pierced (for he that hurts the Lord's anointed does injury to God), and they shall mourn for him (God's only Son), and shall be in bitter sorrow and remorse because of him, as one that is afflicted by the loss of his firstborn son. But in that day there shall be a fountain of healing opened to the house of David and to the inhabitants of Jerusalem."

There will therefore be "balm in Gilead" once more. Malachi tells of Elijah's part in this great drama of Israel's conversion: —

"Behold, I will send Elijah, the prophet, to my people before the coming of the great and dreadful day of the Lord.

"And he shall turn the hearts of the fathers to their children and the hearts of the children to their fathers."

Then the long story that began with the call of Abraham and the promises made to him will come to its glorious end and "Jerusalem shall become a rejoicing and her people a joy."

**The Present  
Application.**

The symbol, however, has its significance for us who wait for redemption in Zion. We have obtained the true balm of Gilead, and it heals all our spiritual wounds and promotes our spiritual growth. The understanding and appreciation of the Abrahamic, the Mosaic and the Davidic promises has given us true spiritual health. We therefore wait the Day when we shall be called to join Elijah in the great throng that will assemble at the feet of the Lamb and sing the psalm of glorious deliverance: —

"Thou art worthy, O Lord, to receive glory and honour and power, for thou wast slain and hast redeemed us to God by thy blood out of every kindred tongue and nation."—Rev. v.

G. H. D.

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## Preaching the Truth.

### HOW SOME HAYE FOUND THE TRUTH.

#### Little Stories No. 27.

A brother was one day travelling in a train. Opposite to him sat a young man who by and by produced a Bible and began to read. So our brother brought out his Bible. He always carried one. Then he spoke to his fellow traveller and said he was glad to find another reader of God's Word. It transpired that the young man had recently started to read it as a matter of interest. The brother used his opportunity. A conversation was followed by a visit, and after a few months his fellow traveller came to rejoice in the One Faith. He proved to be a staunch upholder of the Truth, but always says God guided him to that train.

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### Lessons from Paul about Faith and Works

#### No. 3 LAW AND LOVE.

In an earlier article we traced Paul's emancipation from law-righteousness in which he had been reared. We saw a new kind of goodness revealed to him—the real kind on which Jesus had laid so much emphasis. In Paul's letter to the Romans these kinds of righteousness are placed in contrast. The apostle says concerning the Jews: "I can vouch for their zeal for God; only it is not zeal with knowledge. They would not surrender to the righteousness of God, because they were ignorant of his righteousness, and therefore essayed to set up a righteousness of their own. Now Christ is an end to law, so as to let every believer have righteousness. Moses writes of law-righteousness, 'Anyone who can perform it shall live by it.' But here is what faith-righteousness says: 'The word is close to you, in your very mouth and in your hearts' (that is the word of faith which we preach). Confess with your mouth that Jesus is Lord, believe in your heart that God raised him from the dead, and you will be saved; for with his heart man believes and is justified, with his mouth he confesses and is saved" (x 2-10, Moffatt).

Christ was the end of the Law. The Law might be a gift from God (Rom. ix. 4), but it was a gift for earlier ages; it was appropriate enough for the pedagogue period, but not for the era of faith (Gal. iii. 22-5). How foolish, then, were those Gentile Christians who yielded to the persuasive appeals of the Judaisers and were ready to submit themselves to the yoke of the Jewish Law (v. 11). Paul tells them that "if righteousness came by the Law, then Christ is dead in vain" (ii. 21); they had been redeemed from the Law's curse, Christ having become "a curse for them" (iii. 13).

But freedom from law did not give liberty for licence. Some Galatians were inclined to forget this and Paul must needs write to them: "For brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself" (v. 13-14). When Paul says that love is the fulfilling of the law, he uses "law" in a different sense from that employed in the declaration that "Christ is the end of the law." By the latter is meant righteousness obtained by obedience to the statutory precepts of the Law; by the former he means attaining the ideal which is set forth in both the Law and the prophets. This is evident from the quotation just made, which also has parallels in the teaching of Jesus as recorded in Matt. v. 17, vii. 12, and xxii. 39-40. As Paul says elsewhere, "Do we then make void the Law through faith? God forbid. Yea, we establish the law" (Rom. iii. 31), fulfilling the requirement of the law by a walk, not after the flesh, but after the spirit (viii. 4). It was not that they were now without responsibility to God; they were under law to Christ (1 Cor. ix. 21). This law, however, was not fulfilled by a precise and meticulous performance of ceremonial and moral instructions, but by the manifestation of a loving disposition in bearing one another's burdens (Gal. vi. 2), loving one's neighbours, becoming servants one of another (v. 13-14), by owing no man anything

save to love him (Rom. xiii. 8-10), for, says Paul in the last-mentioned context, "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law."

It is this love which gives reality and adds lustre to all other virtues and works. The Colossians are told "and above all you must be loving, for love is the link of the perfect life" (iii. 14). The importance of such love is nowhere so stressed as in that "hymn of love" which forms the 13th chapter of the First Letter of Corinthians. There were many troubles in the Corinthian Ecclesia, but very grave was that which had arisen about the relative worth of the various spiritual gifts possessed by its members. This had provoked jealousy and friction which, in turn, aggravated the tendency to division which already existed in the Ecclesia (cf. chapters i.-iv). The apostle therefore directs the attention of his readers to the supreme spiritual gift, love, in which the true secret of concord and peace could be found. The way of love, he told them, was "the more excellent way." Without it, the other gifts were of little value. What use of tongues, or prophesying, or faith, or philanthropy, if there was no love? By love he did not mean the noisy, fulsome kind, but love which was very patient and kind, which knew no jealousy, made no parade, gave itself no airs, was never rude, selfish, irritated nor resentful (xiii. 1-5).

Moreover, this love could not remain unexpressed. It must find some outlet. The same may be said of faith. Hence it is not surprising to find that these two qualities are combined in one phrase, "faith working through love" (Gal. v. 6). Faith—not just the intellectual apprehension and acceptance of certain facts about God, His Son and His purpose, but trust in, love for and fellowship with Christ Jesus our Lord (Gal. ii. 19-20; 1 Cor. i. 9). This faith cannot but work through love. "Love is not something which follows on faith. It is coincident with faith. It belongs to the very essence of faith. Without love, faith (in this deepest sense) cannot be."

How different is this to the "works" on which formerly Paul had relied, upon which some of his Judaising brethren still preferred to rely! Israel still sought after a law of righteousness, but they did not attain it. "Wherefore? Because they sought it not by faith, but as it were by works" (Rom. ix. 31-32). Paul no longer "stumbled at that stumbling stone" (32-33); his eyes were fixed on the attainment "not of a righteousness of his own, which was of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith (Phil. iii. 9).

"Works" then were not superseded, but were given their rightful place. Faith worked through love; faith fostered works just as a tree produced fruits. Indeed, this is a figure of speech used by both Jesus and Paul; but of this we shall say more on another occasion.

What more need we say now? That we should ask ourselves the questions: Is our faith of a kind with Paul's? Does our love burn with equal fervour as the apostle's? Or are we all absorbed in works and in the observance of moral rules? Let us bring our love and our faith to the test which Paul has given in his epistles. It may be that we shall be ashamed of the result.

TERTIUS.

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## **Dr. J. Thomas.**

### **LONDON LINKS SEVERED.**

As a result of German bombs, the house in which Bro. J. Thomas was born, 49, Hoxton Square, has been destroyed. Also the house at 3, Brudenell Place, New North Road, has likewise been smashed by the same agency. In this house he practised his profession and wrote *Elpis Israel*.

A pilgrimage to these two sites and other places of interest in the City of London was made in June, 1930. Bro. B. J. Dowling was with us on that occasion. So was Bro. B. A. Warrender.

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## **Civil Defence in Britain.**

Realising that the objection to being enrolled for purposes of Civil Defence was based on the same grounds as far as we are concerned as objection to non-combatant service, the Minister for Home Security, himself an erstwhile conscientious objector, Mr. H. Morrison, has now determined to make new orders to meet the situation. In a Parliamentary reply on 8th July he said of these: The new orders will provide relief to a man who, though having a conscientious objection to compulsory registration, is nevertheless prepared voluntarily to perform the requisite duties." During the same week Brother V. Copestake and Brother H. Mountain, of the meeting controlled by Brother W. J. Elston, in Nottingham, were each fined £100 and sentenced to three months' imprisonment.

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### **MEDITATION**

#### **"Watching And Waiting—Not For Ever"**

"Not for ever," said a Jew in foreign accent, in a recent conversation in a railway train on some preaching appointment at the synagogue. It was his way of expressing the difference between a permanent and a temporary arrangement. We may use it with comfort in the matter of our weekly assemblies for the breaking of bread. We meet week after week—week after week; and it seems as if there would be no end to it. We can say with the fullest assurance, "Not for ever." We shall not always be called upon to celebrate Christ as a memory. We shall do so for the last time one of these days. We shall do so without knowing it is the last time; within the succeeding six days, the arrival of Christ on the earth, or something in our own experience, will end "the watch we've long been keeping, waiting for the promised day."

There have been many generations of watchers since the Lord said, "Hold fast till I come." If there has been long waiting, it is because the thing waited for is so stupendous. What so great as everlasting life, and a permanent place among men, when the earth shall have been glorified and filled with the glory of the Lord? The goal will be reached at last, and we shall be more than satisfied if permitted to receive the prize.

The signs that we are nearing the goal increase as the time goes on. Look at the threatening democratic sea, made rough by the storm winds of socialist doctrine. Hark the roar of the breaking waves as they dash themselves against the shores of capital and vested interests. Behold, the threatening ranks of countless hosts of armed men prepared for battle; and what sanguinary thing is this that we see in the background of the situation, but slowly moving to the front? Israel in terrible affliction in this latter day. Israel has been, more or less, in affliction for 1,900 years past; but nothing has affected so vast a body of them as these German edicts which aim at the extermination of the Jewish race. That there is a special significance in the spectacle we may gather from Israel's experience in Egypt before their deliverance by Moses. Stephen says (Acts vii. 17) that "when the time of promise drew nigh," the Pharaoh of the day "evilily treated our fathers." The testimony of Moses is that "the Egyptians made the children of Israel to serve with rigour and made their lives bitter with hard bondage," and finding that it did not have much effect in checking their growth, they finally resolved to order the destruction of every man child. Such affliction would not have seemed to human methods a like symptom of the time of the promise having drawn near. Yet such was the fact. The sufferings of Israel were a sign that the time was at hand for their deliverance, and this, too, though Israel's state was not such as to entitle them to deliverance, but far otherwise. What their state was we learn from Ezekiel xx. It was such as to lead God to say (verse viii.) that before they left the land of Egypt, he felt moved to accomplish His anger against them, and only refrained on account of His object in delivering them.

In our age of the world, we have reached another time when the time of the promise has drawn near. Israel in all lands, is in as dark and bad a state as their forefathers in Egypt. We might think this an obstacle to the fulfilment of His promise if we did not have the Egyptian example. In reference to

the Egyptian affliction, God said to Moses, "I have seen the affliction of my people: I have heard their groaning, and am come down to deliver them." So in reference to the current affliction we may realise God's attentive and sympathetic notice, and anticipate His interposition on their behalf. We know that in this case the interposition will first take a natural form, because there is a partial settlement of things in the land before the Lord's hand is visibly shewn. It is therefore reasonable to anticipate some natural arrangement for Israel's relief before the Lord appears. In this connection, movements in America cannot but seem steps in the right direction, and may indeed lead to large and mature measures. There is a request influentially pressed upon the President of the United States that he should ask the allied governments to consider among themselves the best way of solving the Jewish question, and recommend the settlement of the Jews in Palestine in greater measure. Dr. Thomas, in Eureka, expresses the opinion that the pre-adventual settlement of Israel in the Holy Land necessitated by Ezekiel 38, would be the result finally of an international arrangement among the Powers. It looks very like as if this might actually be realised.

Meanwhile, the German measures against the Jews are being carried out with merciless thoroughness. The continental telegrams contain recitals of heartrending expulsions of whole crowds of Jews in a state of destitution. In evident anticipation of such a time, the words of prophecy in Jeremiah, says (xxx. 5): "We have heard a voice of trembling, of fear and not of peace. Ask ye now and see whether a man doth travail with child. Wherefore do I see every man with his hands on his loins? And all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble: but he shall be saved out of it. . I will save thee from afar, and thy seed from the land of their captivity: and Jacob shall return and shall be in rest and be quiet and none shall make him afraid."

In the process of return, in its initial stages, it is evident that the governments are used. "Thus," saith the Lord, "behold I will lift up my hand to the Gentile and set up my standard to the people; and they shall bring thy sons in their arms and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet" (Is. xlix. 22).

It is highly encouraging to see all these things steadily developing before our eyes. As some have remarked, we live almost in the age of sight instead of faith. Some of us can look back forty years and see what strides have been made. There was little in the shape of Jewish colonies in those days. We talked of them, under the instruction of Dr. Thomas, as things likely to be. Now, they are realities. We do not depend even on such a large arrangement as is now proposed. The work began quite independently of that. The Jews are steadily though slowly, returning to the Holy Land; colonies are springing up one after the other; Jerusalem is rising; the Jewish population and influence increasing in the Holy City. Just as the tide, when once it begins to flow, advances first in little pools of water and then streams over the stones, and finally covers the shore with all-prevailing waves, so the Jewish movement which began years ago in the return of one here and another there has advanced from strength to strength, and is now a thing that all the world will see and talk about. It is bound to be so; the word of the Lord cannot fail. This is shewn in everything that has been the subject of prophecy, those only know who are daily and affectionate readers of the Scriptures. Prophecy is not confined to the political visions of Daniel and John. It is inwoven with the whole texture of Bible history. It is like the gold thread running through the fabric of the veil of the Holy of Holies in all its parts. At all stages of the work that God has wrought in the line of Abraham, and in many matters, great and small, personal and political, the unveiling of the future has taken place. And in reference to all these, it holds good that the Word of the Lord has not failed. There is no case in which the things that God said would come to pass have not come to pass. The words of Joshua are applicable to the whole range of divine foreshadowings: "There hath not failed one word of aught that the Lord hath spoken."

*(To be continued.)*

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“**THE WHOLE FAMILY.**”—Eph. iii. 15.

## **Ecclesial News**

Ecclesial news is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

This involves separation from those who allowed the divisions of 1885, 1897, 1923 and 1926 to take place over the questions of “Partial Inspiration,” “Responsibility,” “Police Service” and “Clean Flesh,” and “Going to law against another” by their refusal to withdraw from those who taught error and refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

All Ecclesial News and news from correspondents should be sent to Bro. G. H. Denney, 47  
Birchington Road, Crouch End, N.8

All should be sent in by the 5<sup>th</sup> of each month.

**BRANDON, CANADA.** —Breaking of Bread, 9.45. Sunday School. 11.0. Evening, 7 p.m. Wednesday, 8.15 p.m. Thursday, Sewing Class, 8 p.m.

We are still carrying on with the help of our Everlasting Father, and held Public Lectures on April 9th and June 10th, and feel very pleased with the attendance. The rest we leave to Him who made all things.

We were favoured with a short visit during a week from Bro. W. J. Turner, and later from Bob Leaper, of Winnipeg.

Also we have been encouraged with a visit from Bro. Ronald and Sis. Winifred Morse, from St. Vital, Man., Bro. Ronald giving us the word of exhortation on Sunday morning.

On the other hand, we regret to report that Bro. Len. Moores has been transferred by his firm to Portage-la-Prairie, where our brother will be in isolation. —H. F. Morse, Rec. Bro.

**BRIDGEND.** —Christadelphian Hall, Nolton Chambers. Sundays, 11 a.m. and 6 p.m. Tuesdays, 7.30 p.m., at 88, Grove Road, and 83, Cowbridge Road, alternately.

We are saddened by the serious illness of our beloved Bro. W. Winston, who lies at the City Lodge Hospital, Cardiff. We pay frequent visits to him and endeavour to comfort him in his affliction, and he is constantly in our prayers to our Heavenly Father who alone can succour and comfort those who put their trust in Him.

We were greatly refreshed and encouraged in love and good works by Bro. Ivor Rees, of the Newport Ecclesia, recently, whose service was faithfully rendered. It pleased us also to welcome him around the Table of Our Lord.

We have received a printed letter from Bro. Rowland Smith, of Birmingham, in which he scripturally demonstrates the untenable position occupied by the Clapham Ecclesia's Clause C, of their Resolution on the Divorce and Re-marriage issue.

Upon the premises of that shameful Resolution they would see no reason why Herod, and Herodius, his Bro. Phillips' wife, whom he had joined in an adulterous union, should not be received into fellowship despite John's condemnation of Herod: "That it was not lawful that he should have her," and for which utterance he (John) lost his life.

That God holds Gentiles guilty of divorce and re-marriage, which is adultery, is proved by this classic example, for Herod was a Gentile, an "Idumean."

It is also or ought to be obvious to everyone that, the "law" referred to by John, was the edenic marriage law which is upheld by John, Jesus, and the apostles, and is operative in all ages. That fact that Gentiles are in ignorance does not warrant unscriptural utterances that they are sinless in the matters, but rather the opposite.

Paul in his first letter to the Corinthians, ch. vi. verses 9 to 11, demonstrated that before Gentiles can be received into fellowship there must be an acknowledgment of the sin, a "separation" from the adulterous union before such can be acceptable to God. In verse 11 Paul declares, "and such were some of you, but ye are washed, sanctified, justified, by the Lord Jesus." So that it followed that Corinthian brethren had forsaken their idolatry, fornication, adultery, etc., and had become washed by baptism and their sins forgiven them.

We have also received notification of the unsuccessful attempt to heal the breach forced upon faithful brethren and sisters by the Clapham presiding brethren. We pray that wiser counsels will prevail and that the unity that has prevailed for over twenty years may yet be an accomplished fact, even into the coming of our Lord and Saviour Jesus Christ. —Gomer Jones, Rec. Bro.

#### **CRAYFORD, KENT. —**

God willing, we shall recommence the public proclamation of the Truth in September, 1943. The meetings will be held at The Pavilion, Baldwyn's Park, Bexley, at 6.30 p.m. Our first series is to be on "World Affairs."—Owen A. Smith, Rec. Bro.

**HAWLEY, PA., U.S.A.** —Oddfellows' Hall, Main Street. Lecture, First Sunday in month, 10.30 a.m. Sunday School, 10.30 a.m. Memorial Service, 11.30 a.m.

We take pleasure in reporting the marriage on April 24th, of Bro. Kenneth Frisbie and Sis. Florence DeReamer, both of Hawley Ecclesia. The ceremony was performed by Bro. Wilson, of Philadelphia, in the presence of Brethren and Sisters, relatives and friends.

We hope and pray they will continue their faithful walk in the Truth, and be of mutual aid to each other in obtaining an entrance into The Kingdom of God.

Visitors at the Lord's Table since last report have been Bro. David Sommerville, who is now in California, Bro. and Sis. Garfield Cooper, of Berwick, Pa., Bro. and Sis. Warren Beck, of State College, Pa., Bro. Thomas Llewellyn, Bro. John Jones, Sisters Laura and Ruth Jones, all of Glendale, Pa., Bro. D. C. Wilson, of Philadelphia, Bro. Charles Buckheit, of Byberry, Pa., Bro. John Sommerville and Sis. Emily Sommerville, of Jersey City Ecclesia.

We thank Brethren Wilson, Cooper, D. Sommerville and J. Sommerville for their sound and instructive exhortations.

We are watching the prophecies being fulfilled and eagerly await the rolling back of the dark clouds of war, and the coming of The Sun of Righteousness, who shall speak peace to the nations who submit to His righteous rule. —H. A. Sommerville, Rec. Bro.

**LONDON, N. (WINCHMORE HILL).** —Adult School Hall. Church Hill. 4 30 and 6.30 p.m. Wednesdays, 7.30 p.m.

We regret to announce the death of our beloved Sis. J. Upperton Wright, at the advanced age of 83 years. She had lived a very adventurous life, and was, at the time of the agitation for votes for women, one of the leaders in the movement. She was more than once cast into prison, and she was a well-known speaker for the cause in parks in London.

However, when she found the Truth, she was just as tenacious in her love for it. She fell asleep after a short illness on August 5th, and was laid to rest at Enfield Garden of Remembrance on Tuesday, August 10th. We hope to see her on the Resurrection morning.

We hope to hold a Fraternal gathering in October. Details will be given next month.

Our visitors this month at the Table of the Lord have been Bro. W. L. Wille and Sis. I. Wille, and Bro. Metcalfe, of Rayleigh, and Bro. J. L. Mettam, of St. Albans.

Our Quarterly Meeting decided to hold the meetings as from October 3rd next as follows: Breaking of Bread, 3.15 p.m. Lecture, 5.15 p.m. Bible Class, monthly on last Saturday in the month, at 3.30 p.m. —C. H. Bath, Rec. Bro.

**LONDON, S. (CLAPHAM).** — Correspondence with the Ecclesias in the Berean Fellowship

To the Recording Brother,  
Clapham Ecclesia.

10, Garden Close,  
Wallington.  
June 24th, 1943.

Dear Bro. Wood,  
Greetings.

I am enclosing a copy of the Minutes of a Meeting of Brethren and Sisters in our fellowship, held on the 5th June, 1943, from which you will see that the meeting expressed a very sincere desire for representative Brethren in our fellowship, to meet the Clapham Brethren, with a view to scripturally healing the breach between us.

We shall be glad for this proposal to be submitted to the members of your Ecclesia as soon as possible, and we hope that they will embrace the opportunity thus offered to meet us in the spirit of love and obedience to the Commandments of Christ, for the purpose mentioned.

I shall be glad of an acknowledgment and of your early favourable reply, so that arrangements can be made for the suggested meeting.

Sincerely your brother in Christ,  
Arthur A. Jeacock.  
On behalf of the Brethren and Sisters,  
at the meeting of 5th June, 1943.

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THE SOUTH LONDON (CLAPHAM) CHRISTADELPHIAN ECCLESIA.  
Secretary: F. C. Wood.

36, Danecroft Road,  
Herne Hill, S.E.24.  
July 9th, 1943.

Dear Bro. Jeacock,  
Greetings.

Thank you for your letter of the 24th June, enclosing a copy of the Minutes of the Meeting held at the Royal Hotel on the 5th June; this has been considered by our Presiding Brethren, who deal with all matters affecting fellowship, and I am requested to reply as follows:

The Presiding Brethren have carefully studied the copy of the Minutes enclosed, and are sorry to say that they are quite unable to discover therein any encouragement for hoping that a meeting between us is either desirable or necessary.

Our Ecclesial position concerning the subjects under discussion has been published, and is therefore well known and appreciated by all in your fellowship, and in the said Minutes, this position is repeatedly characterised as "unscriptural." If, therefore, your request for a meeting amounts to an invitation to us to depart from the Ecclesial stand we have taken, this is a step we are certainly not prepared to recommend to our Ecclesia.

If, on the other hand, the form of wording in which your proposition was finally carried is intended to indicate that there are some among you who, while recognising that our Resolution is scriptural, consider it to be unnecessary, then our Brethren will be pleased to do all they can to help such to come to a better understanding of what we are convinced is the scriptural course in this matter.

With earnest prayers for our mutual well-being, and with fraternal love.

I remain,  
Faithfully yours,  
F. C. Wood.  
On behalf of the Presiding Brethren  
of the Clapham Ecclesia.

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Clapham Ecclesia.  
To the Recording Brother,

10, Garden Close,  
Wallington.  
Surrey.  
15th July, 1943.

Dear Bro. Wood,  
Greetings.

I thank you for your letter of the 9th inst., and regret that your Presiding Brethren will not meet us, nor allow their own Ecclesia to decide matters of fellowship.

If the Clapham Resolution was Scriptural there would be no difference between us, for we are prepared to accept in all things the Commandments of God, but the Clapham Presiding Brethren appear to think that if they affirm that anything is "Scriptural," there is no need for them to produce the Scripture—their affirmation being as binding as God's Word. We are not prepared to accept this—nor are we willing to admit as scriptural a situation where matters of fellowship are decided by the Presiding Brethren, and the members of the Ecclesia are only allowed to know just as much as such Brethren choose to tell them.

If your Presiding Brethren will not meet us, will they be good enough to give us one passage of scripture which makes it obligatory upon us to agree to the Clapham resolution in order to remain in "fellowship" with the Father and with His Son Jesus Christ."

Sincerely your brother,  
Arthur A. Jeacock.  
On behalf of the Brethren and Sisters  
at the meeting of 5th June, 1943.

P.S.—I shall appreciate an acknowledgment in due course.

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THE SOUTH LONDON (CLAPHAM) CHRISTADELPHIAN ECCLESIA.  
Secretary: F. C. Wood.

36, Danecroft Road,  
Herne Hill, S.E.24.  
28th July, 1943.

Dear Bro. Jeacock,  
Greetings.

Thank you for your further letter of the 15th instant; this has now been considered by our Presiding Brethren and they have asked me to reply as follows:

From your reply, and we trust you will forgive our saying this, it would appear that you do not seem to understand very clearly the working of our ecclesial arrangements. While it is part of the duties of our Presiding Brethren to deal with all matters affecting fellowship, yet they are not, nor do they claim to be the sole arbiters of the basis upon which our ecclesia maintains its fellowship; this is a matter which has always, rested finally with the ecclesia itself. We would remind you, too, that our Presiding Brethren are subject to annual election the same as all other ecclesial officers.

Further, our Resolution has the support of our entire ecclesia, and a reference to the communications sent out from our ecclesia when these matters were brought before the notice of the brotherhood, will confirm that we neither asked for any signatures expressing agreement, nor for the passing of our resolution as it stood; we asked, however, for a definite assurance that they were agreed in principle, and we are grateful to our Heavenly Father to be able to record that by far the greater number have given us such an assurance.

We feel that, if these few points were more generally realised and more honestly considered by those not at present in agreement with our position, it would help materially towards dispelling the prejudice which appears to exist against our ecclesia, and particularly our Presiding Brethren.

Perhaps we might add that actually our meeting is aware of the nature of your letter of the 24th June, and of our reply of the 9th instant, thereto, so that the suggestion that our members are only allowed to know just as much as the Presiding Brethren choose to tell them, is not quite in accordance with the facts; \* nor does the last paragraph of your letter present a correct interpretation of the stand we have taken.

We would, however, earnestly repeat that, while we do not consider it either desirable or necessary to meet those who characterise our position as unscriptural, yet our brethren will be pleased to help to a better understanding of the matter any who consider the resolution to be merely unnecessary.

Hoping that many more who are for the moment not in fellowship with us will yet come to see eye to eye with us on this vital matter.

Sincerely your brother,  
F. C. Wood.  
On behalf of the Presiding Brethren  
of the Clapham Ecclesia.

\* Notes. —As one who was present at the meetings at which the Clapham Ecclesia received the recommendations of their Presiding Brethren, I am bound to say that Bro. Jeacock's statement is correct and not Bro. Wood's. I was informed by the Presiding Brethren before the meetings were held that they would allow me to attend, but "on no account whatever would they permit me to speak." "Truth cometh to the light."— John iii. 21. —G. H. D.

## PRINCIPLE.

In his letter of July 28th, Bro. Wood asks for agreement "in principle." The principles referred to are:

1. That the Clapham Ecclesia be conceded the right to dictate terms of fellowship to every other ecclesia.

2. That if a man divorces his wife for any cause and then embraces the Truth, he may at once marry a sister though his first wife still lives, and this must be accepted as a proposition essential to Salvation. This is Clause (C).

3. That responsibility to God only commences at Baptism.

These are not our principles. —Editors.

A veteran and much respected brother in the Clapham fellowship writes us thus:

"I should be delighted if the Clapham Ecclesia accepted your invitation to meet. But I fancy you will find that having committed the murder their principal concern is to inter the body as deeply as possible and not to attend a public inquest."

**LONDON, W. (EALING).** —197, High Street, Yiewsley, Middlesex.

On July 10th, Brethren and Sisters from Crayford, Croydon, Rayleigh, Putney, St. Albans, North London and West Ealing met at Kew. A good tea was provided, and afterwards two excellent addresses upon the subject of "The Bride of Christ" were given by Brethren Adams of St. Albans and G. H. Denney of North London, respectively.

We are truly grateful to our Heavenly Father for such times of refreshing. The outing to Kew Gardens and subsequent Fraternal was arranged jointly by the North London and West Ealing ecclesias.

Visitors to the Memorial meetings since our last report have been as follows: Brethren Adams, P. Goodwin, Mettam, H. Crawley, all of St. Albans; Bro. J. Widger, Plymouth; Bro. G. Lovewell, Bishops Stortford; Bro. C. Bath, North London; Bro. and Sis. L. Wille, Rayleigh. Most of the brethren were with us in the service of the Truth. —Charles A. Ask, Rec. Bro.

**NEWPORT, MON.** —Clarence Hall, Rodney Road (opp. Technical College). Sundays: Breaking of Bread, 11 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays: Ecclesial Meeting and Eureka Class (alternately) 7.15 p.m.

We enjoyed the company on July 25th, of Bro. H. M. Doust, of Uxbridge, who faithfully exhorted us and lectured to the strangers in the evening. We would be very glad to have the assistance of capable speaking brethren for the proclamation of God's glorious message. Will anyone who can assist please communicate with undersigned. All communications to Newport Ecclesia should now be addressed to: 80, Sycamore Avenue, Newport, Mon. —Thos. H. Lambert, Rec. Bro.

**PLYMOUTH.** —Oddfellows' Hall, 148, Union Street (next to Gaumont Cinema). Sundays: Breaking of Bread, 2.30 p.m. Lecture, 6.30 p.m. Thursday: Bible Class, 7.30 p.m.

We are grateful to our Heavenly Father for extending His mercy towards yet another of our brethren; for our brother Roland T. Brown has been granted exemption from all forms of military service, conditionally upon continuing in his present employment on the land. On July 28th, Bro. A.

H. Nicholls, of this Ecclesia, and Sis. N. Evans (Carlisle), were united in marriage. The brethren and sisters extend their good wishes for their spiritual and temporal welfare in their new relationship.

On the other hand we have to report that at our last Ecclesial meeting we sorrowfully had to withdraw fellowship from Sis. E. White for continued absence from the Lord's Table; also from Sisters E. Hodge and J. Waller for absence from the Table, and also for joining with those not in our fellowship. We are truly living in troublous times, and we hope that our sisters will awake to a realisation of their perilous position, considering the brevity of life, and also the fact that we are living in the eleventh hour of the day, and the Master is even now at the door. —Hubert R. Nichols, Rec. Bro.

**RAYLEIGH.** —121, High Road (near Weir, 6 or 7 miles London side of Southend), no defence restrictions. Breaking of Bread, Sundays, 3 p.m. Bible Class, Wednesdays, 7.30 p.m. Saturday Lectures, occasionally, 7.30 p.m.

We have been glad to welcome to our home at 121, Bro. G. T. Lovewell, of Bishops Stortford, and Sisters Bath and Williams, of Winchmore Hill.

In our Bible Class we have now completed the eleventh chapter of Daniel, and it has taken 17 addresses of about an hour's duration to reach this point. It will thus be seen that we have been leisurely in our treatment and exposition of the book. It now remains to consider chapter twelve and the vision of chapter ten, and a special analysis of Daniel's times as a whole, and we shall, God Willing, have completed our most profitable survey.

The writer has had the painful experience of appearing before the Southend magistrate, Mr. Hubbard, for refusal to fire watch under the Business Premises Order. The two cases of default were dealt with together and a fine of £5 on each count with £5 5s. costs imposed, i.e., a total of £15 5s. As to remain in the present employment would have meant further liability, and as a further call to duty was made from the Local Authorities at Southend, the writer has had to relinquish his work where he has been employed for over 15 years. This has been the only way to keep outside the scope of the order which makes a person liable who reports at the Local Office weekly.

We pray other employment may soon be found in God's Grace and in His good time. —Wm. Leslie Wille, Rec. Bro.

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### **Drifting.**

"There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance." —John xv. 7.

Drifting, drifting, whither do you go?  
Onward, onward, as the tide doth flow.  
Sinking, sinking, who will help you now?  
Hopeless human derelict, how, oh how,  
Came you to this?

Tempting, tempting, the world laid out her share,  
Yielding, yielding, I took no proper care,  
Drowning, drowning, my soul in anguish cries,  
One last despairing prayer unto the skies,  
"Lord Jesus, hear me."

Smiling, smiling, the Saviour stretched His hand,  
Swiftly, swiftly, safely drew me to land,  
Gently, gently, my lack of faith He chides,  
Anchored at last to God's own truth, no tides  
Shall make me fear.

Praying, praying for strength to do His will,  
Trusting, trusting, infinite mercy still,  
Hoping, hoping, after this earthly strife,  
God's promised gift to gain, Immortal Life.  
Be of good cheer.

BASIL D. HAMILTON.

Hove.

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## LETTERS TO A FRIEND IN DOUBT. No. 10.

### CREATION—FACT NOT FICTION

There is a feeling in some people that it does not really matter what we believe concerning the origin of life. This is a grave and mistaken idea as the slightest consideration must shew.

The Evolutionist contends that the teeming forms of life which grace our Planet, have all been evolved from a small globule of jelly which lay at the bottom of the ocean, millions of years ago. On the other hand, the Bible clearly claims that all things were created "after their kind." It is evident that the theory of Evolution is contrary to the Bible teaching on the matter. One or the other is a lie and the evolution theory, in effect, turns the "truth of God into a lie."

The theory would not unduly claim our attention if put forward by atheists only, but great men of the Church have expressed their agreement with the idea, despite the solemn vow they took at ordination, to fully uphold the Holy Scriptures in all things. J. Armitage Robinson, D.D., Dean of Westminster (1905), on one occasion declared: "Much new light has been given to us by God in regard to our own constitution and the constitution of the world in which we live and in this new light which is shining all around us, and which comes to all of us at least in scattered rays here and there, we read the Bible differently. A great deal which our forefathers took literally, we cannot take literally to-day. The first chapter of Genesis no longer means to us that the world was made in six days. The second chapter of Genesis no longer means to us that God moulded clay into a human figure and breathed upon it or that He took a rib from Adam and made Eve. These are allegories or parables to us."

But what did Jesus teach, the universally acknowledged Founder of Christianity? (Matt. xix. 4). "Have ye not read, that he which made them in the beginning, made them male and female." The Apostle Paul too, wrote the following: — "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, etc." (2 Cor. xi. 3). "For as in Adam all die" (1 Cor. xv. 22).

It is impossible to miss the import of these words. The early chapters of Genesis are clearly upheld. How then can a Christian maintain his claim to be such whilst believing in the theory of Evolution? Recently, we had occasion to read through a small book written by Joseph McCabe, in the which he explains in a "simple" way, the theory of Evolution. We first noted his claim that man had evolved from a small globule of jelly; that this was a fact!

We remind ourselves that a fact is a "reality," something which cannot be possibly gainsaid. Are ALL scientists fully agreed that the "theory is a truth that cannot be denied? The answer is NO. Lord Kelvin wrote the following to the "Times," May 4th, 1903: — "Was there anything so absurd as to believe that a number of atoms, by falling together of their own accord, could make a sprig of moss,

a microbe, a living animal? It is utterly absurd in respect to the coming into existence of molecular combinations presented in the bodies of living things. Here, scientific thought is compelled to accept the idea of creative power."

The book written by Joseph McCabe, already mentioned, is full of, "It may be . . ." "We have strong reason to think . . ." "It is probable . . .," etc. Upon these "ifs" and "buts," he builds the story of Evolution, a "house" built upon the shifting sands of human imagination and speculation.

It is true that undeniable evidence exists in the strata of rocks, of life on earth many years before the creation of man and life as we know it in its varied forms, to-day. That thousands of years ago there roamed the surface of our planet huge animals and reptiles. Certain fossils preserved in the Natural History Museum, Kensington, clearly establish the fact. The coal, too, so familiar, gives witness that at one time, thousands of years ago, the earth was clothed with luxuriant vegetation. But these facts in themselves, do not prove the theory of Evolution to be true nor yet the Bible account of Creation to be false! Consider the acknowledged facts. Endeavour to visualise the enormous size of the prehistoric animals whose skeletons have been preserved in the rocks.

Joseph McCabe, in his "A.B.C. of Evolution," helps us in this particular. He writes: — "Probably most of the larger reptiles were swamp animals, floating their great bulk on the water like the hippopotamus. If you notice carefully the very small allowance of leg to the monstrous skeleton of the diplodocus in the South Kensington Museum, and the breadth of foot, you will realise this. One can hardly imagine it walking, much less running! Probably most of these larger "Deinosaurs," as this group of reptiles is called, were aquatic animals. Food was very abundant, and they were vegetarians, taking in, lazily, tons per day of the luscious vegetation that abounded. The Brontosaurus was quite a modest member of the family. He weighed only about 20 tons when he was fully grown! But as his length was only 60 feet, the diplodocus (80 feet) must have been much heavier, and we now know, from bones we have found in America, that some of these dinosaurs were about twice as long as the diplodocus, or a 160 feet long."

Mr. McCabe would have us believe that these huge monsters had evolved from a tiny one-cell jelly existent millions of years before in the bottom of the ocean! Though the skeletons of the diplodocus have been preserved, there exists no evidence of a gradual process of evolution, proved for instance, by fossils of the supposed intermediate stages, beginning with the jelly. It is true that various skulls have been unearthed at various times which are supposed to provide the "missing link" between the ape and human stage. At Piltdown, Sussex, for instance, a skull was discovered and thought to establish the claim of the Evolutionist. In this connection we quote a remarkable confession on the part of Mr. McCabe: "I have on an earlier page mentioned a prehistoric human skull that was found at Piltdown, Sussex, in 1911. It must have been buried something like 400,000 years ago. There has been a great deal of controversy about this skull, as parts are missing, and it is possible in reconstructing it, to make the forehead slope back like that of a gorilla or stand up like that of a modern man. From this single skull, therefore, we will not draw any firm conclusion." Thus, no incontrovertible evidence is forthcoming, the "missing" link continues to evade discovery. It must be admitted by all open-minded investigators that the various fossils recovered from the rocks do not, in reality, support in the slightest degree, the Theory of Evolution. Consider the innumerable forms of life that fill the earth to-day. There are, for instance, about 7,000 species of birds, 100,000 kinds of insects, 8,000 types of fishes no less than 100,000 kinds of plant. Numerous species of animal life, from the tiny harvest mouse to the huge but useful elephant.

It is a fact that each specie, whether plant, animal, bird, fish insect or man, produces its own kind. Thus a horse has always been a horse, in human experience, and so on . . . It is significant that, despite the presence of so many forms of life upon the earth, there exists NO inbetween species such as one should expect if the theory of evolution was true. There remains but one logical explanation: — "In the beginning, God created etc," But the unbeliever is all too anxious, at this point, to cry out that the Bible account of creation, 6,000 years ago, MUST be wrong, as proved by the finding of prehistoric skeletons of animals that certainly roamed the earth long before the time of Adam. That life

existed upon the earth before the creation of Adam and Eve is a fact that cannot be disputed and the Bible allows for it!

The first verse of the Bible reads thus: "In the beginning, God created the Heavens and the Earth." Just how long ago is not stated. Scientists may weary themselves in an endeavour to determine the exact age of the earth, the Bible simply states: —"In the beginning." Genesis 1, verse ii, reads: — "And the earth was without form and void and darkness was upon the face of the deep."

Geological science attests to the fact that 6,000 to 7,000 years ago the earth WAS actually covered with water, a fact that cannot be gainsaid. Thus, true science and the Bible are in complete agreement. Definite indications are given in various parts of Holy Scripture that life was upon the earth before it fell into the state described "without form and void," 6,000 years ago.

Turn to Isaiah xlv. 18: "Thus saith the Lord that created the heavens: God himself that formed the earth and made it; He hath established it, He created it not in vain (a waste), He formed it to be inhabited. I am the Lord and there is none else." God did not create the earth a waste! What then was its condition before it was covered in water, 6,000 years ago? We have the indication in Genesis, i. 2. Quoting from Rotherham's Emphasised Bible, we read: —"Now the earth HAD BECOME waste and void, etc." Professor C. Bush, commenting on this verse, writes: —"Was without form (Authorised). "Was," in this instance, we hold to be more correctly translated, "HAD BECOME." Thus the Bible allows, that at one time, before the earth was immersed in water, it had "form" and was not "void." No difficulty therefore, is presented to the believer in the Creation record, by the discovery of certain pre-historic fossils. There can be no doubt that life obtained upon earth before the creation of all life as we know it to-day. How many people realise that mathematically, the record of creation is proved to be a fact. Supposing, for instance, that the population on the earth to-day amounts to 1,800,000,000 (which is approximately correct). Allowing for the doubling of the population every 200 years, trace it backwards to the first pair. Two will be reached well under 6,000 years! If man has been upon the earth for many thousands of years, ah the Evolutionist would have us believe, there ought to be upon the earth a population of something like 2,251,797,813,357,568, allowing for 10,000 years only! If any would doubt these figures, we invite them to work out the simple arithmetic involved. Thus mathematical science upholds the Bible teaching that God created all things.

The theory of evolution is purely a theory; it is nonsense to call it a fact. It IS a fact that to-day, the "original jelly" still lays on the bottom of the ocean, in its millions. That the lung fish still swims the waters, despite the alleged process of evolution. Mr. McCabe, in his "A.B.C. of Evolution," carefully explains how fishes developed lungs, came ashore and finally left the water. On what evidence does he arrive at this "fact?" He writes, "Now, of the early mammals, we have only a few small bones in the rocks and they would not tell us much by themselves. But you remember how we were able to describe the fishes which tens of millions of years ago left the water and began to live on land. Remnants of the primitive family of the lung fishes still survive in nature. Animals of this kind are often called "living fossils." They help us even more than fossils do. "Living fossils" forsooth! Is not evolution truly a theory? There are many difficult questions that the upholders of this theory are hard put to in finding an answer. In many forms of life, the male and female mate for the continuance of the specie. How and what way was the male and female evolved? The Bible tells us that "in the beginning, God created them male and female." What is the explanation of evolution? How much evolution is a theory can be best seen by a study of reasons prompting the conclusions that all things have evolved. Mr. McCabe writes: —"Armour, as is usual, keeps pace with the development of teeth. Ponderous and sluggish vegetarians, 40 feet long, developed rows of great plates of bone standing upward from their back bones. Others had massive coats of horn over their heads and necks, running to sharp points in front. Towards the close of the period, we find perfectly weird developments of jaws, teeth and armour." On this basis of reasoning, that is, specie developing armour in order to have some protection from the new specie of devouring animals, how is it that man is clothed with a very delicate skin? Surely, in the course of evolution, man ought to have developed a covering as hard as steel, as the ravages of animal and fellow man has to be withstood.

Evolutionists speak of the "Book of Nature" as supporting their ideas. Just ponder a few facts from the "Book of Nature."

We are all aware of the movements of the earth around the Sun. To the split second, the earth performs its journey. For thousands of years the earth has travelled along its mighty orbit. No inanimate object would continue with such precision apart from some driving force to maintain its movement.

The evolutionist suggests just blind chance, we prefer to believe that the earth's movements were ordered and are maintained by an Almighty Creator. Another fact. Seven-tenths of the earth's surface is covered by water. We are given to understand that such an enormous quantity is necessary for the maintenance of life upon the dry land! How is it that just the proper amounts exist? If blind chance is the explanation, it is an extraordinary "piece of fortune." The Bible account of creation affords the only rational understanding on the matter.

All life is dependent upon the Sun. How powerful are its healing "rays?" Not only does it lighten the earth but provides necessary heat as well. The strength of its heat rays may be appreciated by the focussing of a magnifying glass over a piece of paper—in the shortest time it will become ignited. If it were not for the clouds the earth's surface would be warm by day but intolerably cold at night. The clouds not only provide for the vital water needed to sustain life, they also act as conserving agents of vital heat received from the Sun! Have the clouds come into being by blind chance or by the design of an all-wise Creator? The study of nature is endless; only one conclusion is possible as we view the marvellous variety of life that fills the air, seas and lands that Creation is NOT fiction but a fact. Who then is a wise man or woman? Surely those who fear God, believe His Word and strive to keep His Commands.

Yiewsley, Middlesex.

C. A. ASK.

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## **Fellowship.**

Much has been said and written, particularly during the past year, on the question of fellowship, but upon examination of these speeches and writings we find some opinions are expressed which have little or no foundation in the Scriptures, and, as a consequence, brethren and sisters seem to be treating fellowship as something to be entered into or broken off according to personal likes and dislikes.

It is, therefore, necessary that we should decide the matter entirely from the Scriptural standpoint and remember the high and holy relationship into which true fellowship brings us. In his first epistle John writes (i. 3): —

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son, Jesus Christ.”

True fellowship, then, is with the Father and Jesus Christ, but as would be expected, such relationship can only be retained upon the strictest of conditions. In this connection John wrote (1 John i. 6-7): —

“If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.”

From which we see that to maintain the true fellowship necessitates walking in the light—not light as we may interpret it, but walking in light as God is in the light, reminding us that God's Word, which is light, is the only guide we have. Continuing, therefore, to use the Spirit word given through John, we read (1 John ii. 3-4): —

“And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him.”

It is evident, therefore, that fellowship with the Father and with Jesus Christ can only be maintained in love and truth if we keep His fellowship with one another. We cannot be in fellowship with God and Jesus Christ and out of fellowship with one another.

Such being the case, it must be clear to all that fellowship can only be broken by a failure to keep the commandments of Christ, and before any brother or sister can be righteously put out of fellowship, a breach of the commandments must be proved in the Scriptural manner against the one from whom fellowship is withdrawn. The manner in which proof is to be obtained is clearly set out in Matthew xviii., and the principles there given apply to all cases. Here let us remind ourselves that the object of the procedure commanded by Christ is that by following it there is hope that we may have "gained thy brother"—not have put him out of fellowship—that is the last resort when all pleading individually, with witnesses, and then ecclesially, has failed. It has been written on behalf of the Clapham Presiding Brethren that Matthew xviii. does not apply in ecclesial disputes. What a perversion of the commandments of Christ! All ecclesial disputes have an individual basis, and unless the individual or individuals responsible have been dealt with according to Matthew xviii., no disfellowship can righteously take place.

It follows that fellowship—that high and holy association with God and Jesus Christ—entered into by faith and obedience, can only be broken upon Scripturally-proved breach of the Commandments of Christ. May we ask once again: —

Which commandment have those broken who do not assent to the Clapham Resolution of June, 1940?  
Croydon.

A. A. JEACOCK.

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## **The Christadelphians:**

### **TRUE REPRESENTATIVES OF THE CHRISTIANS OF THE FIRST CENTURY.**

*(Continued)*

The growing importance of the clergy was strengthened by the distribution of rewards and punishments. Originally, when a brother became unfaithful, we are told, their rigour of doctrine and habits caused the Christians to withdraw from his company if he refused to see the error of his ways. He was not excommunicated by any representative of God, but the brethren had no communion with him until he gave proof of repentance—then they willingly received him back, leaving judgment of his sincerity to God. This withdrawal on account of wrong doctrine contradicts the modern attitude of "Does it matter what we believe?" but it also runs counter to the method developed by the "clergy" and adopted by the Catholic church. They made the receiving back into fellowship of a penitent brother previously withdrawn from, dependent upon some outward sign of repentance. Some superstitious penance, or gift, was made compulsory and was often demanded with a show of favouritism in the case of richer brethren.

With the establishment of the clerical order, Christianity had lost its original simplicity, which the Christadelphians have endeavoured to recapture in these latter days. Gone was the simple furniture of early meeting places and in its place stood ornate edifices and golden cups. No longer was there simple faith in the sublime truths of the gospel and in its place we find metaphysical wranglings over obscure points, schisms and divisions and heresies, introduced by the sophistication of the learned and scholarly clergy who brought with them the ostentation and subtle fleshly appeals of paganism and Grecian philosophy. To quote Gibbon: "The Church still continued to increase its outward splendour

as it lost its internal purity." There we have the sum of the matter—the verdict of a "sober historian," which here agrees absolutely with our interpretations, of the Bible view of the true religion.

Thus history confirms us in our belief, by drawing us to the conclusion that the Modern Christianity has gone far astray from the primitive Christianity which "those who had been with Jesus" established with God's help. We must agree, too, that of all the sects of modern Christendom, the Christadelphians alone can be said to represent apostolic Christianity. Obviously what the original Church believed and acted upon, must be true—and if this be so our position is unquestionably strong.

The modern excuse that, with growing enlightenment, Christianity must advance from its original ignorant simplicity; that what was good enough 2,000 years ago does not bear examination to-day, in view of man's mental progress, cannot stand. For the true religion—the gospel of "Christ—the same yesterday, to-day and for ever," cannot change with the times. Of divine origin, it is immutable. The Truth itself cannot progress. The only progress it has room for is that which we should make in our understanding and appreciation of its depths.

Rayleigh.

W. E. WILLE.

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## Notes

**Acknowledgments.** — Letters and MSS. have been received from W.L.W., A.E.C. (2), W.E.W., A.A.J., A.C., R.N., E.H., etc.

**Farm Help.** — A brother in Devon needs a man with some experience on the land and milking. A single brother would find congenial work. Replies to Bro. H. R. Nicholls, 5, Norton Avenue, Lipson, Plymouth.

**Russia Wins.** —The dramatic events in the Ukraine and Kharkoff show plainly that the Russian Armies have obtained the mastery over the German hosts. This will continue, and whatever the British and U.S.A. Powers may do now will, without doubt, help Russia to achieve her ambition to control Europe. Never was there a clearer indication of the truth of Dr. J. Thomas's exposition in *Elpis Israel*, written nearly a hundred years ago, than this series of events. Ezekiel xxxviii. lives in our sight now. The lesson is plain. Be ready for our Lord's advent.

**Missing Numbers.** —Every month a few numbers go astray. Any subscriber not receiving current number in U.S.A. should write either to Bro. G. Growcott (of Detroit), Bro. B. J. Dowling (of Utica), or Bro. G. F. Aue (of Los Angeles). In Canada write Bro. G. A. Gibson. All addresses are on third page of cover.

**"Christendom Astray from the Bible."**—This very valuable work by R. Roberts may be had from any one of the addresses on the cover of this magazine. It is also in most free libraries. We commend it to any student of the Scriptures.

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