

The Berean CHRISTADELPHIAN

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

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

Edited by W. J. WHITE and B. J. DOWLING.
Assisted by C. F. FORD.

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B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.
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EIGHTPENCE.

The Twelve Caesars

By Dr. John Thomas

AUGUSTUS

This was the first Emperor of the Roman dominion. His name was Octavianus. Being adopted by Julius Caesar, his uncle, he was surnamed Caesar, and afterwards Augustus by the flattery of the Senate. He commenced his reign after a civil war of twenty years, B.C.27. With this Emperor begins the Sixth form of Government in Rome, designated by John "the reigning power which is" (Rev. xvii. 10), —having previously said, there are seven Kings, of whom five had fallen. After the death of Octavius Caesar, AUGUSTUS became the title of his Imperial successors; and from the death of Hadrian, Caesar was appropriated to the second person in the State, who was considered as the presumptive heir to the Empire. Jesus of Nazareth, the Prince of the Kings of the earth was born under the reign of this Emperor. Augustus Octavius Caesar died A.D. 14, in the 76th year of his age, and the 41st of his reign.

TIBERIUS

The adopted son of Augustus. He reigned conjointly with Octavius over the provinces and the armies with an equal authority; but upon his decease, became sole Emperor at the age of 56. In the 15th year of this reign, John the Baptist commenced his ministry, which continued three years and a half, or till the thirty-third of the Christian era. Jesus ended his in the thirty-sixth of the true era, when he was crucified. Tacitus, a Pagan historian, says "Christ in the reign of Tiberius suffered death by the sentence of the procurator, Pontius Pilate." This Emperor was a cruel and sensual despot. His latter years were passed in scenes of infamous debauchery, and his death was hastened by a freedman, A.D.37.

CALIGULA

Reigned from A.D. 37 to 41. He fancied himself at one time a male, at another time a female, deity; raised his wife and his horse to the Consulate; and fed his wild beasts with the bodies of citizens and captives. A violent death freed Rome from this frantic monster.

CLAUDIUS

Styled by Gibbon, "the stupid Claudius," reigned from A.D. 41 to 54. During his impotent rule, thirty-five Senators and three hundred knights fell by the hand of the executioner. He repealed all Caligula's edicts; and abolished in Gaul the bloodstained superstition of the Druids. In this reign there was a great famine throughout the Roman Empire, Acts xi. 28. This was one of the Signs preceding the destruction of Jerusalem, foretold by Jesus in Matt, xxiv. 7, and announced again by the Holy Spirit through Agabus. In this reign also, "all Jews were commanded to depart from Rome" Acts xviii. 2. At this time, the Roman Empire required the firm hand of a master, while Claudius was feeble and luxurious. His death by poison, was effected by his second wife, and an infamous sorceress, A.D.54. Herod Agrippa was the friend of Tiberius, Caligula, and Claudius. Having accepted the flattery of the people who proclaimed him a god, an angel smote him; and after lingering five days in the most excruciating torments; he died in the 54th year of his age, Acts xii. 22.

NERO

He ruled the world from A.D. 54 to 68. He reigned mildly during five years, guided by the experience of Burrhus and Seneca, after which he became a maniac. He set fire to Rome, and while the city was burning, mounted a lofty tower, where accompanying the words with the music of the harp, he sung his own poem on the Siege of Troy. This fire occurred in the 10th year of his reign. To divert a suspicion, which the power of despotism was unable to suppress, the Emperor was determined to substitute in his own place some fictitious criminals. "With this view," continues Tacitus, a Pagan historian, "he inflicted the most exquisite tortures on those men, who, under the common appellation of Christians, were already branded with deserved infamy. They derived their name and origin from Christ, who in the reign of Tiberius had suffered death, by the sentence of the procurator Pontius Pilate. For a while this dire superstition was checked, but it again burst forth; and not only spread itself over Judea, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those who were seized, discovered a great multitude of their accomplices, and they were all convicted; not so much for the crime of setting fire to the city, as for their hatred of human kind. They died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses; others sown up in the skins of wild beasts and exposed to the fury of dogs; others again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse race, and honoured with the presence of the Emperor, who mingled with the populace in the dress and attitude of a charioteer. The guilt of the Christians deserved indeed the most exemplary punishment, but the public abhorrence was changed into commiseration from the opinion that those unhappy wretches were sacrificed not so much to the public welfare as to the cruelty of a jealous tyrant" (Tacitus Annals xv. 44). On the site of the gardens and Circus of Nero, where these horrors were displayed, now stands the Roman Temple, dedicated to the Apostle Peter. Suetonius, another Pagan writer, mentions these cruelties inflicted by Nero on "a sect of men who had embraced a new and criminal superstition."

It was to this Emperor Paul appealed, when he appealed to Caesar. Claudius Lysias, Felix, Portius Festus and Agrippa, belong to this period. Nero at length perished by the sword of his freedman, and with him the Julian family became extinct; and in consequence of the disputed succession, four emperors arose in less than two years.

GALBA

In A.D. 68-69, he was elected to the throne during Nero's life, but endeavouring to check the licentiousness of the army and Praetorian guards, who had raised him to so dangerous an eminence, he was murdered by the soldiers, after a reign of seven months.

OTHO

In A.D. 69, he plotted against the life of his predecessor, and was the companion of the early debaucheries of Nero. He was invested with the Imperial purple by the legions in Spain. But he was scarcely acknowledged at Rome, before the legions in Germany elected a competitor. Supported only by the Praetorians and an undisciplined crowd, he was defeated by Vitellius, his rival, and committed suicide, after reigning three months and five days.

VITELLIUS

A.D. 69, trod in the steps of his patron, Caligula. He consumed in mere eating with his associates, at least 30,000,000 of dollars in about seven months. He was severe towards his enemies. He was put to death while preparing to meet Vespasian, who had been proclaimed Emperor by the Roman legions in Palestine, where he was spreading his toils around Jerusalem. He reigned seven months.

(To be continued).

The Example of Paul

An Exhortation by Bro. Roberts

We cannot do better, on the present occasion, than return to the consideration of Paul as the model which Christ has avowedly set forth for the study and imitation of all succeeding generations of disciples. So many other models are pressed upon our attention in modern times, and we are in daily contact with so much that is alien to the case and the principles of Paul, that it is a matter of necessity that we look closely at, and conform as much as we can to the standard to which Christ would have us rise. God said to the adversary of Job:

"Hast thou considered My servant Job that there is none like him in the earth—one that feareth God and escheweth evil?"

The case before us is as if Christ said to us:

"Hast thou considered my servant Paul, who is a chosen vessel unto me, and an example of what I desire to see in all my brethren?"

We have looked at him in the ardour of his devotion to Christ; in his modest self-estimate, yet courageous assertion of personal truth, and in his interested concern for the poor. There are many other notable points in the picture. The most conspicuous, perhaps, is that in which he presents so complete a contrast to the secular-minded "civilisation" of our day—namely, his constant, practical, robust-minded unaffected recognition of God. God is in the foreground of all he does, says, or thinks. God is not a theory with him—not a doctrine merely—not an intellectual conception—but a fact perceived and taken into account, in as matter-of-fact a way as a man does his friend or the weather. His gospel is not merely the gospel of the Kingdom: it is first the "gospel of God" (1. Thess. ii. 9). He thought of himself as a personal agent of God, by whom God approached men with entreaty to be conformed and reconciled to Him, in a personal sense.

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

To the Athenians he placed the presentation of God first:

"Whom ye ignorantly worship Him declare I unto you—God who made the world and all things therein"—(Acts xvii. 23).

Again, to the men of Lystra, he said:

"We preach unto you that ye should turn from these vanities unto the living God, who made heaven and the sea and all things that are therein" (Acts xiv. 15).

The message from God—the gospel in its technical sense—is placed second, which is a natural order of ideas. This message is summarised in the fact of His

"having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself" (Eph. i. 9).

A man aware of this message, but not acquainted with and in friendship with God Himself, is not in the circle of the saintship to which we are invited by the hand of Paul. Let us beware of those beggarly presentations of Paul's gospel, which leave out its warmth and its colour and its glory. The love of God is the first feature of the house of God, which Paul laboured to establish. Without it, Paul's doctrines become so many rattling bones with which slaves of the flesh may perhaps make music to themselves, like the dusky buffoons of modern minstrelsy, but which are of no benefit to any body unless they are in fervid love with God, from whom they originate. It was the fault Jesus found with the Pharisees that, with all their compliances with Moses, "they had not the love of God in them" (Jno. v. 42). They loved the praise of men more than the praise of God (Jno. xii. 43). It is the possibility (illustrated in more cases than one) that we may acknowledge Christ and know the elementary facts of the truth, and yet, while having thus a name to live, be dead, and know not the Father, who is the head of Christ, and apart from whom Christ has no meaning. To love God was more than all whole burnt offerings and sacrifices. This was the sentiment of one of the Scribes, the expression of which elicited from Christ the remark that he was not far from the kingdom of God (Mark xii. 34). So, to love God is more than all money-spending, meeting-holding, and doctrine-defining that men may engage in, without a sanctifying recognition of the Creator of heaven and earth. These things have their place, but if they are without Paul's love of God, they are as salt without savour. It was the first of the great commandments—that men should love God with all their strength and soul and mind. This is the "first commandment," both of the law and the gospel. It is one exemplified in the case of Paul, who, even before his enlightenment, worshipped the God of his fathers, and was zealous towards Him (Acts xxii. 3), and afterwards was a living embodiment of it in all its manifold relations.

In our day, men are ashamed to acknowledge God. Even when there is a professional recognition of Him in a ceremonial way, as with the clericals, it is obscured in Latin words (*Deus Volente*), and these are pared down to their smallest form—their first letters. Men, who think they ought at all events to appear pious, propose to do so and so—"D.V." This is very different from Paul's straightforward, sincere and manly "if the Lord will." "D.V." is reducing the recognition of God to its smallest and most scrubby dimensions. It is not in reality a recognition and confession of God, but a slavish compliance with conventionalism—conventionalism of the most odious type—the conventionalism of the Gentile apostacy from apostolic truth and simplicity—a respectable system which overshadows the world with the shadow of death and from which every earnest man will seek to deliver himself by a return to the clear and healthy and saving example of Paul.

His recognition of God, even in common things, is constant and natural. He is, in fact, a good example of what James means when he refers deprecatingly to those who say:

"To-day or to-morrow, we will go into such a city and continue there a year and buy and sell and get gain."

Says James (iv. 14):

"Ye know not what shall be on the morrow . . . Ye ought to say, If the Lord will, we shall live and do this or that."

This was the habit of Paul, our example from Christ. Parting with the brethren at Ephesus, he said:

"I will return again unto you if God will" (Acts xviii. 21).

Writing to the Corinthians as to the prospect of a visit, he says:

"I will come to you shortly, if the Lord will" (1. Cor. iv. 19).

So to the Romans, he says he had—

"Made request in prayer that he might have a prosperous journey to them by the will of God,"

and he asks them to pray that—

"He might come to them with joy by the will of God" (xv. 32).

The brethren, following his example, when they could not dissuade Paul from running into danger at Jerusalem, said:

"The will of the Lord be done" (Acts xxi . 14) . . .

Paul, like the Lord himself, set Jehovah always before him. It was the constant vision of his mental man. He is our example. Do not be satisfied with any other. Beware of the blighting influence of refined society, or the example of the vulgar herd in this matter. The world lieth in wickedness. It knows not God. Its ways and thoughts and habits are odious in His eyes; and we are in danger of being conformed to all these. Listen to the command of the Spirit by Paul, which says:

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove (or realise in yourselves) what is that good and acceptable and perfect will of God" (Rom. xii. 2). "In all thy ways acknowledge Him."

In view of Paul's habitual recognition of God, it is natural to find that he was a man of prayer—another feature of our model to consider. Almost his first appearance on the page of New Testament history exhibits him in this aspect. Jesus said to Ananias, when directing him where to find Saul of Tarsus:

"Behold he prayeth." (Acts ix. 11).

Immured in prison at Philippi, in the darkness and silence of night,

"Paul and Silas prayed and sang praises" (Acts xvi. 25).

Bidding farewell to the Ephesian brethren at Miletus,

"He knelt down and prayed with them all" (xx. 36).

Even before a large ship's company:

"He gave thanks to God in presence of them all" (xxvii. 35).

He prayed for the brethren:

"We pray always for you" (II. Thess. i. 11).

"I thank my God upon every remembrance of you, always in every prayer of mine, making request for you all with joy" (Phil. i. 4).

"I make mention of you always in my prayers" (Rom. i. 9).

"We give thanks to God and the Father of our Lord Jesus Christ praying always for you" (Col. i. 3).

"Night and day praying exceedingly that we might see your face" (1. Thess. iii. 10).

He often asks the brethren to pray for him:

"Brethren, pray for us" (II. Thess. iii. 1., Heb. xiii. 18).

"Strive with me in your prayers to God for me." (Romans xv. 30).

"I trust, through your prayers, I shall shortly be given to you" (Phil. 22).

He makes it a matter of urgent exhortation that the brethren should give themselves to prayer:

"Pray always with all prayer in the spirit" (Eph. vi. 18).

"In everything, by prayer and supplication, let your requests be made known unto God" (Phil. iv. 6).

"I will that men pray everywhere" (I. Tim. ii. 8).

"Pray without ceasing; in everything give thanks, for this is the will of God in Christ Jesus concerning you" (I. Thess. v. 17, 18).

Paul's familiar communications with the brethren were tinged with the same spirit of godliness. There is no levity; no avoidance of allusions to the truth to conciliate unjustified men, the fear of whom bringeth a snare. He exemplified in himself the exhortation he gave to the brethren:

"Let your speech be always with grace, seasoned with salt . . . sound speech, that cannot be condemned . . . neither jesting nor foolish talking, which are not convenient, but rather giving of thanks."

When he saw the brethren, on his journey towards Rome, "he thanked God and took courage" (Acts xxviii. 15).

His salutations are all divine. Examine every epistle: he brings God and Christ into all his greetings. Are we to follow Paul or the paganism of modern atheistic custom? Modern paganism will soon be swept from the face of the earth, and make way for the glory of the Lord, which will be inscribed even on the bells of the horses. If we conform to the world, we shall perish with the world. Our part—our duty—our wisdom is to conform to the image of the new man of which Christ has given us so abundant an example in Paul.

There are several other features. Paul was affectionately interested in the brethren. He writes to the Thessalonians:

"Being affectionately desirous of you, we are willing to have imparted to you not the gospel of God only, but our own souls also, because ye were dear unto us" (I. Thess. ii. 7).

This is a contrast to the social ideal of the nineteenth century, of which polite indifference is a prominent feature. It is considered weak to be affectionate, and small to be sympathetic. Men harden each other in pride, and miscall it by many fine names, which gloss over the monstrosity, and perpetuate a strained and tyrannous etiquette which blights the fruit of the spirit. Paul represents a totally different school, the school of Christ, who himself was meek and lowly, and not ashamed even of tears. He wept at the death of Lazarus; he wept over Jerusalem; he made supplication with "strong crying and tears" (Heb. v. 7). Paul also appears before us as a tender-hearted man, moved frequently to tears. He

"served the Lord with many tears" (Acts xx. 19).

He "ceased not to warn every one of the brethren, night and day with tears" (verse 31) . . .

He was touched at the entreaties of the brethren, who sought to dissuade him from going, in the teeth of danger, to Jerusalem. He said:

"What mean ye to weep and to break mine heart? I am willing, not only to be bound at Jerusalem but to die for the name of the Lord Jesus" (Acts xxi. 13).

In this, also, we have an exhibition of his courage and enterprise in the service of Christ, as well as his susceptibility to tender emotion. The ideal brother of Christ, as represented in Paul, is not all head: he is a tender-hearted, loving man.

There be many who are called brethren, through whom the truth is brought into reproach, who conform not at all to the Pauline standard. They are contentious, without being faithful; intelligent, without being loving; courageous, without being humble; bold, without being reverent. They are self-assertive, without being regardful of others; sensitive to human opinion, without the fear of God; manly and resolute, without being sympathetic and considerate. Wise men will resist the influence of this class, and seek to neutralise it by the exhibition and assertion of the model Christ has given us in Paul. This model we have only partially outlined in the matters passed in review. It is in the power of every one to make its closer acquaintance in the daily and attentive reading of Paul's most wonderful epistles. The details exhibited, however, present a sufficiently complete picture for practical purposes.

In these particulars, we have a copy set before us by Christ to imitate. Shall we give up the attempt because it is difficult? Our copying may be blundering and blotted in the first stages; but, with perseverance, like the children who pore over the desks at school, we shall find the process grow easier with every effort, until, at last, we shall attain to a degree of approximation that may, at first, seem impossible. Let us remember that in the master of the school, we have a merciful and faithful high priest, who knows our infirmities, and will make allowance for our shortcomings, if only we are attentive and diligent scholars. He ever liveth to make intercession for us; and in all our struggles with the old man within, and the seductive world without, having himself suffered, being tempted, he is able also to succour them that are tempted.

"LET US, THEREFORE, COME BOLDLY UNTO THE THRONE OF GRACE, THAT WE MAY OBTAIN MERCY AND FIND GRACE TO HELP IN TIME OF NEED."

“Forsake not the assembling of yourselves together.”

Who can expect to be by Jesus blest,
If absent when He comes to meet His guest?
Can those who once have tasted Jesus' grace
Choose to be absent when He shows His face?

Shall a few drops of rain or muddy road,
Prevent their public intercourse with God?
Or shall some visitor or worldly care
Detain believers from the house of prayer?

Forbid it Lord! Revive thy people's zeal,
Such luke-warmness among thy children heal.
Ye heirs of God whom Jesus seeks to meet,
Whene'er His friends assemble, fill your seat.

(Selected).

Editorial

FROM ATLANTIC TO PACIFIC

WINNIPEG AND LETHBRIDGE. —On the way from Chicago to Winnipeg we passed through the twin cities of St. Paul and Minneapolis, which, though large, wealthy, and flourishing, had but a passing interest for us, as none of like precious faith could be found, and no facilities for proclaiming the Truth were available in either city.

St. Paul is the State capital, and the State itself—Minnesota, is interesting as being an elevated plateau in almost the centre of the continent, having an average elevation of 1,000 feet above sea level; the highest between the Gulf of Mexico and Hudson's Bay, and is therefore considered to be a very healthful resort for those suffering from pulmonary complaints. The great American river—the Mississippi (an Indian name, meaning "The Father of Waters"), has its source in this State.

For the reasons given above, our stay in the twin cities was made short, and we pressed onward to the more genial spiritual atmosphere of Winnipeg. At the depot we found brother and sister W. J. Turner awaiting our arrival and we were very soon comfortably lodged in their home on Home Street.

Seventy years ago Winnipeg, styled the "Gateway of the West," was only a stone and mortar fort, with a population recorded as 215 persons. To-day the little fort has become a large Metropolitan City with a population of 300,000, from which railways radiate in every direction, where threescore years and ten ago, muddy trails led out into a virgin wilderness. This is surely an illustration of the fulfilment of that predicted marvellous progress that would so strikingly mark the closing period of Gentile times when "many shall run to and fro and knowledge shall be increased."

It soon became evident that the Winnipeg ecclesia had lost none of its former interest and enterprise in the work of the Truth. A striking combination of harmonizing colours well calculated to catch the public eye, had been adopted by the brethren in their "board" advertisements of the two lectures to be delivered in their hall, and this in conjunction with good newspaper announcements, brought forth very gratifying results in attendance.

Among the large number present at both lectures were a few Christadelphians, who thus far have failed to take a definite stand with those who earnestly contend for the Truth—giving no quarter

to error: not because they fail to see the necessity of following such a course, but because of the adverse influence of friends. Such should remember and solemnly consider the Master's words:

"A man's foes shall be they of his own household. He that loveth father or mother . . . son or daughter more than me is not worthy of me" Matt x. 36-38.

Unhappily, among those we met were a few, in whose conversation evidence of retrogression was readily available. They were extremely versatile with very unbalanced opinions. Their beliefs were obviously growing more and more indefinite and vague, this being directly traceable to that drift and inertia which marks those who lower the standards of the truth, corrupting the faith until naught but a skeleton remains.

At the Sunday morning meeting it was especially refreshing to meet such a goodly number of resolute and settled brethren and sisters, established in the faith, all working together so heartily and cheerfully for the best interests of the Truth. This is just as it should be, for "none have such reason to be glad, as reconciled to God."

After making a few very pleasant calls upon brethren and sisters in the company of bro. and sis. Turner and their genial daughters, we left Winnipeg by the Canadian National Railway on a journey of over two days, across the broad, cultivated and interesting prairies of Western Canada, on our way to

LETHBRIDGE, ALBERTA.

To the chance traveller over the great prairie provinces of Manitoba, Saskatchewan, and Alberta, the long stretches of flat and almost treeless country seem very monotonous and uninteresting, especially when viewed from the railway car window, but when you step off the train and travel for miles by auto, it is then that you realize that there is an ever-changing charm about the prairie's vastness that one can never forget.

Some distance away from the level of the railroads there is much undulating land, with winding streams and rivers adorned here and there with beautiful cascades and rows of trees. There are also several great lakes with forests in the adjacency. To all this may be added, on a clear day in Alberta, the alluring and captivating sight of the snow-clad peaks of the Rockies as they gleam and glisten in the bright sunlight, apparently not so very far away, although a distance of more than a hundred miles may intervene.

The first day's travel by Canadian National brought us to Saskatoon, the second to Calgary, where, the following morning, we boarded the Canadian Pacific train for Lethbridge.

After our prairie wanderings, we enjoyed the hearty greeting and warm welcome to Lethbridge, given us by brethren Batsford, Blacker, and Pickford who meet us at the depot. Very soon we were refreshingly seated at the well-stored table of a miniature hotel, conducted by our sis. Cronkhite, where the majority of the guests were in the Truth. The spiritual atmosphere, therefore, was inspiring and invigorating. Seated at the same table were sis. M. Blacker and bro. W. Pickford who, together with sis. Helen Blacker, are interested in the Lethbridge Hotel, thus forming a sort of hotel community dispensing hospitality.

It is written:

"There be four things which are little upon the earth, but they are exceeding wise." Among the four enumerated are "the conies who are but a feeble folk, yet make they their houses in the rocks."

The Lethbridge ecclesia is comparatively small, but they have proved themselves "exceeding wise," having built for themselves a house upon a rock—a hall to be used for the work of the Truth. We hope and trust that their undertaking will ultimately prove to be a well-spring of pleasure to those who have so patiently wrought in the good work.

Literally and figuratively therefore, they are well-grounded and "founded upon a rock," their faith being—

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

But it is also written:

"Except the Lord build the house, they labour in vain that build it."

Therefore, the prayer should ever ascend:

"Establish thou the work of our hands upon us."

"Commit thy works unto the Lord, and thy thought shall be established."

The Truth being the real life-blood of their worthy enterprise, the unremitting energy pervading this community of believers has been blest, and resulted in the erection of a sightly and comfortable hall, to be used for the proclamation of "all the counsel of God."

By those who are studious of similitudes, another creditable point might be observed, and that is this; rabbits burrow in the earth, but the conies seek the rock, and so careful and wary are they that no trap or snare ever set has yet induced one to enter.

Many a trap and snare has been set in the pathway of the believers in Lethbridge, but thus far without any baneful effect: too wary of error are they, and too well versed in the Spirit's counsel, to be entrapped by false teachers.

Some reader may feel like reminding us that "Comparisons are odious." This is as frequently true, as that compliments have a tinsel clink and are sometimes given with a bow, as if to say we beg your pardon for giving it. But we are neither paying compliments nor making offensive comparisons. We are simply quoting the inspired similes of Scripture, whose beauty and simplicity do ever sparkle as dewy gems in the vast desert of human compliments and comparisons.

The new Hall was opened with lectures and other meetings. It is very conveniently situated and is finely appointed, and the brethren and sisters are delightfully earnest and happy in their work. They have steadily refused to give countenance to current errors on the sacrifice of Christ, esteeming the things concerning the Name to be of paramount importance because Jesus Christ is the chief Corner-stone of the Faith. They are obviously desirous of obtaining the Pergamos commendation:

"Thou holdest fast my Name, and hast not denied my faith,"

and their purpose is still, to heed Christ's command to

"Hold fast till I come."

But now once more we are made to realize that Time's revolving wheels, "that spin the future and the past," speed on. The echoes of greeting have scarcely died away, when the time has arrived to say: Farewell! Stand fast.

The beginning and the end of our visit to Lethbridge are now in the past, and once more we are on the train, travelling toward Edmonton, via Calgary. At the latter place we are to stop overnight.

B.J.D.

(To be continued.)

Angels

A consideration of the subject of "Angels" is an interesting one in view of the fact that the Lord Jesus Christ in Luke xx. 36 says that those who are counted worthy to obtain the coming age can die no more, because they will be equal to the angels. From this we see that the nature of the angels is a deathless one; whilst in Psalm ciii. 20, it says; "Bless the Lord, ye his angels, that excel in strength, that do His commandments, hearkening to the voice of His word." We are told that their dwelling place is in Heaven, and from these testimonies we can conclude that the Angels are immortal, powerful beings, used by Jehovah to carry out His commandments and to act as His representatives.

The Apostle Paul in 1st Corinthians xv. 40 says that there are celestial bodies, and bodies terrestrial. In Psalm civ. 4 we are told that Jehovah makes His angels spirits, or spiritual beings, whilst concerning bodies terrestrial, we are told that the life of the flesh is in the blood, so that it will be necessary for those of the human family who are exalted to what Peter styles the "divine nature," or the spirit nature possessed by Angels, to have the motive power that keeps them in being changed from blood to spirit, so that they will then be in that state when they will die no more. Hence, says the Apostle, we shall not all sleep, but we shall all be changed.

The question is asked: What relationship do these Angelic beings hold in relation to the earth upon which we dwell? In Hebrews ii. 5 it says: "For unto the Angels hath he not put in subjection the age to come, whereof we speak," and from this we draw a very strong inference that the present age is placed in subjection to them. As the Apostle says in the 1st Chapter, verse 14: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Psalm xxxiv. 7 tells us that "the Angel of the Lord encampeth round about them that fear Him." From these testimonies we can safely conclude that the Angels have a very real and personal relation to those who shall be heirs of salvation.

When we go back to the first chapter of Genesis we are brought in contact with the first recorded work of these glorious beings in the work of the creation week. True it is that the authorized version attributes this work to God, but the Hebrew word from which this word God is derived is Elohim, signifying mighty or powerful ones. If it is considered fitting for an earthly monarch to send forth his representatives to accomplish his purpose, how much more so one who is so immeasurably superior. It would not be in harmony with the majesty and dignity of the God of Heaven to personally conduct the work of creation, but it is done by these wonderful beings who excel in strength and do His commandments. This is brought out forcibly in Gen. i. 26 when it says "And Elohim said: Let us make man in our image, after our likeness," and in Gen. ii. 7 "And Yahweh Elohim (or the chief of the mighty ones), formed man of the dust of the ground" From this time forward we find the Angels intimately associated with the earth, and man who dwells thereon.

In Hebrews xiii. 2, we are told that some have entertained Angels unawares. This is a death blow to the idea that Angels are beings with wings, such as the artist delights to portray them, for no one would mistake a being with wings for an ordinary human being; but remembering that man is made in the image and after the likeness of these beings in shape and form, we can quite understand how such a mistake could be made.

This entertaining of Angels unawares is recorded in Gen. xviii. and xix. in connection with Abraham and Lot, and there are certain interesting features that it will be well to note.

In Gen. xviii. 8, we are told that Abraham took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. In chap. xix., we read that there came two angels to Sodom at even. Mistaking them for men, Lot pressed them to partake of his hospitality, and he made them a feast, of which they partook. In Psalm lxxviii. 25, the Psalmist, reviewing the journey of the Israelites through the wilderness says that man did eat angel's food.

Seeing that they are deathless and therefore are not under the necessity of partaking of food to keep themselves alive, we can only conclude that it is done for the pleasure to be gained thereby. When Christ partook of the last Supper with His disciples, he said he would no more eat thereof until it be fulfilled in the Kingdom of God, nor drink of the fruit of the vine until the Kingdom of God shall come. And in Luke xxii. 30, "That ye may eat at my table, in my Kingdom." The disciples had a foretaste of this, for in Acts x. 41, Peter declares that they ate and drank with Him after He rose from the dead.

A very important illustration of the Angelic guidance of the affairs of this present world is to be found in Exodus xxiii. 20. It is in connection with the conquest of Canaan by the Israelites. Angelic agency had been at work in connection with their deliverance from Egypt, and the destruction of all the firstborn in the land of Egypt when the Angel of the Lord passed over the blood sprinkled houses of the Israelites, but brought the last and final plague upon their oppressors; which caused them to rise in haste and thrust them out of the land. They were now advancing to the conquest of Canaan, and God said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey his voice, provoke him not, for he will not pardon your transgressions, for my name is in Him." The name of God was placed in the Angel, and he became to the Israelites as God. He was Jehovah's representative to the Israelitish nation, and power was vested in him so that if they would obey his voice God would be an enemy to their enemies, and an adversary to their adversaries. We see an illustration of this later on in Israel's history, when the Angel of the Lord went through the camp of the Assyrians and destroyed 185,000 in one night.

Passing by many illustrations of the activity of the angels in connection with the affairs of this earth, we come to the time when the one who was to be the central feature in connection with God's plan with the earth and man upon it was to be born. It was an Angelic messenger that told Mary that the babe to be born should be the Son of God. It was an Angelic messenger that made the wonderful announcement that He should be great, and that He should be called the Son of the Highest, and that the Lord God should give unto Him the throne of His father David, that he should reign over the house of Jacob for ever, and of His kingdom there should be no end. And when he was born, and God's purpose with the earth had taken such a step forward we find, not one, but a multitude of the heavenly host, and there sounded forth over the plains of Bethlehem the Angelic song: "Glory to God in the Highest, on earth peace, and goodwill toward men."

Later on, after his temptation, we are told that Angels came and ministered unto Him. The work of the Angels is in evidence in the time of the Apostles, when Peter had been cast into prison and the Angel of the Lord came and effected his deliverance, Acts xii. After the Angel had left him, Peter made his way to a house where many of the disciples were gathered together, and in the 13th verse we read: "And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda, and when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, thou art mad. But she constantly affirmed that it was even so. Then said they, it is his Angel." Again in Rev. xxii. 16 we read, "I, Jesus, have sent mine Angel to testify unto you these things in the Churches," and in the 1st of Rev. "And he sent and signified it by his Angel unto his servant John."

His Angel in connection with Peter, and mine Angel in connection with Christ, takes us back to the Angel of the Lord that encampeth around them that fear him, and forcibly suggests the idea that there is a special Angel appointed for each one—a ministering spirit, sent forth to minister unto them who shall be heirs of salvation. And does it not suggest the further thought, that when the Son of Man

shall come in his glory, and all the Holy Angels with Him, that this glorious company will be composed of those Angels who have been these ministering spirits, and are now gathered together to see the consummation of their work with men during the 6,000 years reign of sin and death upon the earth? If there is joy in the presence of the Angels over one sinner that repenteth, what will that joy be when those to whom they have ministered are exalted to the Angelic nature and are made equal to these glorious beings?

In view of these things that are so abundantly testified to in the Scriptures, what are we to think concerning Angelic agency during the times of the Gentiles? We see no Angels at the present time, and have no authentic testimony that any have been seen during this long period. Are we to conclude that because they are not visibly present they have forsaken the earth, and it has been left to work out its own destiny? We cannot think so, for as God has a purpose with this earth, and all things are subject to that purpose, we are compelled to conclude that all things are divinely governed to that end, and we have no reason to conclude that the causes that operate have been altered. If there was Angelic agency at work in the first portion of the earth's history, so there is now, it is as true to-day as when it was written that the Most ruleth in the kingdoms of men; that He puts down one, and sets up another, and at times sets over them the basest of men.

Because we do not see the Angels is no reason why we should not believe that they are supervising things, so that they will work out to their pre-determined end. When Christ joined himself to the two disciples on their way to Emmaus, we are told that their eyes were "holden" and on account of this, although Jesus was bodily present with them, they did not know Him. We have a very illuminating commentary upon this in connection with the prophet Elisha. In the II. Kings, Chap. ii. we have the account of Elijah being taken to Heaven. Both Elijah and Elisha knew that this was to take place, and we are told that Elijah said unto Elisha, "Ask what I shall do for thee before I be taken away from thee. And Elisha said I pray thee let a double portion of thy Spirit be upon me. He said, it is a hard thing, but if thou see me when I am taken away from thee it shall be so unto thee. And as they went along talking there appeared a chariot of fire, and horses of fire, and parted them both asunder and Elijah went up by a whirlwind into Heaven. And Elisha saw it and said, My father, my father, the chariot of Israel and the horsemen thereof"

Elisha in his recognition of the chariot and horsemen of Israel was probably like Paul later on, given visions and revelations of the Lord, for our next reference shows a state of knowledge and assurance in the mind of Elisha that is outside the scope of man's ordinary knowledge. I refer to Chap. vi. of this second Book of Kings, where we read that the King desired to arrest Elisha, and when he was told that Elisha was at Dothan he sent horses and chariots and a great host, and they encompassed the city during the night. When the servant of Elisha went out in the morning and saw this great company, he said to Elisha, "Alas my master, how shall we do?" And he answered, "Fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold the mountain was full of horses and chariots of fire round about Elisha."

Even in Israelitish times when visible Angelic agency was at work among them, we see from this that there were also invisible forces at work, and it requires no very great stretch of the imagination of those who are acquainted with God's purpose with the earth, to believe that the same agency is invisibly at work during the times of the Gentiles, shaping and guiding the affairs of the nations, so that the purpose of God so long ago declared may be brought to pass: "AS TRULY AS I LIVE, ALL THE EARTH SHALL BE FILLED WITH MY GLORY."

Vancouver.

W. B. FENN.

"THERE SHALL COME IN THE LAST DAYS SCOFFERS"

"The Kingdom of God" is the title of a play now being produced in York for the amusement of the people; and London, which recently crowded to see a burlesque of "The Ten Commandments", is promised another thrill in the representation of "Noah's Ark." Thus does the world make sport of the

word of God. "Behold these are the ungodly, who prosper in the world and they say, how does God know?" But consider their end. See Psalm lxxiii. 11-17.

C.F.F.

The Epistle to the Ephesians

In the first century Ephesus was the chief city of Asia Minor. Like Corinth, its importance was due to wealth and commercial prosperity, which attracted a large population. Like Corinth also, it was given over to luxury and vice, —and like Athens, it was steeped in superstition and idolatry.

At Ephesus was the great Temple of Diana which had taken 220 years to build—and was described as one of the Seven Wonders of the World. This Temple was a show place which attracted sightseers, much as St. Paul's Cathedral and Westminster Abbey do, —people came from all parts to see the images and relics.

In addition to the idolatry centring around this place, the Ephesians were devoted to the study of magic, sorcery, and fortune-telling. A great source of profit in addition to the making of silver shrines mentioned in Chap. xix. of the Acts, was the sale of amulets, or mascots as they are now called, which were supposed to bring luck and protection from evil and danger to the wearer. The same superstition prevails to-day, but instead of black cats or watch chain trinkets, the Ephesians wore, bound round the arm or wrist, a strip of parchment on which was inscribed a letter or sign copied from the statue of Diana, which was supposed to have fallen from Heaven. An unlikely place one would think for the truth to take root in and grow and flourish. But like that other seat of Satan—Corinth—God had people in Ephesus.

On his second visit, as we read in Acts xix. Paul found here 12 men who had listened to the preaching of Apollos, before he had been fully instructed in the Truth by Aquila and Priscilla. The result in their case was they were baptized into the baptism of John, i.e., they were immersed on confession and repentance of sin, and faith in the coming of the Messiah—but they did not know he had come in the person of Jesus of Nazareth.

Paul preached to them Christ and him crucified; they believed and were thereupon baptized by him. These twelve brethren, with perhaps a few more, were formed by Paul into an ecclesia as recorded in Acts xix. 5; and that was the commencement of the ecclesia to which the Apostle afterwards wrote the Epistle to the Ephesians.

They started well—these Ephesian believers, like the Galatians and all who receive the Truth in its purity. For two years Paul remained with them exhorting and encouraging them; and when he left Ephesus to go into Macedonia, after the attack upon the brethren by the worshippers of Diana—Paul requested Timothy to remain with them and take his place. It was no easy task; not a duty to be lightly undertaken; not an honour to be sought because of its importance. Timothy, young though he was, realised this. He realised, as all faithful brethren do who are called to any similar position, the tremendous responsibility before God placed upon them. It is of such Paul, writing to the Hebrews, says, "they watch for your souls as they that must give an account"—a tremendous responsibility. They need the prayers and support of all true brethren and sisters, that the account of their stewardship, which they will have to give to Christ, may be approved.

Paul besought Timothy to undertake the duty of presiding over the ecclesia at Ephesus. The use of the word "besought" shows Timothy's reluctance. It was with tears and a sorrowful heart he consented. The ecclesia had grown to be numerous and influential. Some of the brethren were becoming contentious, not for the one faith, but in raising questions which caused discussion without edification. And in writing his 1st Epistle to Timothy, Paul warned him against this tendency to minister questions rather than godly edifying. What is "godly edifying"? It is to devote our meetings and our exhortations and addresses to an endeavour to build one another up in our faith; to remind one

another of God's will and Christ's commandments; to encourage one another to endure tribulation; to hold fast to the doctrine in its purity; in a word "to maintain our first love." That is godly edifying. The discussion of any question which helps to that end is good, and is to be encouraged and sought after; but whatever tends to distract the attention from these objects, or weaken the resolution in relation to them, or remove from the mind the impressions caused by listening to a godly exhortation, is to be avoided as a profitless strife of words.

On his journey from Macedonia to Jerusalem, Paul stopped at Miletus, a small seaside town about 36 miles south of Ephesus. Here the elders of the ecclesia met him for the last time, and speaking by the Spirit, he gave them that solemn warning recorded in Acts xx. 29-30. Paul's interview with them had good results. The elders were faithful men who took to heart his exhortation to watch; they took heed to themselves and to the flock; and so we find the Apostle writing to them about four years later: "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints cease not to give thanks for you, making mention of you in my prayers."

Knowing that he was nearing the end of his probation, and that he would see them no more until the resurrection, he wrote to them the Epistle to the Ephesians. He reminds them, as he would remind us, that they were Gentiles, strangers by birth and nature to the commonwealth of Israel, having no hope of a future life apart from the covenants of promise, and being without God, i.e., having no relationship to God except through Christ. He dwells upon the great love and mercy of God in extending those promises to us, in calling us to share His Kingdom and Glory. "But God, who is rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Chap. ii. 4-7); and in Chap. i. 5-6: "Having predestinated us into the adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of His grace wherein He hath made us accepted in the beloved."

And the rest of the epistle may be described as an exhortation, a declaration as to what manner of men the Gentiles who have become Jews by adoption must be, if they are to inherit the promises to which they have become heirs. It is summed up in Chap. iv. 1-2, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love."

The world shrugs its shoulders and says such a high standard is impossible; it sounds very nice they say, but under modern conditions it is impossible to achieve success in life by observing the commandments of Christ. "Lowliness and meekness! Why you will never get on if you don't assert yourself." That must not be our thought. These admonitions of the Apostle are not to be lightly set aside or ignored. It is not easy to be lowly and meek, with long-suffering forbearing one another with love; but there is the commandment, and unless we obey it we are not speaking the truth when we say we are of those who love our Lord Jesus Christ in sincerity. If any man have not the Spirit of Christ he is none of his, —and what then? Not the welcome smile and "Well done"—not a place in the Kingdom—not eternal life for, "He that hath the Son hath life, but he that hath not the Son of God hath not life."

It is possible to be very zealous for the Truth as a theory, to be very ready to contend for it in argument and debate, and yet forget that our own salvation is in jeopardy if we have not the Spirit of Christ. Let us never forget it is not the contentious but the meek who are to inherit the earth; and to Timothy Paul wrote "The servant of the Lord must not strive but be gentle unto all." And look at Ephesians iv. 31-32: "Let all bitterness and wrath and anger and clamour and evil speaking, be put away from you, with all malice; and be ye kind to one another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you."

These exhortations are not new to us—we have heard them many times; but are we observing them? Have we made any progress in our endeavour to do so? Let us look back to our early days in the Truth—to our first meeting at the Table. In our first love for the Truth how firm was our purpose to walk worthy of the vocation to which we had been called! How earnestly did we read and mark our little pocket edition of the commandments of Christ! How zealously we strove to assimilate the teaching and the spirit of Christ! And how do we stand to-day? The passing of the years has brought us nearer to the Kingdom; are we more ready for it?—more prepared in our own characters for a place in it? We are in the world; can we say we are not of it? The world is continually calling to us by precept and example, "Look after your own interests; aim high; be ambitious; others are climbing up the ladder of fortune, why not you"? But Christ says "Mind not high things. Be content with such things as ye have;"—and Paul says, "Let this mind be in you which was in Christ, who made Himself of no reputation." Which are we listening to? Christ or the world?

The world says: "You have got a duty to yourself—you've got your own life to live."

But Christ says: "You are not your own, you are bought with a price."

The world says: "Get out of the rut. Don't be satisfied to go on year after year for a small wage. There are plenty of ways of making money."

But Christ says: "Learn of Me. Labour not to be rich; lay not up treasures on earth. Having food and raiment, be content."

Are we learning of Christ or learning of the world?

The Ephesians as we have said, started well; they had the same first love of the Truth which we had; they underwent a period of probation as we are doing; they were tried, some by prosperity, some by affliction, just as we are; the flesh warred against the spirit with them as with us; and the world was calling and enticing them just as it does to-day.

* * * *

Thirty years had passed away since Paul wrote his epistle. The faithful elders who met him at Miletus, like Paul himself, and probably Timothy also, had fallen asleep.

The ecclesia still existed and flourished, and another epistle reached them from another Apostle—the last of the Apostles. A very brief letter—some praise and encouragement—but the important part a very grave reproof and accusation: "I have somewhat against thee because thou hast left thy first love." There is no doubt about what is meant. We may be sure the ecclesia at Ephesus understood. The first love, the first works, were those things of which Paul wrote to them in his epistle. We have considered that epistle as if it had been addressed to ourselves. Can we say Christ's message to Ephesus does not apply to us also?

If an ecclesia guided by Apostles and Spirit-directed men fell away, we may be sure it will need earnest, prayerful, faithful agonising on our part to escape the same condemnation; because the tendency in our day is to drift away from the Truth just as it was in theirs, and gradually to lose our first love because of this tendency. And the Apostle Paul wrote to the Hebrews, Chap. ii. 1: "Therefore," he said, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip"; or as the Revised Version renders it, "lest haply we drift away." Drifting is an unconscious process. If the mariner when exposed to dangerous currents were careless, and did not take all precautions, he would be on the rocks before he was aware there was any danger—and then shipwreck would follow. But he takes continual soundings to ascertain his position, and so avoids disaster. We are like the mariner. We are constantly exposed to the dangerous currents of worldly opinions and habits, thoughts and deeds—which tend to carry us away gradually and

insensibly from the position which we ought to maintain. Let us, therefore, give earnest heed to the things which we have heard lest haply we drift away.

"PEACE BE TO THE BRETHREN, AND LOVE WITH FAITH, FROM GOD THE FATHER AND THE LORD JESUS CHRIST. GRACE BE WITH ALL THEM THAT LOVE OUR LORD JESUS CHRIST IN SINCERITY. AMEN." (Eph. vi. 23-24).

C.F.F.

"Many shall run to and fro"

The full text of the verse in which this phrase occurs reads: "But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan xii. 4).

Taken in its context, the natural understanding of the prophecy concerning the increase of knowledge is that it relates to knowledge of the words which Daniel sealed up until the time of the end. To this view some have thought that the phrase quoted in our heading is a stumbling block, and that Daniel immediately passes on to speak of the increased inventions of locomotive power in the latter times, accompanied by a general increase of knowledge by the people on scientific and various learned topics.

But that this is not the meaning of the text is perceived when alternate renderings are examined; besides which Daniel himself proceeds to show that the words are sealed up that the wicked might not understand, but in the time of the end "the wise shall understand them" (v. 9-10).

Every commentator on the text that we have been able to look up, relates the "running to and fro" to the words of the prophecy, and states that the expression is the Hebrew metaphorical way of saying "shall read through earnestly and thoroughly."

The Variorum Bible renders the phrase "many shall peruse it," not as an opinion of some translators, but as the meaning accepted by all. The Revised Version of 1877 (this is not the "official" Revised Version, which reads similarly to the A.V.) reads "Many shall diligently examine."

The Septuagint renders it "Until many are taught." Theodotion, whose Greek version of the Old Testament was regarded as even more accurate than the Septuagint, reads "Until they should be taught."

The official French Version reads "Plusieurs le parcourrant." "Parcourrant" may be translated either "to run to and fro," or "to read through," but the use of the word "le" shows that it relates to the previous noun and the text means "Many shall read through it."

In the notes contained in "Scott's Bible" it is remarked: "In these latter ages many have bestowed great pains in searching into history to illustrate those parts of the prophecy . . . and thus much light has been thrown on them." Of course the "light" obtained by "divines" such as "Scott" is negligible. Nevertheless the quotation illustrates what he, as a scholar, supposed the words to mean.

Perhaps the best annotation of all is that found in Theodore Haak's translation. This is the official Dutch version of the Bible, translated in 1618 and published in 1637. We have an English copy, printed in 1657, which reads: "And thou Daniel seal up these words and seal this book, unto the time of the end (that is till the time come when it shall please God to reveal this more perfectly); many shall search for it (the Hebrew word signifieth more properly to run about, to go about, to run to and fro, to search for a thing diligently and to find it out) and knowledge shall be multiplied (as if the angel had said though there be few now that are desirous to know the future estate of the church, yet

the time will come that many shall endeavour to get knowledge of these holy things and shall likewise increase in knowledge)."

These examples exhaust the versions of the scriptures open to our observation at the moment, but it will be perceived that their renderings are practically identical, and all have reference to the running to and fro of the saint's eyes across the page of Daniel's prophecy, rather than a general increase of transport facilities in the latter days. The only reasons for the latter view are the ambiguous translation of the authorised version, and the fact that increase in locomotion does happen to coincide with the increase in the knowledge of prophetic fulfilments in the latter days. If we apply the old and well-tried Christadelphian rule of comparing scripture with scripture, we shall find no reference to physical movements, but in both Daniel and the Apocalypse, references to a "sealed book," the contents of which are only revealed to the Saints, and only to the diligent students among these.

_____ _ W. JEACOCK.

Men who lean are liable to fall. Lean on no one but God.

The Presence of Christ

(Extracts from a Sunday Morning Address)

"Where two or three are gathered together in my name, there am I in the midst of them" (Matt, xviii. 20).

It goes without saying that we all implicitly accept this as a true statement of our Lord; and we should feel very grieved if anyone suggested that we had any sort of doubt in the matter. But facts, true and vital as they may be, make varying impressions upon human minds, and it is possible to believe and accept a given truth without it exercising very much influence upon us. An idea expressed in a set form of words is likely to become a catch-phrase that may slip off the tongue as irresponsibly as the merely formal salutations with which men and women of the world greet one another. It is for this reason that there exists the constant necessity for examining ourselves, not only in relation to the principles of our faith, but as to our attitude of mind and outward conduct.

Of course we know and believe that where two or three—(or two or three hundred!)—brethren and sisters of the Lord are assembled in His name, there Christ is in the midst of them. But it may be profitable to enquire what effect the knowledge has upon us. We realise that, truly, as sons and daughters of the living God we are always in the presence of His dear Son: He knows all our thoughts and actions, and is ever attentive to our necessities, supplicating the Father on our behalf. It would therefore appear that the words of Christ already quoted must have been intended to convey a more intimate impression of His nearness to us on such occasions as the present.

CHRIST IS HERE PRESENT; not on the table as actual flesh and blood (as the Roman harlot would have us believe)—these are merely symbols of remembrance: but Christ has bidden us to meet with Him thus week by week, and has given us His personal assurance that He will be present. But has that fact really taken root in our minds—the fact that Christ IS here present, although the infirmity of human nature prevents us from beholding His form? We can easily test ourselves, if we endeavour to give an honest answer to another very simple question.

Let us suppose the news came to us that next Sunday morning Christ was going to be visibly present with us; and that the information came to us in such a way that we could have no possible doubt of its reliability. If such an event took place, would it be possible to detect any difference between next Sunday's meeting and that which is now proceeding? We all know only too well that there would be a difference: it is only natural, in any case, that there should be a difference, because the experience would be such an exceptional one for us all, and the most unemotional of us would be deeply affected. But, apart from the excitement and wonderment that the expected appearance of

Christ at our meeting would arouse, would there be any other differences that would be obvious to an outside observer?

If we knew that we were going to see Christ at this meeting, literally and visibly, we should have no doubt in our minds that He, at any rate, would be in good time, having regard to the hour fixed for the meeting. Do we, then, suppose that because He is invisible to us that He is any the less careful in this respect? Possibly, then, if it became known that Christ was to be visibly present next Sunday morning, we should observe some little difference in punctuality. Many, no doubt, in their anxiety to be in good time, would come very early indeed; and, as the hour of eleven approached, we should observe a steady flow of brethren and sisters entering the hall—with eagerness, certainly—but quietly making their way to their accustomed seats—reverently, not in respect for this edifice of bricks and mortar, but in anticipation of the presence of Him who sanctifies our gathering together. And there is little doubt that by five minutes to eleven there would not be many vacant chairs. As the hands of the clock crept on towards the hour, the few who were still making their way into the hall would not have to elbow their way through with difficulty owing to the congestion around the doorway. Apart, perhaps, from one or two brethren who had specific duties to perform in connection with the morning's service, all would be quietly seated; there would be no hurrying and scurrying hither and thither, with groups of two's and three's and half-dozens, holding animated converse in various parts of the hall.

All present would have composed themselves and would be ready to give their undivided attention to the service of thanksgiving, and remembrance, and praise, for which they had come together; and, on the stroke of the hour, when the presiding brother rose to announce the opening hymn, there would prevail an unaccustomed stillness.

As the hymn proceeded we might not notice much increase in the volume of sound—our vocal chords would probably be too deeply affected by the solemnity of the occasion; but, possibly, an observer would notice a difference in our demeanour. We should all be, as it were, on tiptoe. If our voices were subdued by emotion, our hearts would be overflowing with joy and thankfulness, and our whole attitude would reflect the state of our mind. We should not stand in a half-hearted way, as if it was really a very tiring ordeal; and we should not adopt a free-and-easy posture, with hands in pockets—an attitude which none of us would assume in the presence of our worldly masters! Our eyes would be as much under control as our arms and our legs, and we should be as unconcerned with the attire of those in front of us as we were of what was going on behind us. In a word, there would be perfect concentration, and our fervour would be tempered with reverence—IF CHRIST WERE VISIBLY PRESENT.

And, as the notes of that hymn died away, we should turn to the readings for the day, realising as we had never done before that here in our midst was the one who is the expression and embodiment of all God's love and purpose which these readings bring before us.

Next would come the prayer. There would be no stray thoughts during that prayer! Every word of our presiding brother would imprint itself upon our senses, and in the eloquence of our hearts we should breath a silent "Amen" to his supplications.

Thus the meeting would proceed, in a condition of attentiveness and wholeheartedness, with an appreciation and reality of the Truth such as has never yet been attained—IF CHRIST WERE VISIBLY PRESENT. And as the meeting broke up, we venture to think that there would be not one sordid thought in the whole of that assembly. We say the "whole" of that assembly advisedly, because it is unthinkable that any would wish to leave before the end—if Christ were visibly present; unless, of course, He had given them work to do elsewhere in His vineyard.

After such a meeting as we have pictured, our minds would be truly purified, because we should have looked upon Him Who is our LIFE. Because we had seen Him our faith would have been strengthened, and the reality of our hopes confirmed. What said Christ on a certain occasion?

"Because thou hast SEEN me, thou hast believed: blessed are they that have NOT seen me and YET have believed " (Jno. xx. 29).

CHRIST IS HERE THIS MORNING, brethren and sisters; if we think otherwise we deny the purpose which has brought us together. But he is not visible to us, and it therefore becomes a matter of faith—of taking Christ at His word. The day will come—and it cannot be far distant for any of us—when He will be visible to us, when we shall meet Him face to face; and He may remind us of things we have said and done on such occasions as this. Shall we express surprise at His knowledge of these things? Shall we be ashamed and without answer before Him? "I clearly told you thus and so," he will say, "why did you not believe, and act as though you believed?"

P. L. HONE.

God will not smile upon us while we are frowning upon a brother.

The Rivers of the Bible

Rivers are among the most beautiful of the physical features of the earth's surface, and rank high in the many beneficent provisions of an all-wise all-loving Creator. They abound in almost endless variety, from the rushing, sparkling mountain torrent to the slow, stately and mighty stream which traverses continents. In the countries in which the brethren of Christ are for the most part to be found in our day, modern systems of fresh water supply have made the importance of rivers and streams somewhat difficult to appreciate; but in earlier days, when irrigation works, like that the Bible mentions in connection with the spring Gihon at Jerusalem, were rare, rivers assumed a far greater importance; while even in our own day, in tropical and semi-tropical zones, rivers are absolutely essential to successful settlement on the land.

The Bible abounds with references to rivers, streams, brooks, waters, and floods—both named and un-named, references particular and general, literal, figurative and symbolic. Many words are employed in the original, but they are mostly rendered "river." Among the first mentioned and most frequently referred to is the Euphrates; in the opening as well as almost the closing pages of the Bible, besides the historical and prophetic portions, this great river is constantly brought before our notice, being spoken of as "the river" or "the great river." The most important river of Western Asia, it is about 1,700 miles long, having two principal sources, both in the mountains of Armenia, and flows into the Persian Gulf. It formed and is destined to form yet again, the Eastern boundary of Eden, the garden or Paradise of God, and together with the Tigris waters the once fertile plains from whence after the confusion of tongues, men eventually spread abroad and peopled the whole earth. Upon its banks stood for 17 or 18 centuries, and with varying fortunes, the great city Babylon, founded by Nimrod, which at the height of its glory, shortly before its overthrow by the Persians, was the capital city of Nebuchadnezzar, the head of gold of the image of Daniel ii.

The Euphrates is referred to by name in various passages in the historical books in connection with Israel's borders; in the episode of Jeremiah xiii, prefiguring Judah's captivity; in foretelling the destruction of Pharaoh-necho's army by its banks in Jeremiah xlvi; and in foretelling the destruction of Babylon in Jeremiah li. In Apocalypse ix, it is mentioned as the Western boundary of the Asiatic hordes which, under the sixth trumpet, were loosed in four successive waves against the Eastern section of the Roman Empire; and in Apocalypse xvi, it is referred to as the objective of the outpouring of the sixth vial, and is there symbolic of the great Turkish empire, through whose territory, until recently, it has for several centuries flowed. In addition to this, it is frequently referred to in prophecies relating to the judgments upon Babylon.

The Hiddekel, or Tigris, is some 1,100 miles in length, and rises not far from the sources of the Euphrates; it had many famous cities on its banks, such as Nineveh and Calneh, and has also the modern Baghdad. Dr. Thomas (Eureka I pp. 211-213) identifies the four rivers of Genesis ii. as the Choaspes, Gyndes, Tigris and Euphrates, and gives the only reasonable explanation of this passage,

namely that these four rivers, watering the eastern portion of Eden, flowed together, forming one river which ran through the garden on its way to the Persian Gulf. Seeing that the confluence of the Euphrates and Tigris is at a point about 100 miles from the mouths of the river, the probable position of the garden is thus sufficiently accurately fixed.

The next most important river referred to in the Scriptures though far greater in size, is the Nile, to which there are many allusions. The word used to denote this river in the original is almost always the same, but is not the one employed for the Euphrates. The Revised Version brings this out clearly in its rendering of Isaiah xxiii. 3, where, in a reference to the trade of Tyre, it reads "on great waters the seed of Sihor, the harvest of the river was her revenue." Sihor, or Shihor, is usually identified as one of the eastern mouths of the Nile delta and is four times mentioned in the Bible. The name, however, is frequently linked with the expression "river of Egypt," and applied to the desert stream which flows down the Wady el Arish after the rainy season, and which forms the frontier of Egypt. Seeing, however, that the promises made to Abraham covenanted to him all the land from the "river of Egypt to the great river, the river Euphrates," it may safely be assumed that the expression "river of Egypt" mainly refers to the Nile. Dr. Thomas also took this view in Eureka I. 216-218; he says: "From the junction of the Euphrates with the Persian Gulf, the frontier is drawn from Tamar to Meribah of Kadesh to the river towards the Great (or Mediterranean) Sea. This is the south border of Paradise, a line of over a thousand miles abutting upon the Nile, and thence to the sea." Again, in dealing with the western boundary, he says "The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes . . ." From this point of view then, if from no other, the Nile is of especial interest to the brethren of Jesus. It is a mighty river, about 4,000 miles long, one of the three longest in the world; its remotest source being traceable to some streams rising in the Belgian Congo, which flow into a river, and this in turn discharges into the western side of the great Victoria Nyanza Lake. It receives in all four great tributaries, two of which drain the mountains of Abyssinia. Modern Egypt, as was Egypt of old, is entirely dependent for its very existence upon, this river, which by its seasonal inundations, now more or less controlled by the great Assouan dam, has reclaimed from the arid deserts, through which it flows, a comparatively narrow strip of land on either bank, and transformed it into extremely fertile country. The references to the literal river are mostly in Genesis and Exodus, and are connected with Pharaoh's dreams, and the various plagues visited upon Egypt. The judgments upon Egypt in Ezekiel xxix. also contain many allusions to the Nile.

Other rivers referred to by name are Jabbok, Arnon and Kanah: brooks mentioned in the passages dealing with the division of the land among the tribes; Kishon, the scene of the destruction of the Midianitish hosts under Sisera; Cherith, an unidentified stream which figured in the life of Elijah; Abana and Pharpar, rivers of Damascus, whose waters Naaman, ignorant of the power of God, was at first inclined to regard as of greater potential healing value than all the waters of Israel; Habor, river of Gozan, and a tributary of the Euphrates, on whose banks were placed the ten tribes taken captive by the Assyrians; Ahava, mentioned in Ezra, probably one of the numerous waterways connected with the Euphrates; Kidron, the brook on the outskirts of Jerusalem, flowing into the Dead Sea, rich in incidents connected with Jewish history and especially linked up with the garden of Gethsemane. Finally, the Jordan, whose waters were associated with several miraculous events, the river three times divided by the power of God. It is 140 miles long, having its source in the western slopes of Mount Hermon, and in the course of its comparatively short length, falls over 2,300 feet. It flows through Lake Huleh and then the Lake of Gennesaret, which is nearly 700 feet below the level of the Mediterranean, and 100 miles further on falls into the Dead Sea, nearly 1,300 feet below sea level. These low levels are of particular interest in view of the coming changes in the physical features of the land, matters which form a definite part of the sure word of prophecy.

The spirit of God makes great use of figure and symbol in connection with rivers to convey His purpose and will; the Bible abounds with instances of such usage, some of which are very familiar. For example, Isaiah viii. 6: "For as much as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son . . . the Lord bringeth upon them the waters of the river, strong and many, even the King of Assyria and all his glory; and he shall come up over all his

channels and go over all his banks." At the time when this was uttered, Rezin, king of Syria, and Pekah, king of Israel, were jointly besieging Jerusalem in the reign of Ahaz. The waters of Shiloah or Siloam that go softly, secretly, or underground is a reference to one of the subterranean streams of Jerusalem, probably that of Gihon, which king Hezekiah afterwards diverted and conducted to the Pool of Siloam. The meaning of this figure is that as the ten-tribe kingdom refused to be submissive to the God of Israel, whose throne was at Jerusalem, but rejoiced in an idolatrous alliance and confederacy between their murderer king and Rezin of Syria, therefore their plans would be frustrated through the agency of the king of Assyria. Another example is afforded by Isaiah xviii. 1, where swift messengers are sent to "a nation, whose land the rivers have spoiled." The kings of Egypt, Assyria, and Babylon are here symbolised by the Nile, Tigris, and Euphrates. The two latter powers are named under another figure, "devouring lions", in Jeremiah 1. 17. Again, the vision of Habakkuk, when by the Spirit he looked forward to the battle of the great day of God almighty: "Was the Lord displeased against the rivers? Was thine anger against the rivers?" Here, rivers are symbolic of the nations who shall assemble themselves to fight against the Lord Jesus Christ.

There remains the wonderful river, unnamed and at present non-existent, to which reference is repeatedly made in the scriptures of truth: the river "the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high ones" (Psalm xlv. 4). This to the faithful servants of Christ is by far the most interesting and important of all rivers. Isaiah refers to it more than once, as when speaking to the righteous and upright regarding Jerusalem he says: "There the glorious Lord will be unto us a place of broad rivers and streams" (xxxiii. 21); and in ch. xli. 18: "I the God of Israel will open rivers in high places and fountains in the midst of the valleys, I will make the wilderness a pool of water and the dry land springs of water"; and again in ch. xliii. 19, God promises, "Behold, I will do a new thing, now it shall spring forth . . . I will even make a way in the wilderness and rivers in the desert." Then in Psalm lxxv. 9, we read: "Thou visitest the earth and waterest it, thou greatly enrichest it with the river of God, which is full of water"; the previous verses shew that this statement refers to the glorious time yet future.

Further details given are: Joel iii. 18: "All the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim"—possibly a plain on the east of the Jordan, still known as "the valley of acacias." In Zechariah xiv. 8, it is recorded that at the time of the coming to Jerusalem of Christ and his saints "living waters shall go out from Jerusalem, half of them toward the former sea and half of them toward the hinder sea, in summer and in winter shall it be." Ezekiel (ch. xlvii) describes these waters very fully, their source, direction of flow, progress and healing properties; while in the Apocalypse (ch. xxii) the symbolic is interwoven with the literal, in a manner calculated to exhibit to the faithful and intelligent servant of God an entrancing picture of some of those joys set before the Lord Jesus, which enabled him to endure the cross and the shame in the way he did. The same contemplation has undoubtedly given the same strength to his humble followers from that day to this.

Two further quotations from our beloved Dr. Thomas, to whose untiring energy and zeal we are, in the providence of God, indebted for practically the whole of our knowledge of these glorious truths. In Eureka I, under the caption "THE PARADISE OF THE DEITY," he says, "Its literal river is symbolical of the spirit to be received from the throne and through the altar, Jesus, by the trees of righteousness that come out of the earth by resurrection."; and in Eureka III. under "WATER OF LIFE": "The pure transparent stream of water of life, issuing from the throne of the Deity is His almighty power or spirit by which He creates, regenerates, makes glorious, and subdues all things to Himself; hence the waters Ezekiel saw must be regarded in the light of the visible containing the invisible, whose existence is discerned by the supernatural and unwonted effects attributed to the visible stream. In other words, there is deep spiritual significance underlying all that Ezekiel saw which was Apocalyptically exhibited to John. . . ."

The two sections from which these quotations are made will be found full of comfort and strength when at any time the way seems extra difficult, or the struggle unusually hard.

The glories that await Zion far surpass all conception, although a scripturally-enlightened imagination can revel in what is revealed. No more shall Jerusalem merit that fatherly rebuke, infinitely tender: "O, that thou hadst hearkened to my commandments, then had thy peace been as a river," but "then shall Jerusalem be holy" and "this is the name whereby she shall be called, the Lord our righteousness," and consequently the same loving Father declares, "Rejoice ye with Jerusalem and be glad with her, all ye that love her, for behold, I will extend peace to her like a river, and the glory of the nations like a flowing stream."

A participation in all these wonderful events is the happy destiny of all who know the truth and humbly obey it to the end. For them there is a share in the hope of Israel regardless of the stock from which they may have sprung. "In Christ, then Abraham's seed, and heirs according to the promise" is the charter of their inheritance. Of them it is recorded (Psalm cxlv.) "Thy saints shall bless thee, they shall speak of the glorious majesty of thine everlasting kingdom"; the truth of the further statement "the Lord preserveth all them that love Him", being thus abundantly manifested to the world, how naturally and spontaneously will the opening words of this Psalm burst forth from the heart and lips of all the redeemed: "I WILL EXTOL THEE, MY GOD, O KING; EVERY DAY WILL I BLESS THEE; GREAT IS THE LORD AND GREATLY TO BE PRAISED, AND HIS GREATNESS IS UNSEARCHABLE".

Ropley.

C. H. LINDARS.

The Parables of Christ

V.—THE PARABLE OF THE LOST SHEEP (Luke xv. 1-7).

When the Lord Jesus entered the house of the Pharisee, and healed the man afflicted by dropsy, he came at once into conflict with the leaders of the Jews. The miracle of healing, performed as it was on the Sabbath day, conflicted with the traditions of those leaders. They were punctilious where their traditions were concerned, but most ungrateful for God's loving kindness. The Jews, since the days of Moses, had been invited to share the good things which God was preparing for His people—"a feast of fat things," the prophet Isaiah had called it, but they had shown themselves indifferent to the favour bestowed upon them. As the parables considered have shown, Christ was teaching that the time was at hand for those who "had sat in darkness" for so long a time to be called to the good things prepared for God's people. It was fitting therefore that the Publicans and sinners—the despised tax-farmers, and the sinners of the Gentiles, should draw near to listen. When the Pharisees and the Scribes complained, saying, "This man receiveth sinners," Jesus took the opportunity and spake this further parable: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? . . . likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

It should be kept in mind that this parable was spoken when the Pharisee objected to Christ receiving sinners; and all those outside the Jewish commonwealth were considered sinners. It is obvious, therefore, that the lost sheep must be looked for among sinners, or those who are outside the Jewish fold. The ninety and nine were those who did not consider themselves lost, or in need of the shepherd's searching. Jesus came among men as a good Shepherd, seeking lost sheep. He first went to the Jewish fold, and sought the lost sheep of the House of Israel. There were also sheep of another fold, the Gentile fold, and the lost sheep of both were to be sought for, and found, and led forth to delightful pastures; and there would be one Shepherd and one flock.

The explanation of the parable is to be found in Christ's declaration: "I am not come to call the righteous," that is those who like the Pharisee, trusted in themselves that they were righteous; "but sinners to repentance" (Matt. ix. 13, Luke v. 32). Paul, as a servant of Jesus Christ, wrote to Timothy saying that: "Christ Jesus came into the world to save sinners; of whom I am chief" (I. Tim. i. 15). It is a mistake to suppose that the particular people over whom Christ, and also the angels, rejoice are those

who, having obtained the mercy of God, take offence at their brethren, or because of the difficulties of the way. Some people would make it appear that to become a lost sheep it is necessary to be lax in divine things, and then the diligent friends of Christ must go after the ungrateful one and pamper him; and, if he returns, the assembly must acclaim him, and all the angels in heaven will rejoice over that one fractious child more than over all the rest of the Household. There is a work to help the weak; and to restore the erring; a work which will help both those who restore and those who are restored; but the instructions concerning restoring those overtaken by a fault are quite distinct from the parable of the Lost Sheep. Christendom, missing the deep teaching of Christ, reduces much of His deep instruction to mere sentimentalism. God's children must not be satisfied with husks, but must seek for the rich food.

All people on earth are in need of the Good Shepherd and the Great Physician; but ninety-nine in every hundred of those people consider themselves safe and sound, and whole. They even resent the suggestion that they are without hope, and are perishing in their own corruption. Just one here and there awakens to the realisation of their condition, and cries: "Lord, have mercy on me, a sinner." "What must I do to be saved?" These are the lost sheep to which the good Shepherd reaches his hand. These are they who give joy to the angels in Heaven. What joy is there to be found in the complacency of the great multitude of God's ungrateful creatures?

It is the earlier lesson of the call to the great feast now being driven home in the hearing of those in darkness. The invited guests who despised the call, preferring the things of this life, are not to be allowed to taste the feast. The invitation is to be sounded to those who for so long a time have been outside the call. Still further is this important opportunity revealed in the parable of the Prodigal son. The elder one had been with his father all his days, enjoying all his father's blessings, and had failed to appreciate his good fortune. He took the blessings and became selfish and envious. The younger son for a long season had been separated from the father, and the time came when he realized his need—became conscious of what he had lost. "I will arise and go to my father, and will say unto him, father I have sinned against Heaven and before thee, and am no more worthy to be called thy son." If only he could serve his father! To hope to be received as a son was too much. Again we see the application. The Jews, spoiled by their leaders, lived in God's promised inheritance, ungrateful and proud. These were not the children God delighted in. When men wake up to the fact that they are lost and unworthy of the name of children of God, but are desirous of serving Him, then even though they be Gentiles by nature, "without hope and without God," they will be invited to partake of the sacrifice which has been offered, and to put on the new robe and the ring, as a seal upon the hand. But it requires the clear and full confession that they were dead and are now alive; were lost and have been found.

Nottingham.

W. J. ELSTON.

Signs of the Times

RUSSIA. —In view of a statement made by Trotsky in an article in the Daily Express, it is fitting once more to call attention to developments in Russia. For the present, Trotsky and his followers are under a cloud of persecution by Stalin and the other rulers of Soviet Russia. For some time Trotsky has been exiled in Siberia, but he has now been deported to Constantinople, from whence the article referred to has been sent. He says: "During the last six years, Soviet Russia has been slipping slowly but surely towards reaction against the October Revolution, and thus preparing for Thermidor." By Thermidor is meant the phase of the French Revolution that resulted in the overthrow and death of Robespierre, and the sudden collapse of the Reign of Terror. Trotsky is therefore hinting that similar events will transpire in Russia. Stalin's rule is a reign of terror which will presently be overthrown, and give place to a condition of tranquillity and prosperity.

It will be remembered that Napoleon became dictator, and subsequently Emperor, in France, immediately following the French Revolution, and succeeded in conquering the greater part of Europe. That a similar ruler will arise in Russia, answering to the Gog of Ezek. xxxviii, has long been the belief of the brethren, and was taught by Dr. Thomas.

It is therefore interesting to observe that according to the Daily Chronicle (in an article headed "Trotsky wants a Red Napoleon") the arrest of Trotsky is alleged to be due to his prediction of the "emergence of a military leader (i.e., a Napoleon) as the supreme master of Russia as the only possible outcome of the counter-revolution now brewing there." He says further: "When the possessing class finds it necessary, it will make a prince out of a guttersnipe . . . we have no lack of Bonapartes."

Trotsky's prediction is a sound one. Will he himself prove to be the Napoleon-like Autocrat? Over four years ago the newspapers recognised the direction in which Russian affairs were tending, and of Trotsky himself the "Daily News" said: "He is a born leader and his ambition is illimitable. If he escapes the Cheka and recovers his health, he may yet reveal himself as the New Dictator, if not the Napoleon Bonaparte, of a rediscovered Russia."

Be that as it may, it is certain that the Russian Bear will very shortly arise with redoubled power, and become a terror to the world, as did France from 1789 to 1815.

Are we not greatly privileged to see these events fulfilling before our eyes, —events which Dr. Thomas was able to predict by his comprehension of the Scriptures, and which he thus summed up 80 years ago: —"THERE CANNOT BE THE SHADOW OF A DOUBT THAT THE AUTOCRAT OF RUSSIA, WHEN HE SHALL HAVE ATTAINED TO THE PLENITUDE OF HIS POWER AND DOMINION, IS THE SUBJECT OF THE PROPHECY CONTAINED IN EZEK. XXXVIII AND XXXIX."

(Elpis Israel, p. 432).

W.J.

Ecclesial News.

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

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

All such Intelligence should be sent to Bro. C. F. Ford, at 19 Grove Road, Brixton, London, S.W.9, no later than the 7th of each month for the following month's issue

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

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

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

ASHTON-UNDER-LYNE. —64, Dale Street (nr. Chester Square). Memorial Service 11.15 a.m. Lecture 6.30 p.m. Since last reporting, we have had as visitor sis. Bogan of the Clapham ecclesia, who has obtained employment in the Manchester district. Our lectures are maintained week by week, but unfortunately we have been unable to meet in our room for three Sundays owing to burst pipes, and the resultant dampness, our room floor having been flooded. We hope to resume the meetings on March 10th. —J. H. MELLOR, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148, North Street. Sundays: 5.15 p.m., Breaking of Bread. Lecture, 6.30 p.m. Wednesdays: 7.30, Bible Class. Since our last report we have been pleased to welcome to the table of the Lord sisters Jenkins (senr.), E. Jenkins, M. Bullen, A. Kirton and bro. Bellamy, all of the Clapham ecclesia. Sis. Austin of the Hitchin ecclesia was with us during the month of February, and we have also been pleased to have with us occasionally sis. Stock, also of Clapham, who is residing some 17 miles from Brighton. The following have laboured in this portion of the

vineyard: brethren E. A. Clements, W. E. White, P. Lane, A. L. Deadman, I. P. Evans, H. Kirton (twice), and E. J. B. Evans, all of Clapham. We thank them for their faithful ministrations. We still have a few friends here very interested in the things of the Truth. —J. D. WEBSTER, Rec. Bro.

CROYDON (late Purley). —Gymnasium Hall, High Street, Croydon. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class at Horniman Hall, North End, W. Croydon, 8 p.m. We removed from Purley and commenced meetings at Croydon on the first Sunday in February, and we pray that our Heavenly Father will bless our efforts in our new surroundings. During the month of February we had a series of special lectures on Sunday afternoons as well as evenings, but regret that the attendance of strangers was very small. We take this opportunity of thanking the brethren who assisted us in lecturing, and also those brethren and sisters who encouraged us by their presence. Since our last report we have had the pleasure of welcoming at the Table of the Lord: bro. and sis. Cyril Clements, sisters Singleton and Hunt-Smith, and bro. W. Davis (all of Clapham), sis. Murton (Seven Kings), bro. and sis. H. Crosskey (Redhill), sis. Milroy (St. Albans). Will brethren kindly note that all ecclesial communications should now be addressed to the undersigned at "Hopedene," Garden Close, Wallington, Surrey. —ARTHUR A. JEACOCK, Rec. Bro.

DERBY. —57, Osmaston Road. Breaking of Bread, 10.30 a.m. and 3 p.m.; alternately, Public Lecture, 6.30 p.m. We are thankful to our Heavenly Father that in face of much difficulty we are still able to proclaim the Truth here. Lectures have been given by brethren J. B. Strawson, F. E. Grimes, and A. C. Simpson (Nottingham), W. Southall (Birmingham), C. Lowe (Derby), and others. Also we have been exhorted by brethren C. Peel and H. Elston (Nottingham), and well supported by visitors. Our hands have been strengthened in a practical manner by a brother and sister. —R. J. TOWNE, Rec. Bro.

LEICESTER. —Morven Cafe, 104, London Road. Sundays: Breaking of Bread, 10.30 a.m.; Lecture, 6.30 p.m. We are pleased to report that bro. and sis. C. Ask, having removed from Luton, have joined us, and we now number six, and have taken a room at the above address for our Sunday meetings. On 3rd March, bro. J. B. Strawson of Nottingham assisted us at our first lecture, and ably set forth the Truth concerning The Return of the Lord Jesus Christ to the Earth. We were much encouraged by the attendance of three strangers, and pray that our Heavenly Father may bless our efforts in proclaiming the Truth in this city. As it is our desire to continue the Sunday evening lectures, we should greatly appreciate the help of brethren able to assist in the proclamation of the Truth. We have been much cheered by the company of bro. S. Riddell (Nottingham). We also acknowledge with gratitude an anonymous gift of 10/- which will be devoted to the work of the Truth. —A. C. BRADSHAW, Rec. Bro.

LIVERPOOL. —8, Landseer Road, Everton. Sundays: Breaking of Bread, 11 a.m.; Bible Address, 6.30 p.m. Wednesdays: Bible Class, 7.45 p.m. Sis. Mandale and myself send greetings to all. We have recently held a series of special efforts in the Everton district of Liverpool, the average attendance being six strangers; there was some interest shown, but not very manifest; one person (a man) is attending our Bible Class. Opposition was more to the front than interest, but like the Apostle Paul we rejoice, because the Gospel was preached. We take this opportunity of thanking all who have helped us in this work, many of the members of Pemberton ecclesia being present at each lecture, also brethren Geatley and Cockcroft of Oldham ecclesia on one occasion. We were assisted by brethren J. Winstanley, R. Turner and R. Barton, all of Pemberton ecclesia; also bro. F. G. Jannaway of London, who stayed at our residence over night, met with us at the Lord's Table on Sunday morning, and gave us the word of exhortation. We intend to continue our labours if the Lord will. We have been encouraged by two visitors, whom we welcomed at the Table of the Lord, viz., sis. D. Jannaway of Southport and bro. G. W. Park of Pemberton, the latter giving us faithful words of exhortation. Will intending visitors please write. —I. J. MANDALE, 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. On the 17th February we had the pleasure of assisting MAVIS WESTMORELAND WHITE to put on the sin-covering name in the appointed way. Our young sister, who is the daughter of bro. and sis. W. E. White, and an ex-Sunday School scholar, has our prayers and best wishes for success in the race for life eternal. We have been very pleased to welcome back into fellowship the following brethren and sisters who, having been interviewed, have been found to be in entire accord with us regarding matters that have been the cause of division, viz., bro. T. Wilson (senr.) and sis. A. Wilson (from Leeds, who are now meeting with us); and bro. W. L. Wille, and sis. R. A. Wille (of Southend, who will for the time being be in isolation). We have the sad duty of announcing the death of sis. E. J. Browne, who fell asleep on the 15th February. Our sister had a very short probation, having been immersed on June 17th last; it is on such occasions that we realise the graciousness of Christ's teaching in Matt. xx. 1-16. During the past month we have had the pleasure of the company at the Table of the Lord of the following: bro. E. L. Brewer, bro. and sis. Saxby (Wellington); sis. Furneaux (Margate); sis. M. Haywood and sis. I. Haywood (Ipswich); sis. Milroy, bro. and sis. H. Crosskey, bro. Manktelow (Redhill); sis. Allen (Luton). —P. L. HONE, Asst. Rec. Bro.

LONDON, N. (Holloway). —11.15 a.m., Free Library, Manor Gardens, Holloway Road, next Royal Northern Hospital. We cordially invite brethren and sisters everywhere to give us their company on the occasion of our first Tea and Fraternal Gathering, which (God willing) will be held on Saturday, May 4th, at our meeting room as above. Full particulars in due course. We are hoping in the near future to commence a course of public lectures, and to open up a hitherto untouched district. We are also publishing shortly a resume of our recent negotiations with the North London (Crescent Rooms) ecclesia, so that the erroneous position taken up by them in regard to fellowship may be clearly exhibited. —G. H. DENNEY, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 p.m.; Sunday School, 2.45 p.m. Thursdays: 8 p.m. It is with pleasure we record the baptism on February 23rd, of Mrs. MARY DAY, the wife of our bro. Percy Day, who found the Truth just three years ago. For this event bro. Day has patiently and prayerfully waited. Being now in the happy position of "being heirs together of the grace of Life," our earnest desire is that they will continue so to the end of the journey. We omitted to mention in our last intelligence that bro. and sis. Chas. Ask have removed to Leicester, and will therefore meet with the brethren there, to whose love and help we commend them. A warm invitation is extended to all our brethren and sisters to be with us at our Annual Fraternal Gathering, on April 1st, when we hope, God willing, to spend a profitable time together considering "The Apostle's Exhortation to Timothy," to be an "Example of the Believers" in Word, in Conversation, in Love, in Spirit, in Faith and Purity. Adequate arrangements are being made for a large gathering. The tea and after-meeting is to be held in the Adult Schools, Church Street. —A. H. PHILLIPS, Rec. Bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.; Lecture, 6.30 p.m. Weeknight Class, alternate Thursdays, 7.30 p.m. We held our annual Sunday School tea meeting and prize distribution on January 2nd. Tea was served at 4.45 p.m. after which we were addressed by bro. A. McKay on "Steps unto Greatness." The scholars entertained us with hymns and recitations, which we all enjoyed. We still continue to proclaim the Truth here, by fortnightly lectures, which we advertise by poster on one of the main streets and by the local paper. For the month of March we have arranged to give a lecture every Sunday evening, on more or less political subjects, and have had a large display poster put up close by the Station and opposite a busy 'bus stand, which we hope may do something to arouse some from the spiritual apathy into which the people are fallen. The attendance of strangers at our lectures has, we regret to say, been poor. —ROD. H. ROSS, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Eureka Class, 7 p.m. We were very pleased to be visited by sis. Jaine of Chepstow on March 3rd. Our meeting was also much appreciated by sis. Jaine as she is in isolation. In future (God willing) we shall meet for the Breaking of Bread

every first Sunday in the month at 2.30 p.m. in the afternoon, to enable any who may be in isolation in the surrounding districts an opportunity of attending. We shall welcome any brother or sister in fellowship who may be passing this way or in the district during the coming summer months. Should anyone wish for information as regards staying over night, etc., I shall be very glad to give it. —D. M. WILLIAMS, Rec. Bro.

NEW TREDEGAR (Mon.) —Workman's Hall. Breaking of Bread, 11 a.m.; Lecture, 6 p.m. Bro. Beighton of Newport visited us on January 6th, and we were very thankful for his edifying and strengthening words. It is with much sorrow we report the death of our beloved bro. Stenner. He was faithful to the last; he came to the meeting on the Sunday morning, February 3rd, and feeling ill, handed over the keys and returned home; we never saw him conscious again. He died on the 6th, and we laid him to rest on the 10th, at Cefn-Brithdir Cemetery. We spoke to the people present of our brother's faith and hope of rising from the grave. Sis. Stenner has had a great loss, there being six children, all boys. We take this opportunity of thanking the many brethren and sisters for their loving practical sympathy in the past, and now in our sister's great trial. God has surely been with her through His servants, our brethren, who have rendered the help needed. Sis. Stenner's address is 80, Jones Street, Philipps Town, New Tredegar, Mon. With love to all in the Truth's service. —T. DAVIES, Rec. Bro.

NOTTINGHAM. —Corn Exchange, Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon St. Schools. Tuesday: Eureka Class, 7.45. Wednesday, 7.45. The completed arrangements for the Fraternal Gathering to be held on Easter Monday (God willing), April 1st, are as follows: the gathering will be in the assembly Hall of the Constitutional Club, at the back of the General Post Office, three minutes from the Victoria Station and twelve minutes from the L.M. & S. The room is quite central and altogether suitable. Tea to be provided at 4 o'clock, after-meeting, 6 o'clock. The general subject will be "Thy Word is a Lamp unto my feet," divided for consideration under three heads: "The Light of the Word in Old Testament Times," "The Light of the Word in the Apostolic Age," "The Light of the Word in the Latter Days." We hope to have the assistance of bro. Southall (Birmingham) and bro. F. Jakeman (Dudley). An upbuilding time is anticipated and we invite all in fellowship to join with us. —W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: 7.30 p.m. at 140, Werneth Hall Road. We are pleased to report that on February 19th, we assisted another to put on the sin-covering name of Christ. Our new brother is Mr. GEORGE BOWER WHITEHEAD (formerly Independent); he has attended our lectures for several years, and our prayer is that he may continue faithful to his calling in the Truth, and receive the prize of Eternal Life. We have been assisted by exhortation and lecture by bro. W. J. Elston (Nottingham). Visitors at the breaking of bread: sisters W. J. Elston (Nottingham), and A. Bogan (Clapham). —A. GEATLEY, Rec. Bro.

REDHILL. —Rees' Rooms, Warwick Road. Sundays: 11.15 a.m. and 7 p.m. Bible Class (at 65, Frenches Road), Wednesday, 7.30 p.m. We gain bro. B. Smith from the Welling ecclesia and lose bro. A. T. Manktelow to Clapham. We hope (God willing) to hold our usual Fraternal on Whit Monday, on the Reigate Hills, but propose this year to have a definite programme, particulars of which will be announced later. Meanwhile, will all who can reserve the date; the profitableness of the gathering will be enhanced the more representative and numerous it is. —A. T. ABBOTTS, Rec. Bro.

ROCHDALE (Lancs.). —345, Bk. Market Street. Greetings in the Lord's Name. Our effort in advertising for a small hall, at Accrington, for evening lecture, has not proved successful. We regret to report that our dear sister Betsy Ann Bibby fell asleep on February 21st, at the age of 72 (having been a Christadelphian since 1900) and was laid to rest, "Until the Lord Come," at Blackburn Cemetery, on Monday the 25th; the writer doing what was necessary. We sorrow not as those without hope, for we believe that as Jesus died and rose again even so will those that sleep in Jesus. The Accrington Meeting now numbers only two sisters locally. We continue to comfort and help them on the way to the Kingdom each first Sunday in the month. Fraternaly yours. —T. HEYWORTH.

ST. ALBAN'S. —11, Victoria Street (next to Public Library), two minutes from Market Square. Sundays: Breaking of Bread, 3.15 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. In addition to changing our place of meeting as announced last month, we have now altered the time for our Memorial Meeting, as above. We hope the alteration will be for the benefit of all, particularly those visiting us from a distance in the Truth's service. Will brethren please make a note of the change? We continue to set forth the Word of Life, and have an attendance of several who are interested. —F. R. WRIGHT, Rec. Bro.

SEVEN KINGS. —No. 1, South Park Crescent, Green Lane. Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Tuesdays: 8 p.m., Eureka Class and M.I.C. (alternately). Thursdays: 8 p.m., Bible Class. We rejoice to report that our M.I.C. Tea and Fraternal Gathering on February 9th was, as so many testified, an unqualified success. It was truly a spiritual feast of fat things— so helpful and powerfully edifying were the words we listened to from the four speakers on the subjects already announced in the BEREAN. About 90 brethren and sisters participated in the tea, and the after-meeting was attended by about 140 brethren and sisters, including visitors from the following ecclesias: Brighton, Clapham, Colchester, Ipswich, Luton, North London, Margate, Purley, Putney St. Alban's, Southampton and Welling. We thank our Heavenly Father for His goodness in having permitted us such times of refreshing by the way. We also thank our brethren and sisters all, who, by word, by presence, and by labour, have helped to make our fraternal such a success. Our earnest prayer is that our next fraternal meeting may be with Christ in the glorious Kingdom of God, which is all our hope and all our desire. Visitors: bro. and sis. Burton (Luton), sisters Keates and Westley (Clapham), and bro. Barber (Welling). We thank brethren Burton and Barber for their faithful words of exhortation. —W. J. WEBSTER, Asst. Rec. Bro.

SOUTHEND-ON-SEA. —68, Cumberland Avenue, Southchurch. Breaking of Bread every first and third Sunday in month at 6 p.m. (Buses from L.M.S. Station to Hamstel Lane pass the road.) The undersigned and his sister-wife, sis. R. A. Wille, have for some time been in disagreement with the ecclesia now meeting at Druids' Hall, Southend, on the question of the unreserved acceptance of clause 8 of the recognised Basis of Faith, and fellowship relating thereto; and after considerable patience and endeavours to obtain an unqualified assent to this clause from the Ilford (Cranbrook Hall) meeting, it became evident that the Ilford brethren could not and did not give their unreserved assent thereto; and as the Southend meeting remained content in such fellowship, my sister-wife and self on that account withdrew our fellowship from what is now the Druids' Hall meeting. Since that time we have both gone more fully into the question which still separated us from the Clapham ecclesia, viz., suing at law for divorce, etc., and have now come to the conclusion that their position is the scriptural one upon this matter. After an interview with the Clapham brethren at which we stated our acceptance of their position, we now find ourselves in fellowship with them, and with all of like mind. So far we are in complete isolation, and shall be glad of the company of brethren and sisters passing this way, upon the days mentioned above. We hope to have the continued help and company of bro. and sis. Finch of Langdon Hills, some few miles out of Southend; and with this small nucleus of a meeting we pray God's blessing may be with us in order that, in the absence of the Lord, we may progress and be enabled to establish a regular meeting in this district, based upon sound doctrine and fellowship. —WM. LESLIE WILLE.

TIERS CROSS. —Haverfordwest, Pembroke. Breaking of Bread, 2.30 p.m. We send greetings to all our beloved brethren and sisters, far and near. We have nothing to report, but are greatly encouraged by the signs of the times, knowing that our waiting is almost at an end. We are hoping to see some of our brethren and sisters before long as the winter is passing again, and we love to meet some of like precious faith. Many thanks for the encouraging letters and exhortations which we have received. —H. THOMAS.

CANADA

VANCOUVER (B.C.). —1720, Graveley Street, off Commercial. Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. On January 14th, a fraternal gathering was held in the Hall on Graveley Street, and a very profitable time was spent, many being present from the other two meetings. After tea a meeting was held over which bro. W. B. Fenn presided. When Hymn 162 had been sung, God's blessing was asked for, and bro. Hickman read the evening portion of the daily readings. Short addresses on God's love, His goodness, and His mercy, were given by brethren Randell, Allan, and Grimes; hymns and anthems were also sung, some of the younger sisters and the children giving recitations. Sis. Frances W. Mosley, wife of our late brother W. H. Mosley, having withdrawn from the Main St. brethren, was received into our Fellowship, after a satisfactory interview, on January 27th. Visitors have been bro. and sis. Jones of Richard, Saskatchewan, and bro. Nicholson (senr.), of Hardisty, Alberta. —JOHN B. ALLAN, Rec. Bro.

AUSTRALIA

VICTORIA (Australia). —Davies St., Moreland. Meeting, 5 o'clock. Greetings to the brethren. We have been pleased to welcome at the Lord's Table, brethren J. Galna (senr.), and W. Galna (Tasmania); bro. Moir (Colat, Victoria); sisters M. Symington (Sydney), and M. Ward (Tasmania). We were exhorted by the two first named brethren to hold fast, after the examples of Job and other worthies in their deep patience and faithfulness in tribulation. A number of brethren and sisters had a pleasant outing at the Botanical Gardens, where meditation on spiritual things was enjoyed. All have now returned with the greetings of our ecclesia to their homes, after a brief holiday. Your brother in Israel's hope. —L. WALKER, Rec. Bro.

FREE LIBRARY EDITION OF
"CHRISTENDOM ASTRAY"
By ROBERT ROBERTS

This invaluable book is on loan at over 2000 Free Libraries; how this has been accomplished, and suggestions as to how the ecclesias can co-operate in making it known, are set out in the booklet entitled, "An Introduction to the work entitled, Christendom Astray from the Bible." Copies may be had FREE on application to brother F. G. Jannaway, 99 Stockwell Park Road, London, S.W.9.

W.J.W.

ECCLESIAS IN THE UNITED STATES AND CANADA IN FELLOWSHIP

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

CANADA.

Brantford, Ont. —H. W. Styles, 117 Victoria Street.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Halifax, N.S.—Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. S. Ricketson.
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 701 Wellington Street.
Quebec, P.Q.—R. Manicom, 145 Eleventh St. Limoilou.
Oshawa, Ont. —Geo. Ellis, 305 Courcellette Avenue.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—John B. Allen, 790 40th Avenue, E.
Winnipeg. —W. J. Turner, 108 Home Street.

UNITED STATES.

Arlington, Texas. —Joseph H. Lloyd, Route 2, Box 43.
Baltimore, Md.—D. E. Williams, 1939 W. Mulberry Street.
Beaukiss, Texas. —A. C. Harrison.
Brookfield (North) Mass. —Dr. G. H. Gillander, Duncan Block.
Boston, Mass.—John T. Bruce, 23 Hosmer St. Everett, Mass..
Buffalo, N.Y. —L. P. Robinson, 43 Birch Place.
Canton, Ohio. —P. Phillips, 1123 Norris Place, N.E.
Carlton, Texas. —S. S. Wolff.
Chicago, Ill. — Frank Coverley, 120 Albion Street, Park Ridge.
Clyde, Texas. —T. H. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.
Detroit, Mich. —G. Growcott, 3985 Field Avenue.
Dripping Springs, Texas. —J. O. Banta.
Elgin, Texas. —F. I. Beardslee, Route 1.
Elizabeth, N.J.—Ernest Twelves, 409 Washington Avenue.
Forestville, Conn.—Adam Johnson, 110 Central Street.
Freeland, Luzerne Co., Pa.—Ivor Morgan 125 Highland.
Glendale, Pa. —T. J. Llewellyn, 105—15th St. Scranton, Pa.
Hawley, Pa. —H. A. Sommerville, Ariel.
Hebron, Texas. —J. Lloyd.
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.
Jersey City, N.J.—S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.
Lampasas, Texas. — W. A. Ray.
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.
Lackawaen, Pa.—John L. D. Van Akin.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. — E. Eastman.
Newark, N.J.—R. W. Seldon, 852 So. 15th St., Newark, N.J.

Pomona, Cal.—Ernest Irwin.
Portland, Oregon. —Carl Hanson, 779 Roosevelt Street, Portland, Oregon
Post City, Texas. —A. W. Greer.
Robert Lee, Texas. —James Greer.
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.
Rochdale, Texas. —R. O. Greer.
Santa Barbara, Calif.—W. S. Davis, 310—5th Avenue
San Saba, Texas. —S. H. Farr.
Scranton, Pa. —See Glendale.
Seymour, Conn.—Geo. Carruthers, 31 Pershing Ave.
Stephenville, Texas. —R. R. Wolff.
Stonewall, Texas. —Clarence Martin.
Taylor, Texas. —E. Swayze.
Winters, Texas. —J. M. Clayton.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Yucaipa, Cal.—R. Smead, R.R.I., Box 57.
Zanesville, Ohio. —J. P. Phillips, 1520 Euclid Avenue.

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

Notes.

DISTRESSED JEWS' FUND. —The following amounts have been received during the past month, and duly handed to bro. Bellamy. Two sisters, 5/-; S.B. ecclesia, £9 0s 0d.

CHANGE OF ADDRESS. —Bro. C. R. Crawley asks us to acquaint the brethren and sisters of his new address, as follows: "Pendennis," 67 Farley Hill, Luton, Beds.

BRIGHTON. —A sister has accommodation for brethren and sisters requiring a holiday in Hove. Two minutes from sea front. Terms reasonable. Address, Mrs. Barrett, 6 Waterloo Street, Hove, Sussex.

SHANKLIN, I. of W. —A sister has accommodation for brethren and sisters during the summer months. Terms moderate. Mrs. Mulliner, "Berwyn", St. Martins Avenue.

COUNTRY HOLIDAY. —Sister Stanway would be pleased to accommodate as paying guests, brethren and sisters wishing to spend a holiday in the country, amidst lovely scenery. Terms on application to Mrs. Stanway, 16 Woodside, Coalbrookdale, Shropshire. (Recommended by bro. Saxby, Wellington).

DEATH OF SISTER PURSER. —With much regret we record the falling asleep of sister Purser, with whom we were associated for 35 years in the South London (Clapham) ecclesia, and for whom we had much love in the Truth. Since the divorce question arose, our sister had been associated with the Bijou Hall meeting. Our loving sympathy and prayers are extended to bro. H. E. Purser, and to his son, bro. Arnold. —W.J.W.

GOG'S HORSES.

"There is an almost unlimited potential market for leather, for saddles and harness in Russia, where there are 30,000,000 horses" Daily Express, March 13th, 1929).

"Thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses" (Ezek. xxxviii. 15).

THE BIBLE TRUE. —On a tablet of unbaked clay is inscribed an account of Babylonian affairs following the year B.C. 747. The third column, literally translated reads “In the month Tebet (i.e. January-February), day 20, Sennacherib, King of Assyria, his son, in a revolt, killed him . . . In the month of Adar (March-April), day 18, Esarhaddon, his son, in the land of Assyria, upon the throne sat.” (See 2 Kings xix. 37).

FORTHCOMING TEA MEETINGS. —Luton: Easter Monday, April 1st. Nottingham: Easter Monday, April 1st. Holloway: May 4th Redhill, Whit-Monday, May 20th. (See Ecclesial News).

OUTING TO BRITISH MUSEUM. —The arrangements have now been completed for the thirtieth visit of the South London (Clapham) Mutual Improvement Class to the British Museum, which will take place, if the Lord will, on Saturday, April 27th. It has been decided to visit the Egyptian Galleries, and a programme interesting to Bible Students has been drawn up. The first party will start at 2 o'clock. An excellent tea has been arranged at the Zeeta Café, Victoria. Commence 4. 30 p.m. There will be a Fraternal Meeting at 6 p.m. at “Denison House”, 296 Vauxhall Bridge Road, when four addresses will be delivered under the general heading, “In the last days perilous times shall come”; addresses which we have no doubt will be of a stirring and upbuilding character. An affectionate invitation is extended to all of like precious faith from other ecclesias in fellowship. All possible assistance will be rendered to visitors, and communications should be addressed to brother F. C. Wood, 36 Danecroft Road, Herne Hill, S.E. 24.