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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.

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EIGHTPENCE.

What is the Hope of the Christian?

By Dr. John Thomas

(Continued from page 205).

Let us look at the subject, first, in its bearings on the Christian individually.

Should the question be put to almost any Christian, What is it that is the object of your individual hope? the answer in most cases would be—Heaven. And this, surely, is according to the Word of God. We read there of "the hope which is laid up for you in heaven" (Colos. i. 5). We read of "being begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you" (1 Pet. i. 3, 4). Heaven is surely thus the object of our hope; and in commencing a series of papers on prophetic subjects, it is important to place this in as distinct a light as possible. Nothing makes the sickly sentimentalists of our day so instantly recoil from prophetic studies, as the idea which prophecy sanctions, viz.: —that the future portion of the Church is one of blessedness on Earth—renovated indeed, and purified—but still, Earth. Now in this the instincts of the flesh are wrong. THE HOPE OF THE CHURCH IS A HEAVENLY STATE UPON EARTH. Earth is our future dwelling-place. Whatever links of connection there may be in that day between Heaven and Earth; —whatever benign influences the Church may be employed of God to exert on the Earth and its inhabitants! Earth, not the skies, is our distinctive place and portion. "Holy brethren, partakers of the Heavenly calling" (Heb. iii. 1). "Blessed with all spiritual blessings in HEAVENLY places" (Ephes. i. 3). "Our conversation (citizenship) is in Heaven" (Philip, iii. 20). Even the patriarchs desired "a better country, that is a Heavenly" (Heb. xi. 16); and "the meek shall inherit the Earth"—Jesus. Sad indeed would be the effect of prophetic enquiries, if they had resulted in transferring our hopes from Earth. Happy, to be assured, that the sober and patient study of God's Word has no such effect. Prophecy reveals the future history of this Earth; and it is important we should know what God has been pleased to tell us on such a subject—or rather on all the subjects embraced in this one; and rest assured, dear reader, at the outset, that you will find nothing in any part of God's Word, to disturb or unsettle the hopes of a terrestrial Heavenly state awakened by the first entrance of God's Word into your soul.

But I suppose the very putting the case, conditionally—the saying of death “in case that event should occur” may startle some readers, and awaken in their minds the enquiry, “And are there any to whom this event will NOT OCCUR? Is it not certain that we shall ALL die? No, dear reader, it is not certain. Scripture says, “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye” (1 Cor. xv. 52). It is not a disembodied state, a state of happy departed souls, which is set before us in Scripture as our hope. In 2 Cor. v. the Apostle having said, “For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens”, adds, “For in this (that is, in this tabernacle) we groan, earnestly desiring to be clothed upon with our house which is from Heaven”. What is this house which is “from Heaven”? Surely it cannot be a disembodied state while in Heaven awaiting the resurrection of the body! No, it is the resurrection body itself which the Apostle says we earnestly desire, “if so be”, he proceeds, “that being clothed we shall not be found naked”. Nay, he goes on to say, “For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed (or disembodied) but clothed upon, that mortality might be swallowed up of life”. It is not death, and a state of happiness between death and the resurrection, for which the apostle waits, and longs, and groans. It is the resurrection state, the being clothed upon with the house which is from heaven, the swallowing up of mortality in life. It was not for the disembodied state that he groaned and waited as the definite, final object of his hopes. “Not for that we would be unclothed, but clothed upon.” It was for the resurrection body, the resurrection state, the resurrection glory, that he longed. And resurrection, not death, is the believer's hope.

Most true it is, then dear Christian reader, that Heaven, in the sense explained, is our hope; and that if the Lord should tarry, and we should fall asleep ere he returns, we shall be happy with him in the Heaven in the Resurrection. But it is not a state of separate spirits which is placed before us in Scripture as our hope, but the return of Jesus, to raise the sleeping saints and change those who are alive and remain, that both being caught up to meet him in the aerial, we may thus, in bodies like to his glorious body, be for ever with the Lord. This is the hope set before us as individual believers. Some passages which state this have been already cited. Let us now turn to a number of others which plainly declare, and irrefragably prove it.

I pass by all the passages in other Gospels to one well-known passage in John. To his disciples when just on the eve of his departure, and conversing with them respecting it, Jesus says, “Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also” (John xiv. 3). Here we have not only the fact of his return to his disciples, but the object of it, at least as far as they are concerned. We find that he is to come for them, as well as to them. It is for us my brethren, that he is gone to the Father, to prepare a place for us with himself in the Father's house. And as surely as for this purpose he has gone away, so surely will he come again, and receive us to himself, that where he is there we may be also. If it had not been so, he would have told us. And with assurances like these from the Saviour's own lips, what can be our hope, save this promised return of his, to receive us to himself, that where he is we may be for ever?

(To be continued.)

THE END AT HAND.

“When Russia makes its grand move for the building-up of its Image-empire, then let the reader know that the end of all things, as at present constituted is at hand. The long-expected, but stealthy advent of the King of Israel, will be on the eve of becoming a fact; and salvation will be to those who not only looked for it, but have trimmed their lamps by believing the gospel of the Kingdom unto the obedience of faith, and the perfection thereof in ‘fruits meet for repentance’ ”.

Elpis Israel, xviii.

The Temptation of Christ

An Exhortation by Bro. Roberts

It is doubtless the primary object of this weekly breaking of bread to keep before our minds the Lord's death, as saith Paul: —

"As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

But this is not to be done profitably or scripturally by confining our contemplations to the fact of his death in an historic sense. What we have to do is to remember not only the fact but the meaning of the fact, and what God has accomplished by it for us. To do this, we must take into account many things not seen on Calvary, and not spoken of on that dreadful night when all the disciples forsook him and fled . . .

It is not, however, the bodily element of the one great offering on which I wish this morning to fix your attention; but the moral qualification involved in the fact attested by Paul and others, that he was tempted. The testimony is that he was "tempted in all points, like as we are." (Heb. iv. 15). We look at one particular form of this temptation—that, viz., which by pre-eminence, is known as "the temptation of Christ." Here we shall find instruction and help in various directions, while we "consider him who endured such contradiction of sinners against himself."

We have to note the time the temptation occurred. It was just after the baptism of Jesus when the Spirit of God visibly descended upon him, and abode upon him, in the presence of assembled multitudes of Israel, and when he had been openly and audibly acknowledged of the Father as His well-beloved Son, whom they were commanded to hear. Why was he at such a time "driven of the spirit into the wilderness to be tempted of the devil?" We may note here an illustration of the principle proclaimed by the Lord Himself that to whom much is given, of them is much required. Jesus, endowed with an increased measure, yea, a measureless measure of the power and favour of the Father, had to be put to a proof equal to the new greatness conferred upon him. For thirty years before, during a private life at Nazareth, he had been subject to the common temptations of men: now, anointed with the Holy Spirit and with power, it was meet that he should be subjected to a corresponding test of faithfulness before going forth in the plenitude of this power to bear the Father's name before Israel. From this we may deduce the lesson practically applicable to ourselves, that our trials and our temptations will be commensurate with our opportunities, powers and privileges. The privileges of the apostles were greater than ours; so were their troubles. The privileges of some in this present time are greater than others living at the same time; so are their temptations and afflictions, and so also will be the measure of their stewardship.

The nature of the tempter in the case of Christ has always been a much disputed question. It is really of no practical importance where the orthodox devil is discarded. It is the principles involved in the temptation that call for attention as applicable to ourselves. Whether the tempter was external or internal, or both; or whether the temptation was done in reality or trance, the guidance of Christ's example to his brethren is the same. Their temptations take all shapes without altering the principle that achieves the victory. Therefore it is practically immaterial what sort of a devil it was that put Christ to the proof, provided it be recognised that the supernatural immortal fiend of popular theology is out of the question. It is more than probable that Christ's temptation, like that of Adam and all his brethren, included an external tempter and those internal feelings to which he could appeal. It certainly was not his flesh nature merely, because it is testified that when the temptation was ended, "the devil left him for a season," which his flesh nature did not do. Who the personal tempter was cannot be decided, because there is no testimony. It is a matter of little consequence. It is depressing to see a point like this zealously debated, where the real teaching of the whole case is unappreciated or unacted on.

The first fact that strikes us is that Jesus employed the Scriptures to repel the suggestions of the tempter. He gave a Bible reason, in each case, for not doing what he was asked to do. This is suggestive in many ways. It exhibits Jesus in the aspect of being acquainted with the Scriptures, and of having that memory of their practical instructions that was equal to his requirements in the hour of need. It may be said that this acquaintance was due to the presence of the Spirit with him. There is no proof of this. The Spirit did not admit him to a knowledge of the day and the hour (Mark xiii. 32), nor of the times or the seasons which the Father had reserved (Acts i. 7). The bestowments of the Spirit in all cases were in the measure of the Father's intention, and that only. Hence the gifts differed amongst the spiritually-endowed brethren of the first century, although it was "the same spirit" in each case. And hence also the apostles, who healed the sick as a public seal of the divinity of the gospel, could not use the power for private purposes (2 Tim. iv. 20). Jesus "learned obedience" (Heb. v. 8) and "increased in wisdom" (Luke ii. 52), which implies development in harmony with and by the use of the means God has appointed for those ends. If, therefore, Jesus knew the Scriptures, it was because "his custom was" to frequent the synagogue, and to read the Scriptures (Luke iv. 16). Let no one imagine that this is inconsistent with his being God manifest in the flesh. All parts of truth are consistent. His being God manifest in the flesh led to his powerful proneness in a scriptural direction, and to the fruitfulness of his applications in this direction; but it did not make him independent of the testimony which the Spirit in the Psalms says was his study all the day, and the understanding of which made him wiser than his teachers (Psa. cxix. 97-104).

In Christ, therefore, "in the days of his flesh," we have an example of that endeavour to become familiar with the Scriptures in daily reading which is the characteristic of the modern revival of the truth. Let us hold on to this. Let us not be like the Sadducees, of whom Jesus declared they "knew not the Scriptures," but, like him who commanded them to "search the Scriptures"; who reproved his disciples for their slowness of heart in the matter; and whose last attitude towards them was that of expounding to them, in all the Scriptures, the things concerning himself. Only in this way can we reach the condition of mind exemplified in the case of his temptation. The Scriptures known and pondered will come to our help in the time of need. We shall be able to refuse compliance with this and that, because "it is written," but if we neglect the Scriptures, we shall forget duty in many matters, and fall an easy prey to the temptations that come upon us at all points. We shall be in the opposite case to that described in the Psalms: —

"Thy word have I hid in my heart (that is, put deeply into my heart), that I might not sin against Thee."

All this implies that a thing being written in the Scriptures is a sufficient reason for our observing it. The recognition of this is the distinguishing mark of the sons of God now-a-days as in the days of old. It is that which separates our profession of faith from all the religious systems of the age. We discard all tradition of merely human origin: we repudiate the notion of light within; we disown the so-called "Holy Ghost" outpouring of the sectarian theology as the mere excitation of animal magnetism, under the stimulus of false thoughts—terrifying or soothing, as the case may be. We also deny that a man's natural understanding can furnish any guidance as to the will of God, the nature of righteousness, or the way of salvation. We regard the Scriptures, and, in our age, the Scriptures alone, as the source of information and authority in all matters pertaining to God. On this foundation we stand with Christ, and in this confidence we know we have many good reasons to rejoice. It is a position that cannot, in true reason, be assailed either in the name of history, philosophy, or science. We are on a rock that cannot be shaken. Let us hold on to our advantage and not be like those who, having once attained it, let it slip out of their hands by neglecting to read the word, and thus lapsing into their original ignorance and unspirituality.

The temptation is recorded in three particulars only, and these are very briefly put: but it will be found that they comprise, in principle, all the temptations to which we can be exposed. First, there was the proposal that Jesus should illegitimately minister to his own need in the matter of food. The temptation on this point was made as keen as it was possible to be. It was not brought to bear when Christ had dined. It would have been no temptation had the proposal not coincided with a strong desire

in the direction proposed. It came to him after a fast of forty days; when the Spirit, having sustained him all that time with a supply of the vital energy ordinarily derived from the alimentive process, permitted him to hunger. As the proverb has it, "Hunger will break through stone walls." Even lawlessness committed from the force of hunger is leniently viewed by men in general . . . The hunger of Christ therefore, made the temptation a very strong one. But the temptation was made still stronger by the way the tempter put it: —

"If thou be the Son of God, command that these stones be made bread."

This was as much as to say that the proof of his Messiahship required him to do what was proposed, and that if he failed to do it, he would give his tempter ground for doubting the proclamation that had just been made on the banks of the Jordan. Thus Christ's desire to testify the truth was cunningly brought to the help of his hunger to incline him to provide himself with food. But the power to make bread at will, which Christ possessed, as afterwards shown by his feeding a multitude with five loaves and two fishes, was not given to him to provide his own natural wants, but to exhibit his Father's name to Israel. Consequently, though he had the power which the tempter challenged, he was not at liberty to put it forth at the time and for the purpose proposed . . .

"Bread alone" will finally land a man in the grave, because bread alone cannot bestow immortality. Bread, with the word of God believed and obeyed, will be a stepping-stone to life that will never end. In fact, in this connection, bread becomes part of the pathway to eternal life, for without the bread first to develop and sustain the natural man, the word of God could not have that ground to work on which leads to everlasting life (first that which is natural; afterwards that which is spiritual). But bread with the word of God disobeyed is "bread alone," so far as life-giving power is concerned; for the word of God confers no everlasting life on the disobedient. Consequently for a man to obtain bread on terms that involve his non-submission to the word of God (and this was the tempter's proposal), is to take his stand on "bread alone." To such a case, the Scripture quoted by Jesus has obviously a most forcible application. The rejoinder was unanswerable . . .

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him: —

"If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Here we have a different class of temptation . . . This, perhaps, was more difficult to meet than the other. It was as if the tempter said, "Thou art the Messiah, art thou not?" "Yes." "It is written is it not, that He shall give His angels charge concerning thee, and they shall bear thee up?" "It is so written." "Cast thyself down, then; how canst thou expect me to believe if thou dost not?" How was this to be met? By the assertion of a principle ignored in the tempter's application of Scripture—a principle which all divine promises pre-suppose, and which would have been violated by compliance with the tempter's challenge, viz, that there must be no familiarity or presumption towards God; that we must make a wise and full use of all that He has put in our power, and that divine help is only for the need that remains after there has been a humble, wise and loving employment of the means already in our hand. This principle Jesus asserted by quoting Scripture: "Thou shalt not tempt the Lord thy God." Had he thrown himself down, as the tempter proposed, he would have done what the Scriptures forbid, and would have forfeited his claim to the promise to which the tempter so sophistically appealed. The protection promised in that promise was protection from evil beyond control, and not from evil rashly and presumptuously incurred.

The application of this to the brethren of Christ is obvious: They are not to tempt God by running into evil on the strength of promises that are for those only who in wisdom and the fear of God act the part of wise stewards of what God has already committed to them. They must learn to rightly divide the word of truth, and not like the tempter, exalt one part of the word to the destruction

of another. It is written, "Cast thy bread to the hungry": they are not, therefore, to scatter their entire substance to the beggars of the street; for it is also written: "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." . . .

Again the devil taketh him up to an exceedingly high mountain and sheweth him all the kingdoms of the world and the glory of them, and saith unto him "all these things will I give thee if thou wilt fall down and worship me." Here the temptation takes a different direction. Having failed to induce Jesus to illegitimately gratify the cravings of the flesh or to transgress in the direction of presumption towards God, the tempter tries the effect of present honour, wealth and exaltation offered on the simple condition of doing homage to the offerer, as the kings and governors of the Roman earth were in the habit of doing to Caesar for their position and dignities. Jesus utterly repels the suggestion, reminding the tempter that the Scriptures command one service only.

"Get thee hence, Satan, for it is written thou shalt worship the Lord thy God, and Him only shalt thou serve . . ."

The temptation of Christ is a remarkable episode in a remarkable history. It deserves more attention than it receives as regards the lessons it conveys. There is no temptation that can come to us but what was in principle involved in the specific temptation to which he was subjected in the wilderness after his baptism. The consideration of his resistance to the suggestions of the tempter, will help us in all our exposures to similar trial. Is it proposed to us to gratify some craving of the flesh in a forbidden direction? To make a vain-glorious or presumptuous use of spiritual privileges? To obtain temporal advantage by paying court to the enemies of God in any form? Cast our eyes to the wilderness of Judea, and remember the principles asserted by the Lord in Scripture quotations, in answer to similar proposals. Thus looking unto Jesus, the author and finisher of our faith, we shall be helped in the consideration of him who endured such contradiction of sinners against himself. We shall be emboldened like him to make ourselves of no reputation, to carry the cross of self-denial, to make the Father's will the pleasure of our lives, and to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. This we shall not do in vain. It is only for a little while. At the last we shall know the unexplored depth of blessedness contained in the intimation that the object of it all, on the part of God, is—

"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us, through Christ Jesus."

MORE CLERICAL UNBELIEF

"The vast majority of living churchmen who had felt the influence of scientific method found miracles no aid to faith." (1).

"The spiritual authority of Jesus must be spiritually discerned; it cannot be substantiated by proof that He had exceptional power to control nature or to heal disease." (2).
(Bishop Barnes— Daily News, 10/6/29).

"Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." (1).

"I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (2).
(Jesus—John xiv. 11; v.36).

"It is time for thee Lord, to work; for they have made void thy Law" (Psalms cxix, 126).

C.F.F.

Editorial

THE TRUTH IN THE THIRD GENERATION

THE INCREASE OF FALSE DOCTRINES AND WORLDLY PRACTICES

It is a fundamental principle of Scripture teaching that the basis of true holiness is right belief. In this matter, as in many others, the religious world is hopelessly astray. It talks a great deal of moral goodness, and conducts its holiness meetings, and calls upon its followers to live good or godly lives, but it is all, as it were, in the air, that is, it has no real foundation at all. It has no rock upon which to stand. There is no goodness, and no true holiness, apart from a belief of the Word of God, and the religious world by its own admission does not manifest belief in the Scriptures.

The principle we have referred to, has however a very important bearing upon those who have "come out" from the religious world, and who are now the custodians of God's Truth. Regarding the principle itself, we may profitably examine a few illustrations of the truth of the matter as recorded in the Scriptures, and as is nearly always the case we go first to the history of God's people, Israel. We go back to their early history, and turn to the sixth chapter of Exodus. In the 4th verse we have God saying through Moses to this people whom He had just recently brought out of the land of Egypt: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" Here God reminds Israel of the undeniable evidences which they had of His existence, and of His interference in their national affairs; here was the foundation or the rock upon which their belief rested. "Ye have seen", says God, —the evidences of God's reality, and then in its proper order, following that statement, at verse 5, He continues: "Now therefore, because of that sure foundation and their belief, if ye will obey my voice indeed and keep my covenant, ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation." And the people answered, "All that the Lord hath spoken we will do". What God required of Israel was "obedience" built upon the foundation of "belief".

The same facts are to be noted in the next chapter (xx.) where we have God giving this people those ten commandments for their observance, and He commences in the first commandment, "I am the Lord thy God". Israel is here called upon by God to manifest belief in regard to Himself first, and then upon that belief being manifested there follows those many statutes and instructions which were given to the nation. It is the same lesson which we must always learn, that it is belief first, or in other words that there can be no true holiness apart from a belief of God's Word.

Looking at the matter now from another angle, we observe that when Israel turned away from God and walked in ways in which God did not delight, the inspired record tells us it was the result of an evil heart of unbelief—the same principle. Unbelief in their case led to worldly practices, or a following in the ways of the surrounding nations to their own ultimate destruction. Just one illustration might suffice from the New Testament Scriptures, the xvth chapter of the 1st epistle to the Corinthians, a chapter to which we very frequently refer, particularly in our public proclamation of the Truth. Here is a chapter devoted to the subject of the resurrection of the Lord Jesus Christ. Here is the absolute rock, the foundation upon which our hope rests—the resurrection of Christ. We believe that Christ rose from the dead, and that he is coming again; we believe that he will raise the sleeping saints and reward them as their works have been, and here is the evidence, but we may perhaps overlook the last verse of that chapter. We are apt to look upon it as a record of Paul's argument concerning the resurrection of the Lord Jesus Christ and to miss its practical application. The last verse commences again with the word "Therefore", —because of this undeniable evidence that Christ rose from the dead, "Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord".

So we see that having laid down in this masterly fashion the undeniable evidence of the resurrection of the Lord Jesus Christ, Paul concludes—"therefore"—because of this fact, "be stedfast."

Is it not the same principle, that belief must lead to practice, and to obedience? Belief is the only acceptable basis of holiness, and there is no true holiness apart from a correct belief of the things of God as contained in His Word.

What is the application of this principle to the last day's perils within the ecclesias? If there is one thing more obvious than all else in the ecclesias to-day, and especially so to those who can cast their minds back say 30 or 40 years, it is the increase of worldly practices. So far as the Truth is concerned we are to-day in that third generation which has so often proved fatal to the very best of human efforts. From the days of Noah, a preacher of righteousness, commended by the Spirit for his faith, and with his family saved alive by his righteousness in the time of the flood, it was apparently but three generations to the building of the tower of Babel, and in the fourth generation (Noah, Ham, Cush, Nimrod), we have the foundation of Babylon, ever the symbol in the Scriptures for confusion and apostasy. Then again, in the case of Israel, we have Moses, a faithful leader, succeeded by Joshua, another faithful leader, then a gradual declension from the truth and from that separate position which God had enjoined upon the nation of Israel, until we come down to the days of Saul whom God put away because of rebellion. In later times we have the Lord Jesus Christ himself laying the basis of Christianity in righteousness, followed as we know by the Apostles, and then what happened? The same thing, a gradual falling away further and further until the apostasy was fully developed. Again in later times we have the same principle. We have the Truth recovered by Dr. Thomas, followed by bro. Roberts, two of the best and greatest men the world has ever seen—faithful men, men of true faith who believed the Word of God, and who exhorted us to righteousness—and then what do we get? The same thing; a falling away, a gradual declension, and departure from the Truth. We all recognise that false doctrine is on the increase, and that false doctrine inevitably, as it always must, brings in its train worldly practices, a departure from the Truth in practice as well as in doctrine. We see it increasingly evident—worldly practice in dress, in thoughts, in conduct, and also in regard to the political constitution, or as Dr. Thomas described it, the "constitution of sin". There is, and has been, in some directions a following of the ways of the world in all these departments.

Six years ago we had to cut ourselves off from that great and influential Birmingham ecclesia. What was the immediate cause of our action in that matter? It was worldly practices; there was an increase of worldly practices which were tolerated and in some cases even encouraged by that influential meeting. Voting in parliamentary elections—a suggestion was made that if it became compulsory a brother might quite rightly vote by casting lots, and God as it were would decide for him. Then another step in worldly practices—police service, a suggestion that it was a good work, and that brethren might engage in it, and toleration demanded towards those who did so engage in that work.

The same tendency was seen when the brotherhood was faced with military conscription, and resulted in a weakening of the hands of those who claimed total exemption from all and every form of military service, and a suggestion emanating from Birmingham that non-combatant service was the way out of the obvious difficulties.

Now, although these were the immediate causes of the division of six years ago, there was a far deeper seated and underlying cause, and that was the cause of unbelief. It was because brethren and sisters had let go the anchor of the Word of God; they refused any longer to give that whole-hearted and unquestioning belief to those things illustrated in the cases of Dr. Thomas and bro. Roberts. God calls upon us in His Word to come out from the world and to be separate, and says that "light has no fellowship with darkness;" we are "not to be unequally yoked with unbelievers" — "wherefore come out and be separate and ye shall be my sons and daughters". We are called upon to be holy and separate and a distinct people. The Scriptures tell us that the world is full of evil, and that "the world is to pass away but he that doeth the will of God will abide for ever."

It became the fashion some years ago in the ecclesias to manifest unbelief in regard to those truths and to those commandments; that teaching of Christ and his Apostles was put on one side and there was a disposition manifested amongst the brethren to speak of the world's goodness, to talk about

our duty towards the State and the powers that be, and what was the result? The same as we see in all ages—unbelief led to worldly practices, unbelief of God's Word led to taking on the ways of the world and the thinking of those around us, even in the religious world, and the way of truth was not only corrupted doctrinally but in a greater degree was it corrupted from the practical point of view. There is an obvious lesson for us here, and it is to be found in the 2nd epistle to Timothy and the 3rd chapter. Here we have the Apostle Paul opening this chapter by enumerating some of the perils which would characterise the last days. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy . . . Having a form of godliness, but denying the power thereof"

Yes, there are some of the perils which would characterise the last days. Here are the dangers by which we are surrounded, all summed up in these telling words—"a form of godliness, but denying the power thereof" That is how the Apostle commences this chapter; but note how he closes it, for that is an important point. He closes it with an appeal to the man of God to give himself to Bible reading in order that "he may be furnished unto all good works," and able to overcome those perils by which he would be surrounded in the last days. "Continue thou in the things which thou hast learned and has been assured of knowing of whom thou hast learned them. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."

These dangers are very real, they are near to each one of us, and the only way we can guard against falling into them is to heed this admonition. It is only by maintaining our whole-hearted belief in the Word of God; by listening to its doctrines and its teaching, and standing aside from all who tolerate error that we shall avoid all these worldly practices and manifest that true holiness without which the Scriptures tell us "no man shall see God."

W.J.W.

Notes by the Way

THE CANADIAN ROCKIES

Calgary, the oldest city in Alberta, is situated on the Bow river, whose crystal waters flow from the Pass in the Rockies, by which the Canadian Pacific Railway penetrates and crosses the mountains.

I was reliably informed that in Calgary there were a few who call themselves "Christadelphians" but no two of them believe alike, and not one had been "taught the Truth as it is in Jesus." Therefore, none of them teach "diligently the things of the Lord," nor do they evince the least desire to know "the way of God more perfectly."

Eighty miles beyond Calgary on the C. P. R. is Banff, one of the best-known tourist resorts in the world. Forty miles further on is beautiful Lake Louise, nestling in the very heart of the great chain of the Canadian Rockies, 600 feet above the railway, amidst a veritable amphitheatre of snow-crowned peaks. Those which encircle the lake present a tremendous jagged profile, which, together with the ever-changing colours in the waters of the lake—first green, then blue, and later on in the day, a violet, underlaid with gold, the effect of a setting sun, makes a really wonderful and striking picture.

Perhaps nothing in nature makes a more lasting impression upon the mind, as showing forth the glory, power and majesty of the Eternal Creator, than these mighty monarchs of rocky formation, whose breasts are robed with soaring clouds and whose heads are crowned with diadems of glittering snow.

We find many symbolical allusions to mountains in the Scriptures, for example: —

"Thou hast made my mountain to stand strong." (Ps. xxx. 7).

This refers to the stability of the Kingdom. Babylon is styled a "destroying mountain" (Jer. li. 25), because it destroyed many nations.

There are many famous mountains mentioned in the Scriptures. It was a custom with Jesus to slip away to the silent sanctuary of some of these, and spend whole nights in prayer. Moses and Elijah spent much time in solitary devotion upon the mountain tops; and it was in a vision upon a high mountain in the presence of Moses and Elijah that Peter, James and John, the favoured three, beheld our Saviour transfigured and clothed with Divine Majesty, while the voice from the excellent glory spake, saying:

"This is my beloved Son, in whom I am well pleased: hear ye him."

It was upon a mountain high that the Great Sacrifice for Sin was made, and from still another, the Great Conqueror of Sin and Death, leading captivity captive, ascended triumphantly to the right hand of the Father, and it has been predicted by one of God's holy prophets that when Jesus returns to the earth again, according to his promise,

"His feet shall stand in that day upon the Mount of Olives."

Referring to this time of his coming, for which God's saints have so long yearned, the illustrious prophet Isaiah explained:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that saith unto Zion: Thy God reigneth." (Chap. lii, 7-10).

What sacred prominence is thus given to the mountains, throughout all God's revelations to man.

Having travelled via the Canadian Pacific Railway on previous journeys through the mountains, we determined to make this trip by the more northern route, the Canadian National.

To accomplish this required a whole day's travel over the prairie from Calgary to Edmonton. The latter is the capital of the province of Alberta, and is situated on a high tableland on the Saskatchewan river, 200 feet above the water. The streets of the city are wide, with many large and substantial buildings, the population being about 80,000. The MacDonald Hotel overlooking the river occupies a beautiful site. We had hoped to meet a brother here, but owing to unforeseen circumstances we failed to connect.

We then entrained once more and after a twelve-hour journey arrived at Jasper Park in the Rockies.

Canada ranks high among the nations in the number and extent of her great national parks, and among these Jasper occupies a place in the front rank, and is yearly attracting an increasing number of tourists and travellers from many countries.

Directly in front of the hotel lies the beautiful mountain lake Beauvert, whose waters provide a perfect mirror, wherein is reflected all the grandeur of the encircling mountains, which on all sides bulk upward to the sky. Among the several we noted with much admiration, was Mount Edith Cavell, the Queen of the Rockies. This majestic peak, crowned with snow the whole year round, rises in regal splendour, 11,000 feet or more above sea level, with a magnificent glacier clinging coldly to her breast.

Leaving Jasper Park a wonderful panorama of gigantic peaks and wild river-lashed gorges is unfolded to the eye. At Maligne Canyon a river tumbles headlong to lose itself somewhere in the earth.

At Yellowhead Pass is the Great Divide or the backbone of the continent, where the waters of a Spring descend in two streams, one of which finds its way to the Arctic Ocean, while the other runs its merry course to the Pacific.

On the C. P. R. there is a similar Divide, but there, one stream meanders to the Atlantic, via the St. Lawrence river, while the other reaches the Pacific by the Columbia river.

Mount Robson, the highest peak in the Canadian Rockies (12,972 feet) next grips our attention, as it lifts its tremendous crown of snow and ice to exalted heights, far above the clouds. Every passenger train stops at this place five minutes to enable all to grasp the reality and grandeur of the picturesque scene.

At Pyramid Falls an avalanche of water hurls itself from 1,000 feet above, into the Thunder river below.

As we view these gigantic monuments of the earth's ancient convulsions, we have nature as seen in her grandest, as well as her most fantastic moods, all showing most vividly the tremendous power hidden in the hand of Him, of whom Job spake, saying: —

"He overturneth the mountains by the roots, and cutteth out rivers among the rocks." (Chap, xxviii, 9).

One of the most interesting places we have visited in our travels through the Canadian Rockies is Cougar Valley, near the Summit of the Selkirk range on the C. P. R., about five miles from Glacier station. This valley is surrounded by glacier-hung mountains, from which many meandering brooks and streamlets descend which, uniting, soon spread out into a stream or river of considerable size. This large stream runs along for some distance through pretty meadows decked with flowers of every hue, and after dashing into a few deep cascades it falls almost perpendicularly into the bowels of the earth. Then, still increasing in volume and wandering through a few caves and caverns, finally disappears in subterranean depths, making a weird rumbling noise that sounds like low thunder.

Some of these caves have been opened up to visitors. In some instances they have quite large but rough floors, possibly measuring a thousand square feet, with pretty stalagmites rising up therefrom, and elegant stalactites hanging from the roofs which in a few cases are from one hundred to two hundred feet high.

Some of the names given to these subterranean rooms are: The Bridal Chamber, The White Grotto, The Marbleway, The Auditorium, The Grand Cavern, The Judgment Hall, and the Devil's Hole. The plunge and roar of the waterfall that reverberates through some of these caverns gives the place a terrifying effect.

These caves are called Nakimu, an Indian name, meaning "the spirit's noise." The surroundings are well calculated to impress the untutored Indian with his crude ideas of what he deems to be the supernatural.

Some of the chambers are quite beautiful, with bright marble walls, and have doubtless been formed by seismic disturbances, and others possibly by aqueous erosion.

However that may be, these scenes are very impressive and suggestive of the mighty convulsions through which the earth may have passed in pre-Adamic times, and which left it—

"Without form and void."

We can but feebly comprehend the mighty power and the great work of the Elohim, who in obedience to Yahweh's command, changed the thick darkness that "was upon the face of the deep" into the brightness of the noon-day sun, and fitted up the torn and empty earth as a place of paradisaical residence for the new race of living souls who were to be made in the likeness of those Lords of creation who in the beginning said:

"Let us make man in our image."

Journeying onward as the hours rolled softly by, we soon found ourselves slowly descending through the grassy foothills along the Thompson and Fraser rivers, which afford an easy exit from the mountains for both lines of railway.

In due time we arrived at Vancouver with its touch of Orient life and its great ocean liners. Here we were met by a goodly number of brethren and sisters and conveyed to the home of brother and sister L. A. Cotton, where we greatly enjoyed the sweet delights which a quiet home affords.

B. J. D.

COMPULSORY VOTING IN AUSTRALIA.

Under the Commonwealth Electoral Act it is made compulsory for every qualified person to vote in the Federal elections. The act provides that electors who have not done so shall be called upon "to give a valid, truthful and sufficient reason why he or she has failed to vote", and those who did not vote at the recent elections are now being called upon for an explanation. Some, perhaps many, of these are Christadelphians, and according to a letter we have received the brethren are acting wisely and faithfully in their reply: "We are convinced that the law of Christ does not allow of believers taking any part in politics while His Kingdom is not of this world; to vote would seriously compromise our position, and we cannot therefore attend at the polling booths or take part in the elections." They go on to declare their willingness to submit to all the laws of the land which do not conflict with divine laws. They will have the prayers of the household of faith for their guidance in the trial.

C.F.F.

The Messages to the Seven Churches

II. —SMYRNA

The conclusion of bro. Thomas (Eureka, Vol. 1,420) seems sound, that the messages to the ecclesias are a description of—

- (1) The things existing in the seven particular ecclesias at the time of the Revelation of John.
- (2) The things existing in the Christian societies generally throughout the Roman habitable at the same time.
- (3) The state of the pre-Constantinian Christendom in the periods related to those of the seven seals.

If this is so, it would bring the Smyranean state of the Ecclesia to the period when the bowman on the white horse had gone forth conquering and to conquer, in other words, to the time when Christianity was becoming a popular faith. The result of a loss of the first love in Ephesus would seem to have resulted in a large addition to the numbers and influence of the Christians. In view of this it seems strange that the Ecclesia at this stage should be in tribulation and poverty. What can be the explanation? Can it be that the poor in this world, rich in faith, had been obliged to separate from the more prosperous on account of their laxity? If this were so, it would explain why, in a time when there was a constant declension from the truth, the ecclesia at Smyrna received only commendation. They

had refused to tolerate, as did the brethren in the later ages, the Nicolaitans, Balaamites and Jezebelites. What an emphasis it would lend also to the apostolic warnings concerning riches.

"They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 9).

This is especially manifest when we bear in mind that the term "lusts" in the original does not necessarily mean anything immoral and evil, but simply "desires." Many desires which are called innocent, can be hurtful to the Saints, and the rich have the power to gratify many of these, which the poor have not.

Surely it would also be a warning against placing confidence in numbers, and not to decide any question affecting the principles of the Truth from the standpoint of majorities, but only according to the Word, knowing that in the history of the people of God the majority have more often been with those who have drifted.

At this time the ecclesia was in tribulation, but in spite of the difficulties they had to contend with, were standing fast and upholding the faith. This was, no doubt, one reason for their tribulation, for all that will live godly in Christ Jesus shall suffer persecution (II Tim. iii. 12). It may be that in the present age, when evil men and seducers are waxing worse and worse, deceiving and being deceived, we may be called upon to contend for the faith, in the midst of active persecution. Whether this be so or not, we need to watch and pray, knowing that we are living in perilous times (II Tim. iii. 1-5).

To this ecclesia comes the message from Him who was the first and the last, who was dead and is alive. Why does he speak of himself in these terms? In the beginning was the Word and the Word was with God and was God, without him was not anything made that was made. The Word became flesh and dwelt among us. In the end we see him, whose name is called "The Word of God," triumphant, as King of Kings and Lord of Lords (Rev. xix.). What could inspire the brethren in their tribulations more than a realisation of these facts, which speak of the power and ultimate triumph of God manifest in the captain of their salvation, who also was made perfect through suffering, which was dead and is alive, and, therefore, a conqueror over the grave, and able to save to the uttermost them that come unto God by him, and to fulfill his promise to them: "I will give thee a crown of Life."

"I know thy works," a thought both sobering and comforting. The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Nothing is hid from Him: our every thought, our motives, the things which are hidden from others, are open to His eyes. If we appreciate this fact, we shall most certainly be amongst those who tremble at His word, and shall work out our salvation with fear and trembling. But He is one who is touched with the feeling of our infirmity, and tempted in all points like as we; he knows our works and he also knows our desire, in spite of the weakness of our flesh, to be faithful to his word; he knows our need, and has promised He will never leave us nor forsake us. In all our tribulations he will be with us. What an incentive this knowledge would be to this ecclesia in their poverty and trials; the realization that Christ knew and was watching their works, and would eventually reward them.

But though poor as regards the riches which perish, they were rich toward God, rich in faith and good works. Perhaps, their poverty in this world was partly the result of their determination to lay up for themselves treasure in heaven, where the moth doth not corrupt, nor thieves break through and steal. They were mindful of the exhortation of the apostle:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God, set your affection on things above, not on things on the earth."

The question that should exercise our mind is, when we, together with these brethren of Smyrna, appear before the judgment seat, will he who knows our works, pronounce us rich, as he did them? He certainly will not if we are setting our affections upon earthly things.

The next thing mentioned is the blasphemy of those who said they were Jews, but were of the Synagogue of Satan. Who are Jews in the Apocalyptic sense? The answer appears to be given in Romans ii. 28-29 and iv. 16 and ix. 6-8. The real Jew (or seed of Abraham) is the one whose faith is like that of Abraham (the Father of the Faithful), in other words, brethren of Christ. It appears evident, therefore, that there had been a division, that there were certain who were professing to be Christ's brethren who were really a synagogue of Satan. Probably the latter were composed of Nicolaitans, Balaamites and Jezebelites, but were not tolerated by Smyrna, as they were by Pergamos and Thyatira. These were adversaries of the Smyranean ecclesia, with whom the latter could have no fellowship, but in faithfulness could only treat them as such. When men persist in teaching contrary to the word, make shipwreck of the faith, and lead others from the sound doctrine delivered by the apostles, they are not "brethren on the other side,"—they are adversaries against whom we have to strive in contending earnestly for the faith once delivered to the saints.

In what did their blasphemy consist? Was it not in teaching and practising things contrary to the word? Anything contrary makes the word of none effect, and is consequently against the word. In effect it says that the word is untrue, and, consequently, is a blasphemy against God.

The ecclesia were then warned that they should suffer; some were to be cast into prison, in order that they might be tried. What was to be their attitude? Christ tells them: Fear not. Why? Because he has promised "I will never leave thee nor forsake thee." Therefore we may boldly say: "The Lord is my helper, I will not fear what man may do unto me." They were to be tried and, as James says (i. 12), "Blessed is the man that endureth trial, for when he is approved he shall receive the crown of life," and so he also exhorts: "count it all joy when ye fall into divers trials, knowing that the trial of your faith worketh patience." They were to have tribulation; how beautifully the word tribulation expresses the reason for the trials and chastisement which come upon us. The word comes from the Latin *tribulum*, a flail, that which separates the wheat from the chaff. So that the tribulation was for their good and to fit them for the honour of a place in the kingdom. The tribulation was to last 10 days, and upon the prophetic principle of a day for a year this would be 10 years. The Emperor Nerva, under whom the Christians were free from persecution by the State, commenced to reign over the Roman Empire A.D. 96, but under Trajan, who succeeded him, the persecutions broke out afresh, and lasted 10 years, until his death, A.D. 117. Part of the tribulation was to consist of some of the saints being cast into prison by "the diabolos." During the persecution in the reign of Trajan, Ignatius suffered martyrdom. Bro. Thomas in describing this has some very illuminating remarks concerning the Diabolos (Eureka, Vol. 1, page 257), as follows:—

"The concluding remarks of the narrative of the execution of Ignatius are expressed in terms which indicate their writer's understanding of the Diabolos in the case. They style him 'the magnanimous witness of Christ, who trode under foot the Diabolos.' Now the pagan Roman power cast him into prison, and put him to death, yet he trode it under foot in the sense of not yielding to its temptations, and dying with the assurance of rising again, or, as it is expressed in this letter to the Smyrneans, of 'not being hurt of the Second Death.' The contemporaries of Ignatius evidently regarded this power as Sin in imperial manifestation, and therefore the Diabolos."

The concluding exhortation is very forcible: they were faced with death, inflicted by those who, after they had destroyed the body, could do nothing more, but having known the Truth as it is in Jesus, they were responsible to him who would bring them from the grave to appear before him when, if they were unfaithful, the Second death would be inflicted, from which there would be no resurrection. Being responsible, all the disciples will rise to stand before the Judgment Seat, and the promise is "He that overcometh shall not be hurt of the second death," for he who was dead but is

alive for evermore will give to them also Eternal Life. Surely then the only true wisdom is the determination to be faithful unto death that we may receive this crown of life.
Nottingham. J. B. STRAWSON.

The Millennium in Scripture and History

II. JEWISH TEACHING, ANCIENT AND MODERN, CONCERNING THE MILLENNIUM.

The Jews were well instructed out of Moses and the prophets concerning the coming of a Messiah. If then, as we have seen, these all speak of the coming of this one, we should expect that the Jews would in ages past have compiled records containing their views of his reign, and we find that this is so. These views are very clearly stated in the Jewish Encyclopaedia, a work to which we hope the reader will refer. It defines the Millennium as "The reign of peace lasting one thousand years, which will precede the last judgment and the future life." It proceeds to inform its readers that "The concept has assumed special importance in the Christian Church, where it is termed also Chiliasm, designating the dominion of Jesus with the glorified and risen saints over the world for a thousand years." "Chiliasm, or the idea of a Millennium, is," it further proceeds, "nevertheless, older than the Christian Church" (it is found in Parseism, in association with the doctrine of the resurrection).

The article further illustrates the doctrine and refers to ancient rabbinical authority, or rather ancient Jewish literature, Enoch xiii., the apocalypse of the ten weeks, apoc Baruch xi. 3, which it quotes as follows: —

"And his dominion shall be for ever, until the world doomed to destruction shall perish." Also 2 Esdras vii., 28-29.

Views regarding this reign varied, but all of them were Scriptural; some regarded it as an interregnum, that is, an interval filling up the time between the passing away of the kingdoms of men and the establishment of the state of final blessedness; others saw in it the fulfilment of the prophecies, and others the subjugation of the nations.

R. Katina arrived at the conclusion that it would last for a thousand years from a consideration of Psalm xc. 4: "A thousand years in Thy sight are but as yesterday when it is past." He, therefore, concluded that the world would continue in its present condition a week of six days of a thousand years each, and that the reign of Messiah would be a Sabbath of a thousand years. Gibbon says this idea was attributed to the prophet Elijah. It is, however, possible that R. Katina revived it, and that he was the first who based it on Psalm xc. 4.

It occurs as we know in the New Testament; Jewish teaching concerning this promised reign as it existed in the first century is well known. Jesus taught it, the Jews believed it. Recognising him from his miracles to be the promised Messiah, they would have taken him by force and have made him a king (John vi. 15). Paul taught it: he said: "There remaineth, therefore, a rest (literally, 'the keeping of a sabbath') for the people of God." In the version of D'Ostervald this passage reads: "Il reste done encore un repos pour le peuple de Dieu," that is "it (that is the day spoken of in verse 8) remains, therefore, yet a rest for the people of God."

The destruction of Jerusalem occurred in A.D. 70. This, however, in no way diminished Jewish belief in the Messianic reign. The oppression of Hadrian gave rise, A. D. 133-136 to the rebellion of the Jews under a false Messiah, Bar Cochba, The Son of the Star, an allusion to Num. xxiv. 17. This was only put down after much vindictive bloodshed, and from this time may be dated the complete scattering of the people of Israel.

The Karaite sect, which may be considered as the Protestant section of Judaism, as they only believed in the written word and rejected the authority of the traditions, began to revive about the

middle of the eighth century, A.D. Their creed consisted of ten articles, of which articles 8, 9 and 10 relate to the Messianic reign.

They are: —

ARTICLE VIII: "That God will raise the dead."

ARTICLE IX.: "That God will reward and punish all men before his throne."

ARTICLE X.: "That God has not rejected His unhappy people, but is purifying them by affliction; and that they must daily strive to render themselves worthy of redemption through the Messiah, the Son of David."

We note here the association together of the resurrection, the judgment to come, and the Messianic reign; further, the note of a moral fitness as a requisite to a sharing in that reign when it comes.

The creed of Maimonides, who flourished 1135-1204, and was celebrated as a physician, is somewhat similar, at all events with regard to the Messianic reign, to that of the Karaites. Article 12 states "that the Messiah will appear but that his coming is delayed." Article 13 "That God will raise the dead and judge all mankind." This writer was celebrated as a Jewish physician, or rather as a physician who was a Jew in an age of celebrated Jewish physicians. He was no less renowned as a scholar and a Rabbi.

In the 17th century there appeared a book dedicated to the Supreme Court of England, the Parliament, entitled: "The Hope of Israel." It was written by Manasseh Ben Israel, and was designed as its name implies, to prove the truth of the Jewish belief in the reign of Messiah. It appeared in 1650.

Current Jewish periodicals contain frequent allusions to this teaching; we give here a selection, very much more could be quoted:

"The return to Palestine is a hope which is to be miraculously and providentially revived at the end of Israel's career. But it must not be actively promoted by us: it must only be piously hoped for. The Aqudas Yisrael of to-day, which number among its adherents so many of Hirsch's disciples, stands to exactly the same principles." Extract from Article on Hirsch in Jewish World, June 22, 1921.

(The statement concerning the Aqudas Yisrael will account for that body's opposition to Zionism, which is an attempt to realise the Messianic reign by Jewish, unaided, human effort). Again:

—
"See in yon East the glowing gleam,
Faith is not false nor hope a dream.
Messiah come! rejoice our eyes,
And lo! in yonder Eastern skies,
The sun of righteousness shall rise,
And on its healing pinions bear
Love, peace, and joy for all the world to share."

Michael Henry,
Editor, Jewish Chronicle,
1868-1875.

(Quoted in Jewish World, July 27th, 1921).

Again: —

"The acceptance of this fundamental belief is positive proof that orthodox Judaism lives fast for the religious idea, the realisation of which will be found to be bound up with such political

conditions as, according to the words of the prophets, the ultimate reign of a scion of the Royal House of David will prescribe, and under whose rule all the peoples of the earth will come."— Jewish Guardian, July, 1923.

Again: —

In the Jewish Chronicle of August 31st, 1923, a prayer is quoted as follows: —

"To Jerusalem, thy city, return in mercy and dwell therein as thou hast spoken, and rebuild it in our day as an everlasting building, and speedily set up therein the throne of David."
"May we go from strength to strength until the Redeemer comes to Zion."

From "Letters of Ben Ammi": Jewish Chronicle, October 13th, 1919.

Further: —

"Among the components of Judaism which determine its fate is the consciousness of its election, which brings with it moral obligation, the Messianic Ideal and a passion for Social Justice." "Achad Haam believes in the final redemption of the Jewish people to be accompanied by that of all mankind in the advent of the Messianic age, but he sees this in a distant future." —New Judea, April 21st, 1924.

Achad Haam was, therefore, a believer in a personal Messiah, otherwise as a Zionist he would have expected Zionism to realise the Messianic condition of things.

It is evident then that the Jew has from the beginning of his nation believed in this glorious reign: what wonder, then, that twelve Jews should have so convinced some of the Gentiles of their age of its truth that the echoes have reached even to our day, the evidence of which we hope to show in succeeding articles.

J. H. DYER.

Joshua

The life of Joshua is a reminder that the work of the servants of God in every age is part of a continuous plan, ordained by the Deity from the beginning, which will be consummated when "all the earth shall be filled with the glory of the Lord." Joshua's work was a necessary corollary to that of Moses, and required for its accomplishment a man of sterling qualities, equipped with an unshakeable determination to carry out the will of God, and at the same time possessing abundance of faith and tact. He had been the intimate and faithful associate of Moses during the journeying in the wilderness, and was well fitted for the work of leading Israel into Canaan, and occupying the position indicated by his name, "saviour" of God's people, thus being a type of Jesus the anointed, when He in the ultimate sense saves the people from their sins.

On succeeding Moses, he faithfully continued the work of guiding the people on the lines so clearly and carefully followed by his predecessor, in startling contrast to many would-be leaders in later times who endeavoured to revise the well-tried methods of their forerunners with disastrous results. Acceptable service to God is dependent on obedience to old established and unchangeable principles, a fact of which we are forcibly reminded by the Deity Himself.

"I am the Lord, I change not." (Mal. iii. 6).

The action of Joshua in sending spies into Jericho, and its subsequent result, shows that although God lays down the broad principles of acceptable service, He allows opportunity for the display of initiative and faith by His children. Joshua's action did not indicate any lack of faith on his

part, but rather was an evidence of his desire to forward the work in hand. It also provided the means of deliverance for Rahab and her family; and thus God provided a way of escape for those who sought to serve him. The report of the two spies was in striking contrast to that of their forerunners forty years previously: —

"Truly the Lord hath delivered into our hands all the land: for even the inhabitants of the country do faint because of us." (Josh. ii. 24).

And thus Joshua was encouraged in the work he had to do. Faith is stimulated in many different ways, sometimes by personal experience of the hand of God in our own affairs, and at other times by noting the experiences of others.

The nation having been organized into marching order, the leadership of Joshua was confirmed by God, with the promise: —

"As I was with Moses, so I will be with thee." (Josh. iii. 7).

Joshua was well aware of the difficulties ahead, and the waywardness of the Israelites, but on the other hand he appreciated to the full the promise of God, (for he had seen how the authority of Moses had been miraculously upheld), and was ever ready to follow Divine guidance. Together with a supreme confidence in God, he possessed a humble disposition, as is evidenced by his readiness to receive the instructions of the Divine messenger as recorded in Joshua v. 13, 14. The passage through the Jordan doubtless reminded him of the crossing of the Red Sea, and the wonderful events connected with the deliverance from Egypt, and of the vast congregation of men which came out of bondage only two remained, Joshua and Caleb. Now the children of whom it was said they would perish owing to lack of sustenance, were about to enter the land, while their parents had reaped the fruit of unfaithfulness to God. The parallel should not be overlooked, for we also have passed through the waters and thereby become partakers of the Abrahamic Covenant. In our case the call has been an individual one, and having the history of Israel behind us we should the more clearly recognise our responsibility as the adopted sons and daughters of God, and in the words of the apostle: —

"We ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." (Heb. ii. 1).

The crossing of the Jordan was coupled with the keeping of the Passover and the circumcision of the people, thus reminding them in a very significant manner of the fact that they were "an holy people unto the Lord." A new epoch in Israel's history had now commenced, and the daily supply of manna being withdrawn, the people ate of the fruit of the land of Canaan.

The manner of the taking of Jericho was, of course, contrary to all the accepted methods of warfare, and we can imagine the feelings of the inhabitants of the city changing from ridicule to abject fear. The siege was conducted on the lines clearly laid down by God, but in the case of the capture of Ai much more appears to have been permitted to the Israelites in the way of initiative, and the comparatively easy manner in which Jericho was taken appears to have imbued the people with a false sense of superiority; but it is only when a man's or a nation's way pleases God that prosperity is likely to follow (Prov. xvi. 7). Israel's rebuff in the taking of Ai was a stern warning not to neglect the fact that they were God's instruments, and that they themselves were to be above reproach. It also indicates the necessity for individual circumspection on the part of members of the body of Christ, after the personal example of Joshua.

The Gibeonites having heard of the fate of Jericho and Ai sought by craft to escape the fate of their fellow-countrymen. Their plausible tale and the external evidences of its veracity caused Joshua to overlook the necessity for falling back on Divine guidance, and, as is so frequently the case, purely human reasoning proved a broken reed. It is natural, of course, to jump to a hasty conclusion on a matter in which our sympathies are aroused, and this incident shows the necessity for seeking the

counsel of the Lord, and also for exercising due reflection on matters of importance in which the full details do not always lie on the surface. This is not the only case in the Scriptures where God permitted a falling into temptation. Hezekiah, for instance, was left by God to try his heart (2 Chron. xxxii. 31), doubtless, as in the case of Joshua, in order that it might be demonstrated how entirely they were dependent on God for guidance and blessing. Having made a league with the Gibeonites, the Israelites were not permitted to dishonour their covenant, and on a later occasion, when this was done, severe punishment came upon them from God (see 2 Sam. xxi.).

The work of subduing the land went steadily on, under the wise counsel of Joshua, who "left nothing undone of all that the Lord commanded Moses." Israel's settlement in the land was not merely a case of ousting one set of inhabitants to make room for others, for as in all the works of God there was a specific object in view: —

"For the wickedness of these nations the Lord doth drive them out before thee." (Deut. ix. 4).

Neither were the Israelites to inherit the land because of their own righteousness: —

"For thou art a stiffnecked people." (Deut. ix. 6).

These facts throw light on the statement in Joshua xi. 20, for God only hardens the hearts of such as are utterly rebellious. A stiff-necked refusal to hear the voice of God, and to submit to His law marks a person as totally unfit for Divine favour, and, consequently, such become vessels fitted for destruction. Humanity, in the main, is on a par with the Canaanites, and it will only be brought to its senses when God's judgments are in the earth, and the antitypical Joshua leads His immortalized followers to the deliverance of the land which the Lord careth for. On the other hand, sins committed in weakness, and duly repented of, are frequently the stepping-stones to greater efforts in the service of God.

"To this man will I look" says God, "even he that is of a humble and contrite heart, and that trembleth at my word."

The resistance of the inhabitants of the land having been broken, and the land allocated to the various tribes, the two and a half tribes returned to their inheritance beyond the Jordan, with the admonition of Joshua to take diligent heed to the law of God. The enthusiasm of the Israelites in their service to God was exemplified when it was reported that the tribes beyond Jordan had begun to apostatize from the commandments of the Lord, and yet how quickly they receded from that admirable state of mind.

Joshua's advice to Israel at the close of his career is worthy of careful consideration by all God's children in these closing days of the Gentiles. His admonition was to be very courageous in doing all the law of God and to maintain a strict state of separateness from the surrounding nations. Courage is a necessary adjunct to faith during our wilderness probation, if our service in the vineyard is to be of that complete and desirable character so well exemplified in the life of Joshua. The keynote of his life is expressed in his words: "As for me and my house, we will serve the Lord." Governed by an intelligent appreciation of the Word of God, our lives will be modelled on the basis of faith and works, the one being a complement of the other. Only in this manner can characters well-pleasing to the Father be formed. Of course, there will be stumblings, but in the mercy of God we have an advocate with the Father, who "Though He were a Son, yet learned obedience by the things which He suffered."

C. W.

The Swelling of Jordan

We gather from 1 Chr. xii. 15, that the Jordan overflows its banks in March, and from Josh. iii. 15, that this condition continues throughout the period of harvest until May or June. A celebrated traveller says: "The bank is so beset with bushes and trees that you can see no water till you have made a way through them. In this thicket wild beasts are wont to harbour, being washed out by the overflow of the river."

It is doubtless in reference to this fact that the prophet wrote concerning the invasion of the Edomites:—"He shall come up like a lion from the swelling of Jordan " (Jer. xlix. 19). So concerning judgments on the land of Israel, it is written:—"A voice of the roaring of lions, for the pride (i.e., swelling) of Jordan is spoiled" (Zech. xi. 3).

The coming of the King of Babylon is described as "like a lion from the swelling of Jordan" (Jer. l. 44)—a lion that broke Israel's bones and drove him away as a scattered sheep (v. 17).

Now great changes were seen in the condition of Judah during Jeremiah's lifetime. He commenced to prophesy in the days of Josiah, when the people had apparently reverted to righteousness, and a peaceful and prosperous era appeared to have dawned. It was supposed that "Under his (Josiah's) shadow we shall live among the nations" (Lam. iv. 20).

Nevertheless, Jeremiah commenced to prophesy of the judgments that were impending, and to publicly denounce the national hypocrisy (Jer. iii.). As a result a plot to murder him was formed by his fellow-townsmen of Anathoth, but God warned him and delivered him from it (Jer. xi. 19).

Yet, in general, the times were peaceful. Jeremiah could not understand why this was so. Like David, he observed the prosperity of the wicked, and marvelled at it. "Righteous art thou, O Lord, when I plead with thee, yet let me reason the case with thee (Marg.); wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?" (Jer. xii. 1).

But God reminded him that this prosperity was temporary. There was coming a time when "no flesh shall have peace" (v. 12).

Jeremiah himself was to prophesy throughout those terrible times, did he but know it. He was to be put in the miry pit and in prison; to suffer hunger; to be in continual danger of his life. In short, as we should say, conditions were to become ten times worse than they were.

If Jeremiah thought his lot was hard now, what would he do then?

In God's words to him:—"If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (v. 5).

The figure is easy to understand. If Jeremiah was weary in a time of comparative peace, what would he do when the lions were let loose, as prefigured by the "swelling of Jordan"? When the Babylonian lions came down, besieged the city and ravaged the land?

The comparison between the times is not exaggerated, for the conditions just prior to the end became appalling, and so did the troubles of Jeremiah. Yet we know what he did "in the swelling of Jordan," and how he remained faithful in spite of much fear and trembling, and was, in the end, delivered out of all his troubles.

The whole nation would have done well to heed the warning conveyed in God's message, for Jeremiah's troubles were but representative of their own.

They afterwards admitted that life in Jerusalem had been peaceful and prosperous (Jer. xlv. 17); but to what a state they had fallen after the swelling of Jordan had sent out the devouring lions among them!

Israel did not, or would not, believe the judgments were coming—but they came. Then, instead of recognising the cause and repenting, they sinned more than ever. So God said: "I will watch over them for evil and not for good" (v. 27), and eventually they fell into that condition foretold by Moses, when in the morning they said: "Would God it were even," and at even: "Would God it were morning" (Deut. xxviii. 67).

Well might Jesus ask of his generation: "If they do these things in a green tree, what shall be done in the dry?" (Luke xxiii. 31).

It is observable that the last few verses of Jer. xii. necessarily indicate a future application, applying to the time of Jewish restoration.

The Jews are now returning to Palestine, and in that land they are enjoying a time of peace broken only by occasional Arab discontents. Yet a perusal of the Jewish papers shows that they grumble continually at the British and Palestine Governments; at the League of Nations; and at the Zionist organisation for reasons which, although best known to themselves, appear to be largely imaginary.

At any rate the scriptures define their condition as "at rest" and "dwelling safely" (Ezek. xxxviii. 11). This, however, is not permanent, for they are warned: "Rejoice not because the rod of him that smote thee is broken." Worse is to come! "Out of the serpent's root shall come a cockatrice. . . . Thou whole Palestina art dissolved" (Is. xiv.). This will be "the time of Jacob's trouble" (Jer. xxx. 7), and the lions will again come to devour him.

The Jews are grumbling now, but if in the land of peace they are wearied, what will they do in the swelling of Jordan?

There is coming a day of darkness and gloominess, a day of the Lord, great and terrible, when the vine is to be laid bare. Who can abide it?

What wilt thou do Israel, in the swelling of Jordan? This time a different answer will come. This time, God's mercy is towards His people and they turn to Him. "They will return and seek the Lord their God and David their King" (Hos. iii. 5).

So, although it is the time of Jacob's trouble, he shall be delivered out of it. Isaiah asks: "What shall we answer the messengers of the nation"? and himself supplies the answer. "That the Lord hath founded Zion" (Is. xiv. 32).

Is there no lesson for spiritual Israel in God's gentle rebuke to Jeremiah?

We live in times of quietness and prosperity, perhaps unparalleled in the history of the saints. Yet many get weary in the race and fall back, and all of us feel tired at times.

But if we are wearied in a time of peace, what should we do in the swelling of Jordan?

Trouble can easily come. Look around and see! If it did, and our difficulties became serious, should we remain faithful, as Jeremiah did?

Unquestionably there is coming a time of trouble, such as never was, and it is at that time God's people are to be delivered. Such a time could flare up in a day, so fearful are modern inventions, and whether the saints will be left to see the beginnings of it, is not clear; if it should be so, let us be found faithful and steadfast.

In God's ark there is peace; outside it will be a raging torrent; a swelling not merely of Jordan, but of all the rivers of the world—all overflowing their banks and letting loose the fierce lions of war, devouring and tearing the flesh of men. Let us remember that, if through folly and weakness now, we are left outside God's ark, we shall have to endure that.

After all, there is little excuse for weariness. Supposing the wicked do flourish like a green bay tree; why should we, who know what is coming, be perplexed?

Wait a little while: "Rest in the Lord and patiently wait for him." Our troubles now are nothing compared with what is coming on the wicked, by and bye.

We shall be wanted shortly to contend with the horsemen that will overrun Palestine; but if we have run with the footmen and are weary, how can we contend with horses?

We shall be called upon, soon, to tread the lion and the dragon under foot (Ps. xci. 13); but if in the land of peace they have wearied us, what shall we do in the swelling of Jordan?

W. JEACOCK.

Smoking

A REJOINDER WHICH SPEAKS FOR ITSELF.

Brother Roberts (who knew more of Dr. Thomas than most people) wrote this: —

"Dr. Thomas did not use Tobacco any more than a man may be said to use Cholera Mixture, who takes it in case of need. He used it occasionally, as when among the malarious swamps of the Southern States. He used it medicinally. It was not a habit. We speak from personal knowledge." ("The Christadelphian," 1879, p. 325).

We are sorry for the mentality of those who seek to solace themselves in a bad habit in the report that Dr. Thomas indulged in it.

The smokers find further comfort in Rom. xiv. 3, where Paul says: "Let not him that eateth despise him that eateth not; and let not him that eateth not despise him that eateth; for God hath received him." And, again, in Col. ii, 16, where Paul says: "Let no man judge you in meat or in drink."

But smoking tobacco is neither eating nor drinking! Men do not eat tobacco; nor do they drink tobacco juice. A few drops of tobacco juice (nicotine), placed on the nose of a mouse will kill it. A man was killed by pricking his finger with a needle, which he had used in cleaning his pipe.

A medical smoker candidly declared it should be tabooed by all under the age of 24. He also admitted the "Tobacco heart;" "Tobacco teeth;" "Tobacco tongue;" "Tobacco throat;" that "Tobacco induces flatulency and acid indigestion;" that "the nervous system is affected occasionally in a terrible way;" that "the Optic Nerve is occasionally affected by it;" that "Blindness has been known to result;" that "Anaemia is not an unusual result of the habit;" and that "in Cardiac affections it may be very dangerous, and has undoubtedly killed some."

The effect on a person's first-use of tobacco (nausea, vomiting, etc.) tells its own tale. Normal eating and drinking have not that effect; good food and drink will not produce such an effect.

Call to mind the average habitual smoker—man or woman, lad or lass: watch them with their pipes, cigars, or cigarettes: they are mostly of the self-satisfied and selfish type. They will frequently indulge their craving in a non-smoking carriage and seldom ask leave of the non-smoking occupants, not caring how much inconvenience their unChristlike behaviour causes the non-smokers. No thoughtful Christadelphian can contend that this is characteristic of the "New Man." (Eph. iv. 24: Col. iii. 10).

As to what the "New Man" in Christ should be; we have but to think of Christ himself, and how he would act. Can we imagine Christ entering the home at Bethany, and upon meeting Lazarus, producing a smoking equipment, striking a match to enable Lazarus to "light up"? Can we imagine Christ at the end of a strenuous day in Jerusalem, betaking himself to the Mount of Olives and soothing his troubled nerves with a pipe or cigarette? Can we picture the Lord discussing with the Scribes and Pharisees, holding a cigarette between his first and second fingers, and watching the puffs of smoke ascend, while he thinks of what to answer them? Can we imagine the Son of God belching forth smoke while conversing with the "Woman of Samaria"? Can we imagine the Saviour solacing himself with tobacco as he sadly exclaims: "Let us go yonder"? Can we imagine Paul writing: "whatsoever things are lovely" with a briar pipe in his mouth? Can we picture Timothy with a cigarette?

No: it is sheer sophistry to place "meat and drink" by the side of pipes and cigarettes—or to compare eating and drinking with the unnatural habit of smoking. And the sophist condemns himself in citing the alleged, but untrue, report of Dr. Thomas indulging in the habit.

F.G.J.

From a Brother in Isolation

"ENDWAYS,"
BARTON LANE,
OLD HEADINGTON,
OXON.

DEAR BRO. FORD, —Greetings in the name of our Lord and Master, Jesus Christ.

I am afraid I have not much to write under the heading of "ecclesial news," being almost in isolation, and, as yet, of no great age in the Truth. Nevertheless I trust it is profitable to the unity of the Household for brethren or sisters in isolation to keep in touch with their brethren and sisters in the large ecclesias, and to give them some account of their situations and meditations upon the Word; for though we are many members it is our hope shortly to be united in one Body.

Our Heavenly Father knows the circumstances of all his children and we know not what providential arrangement we may ultimately be called upon to assist in, according to the very situation in which we are placed.

With regard to labour in our Lord's service, there are times when I feel I am doing but little. The long hours of my work at the Oxford University Press, the smallness of my circle of acquaintances (mostly official) and my situation in the country, 4 miles cycle-ride out of the town, the business of settling down to new work, in a new house and neighbourhood, with wife and two small children, have been the chief external obstacles in my campaign so far. There is no need for me to mention the internal obstacles; we are all too well aware of them, for was it not that we might hope to overcome them that our Lord Jesus was manifested?

But by the mercy of the Lord, the temporal situation before mentioned seems to be becoming more settled, so that I hope to be able better to organise my efforts in the Lord's service. This also

reminds me of the words you said to me in London, that isolation provides an excellent opportunity for the development of character, which I am sure is undoubtedly the case.

A babe newly begotten in the Truth must often be tempted to rely too much on his elder brethren when in difficulty, if he be in constant association with them in a large ecclesia. Had my lot been to remain in London I should have been in daily contact with bro. Hatchman, my "father in the Truth," and his aid and advice would have been easily sought, perhaps too easily. As it is I have had to rely more upon individual effort in searching the scriptures which is profitable to spiritual growth if persevered in.

One thing which I have found to be very helpful is to keep a little notebook, in one end of which to write out (with their references) all the passages in the daily readings which seem to "strike home" most deeply at the time; and at the other end to enter all the passages which are hard to be understood. In this way one accumulates a store of spiritual food of easy access at any moment and of peculiar value to the individual, while the second part provides food for study and research. Many of the latter passages have been unravelled for me after our meetings at Stadhampton, which take place on an average of about once a month, and I think the process of elucidation is generally of some benefit to us all. Also it is possible that such a record of "stepping stones" might serve a wider use one day, in helping other seekers after Truth, if the Lord will.

Oxford is a much visited city, so that one may hope that the periodical distribution of suitable literature would not be a labour in vain. I have found the "Christendom Astray" cards convenient for this work, as they are so conveniently carried. (If there is any other literature that you think would be profitable to leave in the libraries, parks, gardens, etc., of this city I would be glad to receive a limited quantity).

I am blessed with beautiful surroundings to my house, and the promise of Spring is much in evidence in the neighbouring gardens; which makes one think of the Psalmist's words, "If only men would give praise to the Lord for his goodness and his wonderful works to the children of men!" And, yet, as it is, the land is filled with strife and oppression, even if not in evidence on the surface of things. What a privilege is ours to have been called out of the fearful darkness that surrounds us, to the wonderful light of the Word of God. Truly we do all need to pray for each other that we may be worthy of the high calling to which we have been called, that we may finish our course with the answer of a good conscience towards God.

The Berean is very helpful and I am sure does much to keep the unity of the Household. I am enclosing a small gift for service in the Master's vineyard, at the disposal of the managing brethren as they think fit, though I would be glad if a portion might be for the distressed Jews' Fund.

I think I will now close, as it is getting late and as this letter was begun long ago I must not keep it for another instalment.

I hope I may have an opportunity of going up to London soon, if the Lord wills, and to meet again the brethren at the table of the Lord.

Sincerely your brother in Christ,

F. P. RESTALL.

P.S. —I have received a number of letters from brethren which have been of great help and comfort. A word in season, how good it is, —as many brethren and sisters can testify.

I would like to thank bro. H. W. Hathaway and bro. M. L. Evans for their latest letters, which I hope to acknowledge personally when I may have the opportunity.

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.

BEDFORD. —Montrose Rooms (upstairs) 62 Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Since our last report we have been pleased to welcome to the table of the Lord, sisters K. Clements, M. Bullen and Maundrell of Clapham; brother F. W. Squires (Luton), and sisters Kirton (Clapham) and Milroy (Croydon). We are also very pleased to welcome sister MacNair (formerly of Clapham) who has met with us since April 28th. We are very grateful to our Heavenly Father, who has seen fit to bless the work of this little ecclesia through an anonymous brother by a gift of £10 to help in the extension of the knowledge of His will and purpose to those in darkness, and we pray that we may be guided in the use of it to the honour and glory of His great name. The following have laboured in this portion of the Vineyard since our last report: brethren J. T. Warwick, H. M. Lee, Maundrell, L. J. Walker, W. R. Mitchell, W. R. Jeacock, H. Kirton, W. P. Lane and G. N. Hatchman. —W. H. COTTON, Rec. Bro.

BOURNEMOUTH. —850 Wimborne Road, Winton. Sundays: 11 a.m., Breaking of Bread. "Bethany" Portland Road. Thursday: Bible Class, 8 p.m. We continue the monthly distribution of the "Bible Advocate" though there is little response. In these days of pleasure and laxity the things of the Kingdom and Name find little lodgment; nevertheless we persevere with the sowing of the seed. We are pleased to report that we have one very interested enquirer after Truth, who has paid us several visits, and whom we trust will eventually render obedience to its requirements. The Berean is also a very welcome visitor, and we all appreciate its high tone and instructive articles. Since our last report we have had the company of several brethren and sisters. For some weeks sister E. Farmer (Nottingham) was here for reasons of health, and was able to meet with us from time to time; she has now returned to Nottingham; also sister F. G. Ford (Clapham) was with us on several occasions. On the 19th May, brother G. H. Lethbridge (London, Holloway) paid us a visit and encouraged us with excellent exhortation; his visit was much enjoyed. The following have also met with us at the Lord's Table: brother Arnold Purser (Clapham), sisters Lethbridge and Ettie Lethbridge (Holloway), sisters Thirtle and Eva Potier, and brother and sister Tarling (all of Clapham). — J. WILKINSON, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room "A"), 148, North Street. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.15 p.m. Wednesdays: Bible Class (same Hall as on Sundays, but Room "B"), 7.45 p.m. We are pleased to report that MRS. ISABELLA WEBB, sister-in-law to our bro. Barratt, after being examined at Brighton was immersed in the saving name of Christ at Avondale Hall on May 29th. We pray that she will so run the race that she may hear the "Well done" when the Master returns. We would also thank the Clapham brethren for their assistance in this matter. During May we have had the pleasure of breaking bread with the following: sisters K. and P. Ellis, sis. Hall, bro. and sis. Hathaway, bro. A. R. Owen (all of Clapham); brethren A. and H. Cheal, W. Webster and sis. Paine (all of Seven Kings); sis. Warner (Luton), sis. McCree (Redhill) and bro. and sis. E. F. Ramus (Croydon). We thank

the following brethren for their lecturing support: F. G. Jannaway, H. T. Atkinson, W. E. White (all of Clapham). Bro. Jannaway's Lecture on "The Creation" was attended by two gentlemen (whom we had not seen previously) who knew the speaker in bygone days. One being the brother of the widow of bro. F. W. Porter, the author of "The Millennium", and the other a son of the late bro. J. J. Andrew, to whom bro. Jannaway, some thirty years ago had presented Sunday School prizes. They are residing now in Brighton and we hope that they will follow up the lectures and find the Truth. We are much encouraged by the attendance of strangers at our lectures, several being very interested. —J. D. WEBSTER, Rec. Bro.

CROYDON. —Gymnasium Hall, High Street. Sundays: Breaking of Bread, and Sunday School 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, at Horniman Hall, North End, W. Croydon, 8 p.m. During the past month we have been encouraged by the presence of a few interested strangers at our lectures. With gratitude we have to acknowledge receipt of an anonymous donation of £10 to be used in the proclamation of the Truth. We much appreciate the kind thought of the brother who has thus provided the means for additional effort to be made to draw the attention of strangers to the only way of salvation. We have had the pleasure of the company at the Table of the Lord, during May of sister Milroy (St. Albans), brethren W. Davis, F. Wood and Hunt-Smith and sisters Davis, Hunt-Smith, N. Ramus, G. H. Ramus (all of Clapham)—A. A. JEACOCK, Rec. Bro.

IPSWICH. —78 Rosebery Road. Since our last report we have had the pleasing companionship of brother Leslie Walker, brother and sister H. Atkinson, brother Ivor Evans, and brother Brooks, all of Clapham, who have given us words of encouragement and exhortation, helping us towards the goal of our high calling, viz. the Kingdom for which we earnestly pray, as Jesus taught his disciples to do. On April 27th, four of our number paid a visit to London to the Outing of the Clapham ecclesia to the British Museum, and then to the Fraternal meeting at Denison House, where we had a feast of sound words and doctrine that rejoiced our hearts. Such gatherings as these, where we meet so many others of like precious faith, give us a slight foretaste of the companionship of the saints in the Kingdom. On Saturday, June 2nd, we paid a visit to Felixstowe and saw brother R. C. Wright (Clapham) at the Hermann De Stern Convalescent Home, where he is recuperating after an operation; we should have been pleased if he could have met with us at the Table of the Lord, but the rules and restrictions of the Home will I fear not allow him to do so. We also had the pleasure of meeting sister Wright and her mother who are staying there. We can confidently recommend Felixstowe with its 3 miles of Promenade and lovely gardens to any brethren or sisters who want a nice quiet holiday. There is an excellent service by road, rail or river to Ipswich (10 miles), where they would receive a hearty welcome from our little household of faith, who would appreciate a little extra stimulant in the form of exhortation and brotherly love. —W. P. HAYWARD.

LEICESTER. —Morven Cafe, 104 London Road. Sundays: Breaking of Bread, 10.30 a.m.; Lecture, 6.30 p.m. It is with thankfulness we acknowledge the gift of £10 received from a brother to assist us in our public testimony to the Truth in this city, and are pleased to say that interest is being shown by the few strangers who attend the lectures. Since our last report the following brethren have visited us in the service of the Truth: W. J. Webster (Seven Kings), E. C. Clements (Clapham), L. Evans (Clapham) and R. J. Towne (Derby). We have also had the company of sis. Payne (Seven Kings) and sis. E. Clements (Clapham). —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. We continue our efforts to hold forth the Truth by an open door, also by distributing leaflets and the "Bible Advocate," and cards advertising "Christendom Astray," which we freely distribute. Our interested friend mentioned in April news still continues to attend our Bible Class and is making a general study of "Christendom Astray" which he purchased; we pray our Heavenly Father will bless him with the blessing of Abraham. We have had to perform the unpleasant duty of withdrawing from bro. Arthur Tickle, for conduct unworthy of the name of Christ; bro. Tickle has been in Liverpool since November 1928, having come from Pemberton in search of employment; previously he met with the Pemberton ecclesia and was recently transferred to Liverpool. Since our last report we have been greatly encouraged by the following visitors whom we welcomed

to the Table of the Lord, and much appreciated their company: bro. George Park of Pemberton (who ministered to us the word of exhortation), bro. Saxby (Wellington,) sisters Doris Jannaway (Southport) and Jenny Lee (Pemberton), bro. and sis. Winstanley (Pemberton,) bro. and sis. Heyworth (Whitworth nr. Rochdale), bro. Heyworth giving us 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. We have been pleased to welcome back into fellowship from Bijou Hall sis. Alice Browne, who, having been interviewed, has been found to be in entire accord with us regarding matters that have been the cause of division. We also gain by removal the company of sisters M. A. Sowerby, Kathleen Sowerby and Doris Sowerby from Welling; owing to travelling facilities, they find the journey to Clapham more convenient, and will in future meet with us. We are sorry to lose the company of bro. F. J. Wood, who is now meeting with those of like precious faith at Croydon. Bro. Leonard Collett and sis. Marjorie Constance Ford were united in marriage on May 11th, and we pray that they may be blessed in their new relationship. It is with pleasure that we have been able to assist the Brighton ecclesia by baptising Mrs. ISABELLA WEBB on May 19th, and Miss MINNIE JONES on June 2nd. We have been pleased to welcome the following visitors at the Table of the Lord: sis. M. Bird (Bedford), bro. and sis. Barratt and bro. Jones (Brighton), sis. L. Wood (Croydon), sis M. Hayward and sis. I. Hayward (Ipswich), bro. Johnson (Margate), bro. W. Collis (St. Albans), sis. M. A. Sowerby, sis. K. Sowerby, sis. D. Sowerby, and bro. E. R. Cuer (Welling). —F. C. WOOD, Asst. Rec. Bro.

LONDON (West Ealing). —Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We are now settling down in our new hall and are pleased to report a fair attendance of strangers, whom we hope may become interested in the "things concerning the Kingdom of God and the name of the Lord Jesus Christ." We thank an anonymous brother for a gift of £10 towards the furtherance of the proclamation of the Truth, which is very useful at the present time. We have had the pleasure of the company of the following at the Table of the Lord since our last report. bro. and sis. Lethbridge and sis. E. Lethbridge (Holloway), bro. and sis. Adams (St. Albans), and bro. L. J. Walker (Clapham). —T. G. BRETT, Rec. Bro.

MARGATE. —Thanet Club and Institute, Hawley Square (off Cecil Square). Sundays: Lecture, 3.0 p.m.; Breaking of Bread 4.15 p.m. Wednesdays, Bible Class, 8.0 p.m. We continue to keep our light burning in this town, with the assistance of the brethren of Avondale Hall and Seven Kings; we desire to express our thanks for the encouragement we receive from their presence and that of visiting brethren and sisters among us We take this opportunity of thanking our brother, who desires to remain anonymous, for the gift of £10 to be used in accordance with Mark xvi. 15. We have had a few strangers attend of late, and are looking forward to an increase in our membership. Fraternal love in the bonds of the Truth. —A. E. NEWMAN, 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 are very pleased to report that we have had an anonymous gift of £10 to carry on the Lord's work in this town. It is our prayer that God in his goodness and mercy may reward the donor accordingly, and to guide us aright in the use of it to His honor and glory. It is with much pleasure also we report the monthly visits of our sis. Jaine of Chepstow, who is in isolation there; our sister is much encouraged at being able to attend our meeting, and her presence is much appreciated by us. It is through holding the Breaking of Bread, every first Sunday in the month, at 2.30 p.m. that this has been possible. Once again we extend a hearty invitation to all who may be this way during the summer months to meet with us around the Table of our absent Lord, so that we can be encouraged to plod on to the end, and hope to hear the welcome words, "Well done, enter into the joy of your Lord."— D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. — Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m. Lecture, 6.30 p.m. Huntingdon Street Schools. Tuesday: Eureka Class, 7.45 p.m. Wednesdays, 7.45 p.m. On May 15th, sis. L. Lomax was united in marriage to bro. H.H. Elston and on the following day sis. F. Roberts and bro. S. Miller were also united in marriage; all four are members of this Ecclesia and we trust that in their new relationship each will find an encouraging help to hold fast to the Faith, and to set aside every hindrance to the faithful obedience to the Master's commands. On Tuesday, June 18th, a meeting is to be held (if the Lord will) in the Huntingdon Street Schools to consider the "Law of Christ in relation to Co-operative Societies." We have been assisted in the proclamation of the Faith by bro. J. M. Evans (London), W. Southall (Birmingham) and F. Jakeman (Dudley). —W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.40 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: 7.30 p.m. at 140 Werneth Hall Road. On Saturday, June 1st, we held our Fraternal Gathering, when we had the assistance of brethren T. Phipps (Great Bridge) and W. Southall (Birmingham), who addressed us on the subjects of "Watchfulness" and "Prayer." Brethren and sisters joined us from Accrington, Ashton, Bacup, Blackburn, Birmingham, Great Bridge, Pemberton and Whitworth, and a really uplifting time was spent as our minds were centred upon the responsibilities of our calling in the Truth, and the privilege we enjoy of approaching the Father through our Great High Priest. The following brethren have assisted us by exhortation and lecture: H. G. Saxby (Wellington), A. C. Simpson (Nottingham), W. Southall (Birmingham) and T. Phipps (Great Bridge). Visitors: sis. W. J. Elston and sis. Simpson (Nottingham) and bro. and sis. R. Turner (Pemberton). — A. GEATLEY. Rec. Bro.

PEMBERTON (nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m.; Breaking of Bread 3 p.m.; Lecture, 6.30 p.m. Wednesdays, 7.15 p.m. We sincerely thank the anonymous donor of cheque for £10. We assure him that it will be wisely used in the dissemination of the Truth as revealed in God's word. — J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street. Sundays: School, 10.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays, Bible Class, 7.45 p.m. We concluded our series of Week-night Lectures on Thursday, May 30th, when bro. A. Nicholls spoke on the Subject—"The Bible, its message to you"—but few strangers attended to listen to the message from the Scriptures of Truth. We find now that our Sunday lectures are far better attended than the special week-night efforts, and for the month of June have arranged a series of five lectures under the attractive heading—"Bible Light on current World Politics"—and are hoping that some of our interested friends will attend, and will realise that the Most High still "ruleth in the kingdom of men, and giveth it unto whomsoever He will," and also that the time is coming when the saints shall possess THE Kingdom. We were pleased to have the company and fellowship, on May 25th, of bro. Norman Widger of West Ealing, and much appreciated the words of exhortation which he gave us. We get few visitors in this isolated part of the country, and would welcome any brother or sister passing through the district during the summer months. We purpose, if the Lord will, holding our Annual Summer Outing on July 17th, the spot chosen this year being Bere Ferrers, in the Tamar Valley. It is with regret that we have to report our withdrawal from sisters L. Delamotte and E. Cobb, who have returned to the Birmingham Temperance Hall Fellowship, from which we are standing aside. We are pleased to report that sis. Ella Hosking has been admitted to our fellowship, after having fully endorsed the stand which we have made for the purity of the Truth, in Doctrine, Practice and Fellowship. She was formerly in fellowship with the Birmingham Temperance Hall, but has decided to stand aside from that fellowship for the same reason as ourselves. —H. R. NICHOLLS, 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. The special Lantern Lecture given by bro. F. G. Jannaway in March was attended by over a hundred strangers, and the presence of brethren and sisters from Brighton, Clapham, Croydon, and Welling was much appreciated. While the attendance at our Sunday Evening Lectures has not increased as a result, yet the presence of a stranger now and again raises hopes that there are still some who will be 'called out'; the greater the darkness the more necessary the

light. Our Fraternal Outing on Whit Monday to the Reigate Hills was better attended than ever before; brethren and sisters from Clapham, Croydon, Putney and Welling joining us. God willing, we shall repair there again on August 5th, and the same arrangements and times as for Whitsun will hold good: the addresses will be upon the readings for the day. We hope the number joining us will again increase. —A. T. ABBOTTS, Rec. Bro.

SEVEN KINGS. —No. 1 South Park Crescent, Green Lanes, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.: Tuesdays: Eureka Class and M.I.C. (alternately) 8 p.m.; Thursdays, Bible Class 8 p.m. We have to report the removal to Bridport, Dorset, of our sis. Yeates, who we trust will be helpful to our two sisters in isolation there. Our loss is however compensated by the return of our sis. Pritchett, whom we are glad to welcome back from Australia. Visitors: bro. Bath (Holloway), bro. Moorhead (Luton), bro. Warwick and sisters E. L. Clements and V. Westley (Clapham), and bro. Cuer and sis. K. Sowerby (Welling), all of whom we were glad to welcome to the Lord's Table. The first named three brethren have assisted, both in the proclamation of the Truth and also by valuable and helpful exhortations, which we deeply appreciate. — W. J. WEBSTER, Asst. Rec. Bro.

SWANSEA. —Sunday School and Bible Class, 3 p.m.; Breaking of Bread 6.30 p.m.; Eureka Class, Thursday, 7.30 p.m. We have to report the removal to Bridgend of bro. Alfred Morse, who will now meet with the ecclesia there; we commend him to their fellowship. Our visitors for the past month have been: On May 19th, bro. George Morse and sis. Doris Hillman (Newport), and sis. Rose Jones (Rhondda), bro. Morse giving us words of encouragement at the Memorial Table. On June 2nd we had the company of sisters Muriel Bullen, Dorothy Clements, and May Morse (Clapham). We feel much encouraged by the visits of our brethren and sisters. —JAMES HY. MORSE, Rec. Bro.

WELLING (Kent). —Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; School and Bible Class, 3 p.m.; Lectures 6.30 p.m.; Wednesdays: Bible Class 8 p.m. We rejoice to announce that at the Erith Public Baths, on May 17th, HARVEY LINGGOOD, nephew of our bro. and sis. Hembling, and one of our Sunday School scholars, was immersed into the saving Name of Jesus; our prayers are that he, with us, will be among those who "before the throne of God, serve Him day and night in His temple." We lose by transfer to Clapham our sisters Sowerby, sen., Kathleen Sowerby and Doris Sowerby, to whose care we commend them. We have been encouraged by the increased attendance of strangers to hear the proclamation of the Truth, and thank our brn. E. A. Clements and Eric Clements (Clapham); bro. A. A. Jeacock, accompanied by sister Jeacock (Croydon) and bro. D. L. Jenkins, for their labours of love in the Truth's service among us. We desire to thank the anonymous giver of £10 for the service of the Truth, and we shall carefully and prayerfully consider its best use. God willing, we shall be holding our Sunday School tea and outing to Dartford Heath, as we did last year, and shall be pleased to hear from and welcome any brethren and sisters who can be with us. —GEO. L. BARBER, Rec. Bro.

WELLINGTON (Shropshire). —39 Ercall Gardens. It is now some little time since we sent news to the Berean, but our labours for the bread which perisheth have been very arduous these past few months. However, we have found much joy in carrying on the work of the Truth, although we do not see much result at present. The attendance of strangers at our monthly lectures averages 8 or 9, and there appears to be a little interest sustained in one or two directions. We were delighted to have a good company of brethren and sisters with us during the Whitsun holiday: bro. and sis. H.T. Atkinson, of Clapham; bren. J. B. Strawson, Norman Stubbs and Douglas Tipping, of Nottingham; and sis. Osmond, of Dudley. Bro. Atkinson exhorted us on the Sunday, and lectured on the subject "The Peace of the World." On Whit Monday an outing to the Wrekin was arranged and a very enjoyable day was spent. It was very fittingly brought to a close by a visit to sister Stanway at Coalbrookdale, where we did our readings for the day and talked about the precious things to which we stand related. We are hoping (God willing) to arrange two lectures a month in the future. We would like to express our gratitude to the brethren and sisters who continue to show such interest in our labours and give us their practical assistance. —H. G. SAXBY.

WORCESTER. —54 St. Dunstan's Crescent. — Greetings in the name of Jesus. As I am in isolation here, I have nothing in the way of ecclesial news to communicate, but it is with great pleasure that I am able to report a visit from bro. and sis. Ellis, and sis. Hilda Ellis of Llwynypia, and bro. Williams, of Bridgend, who were returning home by motor from Nottingham. They arrived in the evening of Saturday, May 25th, and joined with me in my home on the following morning in a meeting for Breaking of Bread, when bro. Ellis presided and bro. Williams gave us an exhortation. This meeting was a novel and joyous experience for me, and cheered me greatly. I have approached, in this region of spiritual barrenness, several whom I have judged to be possibly likely subjects, with a view to implanting some seed of truth, but as yet the result has been decidedly disheartening; yet I try to encourage myself by remembering the years in which I myself progressed so slowly towards the light, and keep before me the hope that the Master may receive a few fruits from the soil I try to till. Yours fraternally in Israel's hope. —HAROLD BLAKE.

CANADA

OSHAWA (Ont.) —We are glad to report that we are still in God's mercy holding fast to the things of our most holy faith. We have no additions to report but we feel our steady witness is having some results, for we have heard that the local clergymen are driving home to their flocks that "these various interpretations of Scripture are not essential to salvation"; probably they are having awkward questions to answer. Colonel Kisch lecturing at Toronto upon "Palestine", used words which give much strength to us who are waiting for the Redeemer to come to Zion: —"British mandatory rule is supplying the frame in which the Jewish people are painting a prosperous Palestine . . . by re-establishing the country of their forefathers they feel they are contributing to the benefit of mankind". Yes, in thy seed shall all families of the earth be blessed; the time to favour Zion is come, so let us look up for our redemption draweth nigh. We were pleased to read bro. B. J. Dowling's bold declaration of truth, and hope it will have the desired results. With love to the household of faith, your bro. and sis. in the patient waiting for Christ. — GEO. ELLIS.

RICHARD (Saskatchewan). —In our last report we should have mentioned several visits of interest. Bro. and sis. Luard of Clover Bar, Edmonton, were with us for a few days during the summer. This was their second visit, and we enjoyed their company and fellowship. The writer and his wife gave them a call at their home in December on our way to the Pacific Coast, and received a cheery welcome, and met some of their friends with mutual profit. I would advise anyone travelling through Edmonton and able to call, to write them at the above address. During August, bren. Pickford and Blacker spent a few hours with us. They are from Lethbridge. They just had time to get acquainted, have a little sleep and refreshment, and then they were away. We hope to see them again and have a little more of their company on the next visit. During October our bro. Will Turner of Winnipeg paid his yearly visit. We are always glad to see him, and on this occasion the writer thought his words of exhortation were splendid. We shall hope to see him again this year if God will. During the winter three of our members were away from home and in the mercy of God were permitted to return safely, with improvement in health. —FRED. W. JONES, Rec. Bro.

VANCOUVER. —I.O.O.F. Hall, 1720 Graveley Street, near Commercial. Sunday School 10 a.m.; Lecture, 7.30 p.m. Since our last intelligence was sent the following have been received into our Fellowship, they having previously withdrawn from Main Street: brethren Henry Bennett and Arthur Smith, sisters Elizabeth Smith and Elsie Bennett. During March a series of lectures was given; they were well advertised, through assistance given us by the Richard (Saskatchewan) ecclesia, but although well attended by the brethren the attendance of the stranger was somewhat disappointing. — JOHN B. ALLAN, Rec. Bro. (Received too late for insertion last month—ED.)

Since our last letter we have received into Fellowship, after a satisfactory interview, brother Joseph Smith and sister R. J. Smith, formerly of the London, Ontario, ecclesia; we give them a hearty welcome. —JOHN B. ALLAN, Rec. Bro.

UNITED STATES

BUFFALO, N.Y. —Mizpah Hall, 221 West Ferry Street, entrance on Herkimer Street. Breaking of Bread, 10.30 a.m.; Sunday School 12 noon; Wednesday, Bible Class at 8 p.m.; Eureka Class 9 p.m. On May 30th we held an ecclesial gathering at the home of bro. Brewer, Lockport, N.Y., when bro. Kling and bro. Robinson spoke words of comfort and encouragement to the brethren and sisters. On July 4th we held our Sunday School outing at Delaware Park, where we again spent a very profitable day; the writer giving a short address on the 60th Psalm and bro. Kling on the 5th chapter of Matt., which was part of the readings for the day. On Dec. 27th we held our annual Sunday School entertainment at the home of bro. Charles Robinson, where we spent a very enjoyable evening; after listening to encouraging remarks by bro. Kling, calling our attention to the greatest of all gifts ever given to mankind, God's well-beloved Son, and the reading of certain portions of Scripture, we listened to the Sunday School children recite pieces and sing songs which their teachers had selected. We give credit to the teachers for their patience, believing they were well paid for their labor, as the children did well, even to the little ones; and next, but not least, the giving of prizes to the children for regular attendance and merit. Then refreshments were served from God's bountiful store-house of good things to supply the natural man, after which we separated to go to our different homes feeling refreshed both spiritually and physically. We have had the pleasure of the following visitors at the Lord's table: bro. and sister Cope (Hamilton, Ont.), and sister Florence Styles (Brantford), bro. Cope giving us the word of exhortation. On Oct. 9th we had the pleasure of a visit from bro. Dowling on his way home from his trip around the continent. Having a stop over at Buffalo, between trains of two hours, he was met at the station by some of the brethren and taken to the home of bro. Kling where the brethren and sisters had a very pleasant visit for an hour with our highly esteemed brother for his work's sake. His visit was much appreciated in these trying times by the brethren and sisters of this Ecclesia. We are sorry we have had to withdraw from the following for their continued absence from the Lord's table: bro. William Barlow, sis. Francis Barlow, sis. Lucy S. Anderson, sis. Caroline Fisher and sis. Jane McConville. But still in time of sorrow we rejoice that on Dec. 27th we assisted Mrs. MARY BREWER, wife of bro. A. D. Brewer, of Lockport, N.Y., to put on the sin covering name of Jesus, after witnessing a good confession of the things concerning the Kingdom of God and the name of Jesus Christ. She has passed the age of three score years and ten, and was received into fellowship on Dec. 30th, 1928. Our prayer is that our sister remain faithful to her high calling until the coming of our Lord. —L. P. ROBINSON, Rec. Sec.

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, 17½ Cremarie Street.
Oshawa, Ont. —Geo. Ellis, 305 Courcellette Avenue.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—John B. Allen, 790 40th Avenue, E.
Winnipeg. —W. J. Turner, 108 Home Street.

UNITED STATES.

Baltimore, Md.—D. E. Williams, 1939 W. Mulberry Street.
Beaukiss, Texas. —A. C. Harrison.
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, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. —Joseph H. Lloyd, 7211. Avenue C., Houston, Texas.
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.
Jersey City, N.J.—S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.
Lampasas, Texas. — W. A. Ray.
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.
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. —12/- has been received from Wellington, New Zealand, for this fund, and handed to the treasurer, bro. Bellamy.

INTELLIGENCE received too late for insertion: —Great Bridge; Houston (Texas); Los Angeles.

CHANGE OF ADDRESS. —Bro. And sis. H.W. Rivers and family have removed to 49 Kildoran Road, Brixton, S.W.2.

BOURNEMOUTH. —Visitors to Bournemouth please note: the number of bro. Wilkinson's house has been changed from 438 to 850.

FORTHCOMING TEA MEETINGS AND FRATERNAL GATHERINGS. —Plymouth, July 17th; Redhill, August 5th; Clapham (at Kew), August 17th; Welling (date not yet announced—see Ecclesial News).

BRO. H.A.S. (LAKE ARIEL, PA.)—Your letter received, and we note your remarks; the matters you refer to are having our attention.

EUREKA. —For sale, in good condition, pocket edition of Eureka, complete, interleaved with blank pages, stiff covers, 25/-. Letters to bro. H. Crosskey, c/o bro. W.H. Whiting, 65 Frenches Road, Redhill, Surrey.

SIS. F.W. (HASTINGS). —Thank you for your letter. We are glad you find the Berean helpful, and trust it will do good in the quarters you send it to.

SIS. V.M.B. (TASMANIA). —We were pleased to hear from you again with news of the activities of the brethren in Tasmania. We are also glad to have the verses you send, and hope to make use of them in due course.

NEWSPAPER CUTTINGS received from bro. Ellis of Oshawa, with account of lecture by Col. F.H. Kisch, at Toronto. Col. Kisch is the head of the committee of three which acts as advisory body to the British Government, and administers Jewish affairs in Palestine. The lecturer is enthusiastic over the progress made in Palestine under British influence, and his statements make very interesting and encouraging reading for those who wait for the salvation of Israel to come out of Zion.

THE EPISTLE TO THE THESSALONIANS. —In type, but unfortunately has to be held over till next month. The last article of the series “The Nations in Prophecy” (The Destiny of Russia), is also waiting space which we hope to find in the next issue.

THE BIBLE TRUE. —Daniel v. 30, 31. “When the sceptics first framed their indictment of Daniel, Belshazzar appeared to be a myth. For history testifies that the last King of Babylon was Nabonidus; that he was absent from the capital when Cyrus entered it . . . The contradiction between history and Scripture was complete. But the since-deciphered inscriptions (on cylinders in the British Museum) have disclosed that Belshazzar was eldest son and heir to Nabonidus; that he was regent in Babylon during his father’s absence; and that he was killed the night the Persian army entered the inner city.” (Sir Robert Anderson in *The Bible and Modern Criticism*, pp. 136, 137).

VISIT TO KEW GARDENS. —The South London (Clapham) Mutual Improvement Class propose visiting Kew Gardens on Saturday, August 17th, if the Lord will. After tea there will be a Fraternal Meeting at the Ivy Hall, Wellesley Road, Chiswick. Further information as to arrangements may be obtained from bro. L.J. Walker, 91 Moring Road, Tooting Bec Common, London S.W. 17.

The address on “Our Deliverance during the Great War” to be given at Santley Street Schoolrooms to the Clapham M.I.C. on July 2nd, will be at 7.30 p.m. instead of 8.