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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, B. J. DOWLING.
and C. F. FORD.

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

A Cloke of Covetousness

By Dr. John Thomas

The Apostle Paul uses this phrase in 1 Thess. ii. 5. In the original it is prophasis pleonexias. He employs this form of speech in reminding the saints of the circumstances attendant upon his first appearance among them "in speaking unto them the Gospel of God." He tells them that in that speaking there was no deceit, uncleanness, guile, man-pleasing use of flattering words, nor prophasis of pleonexia. The first of these is rendered cloke in the Common Version, and signifies strictly that which appears; and so that which is alleged to cover the real state of the case, an apparent cause. Thus, if Paul had gone to Philippi pretending that, from pure affection for their "precious immortal souls," he had visited them to invite them to God's Kingdom and glory"; when his real object was to "establish a Church" which should pay him a stipend of two thousand dollars per annum, with donation perquisites and marriage and funeral fees—such pretence would have been a. prophasis or "cloke" of pleonexia. But, on the contrary, for him to go to Philippi in obedience to the command of the Spirit, or in consequence of a cry from thence, saying, "Come over to Macedonia and help us!"—and to preach the Gospel of the Kingdom there in the face of much contention and opposition; and for him to succeed in gathering together a company of obedient believers rejoicing in the Truth; if, on effecting this, they, in the richness of their liberality, presented him, with two thousand dollars, bidding him good speed, and go elsewhere and labour there as he had with them, Paul might lawfully have accepted it; and have left them still more deeply indebted to him than they could pay. Although Paul might reasonably have expected before he went, that if the glorious truth he was able to impart to them were received in the love of it, such distinguished liberality would result; nevertheless, his going being consequent on being sent, or on being invited to help them, and without any previous stipulation, his speaking the Gospel would not have been "a cloke of covetousness." Some envious, or narrow-minded souls, would seem to have insinuated this against him; for he calls God to witness, which is a solemn appeal, implying that he did not appear among them for what he could make of them through false pretences, whatever evil speakers might affirm: "We speak," says he, "not as pleasing men, but God who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness; nor of man sought we glory; neither of you nor of others, when we might have been burdensome as the apostles of Christ." Excepting these words in italics, we can also appeal to God's testimony that from the day circumstances forced us uninvitingly

into public speaking even to this present, we have spoken the truth as we came to know it, upon the principles set forth in 1 Thess. ii. 3-6, and always intend so to do, stipulating and asking for nothing; but leaving it to the spontaneous liberality of believers and their appreciation of our endeavours to determine what recompense, if any, it would be their privilege to communicate. This method our friends well know, is the rule of our proceeding. We glory in it as a free and independent proclamation "of the perfect law of liberty"; and so affording scope for a generous and unconstrained contribution according to the ability of those whom the Truth has freed. This is the divine method of supporting those who preached the Gospel, whether they were Apostles or "faithful men who were able to teach others," it ensured "cheerful givers," though it could not exclude envy and evil-speaking.

As to pleonexia, the word used by Paul in the text before us, and rendered covetous in the Common Version, the primary import of it is, "some good which one possesses more than another." There is nothing criminal in one man having more of some good than another. The law, however, forbids a man desiring to have anything belonging to his neighbour; yet this did not interdict buying, which is based on a desiring to have; for men only buy what they want. Desiring to have what was forbidden was the original sin in its conception. Moses says that the fruit of the tree of knowledge was a desire to the eyes; and the tree itself "a tree to be desired." But these desirable things were interdicted; and, therefore, the sin of desiring to have them. Had they not been forbidden, there would have been no sin in desiring to have them. Had they not been forbidden, there would have been no sin in longing for them, and taking of them; for Paul says: "I had not known sin if the law had not said, Thou shalt not covet."

The radical import of covet, in the Scriptural use of the term, is to desire to have unlawfully; hence, to lust after anything. Hence, also, "all uncleanness" is styled by Paul "covetousness" in Eph. v. 3, as "fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints." If a man, therefore, lust after another man's wife, and have criminal conversation with her, he is both an adulterer and a covetous man, though he might scatter his gold and silver like chaff in the interests of flesh and blood. Hence, covetousness is not confined to finance, but embraces the whole range of human lusts—the lust of the flesh, the lust of the eye, and the pride of life; which are all fatal to our future life when gratified contrary to the divine law.

But Paul also says that "covetousness is idolatry." Idolatry is the worship of idols, whether they be idols of the affections or the idols of the mind. Any lust by which a man is enslaved is the idol of the man. He worships it, and whatever the lust prompts him to, that he desires to obtain at all risks, hazards, or consequences. Hence, an inordinate desire of gain, inordinate lust, are also significations of the word; and hence, also, by implication, he is styled pleonektes, or a covetous man, "who defrauds for the sake of gain; and is inordinately devoted to carnal lusts. A desire of gain, in accordance with what is lawful and right is not covetousness; and is nowhere forbidden in the Word. If it were covetousness, then there is not a trader, mechanic, or labourer extant, but is a covetous man, and therefore an idolater; for they all desire gain by the practice of their crafts. The supposition is absurd, and none but a simpleton, or worse, would affirm it. To those, then, who have ignorantly, and necessarily therefore presumptuously, charged us with covetousness in making gain by publishing works which unfold to mankind "the knowledge of God," to such we say that what we make we gain by the dissemination of Heaven's Truth, for the eternal well-being of our contemporaries who may believe, while what ye make ye gain by exhausting your energies the live-long day, in ministering to the whims, luxuries, wants, and necessities of the Old Man of the Flesh, which all perish in the using. Ye live by the evil, we by the good that is in the world. Amen!

(Herald of the Kingdom and Age to Come, 1861, p. 22).

"THE DEPTHS OF SATAN, AS THEY SPEAK"

(1) "I don't believe in the Flood," said the Dean of Peterborough (Dr. Simpson) at a Bible Society meeting at Northampton; "I had a Noah's Ark as a small boy, but I never believed in Mr. Noah." (2) Following an address at the Worcester Diocesan Conference, Canon T. A. Lacey said "he

could not bring himself to speak of the Bible as the Word of God. He found in the Bible a broken record of men blindly seeking after God. He could not find anything else."

Baruch

An Exhortation by Bro. Roberts

Baruch is before us as the theme of our contemplation this morning—the companion of Jeremiah the prophet and his helper in writing down the messages of the Spirit. There are various interesting features in his case which will make it profitable for us to consider him. First he is before us as a sorrowing man. He is represented as saying:

"Woe is me now, for the Lord hath added grief to my sorrow. I fainted in my sighing and find no rest."

Here is something to note; it may strike us as strange at first. It is natural to assume that the prophets of the Lord and all who had to do with them in the way of actual service were men to whom inspiration and the exercise of authority secured the enjoyment of their position, and placed them beyond the weariness and painful endurance which we find incident to the position of a saint in these days of Gentile ascendancy. A consideration of this case will dispel all feelings of this sort, and enable us to see the point of James's advice to—

"take the prophets for an example of suffering affliction and of patience."

They were fellow-sufferers with us.

When we ask the cause of Baruch's depression of mind the facts supply a ready answer. As the companion of Jeremiah he shared the odium that belonged to the position of Jeremiah. Jeremiah was pretty much alone in Jerusalem. The princes, the elders, and the priests—corresponding to the clergy and the upper classes of our day—were all against him; and under their leadership the common people held him in contempt. His own testimony is—

"I was a derision to all my people, and their song all the day."—(Lam. iii. 14.)

His own feeling in contact with them and his estimate of them are manifest from Jer. ix. 2, 3:

"Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them! For they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the Lord."

Between the derision manifested by the people towards Jeremiah and Jeremiah's sense of their worthlessness it is easy to understand his statement that—

"for peace he had great bitterness."

The asperity of his position was so sharp that he felt inclined to shut his mouth. He said—

"I will speak no more in His name,"

for the reason given:

"Because the word of the Lord was made a reproach unto me and a derision daily."

He even went so far as to curse the day of his birth, saying:

"Cursed be the day when I was born: let not the day wherein my mother bare me be blessed . . . wherefore came I forth out of the womb to see labour and sorrow that my days should be consumed with shame?"—(xx. 14, 18.)

This helps us to realise what James testifies of Elijah and the prophets in general is true—that they were men—

"subject to like passions as we are."

As companion of a man of this experience Baruch shared in the dreariness of the situation as expressed in his words:

"I fainted in my sighing, I find no rest."

Are we not often distressed with a similar experience arising from a similar cause? By the Truth we have become companions of the Despised and Rejected of man, who said:

"It is sufficient for the disciple that he be as his Master."

Companions of his companions, we may often feel cast down like Paul, but not destroyed; faint-hearted and unrestful like Baruch.

"Denying ungodliness and worldly lusts"

is not an exhilarating performance. We may often feel dreary in the performance. Let us not be too much dejected. The present world is an evil world under any circumstances. Evil is ingrained in the constitution of things.

"Man is born unto trouble as the sparks fly upward."

People in effect imagine we can escape it by one contrivance or another. They constantly tug at their chains. It is a vain struggle. We are in the grasp of sin's bondage and we cannot be free except in the way provided in Christ. It is better to quietly and finally accept our fate with resignation and lay hold of the blessed hope God has given us in the gospel. It is a help in the doing of this to remember that the prophets and their companions have been sighing, sorrowing men who have had to fortify themselves by the consolation of the truth.

God sent a message to Baruch by Jeremiah. What a mighty honour that the God of Israel, the Almighty Creator of all things, should send a message to a mortal man to comfort him! It may be said that here, at all events, the case of Baruch differs from ours. For a time no doubt it does; but it is only a question of time. There is a time for everything. Our times and circumstances do not admit of individual messages as appropriate just at present, but there is a message waiting for us all. Christ comes with a message to every man who will appear before him. It will be individual to each man at the judgment seat. This may appear afar off and not analogous to the message sent to Baruch. It will not seem either when the time arrives. It will be near and pointed and practical and appropriate. It will be a message of comfort to the sorrowing and faithful.

"He will satiate the weary soul, and replenish the sorrowful soul."—(Jer. xxxi. 25.)

"He will comfort all that mourn. . . . He will give unto them beauty for ashes, and the oil of joy for mourning, and the garment of praise for the spirit of heaviness."—(Isa. lxi. 2, 3).

For this joyful consummation, if we are among Zion's mourners, we have only to wait. It is difficult to wait, perhaps, but this waiting is the only attitude full of promise.

"They shall not be ashamed that wait for Me."

"It shall be said in that day, Lo this is our God, we have waited for Him. . . . Let us be glad and rejoice in His salvation."

Therefore, as Paul exhorts:

"Cast not away your confidence which hath great recompense of reward. For he that shall come will not (always) tarry."

The longest time possible to man is short. Every man's life is shut up at the end, not far off, like a road with a wall built across. We have only to wait till then, for the end of life is the arrival of resurrection to every man's consciousness. Thus not a long way off our message waits. God give us a good message.

What was the message to Baruch about? It was about Baruch's sorrows.

"Thus saith the Lord, the God of Israel, unto thee, O Baruch: Thou didst say, 'woe is me now; for the Lord hath added grief to my sorrow!'"

Several things suggest themselves here. A man's sorrow is not a blithesome subject of discourse to other people; but it is otherwise to himself. It may not be exactly an elating subject, but it is comforting. What more consoling to a man groaning under some distress than for a powerful sympathetic friend to sit down with him, so to speak, and enquire into his trouble, and give him promises and assurances of a solacing character? This was Baruch's experience in this case, and its interest to us lies in the fact that we have to deal with the same God who condescended to send to Baruch a message on the subject of his sorrows. We are not allowed to hear from Him as yet; but all things are known to Him, and He is not unheedful of the troubles of those whose hearts are toward Him. Nay, He may even contrive their trouble for them.

"Happy is the man whom God correcteth."—(Job v. 17.)

It is an arduous experience and difficult to endure; but the upshot will be unmixedly beneficial. Therefore it is written:

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him, for whom the Lord loveth He correcteth, even as a father the son in whom he delighteth."—(Prov. iii. 11.)

In the midst of the trouble He giveth consolation, causing light to arise to the upright in the darkness.

"He makes a way of escape."—(1 Cor. x. 13.)

"He comforteth those of His who are cast down."—(2 Cor. vii. 6.)

"He establishes, strengthens, settles, after they have suffered awhile."—(1 Peter v. 10.)

These things are all testified, and constitute a ground of consolation to all, even in this deserted century, who place their hope in God and keep His commandments.

Baruch's case is evidence that the eyes of the Lord are open to the righteous and His ear open to their cry. This truth is illustrated in many ways in the Scriptures. Nothing is more powerful in this way than the statement of David, by the Spirit, concerning himself and his Son:

"He putteth my tears in a bottle. Thou tellest all my wanderings."

Therefore, in the midst of all our troubles, let us not be utterly cast down. Let us have it as a mental reserve to draw upon, the recollection that we are in the hands of God who will not suffer the billows to go over our head to our destruction, but will come to our release when we have suffered sufficiently. In the darkest hour we may always rally ourselves like David:

"Why art thou then cast down, my soul? What should discourage thee, and why with vexing thoughts art thou disquieted in me? Hope thou in God, for I shall yet praise Him who is the health of my countenance and my God."—(Ps. xlii. 11.)

David indulged in this gleaming comfort at a time when he was saying:

"O my God, my soul is cast down within me. . . . My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul within me."

We can never be in a lower deep than these words represent. David came through it all, a joyful victor at the last, ready for the place that awaits him in the triumphant throng that will surround the Lord in the day of His glory; and shall we lie down in despair? Nay, nay, let the outward man perish; the inward man is renewed day by day, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

What was the pith of God's message to Baruch? It was a piece of advice which carries with it certain instructive conclusions.

"And seekest thou great things for thyself? Seek them not."

Baruch had evidently been turning his eyes in the direction of great things. It was not much of a wonder. He had become weary of the continual self-denial involved in his companionship with a derided prophet of the Lord. He saw everybody around him looking after themselves, "seeking their own" as in Paul's day (Phil. ii. 21).

"From the least of them to the greatest of them, everyone was given to covetousness."—(Jer. vi. 13.)

From which it follows as a reasonable conclusion that most of them were partly successful and well-to-do. Baruch had evidently begun to think that he might as well have a try among the rest, or, at all events, make some effort to place himself beyond the reach of evil. God's advice in the case is before us:

"Seekest thou great things for thyself? Seek them not."

Why was this advice recorded? Not for Baruch's exclusive benefit. It is doubtless true here what Paul says of another case:

"Now it was not written for his sake alone that it was imputed to him, but to us also to whom it shall be imputed if we believe, &c."

The advice to Baruch is advice to every son of God.

"Seek them not."

It is advice conveyed in many forms:

"Mind not high things, but condescend to men of low estate."

"Labour not to be rich."

"Having food and raiment, let us therewith be content."

These are some of the forms in which the same exhortation is delivered directly to ourselves. They are meant as practical counsels. We may disregard them now, and gain the world in its race for distinction and wealth; in that case the day will come when we shall discover that our eyes and ears have been strangely sealed to the monitions of wisdom.

The reason connected with the counsel given to Baruch was personal to himself, but is nevertheless not lacking of application to us. God said:

"For behold I will bring evil upon all flesh, saith the Lord."

This doubtless referred to the deluge of calamity that was about to break upon the whole country of Judah, by the hand of the Babylonian army, and sweep everything before it, as intimated in verse 4:

"The Lord saith thus, behold that which I have built will I break down, and that which I have planted I will pluck up, even this whole land"

The applicability of such a reason to us lies in the fact that a similar fiat has gone forth concerning the kingdoms of the Gentiles, in the age in which we live. A time of trouble such as has never yet visited them is about to come; and the present order of things is to be broken up, in anger and great judgment, and the kingdom of God to be established over all. The advice not to seek great things in the present aeon is therefore of equal cogency to what it had in Baruch's case. In a sense it may have very little application to us, because none of us have it in our power to aspire after great things. Still, if it cannot apply in this way, it may operate negatively in helping us to be content with that poor and lowly form of life in which it has, in all ages, pleased God to seek the heirs of the coming kingdom and glory; and to wait with composure the storm that will sweep away the kingdoms of men, and clear the way for that order of things in which righteousness, godliness, wealth, security, and peace will gladden the earth for evermore.

The First Epistle of John.

The 1st Epistle of John was probably written when the loved Apostle was over 80 years of age, and certainly when he was the last survivor of the Apostolic Ministry. Hence the constant use of the term "little children" when speaking of the brethren and sisters generally.

It is easy to see from its inferences that the time was that of the decadence that set in after 50 years had elapsed since Jesus ascended to Heaven.

"THERE ARE NOW MANY ANTICHRISTS" ii. 18

Many "went out from us; they were not of us" ii. 19.

"These things have I written to you concerning them that seduce you" ii. 26.

THE THREEFOLD THEME.

The Epistle has three themes: —Fellowship, Sin, and Love, and the three are linked together. This is because they have a very definite and very important connection in the truly Christian life. Much misunderstanding has existed and much false teaching, some of it wilful, and all of it of the flesh, has been written and spoken concerning Fellowship. This was not confined to the days of the early Christian Ministry. Exactly the same has been said in our own day. The pleas for toleration that

exist in early Christian writings, by the success of which apostasy of a wholesale character was at last brought about in the Church, and the few faithful ones pushed into obscurity, can all be paralleled in Christadelphian literature to-day.

The present editor of the "Shield," bro. Wauchope, of Adelaide, in his opening number pleads for toleration—for the continued "unity of all who hold the name of Christadelphian" notwithstanding what changed opinions they may hold. His counsel is "Try to understand the other brother's point of view."

The ecclesias now linked with him, years ago decided to give fellowship to those who were found to be "in substantial agreement with the Birmingham Basis of Faith," whether in complete agreement or not. Bro. Hall, the Editor of the "Advocate" to-day, warmly contends against this, but at the same time the North London ecclesia, that for so long declared for purity, now writes through its recording brother, W. A. Simper, in favour of allowing fellowship to continue with brethren who reject an item of the Basis, providing they "submit" to the Ecclesial decision, and also writes asking for unity on the basis of "substantial" agreement on doctrine and practice rather than on complete agreement.

Against these evils John writes, and properly begins with the matter that is first necessary. He has no false ideas about sentimental "love," of which we hear so much, that would permit a brother who wilfully rejects an element of the One Faith to remain in the Ecclesia because of "loving forbearance." He is downright and his meaning is clear.

FELLOWSHIP.

Says John under Divine Inspiration: —

"Our fellowship is with the Father and with His Son, Jesus Christ. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth. If we walk in the light we have fellowship one with another." i. 3-6.

Now light and darkness are Scriptural symbols for truth and error. Isaiah, visualising our times and the coming Second Advent, says "Darkness shall cover the earth and gross darkness the people," But the Lord shall arise and His glory shall be seen and the Nations shall come to the light." (Isaiah 60)—When the perfect condition involved in the Divine purpose is reached then "there shall be no night there" (Rev. 21. v. 25), because "every man shall know God from the least to the greatest," "and the knowledge and glory of God shall fill the whole earth."

Now in fellowship light and darkness cannot be mixed: they are opposites, and there is no twilight in Divine Truth. Hence a man is either in the light or in the darkness. Spiritually he cannot be "substantially" in light but partly in the dark. The two cannot dwell together in fellowship because they have no affinity at all.

The man who talks of "neutrality" and of "sitting on the fence" is not in the light at all. He has gone back to darkness. He cannot mix the two, John makes plain.

In an English Law Court the witness who affirms (obeying the interdict "Swear not") has to say "I solemnly and sincerely declare that the evidence I shall give to this Court shall be the truth, the whole truth and nothing but the truth." If he claimed the right to say "The evidence I shall give shall be substantially the Truth" not the slightest part of what he might say would find credence.

If in his evidence he told the truth substantially but omitted or disguised some feature of the truth, he would, if discovered in the act, find himself in serious trouble. Thus it is recognised that there is no affinity between, and can be no mixing of, the Truth and error, light and darkness. Hence the first

Baptismal Hymn (mentioned in Eph. 5. v. 14) and still in use in Lutheran Reformed Churches in a Latin form—declares of Baptism and the subject of it,

"Awake thou that sleepest
Arise from the dead.
Christ shall give thee light."

So John declares "God is Light," in Him is no darkness at all.

Light therefore is a full knowledge of the principles of Divine Truth—the whole counsel of God. We have this as Paul had it (Acts 20. v. 27) and Jude says of it that it is "The Truth once delivered to the saints." Having it, we are baptised, and as the early Church said, we come "into the light."

We use the parallel expression to-day and speak of it as "coming into the Truth," an expression used by Dr. Thomas. They mean the same. John therefore faithfully sets forth that fellowship depends for its beginning and continuance upon the keeping within the light, not partially, not "substantially" but completely and wholeheartedly. Any other position is an untrue one, or in John's wholesome way—"a lie."

SIN.

This leads to a consideration of the faults of conduct that overtake all God's servants. "If we say that we have no sin we deceive ourselves and the Truth is not in us". Chap. 1. ver. 8.

One of the principles of the One Faith—that of the stricken nature of sin's flesh—is violated if we self-righteously declare ourselves to be without sin. We must not trust our flesh. Its impulses will lead us in the wrong way. This means a constant watch and ward, and it means more. It means that by continuance in the One Faith—in the light—and thus in fellowship with God and His Son we come under the cleansing influence of Jesus.

"If we have fellowship with one another the blood of Jesus Christ cleanseth us from all sin."

Blood is the cleansing instrument of the physical frame. Here is the King of England, as we write, lying very ill, following pneumonia, with a poisoning of his whole body. We read of Ultra-ray and other treatment designed to help his blood to cleanse his body from the poisons it has absorbed. Not till Dr. Harvey described the circulation of the blood and its great work of cleansing and rebuilding the tissues of the body did men quite realise what a mighty factor the blood was.

The Scripture truly has spoken of it as the Life in the Levitical Law, and it had been used as the figure of cleansing in the ceremonial part of that Law (Lev. 16).

We can now perceive the fitness of the symbol. As the blood in the physical frame is the purifying power, so in the Spiritual Life, the doctrine and obedience and mediatorship of the Lord Jesus Christ becomes the medium and means of cleansing us gradually and at last completely, from all impurities.

"The blood of Jesus cleanseth us." He is "the propitiation for our sins." Chap. 1. ver. 7.

"We have a paraclete (an advocate) with the Father, Jesus Christ the righteous." Chap. 2. ver. 1.

So while we can hold the Truth perfectly we cannot boast of doing all things well that pertain to our conduct while possessed of sinful weak human nature. But we shall finish the course if we continue to the end, and "keep the faith." (II Tim., chap. 4. ver. 7.) The process of Spiritual cleansing,

as of the physical, is a gradual one, and provision is made for those who avail themselves thereof. The Ultra-rays that help the physically weak, may be likened to the helps that the reading of the Word of Light, and our collective and individual meditation thereon bring to us, and above all, the remembrance of our Lord in the appointed way.

CLEANSING.

Cleansing, however, is not possible without the submission of the child of God thereto. He is part of a greater body, that of the Lord himself "from whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body, unto the building up of itself in love" (Eph. chap. 4. ver. 16). He must remember the lesson of Israel. In the book of Leviticus are set forth numerous washings and purifyings, all apparently physical. These however, led up to the great annual day of cleansing, the day of atonement, as described in Lev. chap. 16. Now an Israelite might carry out all these things and still miss the Kingdom of God.

The keeping of the law could not ensure Eternal Life, nor could the cleansings bring Spiritual Purity, apart from faith and Spiritual understanding.

If the Lamb slain on the day of Atonement meant nothing more than temporary forgiveness—a putting aside of the sins of the year—it availed very little, but if the Israelite saw in this the promise of the Son and Seed to come—the Prophet like to Moses—the Lamb slain from the foundation of the World, then it availed him much. Being mixed with Faith, it gave him hope of eternal salvation.

"WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD."

FORGIVENESS.

Now sins cannot be compounded for with God. A man may go into an English Law Court and pay a fine for an offence—or go to prison—and his offence is expiated. But with God there is forgiveness, hence the advocacy of Jesus at His right hand. One other factor, however, now enters into the matter.

REPENTANCE.

Without repentance no "forgiveness" and no "cleansing" is possible. If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Chap. 1. ver. 9.

Truth alone can bring repentance. True repentance brings forgiveness. Forgiveness brings improvement or cleansing.—"Go and sin no more" John chap. 8. ver. 11. Hence the ideal life of faith is exhibited thus—the high aim is clear—"Whosoever is born of God doth not commit sin." Chap. 3. ver. 9. Why? because "Every man that hath THIS HOPE in him purifieth himself" (or, is purified in himself). Chap. 3. ver. 3.

This is the fullest and final development of the Spiritual life.

LOVE.

Thus we are led, as in I Cor. chap. 13, through Faith and Hope to Love. The Love depicted by John is not a mere sentimental attachment. The Greek word denotes a discriminating love that chooses its object with care and set purpose.

The first and greatest exhibition of this love is seen in the love of the Truth which colours all a faithful brother's actions. The best and most loving and charitable service he can perform to his brother is exhibited thus:—

"He that loveth his brother remaineth in the Light and there is none occasion of stumbling in him." Chap. 2. ver. 10.

It follows that the brother who most diligently keeps the One Faith performs the most perfect service to his fellow-brethren. Chap. 5. ver. 2.

On the contrary "he that hateth his brother is in darkness"— "Darkness hath blinded his eyes." Chap. 2. ver. 11. So that instead of tacitly or actively permitting brethren to hold false views on the ground of kindness and forbearance being an exhibition of Love, it is on the contrary a manifestation of the worst kind of hate. The meaning here is not that a man may have the Truth and hate his brother. It is that a man who chooses darkness after knowing the Truth "hates his brother." He tempts him to make shipwreck of Faith by his evil example.

"Whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth." Heb. chap. 12. ver. 6.

Can we imagine God allowing us to slip and slide about in error and evil, simply because it would be "unkind" to correct us? God's discipline is sometimes hard and the clouds of trouble often deeply distress, but the outcome is good.

"God is love; His mercy brightens
All the path in which we rove;
Though the darkness sometimes frightens
God is wisdom—God is love."

So John says "Whoso keepeth his Word, in him verily is the love of God perfected." Chap. 2. ver. 5.

Again "If a man love the world, the love of the Father is not in him." Chap. 2. ver. 15.

Hence love has its three stages.

First. Love of the Truth, and wholehearted devotion thereto: more than "substantial"—complete. A love that nothing on earth can alter.

Of such were John, Peter, Paul, and if we may say so, bro. John Thomas and bro. Robert Roberts of our own time: men who never swerved.

Second. Love of the brethren of like precious faith. This is seen in many a great example in the Scripture and most of all in Him who "laid down His life" for us, and "greater love hath no man than this." There ought to be—and there is not—a greater human love than that which exists between faithful brethren and sisters. This is not a matter of theory, it is a matter of experience. "We ought to lay down our lives for the brethren." "By loving 'in word, in deed and in truth' we know that we are of the truth." Chap. 3. vers. 18 and 1.

"This is His commandment 'That we should believe on the name of His Son Jesus Christ, and love one another as He gave us commandment'." Chap. 3. ver. 23.

"He that keepeth His commandments dwelleth in Jesus, and he in him." Chap. 3. ver. 24.

Third. Love of God.

"He that loveth not, knoweth not God, for God is love." Chap. 4. ver. 8.

So that a man who knows God loves God.

To him, God is a tender and loving Father, full of compassion and kindness, the always present helper and friend.

"A very present help in time of need," who corrects in measure, and who asks for submission. While "this is the love of God that we keep His commandments," yet, as David in Psalm 103 declares, His commandments are his benefits. By them he cleanses us and lifts us, by their keeping, step by step, to the top of the mountain of His perfection, where His glory shall be revealed.

"We love him because he first loved us." Chap. 4. ver. 1.

In God's dealings with men, we see the true example of discriminating love—a love that does all things well.

This is the love we must emulate, and so, stage by stage, from first apprehending and loving the Truth, we may grow in strength and understanding, until together we may find that "Perfect love casteth out fear." Chap. 4. ver. 18.

"He that dwelleth in Love dwelleth in God." Chap. 4. ver. 16.

So that the three-fold theme is complete. By fellowship with God and His Son, we overcome sin and enter into perfect and everlasting love.

G. H. DENNEY.

Editorial

FAITH.

We are informed by the Apostle Paul that "without faith it is impossible to please God." Salvation depends upon our pleasing God; if we do not please Him, there will be no salvation for us. If we have not faith, we cannot please Him, and consequently will not receive salvation. Faith is, therefore, a matter of supreme importance. What is this faith, the invaluable character of which the Apostle so plainly enforces? Its standard definition is to be found in his epistle to the Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." (Ch. xi. 1). In the midst of a faithless generation, "full assurance of faith" is the objective which we are striving to obtain possession of.

In Heb. xi. 6, the Apostle supplies the reason why without faith it is impossible to please God: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." How extremely reasonable is this statement! How can any hope to be found acceptable in the sight of God, if doubts are entertained in our minds, as to His existence, or if we distrust His promise of reward to those who seek Him? God is the very essence of reason and of reasonableness, and that fact is exemplified in this matter of faith. "Faith cometh by hearing, and hearing by the word of God." (Rom. x. 17). It is that which will give us this assurance of the things we hope for. There is nothing else in the world which can give us such "full assurance" that God is, as does a careful and reverent study of, for example, the prophetic Scriptures, of which another apostle says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." (2 Pet. i. 19). The world is to us "a dark place" indeed; and the only accessible light is that which shines from the word of God. "Thy word is a lamp unto my feet, and a light unto my path." (Psa. cxix. 106). In a dark place, a light reveals our position in relation to our journey's end, and also protects us from wandering away from the true path. So it is with the "light" of the prophetic Scriptures. It tells us where we are in relation to the coming Kingdom of God, and will keep us as nothing else can, "in the love of God, and in the patient waiting for Christ." (2 Thess. iii. 5). This fact is frequently illustrated in the lives of faithful men of

old, recorded in the Scriptures for our profit. Daniel, for instance, was a man who pleased God; he was a great example of faith, and consequently was "greatly beloved" by God. Witness his quiet assurance of faith and trust in God: his realisation of the existence of God: also his confidence that God is indeed a rewarder of those who diligently seek Him, as these are unfolded to us, for example in Dan. vi. Here is an example of true faith, and it is surely not without much significance that we read in chap. ix. that he was a student of the prophetic scriptures. If we desire to possess Daniel's faith, let us follow Daniel's way to obtain it. Like measures will produce like results. Christ, the greatest of all examples of faith, was unapproachable in his knowledge and understanding of the Scriptures, so that he was able at all times to say: "Thus it was fulfilled which was spoken by the prophets." God was not a mere name, or an abstract idea to such as Daniel and Christ; He was, indeed, a reality, and the reason why is found in the place they had given in their minds to the very Scriptures which we possess. "The sure word of prophecy" dwelling richly in their minds produced real faith, and the same result will follow in our own days. As illustrations we may be permitted to refer to the lives of bro. Dr. Thomas and bro. Roberts; surely none can question their "full assurance of faith"; they had real, practical sterling faith in God, and were able to trust Him implicitly, in all their difficult and often times depressing circumstances. These also were outstanding examples of brethren who, in their days, were foremost in the study of the prophetic Scriptures. We may take a simple illustration of this principle—the second chapter of Daniel's prophecy, one of the best known and most remarkable prophecies of the Bible, in which we have the outline of human history from, the days of Nebuchadnezzar down to the end of the "kingdom of men." We leave the unbeliever alone, and ask, what is the effect of a careful study of this chapter upon ourselves? We read this chapter, and note its prophetic outline of the world's history, its delineation of Babylon, Medo-Persia, Greece, Rome, and a divided Europe; we then study profane history, and perceive the exact fulfilment of this wonderful prophecy, in every detail the precise conditions existing to-day, as foretold by God through the prophet twenty-five centuries ago. What effect has this upon our minds as we ponder it? It is, that we are assured that God is, and that He is ruling in the kingdom of men. (Dan. iv. 17). By a study of these prophecies we know that God is; that He is working in the affairs of the world; we see Christ's control of the nations, and his hand guiding the helm of human affairs, and thus we have a most powerful aid in the direction of the first requirement in those who come to God. "He that cometh to God must believe that He is" The matter, however, goes further than this. What is the end of these prophecies? It is the Kingdom of God. "In the days of these kings, shall the God of heaven set up a kingdom." (Dan. ii. 44). "And the kingdom and dominion, . . . shall be given to the people of the saints of the most High." (Dan. vii. 27). "Many of them that sleep in the dust of the earth shall awake, some to everlasting life." (Dan. xii. 2). We are able by the light of prophecy to see everything in the world being divinely controlled and irresistibly guided to this glorious end—the Kingdom of God, and the time of reward; and thus we have complete assurance regarding the second requirement, not only that God is, but that He is a "rewarder" of them that diligently seek Him. Illustrations of these facts could be almost indefinitely multiplied. We have the Apocalypse, with its undeniable testimony of seals, trumpets, and vials exactly fulfilled in perfect agreement with the "revelation of Jesus Christ" nearly 2,000 years ago; a study of which, by the help of Dr. Thomas' Eureka, is one of the greatest aids to faith in our days. There is also the Mount Olivet prophecy contained in Luke xxi; Jerusalem shaking herself from the dust of centuries of Gentile dountreading; "distress of nations, with perplexity," on an unprecedented scale; "the sea and the waves roaring," as never before heard in the history of men and nations; "men's hearts failing them for fear" and "the powers of heaven" being shaken to an extent almost beyond our realization. Here is the "sure word of prophecy" uttered by Christ himself 1,900 years ago, and to-day, we, His brethren and sisters living in the end of the days, have seen all his words fulfilled. What is the effect upon ourselves? Is it that to us God is indeed a reality? Do we believe that God is? Is our faith in the establishment of the Kingdom of God unshakeable? Let us hear and fully heed the words of Peter (II. Pet. i. 19): and the Kingdom of God will be ours, and no man can take it from us. Faith is invaluable; without it nothing is attainable in the final sense.

W. J. W.

THE EDITORS AND THEIR RESPONSIBILITIES.

Several communications, recently received from brethren in various parts of the world, have impressed upon us the desirability of defining the conditions upon which the Editors receive and pass for publication items of Ecclesial News and contributions of a literary character.

Ecclesial News is accepted by them in good faith as being records of the activities of brethren throughout the world, by means of which all the members of the Household are kept in touch. Where withdrawals from brethren and sisters, and matters concerning fellowship are recorded, the publication of these is not in any sense to be regarded as implying that the Editors have investigated the causes leading to withdrawal, etc. The duty of maintaining a pure fellowship is Scripturally laid upon all brethren and sisters, and must not be delegated to the Editors of the magazine. We are anxious to do all in our power to help in this direction, as we think the pages of the Berean Christadelphian will show, but where brethren entertain conscientious doubts as to the Scripturalness of the actions taken by any ecclesia in withdrawing from some of its members, it is for such to investigate for themselves in the spirit of Matthew xviii. To look to the Editors to make investigation, and to give decisions on such matters, would be a step in the direction of the establishment of the Church Councils of the apostasy. Faithfulness regarding fellowship, as in all other duties, is an individual matter.

As to literary contributions, the utmost care is taken to ensure that nothing contrary to the first principles of the Truth shall find a place in the pages of the magazine, but in matters of detail, where no vital principle is involved, the Editors use their discretion as to whether or not they comment upon such matters. It would be manifestly impossible for brethren who are daily occupied in providing for the "things of this life," and also busily engaged in various ecclesial duties, to enter into lengthy criticisms of all such matters. The difficulties of conducting the magazine in severely limited time are already great, but it would become impossible for the present Editors to continue if they were expected to make this considerable addition to their responsibilities.

W. J. W.
C. F. F.

The Millennium in Scripture and History

IV. VIEWS HELD IN THE FOURTH AND FIFTH CENTURIES.

In the early years of the fourth century, the general body of professing Christians was divided into three sections. The majority had laid aside the doctrine "that it was unlawful for a Christian to wield the sword of justice or of war." These had enabled Constantine to overthrow the pagan constitution of the Roman Empire, and had been set up in the place of the Pagan Priesthood as the "Holy Catholic Church" the acknowledged state religion of that Empire. For several reasons a large number of Christians living in the Roman Africa had separated themselves from this Establishment, and are known to us from the pages of history as Donatists. Though these might not all have held the truth in its purity, yet, there is good reason to conclude that a people who did, were included under their general name. Again, according to the traditions of the Waldenses, embodied in their poem "La Nobla Leyczon" the date of which may be reckoned as 1197 A.D., these people at the same time stood apart from, and witnessed against the state establishment of Catholicism as a submission to an unscriptural principle; and further witnessed as did the Donatists, that the religion so established was an apostasy from the faith. For evidence on these matters we must refer the reader to Eureka Vol. III, Pages 100-130. As we are now dealing with the doctrine of the Millennium as it occurs in scripture and history we have only mentioned them in order to show that in the fourth century we have to consider the views which these three sections held concerning this doctrine.

First then, what did the leaders of the established church think of it? Among these there was a division of opinion. Lactantius, who was preceptor to the son of Constantine, was a believer in the Millennium. His name with that of three others is mentioned in an excellent article on "the

Millennium" which occurs in the "Encyclopaedia Britannica" and which we hope the reader will consult, (it will be found in the reference Department of almost every Public Library.) All four are there spoken of as "pronounced Millennarians holding by the very details of the primitive Christian expectations." Speaking of the third century, this article says that Hippolytus, who was martyred in the reign of Alexander Severus (A.D. 222-235) was "a thorough-going Millennarian (see his book *De Antichrist*)". It further states that the same is true "all through the third and fourth centuries" of "those Latin theologians who escaped the influence of Greek speculation". Jerome in his commentary on Jeremiah xix. and on Isaiah "confesses that it was the millennium doctrine which very many or the greatest number (plurima) of Christians followed," (Jerome's commentary on the sixteen prophets was published in the year A.D. 393), see "Saint Jerome" in the series "The fathers for English readers," pages 164.

There is therefore little doubt that towards the close of the fourth century the doctrine of the Millennium was held by the majority of professing Christians, whether belonging to those bodies considered heterodox or otherwise. At the end of this century, however, "this state of matters gradually disappeared." It is interesting to notice how this was brought to pass; there was first of all, an attempt to exclude the apocalypse from the canon of inspiration; when this attempt failed, a system of interpretation was invented by which all predictions of war concerning the people of Israel were applied to Israel, but all promises of good to them belonged to the Church, and in this way the Church dignitaries effectually succeeded in suppressing the doctrine of the Millennium. The principal agent in this nefarious enterprise was Augustine, Bishop of Hippo, in the Roman Africa, through whose influence the doctrine of the immortality of the soul came to be recognised as the cardinal point of the Christian Faith, instead of that of the Millennium. That the latter was so recognised in the first three centuries of the Christian Era is well known to those who understand "the things concerning the Kingdom of God and the name of Jesus Christ" (Acts. 8. 12,) not only from the pages of the New Testament, but also from Gibbon's statement that "it (the Millennium) appears to have been the reigning sentiment of the orthodox believers" (chapter xv. 2, *Doctrine of the Millennium*.) It is worthy of notice that Augustine when he first entered into his office as Bishop of Hippo, was himself a Millennarian, see Maitland on *Prophetic Interpretation*, page 250. He was born A.D. 354, became Bishop of Hippo in A.D. 395, and died A.D. 430. The doctrine of the Millennium being unquestionably a scriptural one he was of necessity bound to find some place for it. He therefore invented the theory that it commenced at the beginning of Christ's ministry; and that it would end when the world was six thousand years old; which, as he followed the Septuagint chronology, according to which the birth of Christ occurred 5350 years after the creation, would be in the year 650 A.D. and that then would occur the events predicted in Rev. xx. 11-15. Jesus would return then, and hold a general judgment of all mankind, after raising them from the dead. As from A.D. 30 to 650 A.D. was only 620 years, Augustine supposed that the 1000 years was a figurative, and not a literal number of years. This is the version of Augustine's views given by Elliott, see *Horae Apoc.* Vol. 1, Page 373, 3rd Edition, also Vol. IV, Page 328, 3rd Edition.

If, however, Augustine and the rest of the Bishops were satisfied with this travesty of the doctrine, there still existed "in the lower strata of Christian society" those among whom it "lived", and "in certain undercurrents of tradition it was transmitted from century to century." This will account for its appearance in such popular novels as "Uncle Tom's Cabin" and for the following statement which occurs in Vol. III, Page 102, of Thomas Carlyle's *French Revolution*. "The French Nation has believed for several years now, in the possibility, nay, certainty and near advent of, a universal Millennium, or reign of Freedom, Equality, Fraternity, wherein man should be the brother of man, and sorrow and sin flee away." Evidently Gibbon's description of the Millennium as an "ancient and popular doctrine" was strictly correct.

Readers will, no doubt, be interested in the question—on what grounds did Augustine base his theory that the Millennium commenced when Christ commenced his Ministry? It was on the assumption that when Jesus said "I beheld Satan as lightning fall from heaven," (Luke x. 18), he was alluding to the binding of the Dragon referred to in Rev. xx. 1-2. This event is followed in this place by the thousand years reign, hence, Augustine's conclusion which completely satisfied the "secularised

church" and apparently still does, for his treatment of the doctrine of the Millennium is well spoken of by the writer of the "commentary on the Apocalypse" which occurs in Bishop Gore's latest effort. We purpose returning to this aspect of the matter when dealing with the doctrine as it occurs in the Middle Ages.

The Donatists living in the Roman Africa were in all probability as a body whole-hearted believers in scriptural teaching on this matter. Unfortunately we have no definite statements written by their writers to place before the reader, except some clear references to the second coming of Christ. These would not, after the time when Augustine had propounded his theory, prove the point in question; rather, we should say, would not alone do so. As, however, Augustine himself became their bitter enemy and persecutor; and as they have been ever since his day regarded by the universal consent of all writers accounted orthodox, as heretics, then the following quotations, the first from Gibbon, and the second from "Marsdens Dictionary of Christian Churches and Sects" may well be accepted as evidence on this question.

Gibbon's words are: "Even the imperceptible section of the Rogations could affirm without a blush, that when Christ should descend to judge the heart he would find his true religion preserved only in a few nameless villages of the Caesarian Mauritania." Chapter xxi, The Schism of the Donatists; see Eureka Vol. III, Pages 103-106.

Marsden says: "At other times and especially by the smaller parties which split off from the main body of Donatists, the purity of manners and doctrine was principally insisted upon; those were rightly to be called Catholics, "who observed all the Divine precepts, and all the sacraments;" "in them alone would the Son of Man find faith at his return."

The fact that these people re-baptized all who came over to them from the majority; that they sent out their messengers to protest against the establishment of the Church (showing that they recognised that a Christian's citizenship is in heaven, Phil. iii. 20-21, Revised version); that the dominant majority still held the doctrine as shown above, would all tend to establish the above stated conclusion regarding them.

They flourished in the fourth century; declined through Augustine's persecution in the fifth; revived under the rule of the Vandals; and disappeared from history, according to Mosheim, towards the close of the sixth century; at any rate, he in effect says they are not mentioned after that time.

Apparently about the year 591 they ventured to propagate and defend their views courageously, but Gregory the Great, pontiff from 590-604, endeavoured in various ways to suppress them, and Mosheim concludes that his efforts were successful: in view, however of the saying that truth never dies, we think a few of them may have remained, protected probably by their poverty and obscurity, and we hope when dealing with the Paulicians of the seventh century to submit to the reader good reasons for connecting these two communities the one with the other.

There now only remains the remnant of the woman's seed in the Alpine wing of the Roman Eagle to consider. As to these, the evidence of their belief in the Millennium is somewhat obscure, and consists principally in the fact that Vigilantius (who, from what is said of him in Eureka Vol. II, pages 396-397 [footnote], appears to have rejected the doctrine of immortal-soulism, a strong inference that he believed in the Millennium), has been claimed as one of the earliest of the Waldensian elders. We purpose dealing more fully, in a later article, with Waldensian views on this matter.

J. H. DYER.

The Messages to the Seven Churches.

IV. —THYATIRA.

"Thyatira: a city of Lydia in Asia Minor, near the river Lycos, twenty-seven miles N.W. of Sardis, and fifty six N.E. of Smyrna; now called Ak-Hissar (White Castle); it was famous for the art of dying purple" (Doctor Robert Young). To this description of the city we will add that the Roman road from Pergamos to Sardis passed through it, and that it has always been famous for the white marble there abounding. It is now a town of 12,000 inhabitants. Inscriptions of the guild of dyers in Thyatira are still extant. Ancient Thyatira was an important city, but not of the first rank. Not like the "Eyes of Asia" (Ephesus and Smyrna); the city of Croesus (Sardis); "Satan's seat" (Pergamos); but important for its products. Lydia, a seller of purple from Thyatira, met Paul at Philippi, and became the first-fruits of his preaching in Europe. It is surmised that she founded the ecclesia in Thyatira, of which, however, very little is known; the only reference the Bible makes to it is in the message we are considering. Paul preached in Ephesus for two years, and we are told that "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Gentiles." (Acts xix. 10.) That was thirty-five years before the Apocalypse was given to John. By the time of the sending of the message the ecclesia had become a large one. It had a "Star Angel" (spiritually endowed eldership) some corrupters with numerous followers, and "the rest in Thyatira who preserved their integrity." The message is addressed to the angel of the ecclesia and opens as follows: "These things, saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first." The Lord Jesus thus opens his message with words of commendation. Doctor Thomas says: "Such an eldership must have been in the general in a spiritually healthy and efficient state." After thirty-five years, this ecclesia was found to be more zealous than at its beginning for works of love and service. The lapse of time had not sapped its energies, and its spiritual growth and extension proved its healthy state. But though the Star Angel is thus commended, all was not well. The piercing eyes (like flames of fire) saw something else. "I have this against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols." (R.V.) Who was Jezebel? We know her well, but in the first century she was not so well known. As Dr. Thomas says: "She was then without political sovereignty; she was the daughter of Ethbaal the idolater; but she had not been married to the Greco-Latin Ahab." We know her history; we have seen her, old in crime, on her scarlet coloured beast ("full of names of blasphemy"); and we have seen to what use she has put her golden cup. Why call her Jezebel? Because no name of greater infamy occurs in Bible history, and because Jezebel was a perfect type of the false system that has usurped the place of the bride of Christ. Jezebel: in Hebrew, Izabel, meaning she dwells not "as if the Spirit had said, she dwells not with me; that is, the teachers and their disciples who teach and seduce to commit prostitution, and to eat idol sacrifices, are not my spouse." (Doctor Thomas). Typical Jezebel was daughter of Ethbaal, King of Tyre, and anti-typical Jezebel was of pagan origin. Jezebel killed the prophets of the Lord, so has Rome. Jezebel, calling herself a prophetess, corrupted the Truth. She introduced the worship of Baal, maintaining 450 prophets of Baal and 400 prophets of Astarte, who did eat at her own table. Though Ahab sometimes yielded before the judgments of God, Jezebel never did; but rather sought vengeance upon His messengers with such implacable malice that even Elijah was reduced to despair. All this is typical of Rome. The parallel holds good right up to the end. Behold Jezebel, royally robed, with hair tired and eyes painted; self-assured and defiant, until the words "Throw her down" are spoken. Behold, too, another, at the very crisis of her end, saying: "I sit a queen, and am no widow, and shall see no sorrow." "Therefore shall her plagues come in one day . . . for strong is the Lord God who judgeth her."

The Jezebel party in Thyatira taught God's servants to commit fornication, and to eat idol sacrifices. Idolatry was the fashionable religion of the time, and what is popular and fashionable has ever attracted the worldly-minded. Spiritual fornication is the mixing of the light of the Truth with the darkness of this world. To the shame of an otherwise godly eldership the corrupters were tolerated in Thyatira. Doctor Thomas says: "It was the duty of an eldership not to allow error to be inculcated . . .

all things not according to the Truth they ought to have authoritatively suppressed. This course would have been an effectual barrier against Jezebel. She obtained a foothold and the consequence has been the extinction of Antipas in Thyatira."

The Son of God still walks in the ecclesias. What does he see in the twentieth-century? Unquestionably, He sees much that gives him displeasure. If not, why have the fires of controversy burned among us during the past six years? The flames have died down; but who will say the ashes are not still hot? It cannot be otherwise while the heresies ("clean flesh" and others) are unpurged. Only the clear light of the Word can dispel the cloud of doubt and error that has settled upon so many. It is those who wander in the twilight of laxity and worldliness who are ensnared by false teachers.

What was Christ's attitude towards Jezebel in Thyatira? We are not left in doubt. "I gave her space to repent of her fornication; and she repented not." That is why he discloses himself to them in judicial aspect, with eyes like flames of fire and feet of glowing brass ("as if they burned in a furnace." (Rev. i. 15.)

Woe to those upon whom the Son of God descends in such a guise. With eyes flaming wrath, and feet of burning brass to tread down and destroy, he threatens to overwhelm them. "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the Churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." God is merciful, and the space for repentance was long continued, but the judgments came at length. Doctor Thomas shows that in the second and third centuries terrible persecutions came upon the Christians, and that the Jezebel party were indeed thrown upon a bed of tribulation, and that her children were indeed killed with death ("destroyed with violence," Dr. Thomas); and although the Jezebel spirit survived, and still subsists, multitudes of her children were exterminated. Doctor Thomas shows from contemporary writings that many in the ecclesias realised, though too late, that God had searched the reins and hearts, and had given unto them according to their works. "But unto you (the eldership) I say, and unto the rest in Thyatira, as many as have not known this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already, hold fast till I come." With these words Christ encourages the faithful. They would have to endure much in the evil times that were coming, yet by holding fast they would qualify for a great reward. What were the depths of Satan referred to, from which the faithful had refrained? Nothing, of course, to do with the Satan of orthodoxy. The Satan or adversary referred to were the false teachers of the times. The depths of Satan as they (the false teachers) speak. The corrupters of the Truth have always regarded their own vagaries as the depths. The doctrine of the immortality of the soul is the foundation of their system "which, when removed from the foundation corner of their temple, leaves it without support, and in its fall, reveals to the contempt of all observers the shallowness of the depths as they speak." (1 Eureka, 342).

"To him that overcometh, and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." And what else?

"I will give him the Morning Star."

Truly an "exceeding great and precious promise." The "Morning Star"—God's own chosen symbol of the glorious spirit nature He has promised. Christ by the Spirit is "the root and offspring of David, the Bright and Morning Star." The angels, glorious spirit beings, are Morning Stars. When the foundations of the earth were laid, we are told, "The Morning Stars sang together, and the sons of God shouted for joy." (Job xxxviii. 7). Why did they sing? Why did they shout for joy? Was it because another orb was formed to take its place among the spheres, or did they sing of the glorious purpose for which it was founded? We are not told their song. They sang again—multitudes of them—at the birth of the One destined to be heir of all things, and on account of whom God made the world. "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL AMONG MEN."

They will sing yet again on earth, when they gather to swell the song of victory that shall rise from multitudes of "Morning Stars," who, having been redeemed from every kindred, tongue, people, and nation, shall thenceforth shine as stars for ever and ever, —the Bright and Morning Star being the chief luminary of the constellation.

C. J. NEATE.

Samuel

One of the significant features of human leadership is the ease with which the forces of degeneration and apostasy can submerge the basic principles on which the community was founded. From the days of Joshua to Samuel the nation of Israel had been remarkable for a steady declension from faithful service to God, the principles of which were so clearly enunciated in the law given through Moses, with the result that in the days of Eli the state of affairs was deplorable. Eli appears to have been a man of good personal character, but entirely lacking in the essentials of good leadership, the first of which are the ability and determination to rule well his own house, for his sons who were sharers with him in the priestly office, were renowned for their wickedness. As a result of this there was "no open vision," and "the word of the Lord was precious," indicating almost complete national apostasy. Only a very small minority held to the true faith, and among this number were the parents of Samuel. His father, having come to perform his annual duties in the Temple service, brought his wife Hannah with him, and she being childless besought God in prayer to grant her a son. Such prayers had often been made by Hannah on previous occasions without result, but on this occasion she was seen in the act by the high priest Eli, and he associating her doubtless with the wicked associates of his dissolute sons, rebuked her on a charge of drunkenness. Hannah's reply is a model for all God's children, for there is no occasion when the natural mind is so likely to rise in indignation as when one's personal character is wrongly impugned. Her reply was such as became a daughter of God, and Eli on hearing her explanation blessed her.

In course of time Hannah's prayers were answered by the birth of Samuel, and in fulfilment of his mother's vow we find him at a very early age installed at the temple under the charge of Eli. It is interesting to notice that although Hannah's prayers were not answered immediately they did in course of time result in satisfaction, illustrating the necessity for following the divine injunction to pray always and not faint. The things we desire and ask for in prayer may be perfectly legitimate, but in God's purpose the suitable time for their bestowal has not arrived, and in that case patience and ready submission to God's requirements are necessary.

At the time when Samuel entered the temple service the Israelites were under the yoke of their enemies, and incidentally we see how their failure to carry out God's law faithfully had resulted in their being in a subordinate position, and apparently without hope of relief. As a final punishment God threatened to overthrow the house of Eli, and bring evil on the nation, and the announcement was made to Samuel in the manner recorded in 1 Sam. iii. Truly the carrying out of God's threatened punishment was an ear-tingling experience, for proof of which see Psalm lxxviii. 55,64, Jeremiah vii. 12, 14, and ch. xxvi. 6.

The ark of God having left Shiloh and the reigning priesthood having been cut off, Samuel became the accredited leader of the nation, uniting in his person the offices of priest, prophet, and judge. By means of a solemn assembly at Kirjath-Jearim he stirred up the people to a partial sense of duty and to some extent reformation ensued, but soon the spirit of revolt manifested itself again and they desired a king. Samuel's remonstrances were of no avail, and God pointed out to Samuel that although the people had rejected not only Samuel but God himself, nevertheless it was in His purpose that they should have a king, and Samuel was instructed to anoint Saul to the position. Outwardly Saul was an ideal person, and so far as human judgment was concerned there was little lacking in his ability to fill the position of ruler. Events soon proved, however, that he was not the man whom God would have as head of the kingly line over His people, and Samuel was commanded to take steps to anoint David as king-elect. As Saul's influence increased so Samuel relinquished his authority and gradually

the period of the Judges gave place to the monarchy, and a new epoch in Israel's history was commenced.

Throughout his life Samuel always showed the beneficial effects of his early training, for after the example of his mother we find him always seeking the guidance of God. In some instances we see him wondering as to the reasons for certain actions being required of him, notably in the case of the anointing of Saul. Israel's request for a king was an act of rebellion of the grossest kind, but although Samuel doubtless was at a loss to understand the reasons for the line of action dictated by God, he carried out his instructions to the very letter and never faltered even in the performance of the most distasteful tasks. In our own cases we often fail to perceive the significance of certain personal experiences, but it is very unwise to endeavour to evade an obvious duty. Samuel possessed a ready facility for tackling apostasy at its roots. As at Kirjath-Jearim, repentance could only commence by complete separation from the surrounding nations and putting away of idolatry, so in his rebuke of Saul concerning his mission against the Amalekites he was quick to perceive that Saul's actions were prompted by a rebellious spirit. In stirring words he pointed out that service to God means implicit obedience to God's commandments, not merely a personal interpretation of them. It is always unwise to endeavour to shroud plain, straightforward duty in a mist of specious argument and wordy discussion. Prior to Samuel's ministry the voice of God had been silent, and it required great energy and fearlessness on Samuel's part to revive the national religion. Samuel's methods were always constructive, for in breaking down the corrupt practices of the people he not only denounced their wickedness, but taught them the law of God and demonstrated the benefits accruing from a keeping of that law.

There is a very interesting and important lesson to be learned from the manner in which Samuel was sent to anoint David. To have gone openly to perform this mission would doubtless have incurred the wrath of Saul and probably endangered Samuel's life. The real mission was disguised in a manner calculated to allay the anxieties of the people and also to avoid arousing the suspicions of Saul. Thereby is demonstrated the necessity for tact in the service of the Truth, for occasionally certain duties have to be performed, without bringing the matter into the full blaze of publicity. The carrying out of such duties should devolve upon persons of sterling character, who will not under any circumstances compromise the basic principles of the Truth, and yet at the same time will carry out the work in the spirit of Christ.

In the quiet seclusion of Jesse's abode the inspection of his sons took place, and one by one they were rejected, until the last and youngest member of the family was brought in from the field and anointed as king-elect over God's people. Thus was inculcated that greatest of all lessons, that God sees not as man sees, "but the Lord looketh on the heart." We shall do well to seek to follow Samuel in his quick perception of the foundations of true service to God. Such does not necessarily mean the performance of some great work or the making of one great sacrifice, but it means the faithful carrying out of a large number of small duties with thoroughness and in faith and sincere obedience to the law of God. At the close of his career he again admonished Israel to serve God wholeheartedly, for said he "the Lord will not forsake His people for His great name's sake."

C. W.

The Epistle of Paul to Philemon

Of all the writings of the Apostle Paul perhaps none give us such an insight into his personal character as his letter to Philemon.

In the ordinary way, as we read his epistles, full of exhortation and contention for the truth as it is in Jesus, we think only of the inspired Apostle to the Gentiles; we are apt to lose sight of that which Paul once had to remind those at Lystra, that he was a man "of like passions" as ourselves, and in the letter we are now considering we detect the man rather than the Apostle.

Therefore his words are of even greater interest, for we realize that not only was he a great preacher, but his own private life was governed by those very precepts which he so emphatically taught should be observed by those who would serve God faithfully.

It is this personal touch which gives the letter its charm, and which enhances its value to us as a model which we should copy in our dealings one with another.

Paul was an old man when he wrote to Philemon, and there is a touch of sadness regarding his circumstances at that time. In v. 9 he describes himself as "Paul the aged, and now also a prisoner of Jesus Christ." We learn from Acts how Paul came to be a prisoner, and how he was sent to Rome, where he "dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him."

This does not mean that Paul was free to go where he pleased, for we learn from his letter to Timothy that he was bound with a chain (2 Tim. i. 16,17).

Exactly what transpired during those two years little is known, but it is very evident that the Apostle used every opportunity, although chained to a soldier, not only to spread the gospel, but also to strengthen and edify those ecclesias which had sprung into existence as the result of his ceaseless labours, for it was during this time that he wrote four of his epistles, including the letter to Philemon.

It is from these letters that we get some knowledge of his circumstances at this time and the contents especially of the letter before us clearly indicate its occasion and object.

Philemon was a brother in the ecclesia at Colosse (compare v. 2 with Col. iv. 17 and verses 10-12 with Col. iv. 9) who had been brought to a knowledge of the gospel through the ministrations of Paul (v. 19) and who having embraced the truth, had become a "dearly beloved and fellow-labourer" (v. 1).

Onesimus apparently was the slave of Philemon, who having defrauded his master (v. 18) fled and found his way to Rome.

There is no record to show how he afterwards came into contact with Paul, but by some means which we can only conjecture he made the Apostle's acquaintance and heard the things "concerning the Kingdom of God and the Name of Jesus Christ." The words of Paul struck home to his heart, and Onesimus became one of the "called and chosen and faithful."

It was some years previous to this time that Peter had declared;

"Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

We see this great truth exemplified in the case of Onesimus; only a slave and one who had defrauded his master, but nevertheless called to the Truth.

Centuries before God had declared "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word."

And so when later Paul sent Onesimus back to Philemon at Colosse with the letter we are considering, in company with Tychicus, he carried another communication also, addressed to the "Saints and faithful brethren in Christ which are at Colosse," in which the Apostle refers to the fact that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all."

The Truth does not recognise the standards which govern the social life of the world, and God—

"hath chosen the foolish things of the world to confound the wise . . . and base things of the world and things which are despised hath God chosen . . . that no flesh should glory in His presence:"—(1 Cor. i. 26-29.)

Onesimus, a base and "unprofitable" slave in the eyes of the world, was raised to the glorious and wonderful position of "brother of Christ"; so Paul refers to him as "my son Onesimus" (v. 10) and "a brother beloved" (v. 16). See also Col. iv. 7-9.

So great a change had the truth wrought in Onesimus that Paul would gladly have retained his company that "he might have ministered unto him in the bonds of the gospel" (v. 13). But the Truth required something else, which Paul readily recognised and was not slow to point out to Onesimus. Although Onesimus had embraced the Truth, he was still the slave of Philemon and therefore it was not only his duty to return to him, but also to endeavour to make restitution for the wrong he had done.

There is no doubt that Onesimus would have preferred to have stayed with Paul, but he had to put on one side any thoughts in that connection, and do that which was pleasing to God.

There is just a thought here in passing from which we can derive great benefit. Onesimus was still a "bond slave" although "free" in Christ.

Are not we "free" in Christ also, and yet for the time being we are still "in bondage." We still have to battle with the flesh, and toil day by day in weariness and painfulness. But the day of release is ahead, and very soon we shall know indeed that we are "free" in Christ, to experience no more the troubles and sorrows of our present state.

And so Paul sends Onesimus back to Colosse, with a letter of commendation pointing out to Philemon that "perhaps he therefore departed for a season that thou shouldest receive him for ever, not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord?" (v. 15,16).

If we reflect upon these words for a moment we think there is a lesson which will bring much comfort to many who are striving to interest a friend or a relative, in the things which matter, but without success.

The point arises out of the words "perhaps he therefore departed for a season that thou shouldest receive him for ever."

In v. 5 Paul refers to the "love and faith" of Philemon, and therefore we can be sure that he did not hide his light under a bushel.

Onesimus must have heard the "good tidings" from Philemon, but without being impressed, and it was not until he ran away to Rome that he was able to appreciate the "pearl of great price" which had been extended to him.

God's ways are not our ways. There are some to-day who at first rejected the Divine invitation when extended to them through a friend or relative, only to joyfully accept later on, from another source altogether.

Shall we be discouraged then because sometimes our efforts do not meet with the success we would wish? By no means. Let us keep on sowing the seed and never despair of an apparently hopeless case, because we never know, and whilst our friend may not take any notice of our efforts, yet a change of circumstances may bring about the desired result.

Having, then, considered the principal characters mentioned in Paul's letter to Philemon, let us for a moment examine the letter itself.

It is a very short letter, but it teems with lessons which we do well to learn, if we take the trouble to sit down and search them out.

For instance, we observe from v. 8 the brotherly way in which Paul approaches Philemon. As an Apostle, Paul might have shown some authority in his dealings with Philemon, instead of which he writes: "for love's sake I rather beseech thee."

Is this the spirit which animates us in our dealings the one with the other? If we are true followers of Paul, as he was of Christ, we shall be kind, gentle, and easy to be entreated, and there will be an entire absence of anything that is harsh, overbearing, or unkind.

Another practical lesson is learned from v. 17: "If Onesimus hath wronged thee or oweth thee ought, put that on my account. I Paul have written it with mine own hand. I WILL REPAY IT."

Paul indeed practised what he preached, and he had previously exhorted the Galatians to "bear one another's burdens, and so fulfil the law of Christ."

In the instance before us we observe the Apostle distinctly taking upon himself the responsibilities of another.

We have the same teaching in the words of Jesus:

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

These words clearly indicate, as do also the words associated with the widow's mite, that it is the spirit which prompts our service, rather than the actual amount we do, or give. We are not called upon to do the impossible, but we are called upon to do what we can.

If, then, we would catch the spirit of the Apostle, even as he had the spirit of Christ, let us study this letter to Philemon with added interest, endeavouring to search out the lessons, and apply them in our daily lives.

This is the most important factor of all, for it is no good just to read without putting into practice what we learn.

If we stand approved with Paul in the day of account, it will be because we are walking with him now in all matters affecting our daily lives in God's service.

F. C. WOOD.

THE BIBLE TRUE

(Read Leviticus xxvi. 32-35).

"I climbed a peak which commands the lake, and the Jordan valley. The principal scene of Christ's public labours lay around me—a region some thirty miles long and ten wide. When he had his home here the whole country was teeming with life, and bustle, and industry. No less than ten cities, with numerous villages, studded the shores of the lake, and the plains and hill sides around. The water was speckled with the boats of Galilee's fishermen. Eager multitudes followed the footsteps of Jesus through the city streets, and over the flower-strewn fields. What a woeful change has passed over the land since that time! The Angel of destruction has been there . . . Not a city, not a village, not a sign

of settled habitation is there except the few huts of Magdala, and the shattered houses of Tiberias. A mournful and solitary silence reigns triumphant. Desolation keeps unbroken Sabbath in Galilee now."— (Giant Cities of Bashan).

Signs of the Times

BRITAIN AND THE U.S.A. —The challenge to the King of the North (in Ezek. xxxviii. 13) by "the Merchants of Tarshish with all the young lions thereof " is undoubtedly rightly interpreted by us when we apply it to Britain and her colonies. At one time the U.S.A. consisted of British colonies (or young lions), but they proved to be rebellious cubs, and it is now many years since they left their mother. But they did not thereby cease to be lions; consequently Dr. Thomas anticipated that they would be in alliance with the Mother Country at the time of the end and be numbered amongst the young lions who should rally round the old lion in her day of necessity.

Events have recently begun to shape themselves in such a way that, shortly, an open alliance between Britain and the U.S.A. is inevitable. On the European Continent the nations are being bound together with French cords, and will, if M. Briand has his way, form a "United States of Europe."

Britain is consequently being forced into isolation, and, naturally, is seeking the friendship of those with whom she has the nearest affinity—viz., her children. It has long been recognized that Britain and her colonies themselves form a League of Nations, and now we see the U.S.A. being gathered into the same orbit.

Mr. MacDonald's visit to America is an unique event and is being undertaken with the particular object of cementing the friendship between the two peoples; of coming to an agreement on the question of armaments, and thus necessarily forming an alliance antagonistic to the policy of France and her satellites. There is no doubt about his mission having the approval of the British people. The continental papers, on the other hand, are furious at "Britain's perfidy," as we should expect.

These events provide a striking example of how rapidly political circumstances may change. Sir Austen Chamberlain's policy, whilst Foreign Minister, gave rise to the suspicion that British policy was being subordinated to that of France, especially when the Naval Compromise was concluded with France (July, 1928) on a basis unacceptable to the U.S.A. But now the bad feeling engendered in America by Mr. Baldwin's government is being dissipated and has been transferred to the Continent.

Thus God's mysterious ways are made manifest to us. In ways altogether unexpected the arena is gradually being prepared for Armageddon when the old lion with all her cubs will roar defiance at the King of the North. But all their roaring will not frighten him. His discomfiture will come when the Lion of the Tribe of Judah roars with his voice of thunder.

W.J.

Ecclesial News.

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

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

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

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

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

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

ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64, Dale Street, nr. Chester Square. Memorial Service, 3 p.m.; Lecture, 6.30 p.m. Since last reporting we have been assisted in proclaiming the gospel message by the following brethren: Geatly, Butterfield and W. Cockcroft, Junr., of Oldham; also bro. Heyworth of Rochdale. We have had as visitor sis. Aston of the Oldham Ecclesia. —J. H. MELLOR, Rec. Bro.

BEDFORD. —Montrose Rooms (Upstairs), 62, Harper Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We continue to keep the light burning here, with the assistance of brethren from the Avondale Hall and elsewhere; and we now express our thanks for the encouragement we receive from their presence, and also that of visiting brethren and sisters among us. The following have met with us at the Table of the Lord since our last report: sis. Milroy (St. Albans), sis. Kirton and sis. Atkinson (Clapham), bro. Hayward, Junr. (Ipswich), sis. Jenkins (Clapham); and the following brethren have laboured amongst us by exhortation and lecture, viz.: H. Kirton, H.T. Atkinson, F. W. Brooks, B. Maundrell, W. E. White, E. A. Clements, E. W. Evans, M. L. Evans. —W. H. COTTON, Rec. Bro.

BIRMINGHAM. —Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 6.30. Wednesdays: Bible Class, 8 o'clock. We have pleasure in reporting the following cases of obedience to the Gospel in baptism. On August 27th, Mr. T. FRESHWATER, the Dudley brethren kindly co-operating with us in the use of their Room and Bath; and on October 1st, Miss A. M. HODGKISS, at the house of our bro. Warrender. We hope they will be strengthened of God to "fight the good fight of faith," and "patiently continue in well doing." On the occasion of bro. Jannaway's visit on September 8th, a most uplifting time was spent on the Saturday evening, in hearing his address upon "Our Deliverance during the Great War." A good company of brethren and sisters were present from Dudley, Blackheath, Great Bridge, Lichfield and Wellington. We propose having a Fraternal Gathering on Saturday, November 16th, in the Shakespeare Rooms, Edmund Street. A very interesting programme is prepared to consider the fulness of meaning and exhortation in those solemn words of Paul: "In the last days perilous times shall come." Bro. Harrison of Lichfield, bro. Charles Jakeman of Dudley, bro. W. J. Elston of Nottingham, and bro. Warrender of our own meeting will deal with various aspects of the subject. Tea will be at 4.30, and the after-meeting at 6 o'clock. An affectionate invitation is extended to all those in fellowship. It is proposed to open the room at 2 o'clock, and at 2.30 to form a party to visit the local Museum. We shall be very pleased if those intending to come will notify me—as soon as possible—so that adequate arrangements can be made for their comfort and catering. We have been glad to welcome the following visitors: bro. and sis. Hughes from Los Angeles; sis. M. Feltham, Leamington; bro. Harrison and sis. Nellie Harrison, Lichfield; bro. and sis. Phipps; sis. Deane and sis. Southall, Senr., from Great Bridge; and brethren F.

G. Jannaway and J. M. Evans from Clapham, whose ministrations were upbuilding and encouraging.
—W. SOUTHALL, Rec. Bro.

BOURNEMOUTH. —850, Wimborne Road, Winton. Sundays Breaking of Bread, 11 a.m. Thursdays: Bible Class, 8 p.m., held at "Bethany," 138, Portland Road. We continue to hold our meetings as above, and to distribute the Bible Advocate monthly in the hope that the "good news of the kingdom" may reach some earnest searchers after Truth. Since our last report the great enemy, Death, has been amongst us, taking from us our beloved sis. Scott. Our sister had been an invalid and a sufferer for several years, and for her, now sleeping in Jesus, the end came as a merciful release. We laid her to rest on September 7th, bro. J. M. Evans, of Clapham, speaking words of comfort and of sober exhortation at the graveside, reminding those who stood around from the "unfaithful camp" that our sister obeyed the call of righteousness and upheld the purity of the Truth. We trust that his earnest words will be heeded, and are thankful for his service to us. We have been greatly blessed and encouraged by the visit of many brethren and sisters, both at the Memorial Feast and at our Bible Class—gratefully acknowledging their presence and help. Faithful words of exhortation have been ministered to us by brethren Sutch, Young and Smith (Clapham), W. Evans and A. Warrender (Birmingham), and Sleep (St. Austell), and we have been much edified. The following have also visited us: brethren—Lane, Rivers, Kitchen, and A. Purser (Clapham), and F. Walker (Bristol); sisters—E. Clarke, Killard, Henderson, Potier, Eva Potier, Read, Young, Smith, M. Smith, and Crumplin (Clapham), Irvine (Holloway), Evans (Birmingham), Furneaux (Margate), Warrender (Birmingham), and E. Lethbridge (Holloway). —J. WILKINSON, Rec. Bro.

BRIDGEND. —Dunraven Place. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30. Tuesdays: Bible Class, 7.30 p.m. We regret to record (by removal) two losses to our Ecclesia. Bro. W. Winston has been compelled to return to Southall on account of unemployment; and sis. Phyllis Lang has also removed to the same place. We commend them in love to the brethren there. We take this opportunity of expressing our gratitude to a brother from Canada, who wishes to remain anonymous, for his kind gift of 15 dollars, for the furtherance of the Truth here. Our visitors are as follows: brethren J. Rees (Newport) and J. D. Webster (Brighton), who both lectured and exhorted for us. We thank them for their ungrudging services. Also bro. E. J. Tellum, sisters E. Webster, M. Jones, and M.E. Jones (Brighton), M. Warner (Luton), bro. and sis. Ellis and sis. Hilda Ellis, and R. Jones (Llwynypia). —G. JONES, 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. It is with regret we have to announce that we have found it necessary to withdraw from bro. and sis. Anstee, of Peacehaven, near Brighton, who have not for some considerable time attended our meetings, having turned away from the Truth, and embraced a "fable"—Christian Science. Many of our brethren and sisters have seen them, and on one occasion we had the assistance of a London brother in this matter, but no good result was accomplished. We hope that, while there is yet time, they will recognise their error, and return unto the "living way." We have had the pleasure of the following visitors: sisters I. Stokes, A. McCree, J. Thirtle, Wilson, and E. Ford, bro. and sis. Collett, bro. and sis. Hunt-Smith, and brethren D. Bayles, and A. R. Owen (all of Clapham); bro. and sis. Joslin (West Ealing), sis. E. McCree (Redhill), sis. L. Coliapanian and bro. J. Cannell (Seven Kings), and bro. F. Jeacock (Croydon). Brethren T. Wilson, F. G. Ford, L. J. Walker, and W. R. Mitchell (all of Clapham) have been with us in the service of the Truth. All have been most heartily welcome. —J. D. WEBSTER, Rec. Bro.

COLCHESTER. —2, Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.; Alternate Thursdays: Bible Class, 7.15 p.m. By distributing leaflets weekly, and by an open door, we still continue to hold forth the Truth, but with very little response. On 15th August, 1929, at our business meeting we had to perform the unpleasant duty of withdrawing from bro. Clifford Elliston for continued absence from the Table of the Lord. Bro. Elliston was immersed 14th July, 1928, and after only a few months his interest in the things of the Truth grew less and less. Many times he was spoken to with hope of arousing a love for the Truth, but without result. Finally he

wrote a letter saying his interest was entirely in the world, and that he must follow those things in which his happiness lay. Since our last report we have been pleased to welcome to the Table of the Lord the following: sis. Taylor (W. Ealing), sis. Burton (Luton), bro. Parks (Clapham), sis. York, sis. I. Hayward, bro. and sis. W. P. Hayward, bro. W. A. Hayward, sis. M. Hayward, sis. Mabel Hayward (Ipswich), bro. and sis. Wright (St. Albans), sis. E. L. Cook (Clapham), bro. G. E. Atkinson (Putney), sis. L. Coliapanian, bro. Cannell (Ilford), and sisters W. and A. M. Wells (East Dereham). We have also had the pleasure of the company and assistance in the labours of the Truth of the following: brethren Burton (Luton), A. Cheale, H. Cheale, Bishop, S. H. Coliapanian, P. Coliapanian and Webster (all of Seven Kings), L. J. Walker, F. G. Ford, M. L. Evans and H. Atkinson (all of Clapham). —L. H. W. WELLS, 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 at 8 p.m. During September we have had the pleasure of welcoming to the Table of the Lord bro. and sis. Deadman, bro. and sis. S. Wood, bro. and sis. Hunt-Smith (all of Clapham), bro. and sis. Miles (Brighton), sis. Finch (Southend), and sis. G. Feltham (Leamington). If the Lord will, we shall have a Fraternal Gathering in the Gymnasium Hall on Saturday, 30th November, and particulars and programmes will be forwarded to Ecclesias in Fellowship in due course. —ARTHUR A. JEACOCK, Rec. Bro.

IPSWICH. —78, Roseberry Road. It has given us great pleasure to have the company of bro. H. S. Shorter (Hitchin), who gave us a very thoughtful and upbuilding exhortation on Sunday, August 11th. Sis. Shorter would have been with us, but has had an accident to her foot; they are spending their holiday with their son and daughter at Felixstowe. It would, perhaps, save time and trouble if intending visitors would make known to us their intentions, so that we could arrange to meet them. Derby Road Station, on the Felixstowe line, is only about ten minutes' walk from our house, whereas Ipswich Station is quite one-and-a-half miles away. On Sunday, August 25th, we were very pleased to have with us bro. and sis. Hathaway (Clapham). We greatly enjoyed their visit and the helpful exhortation our brother gave us. Sunday, September 1st, we were again cheered by the presence of bro. and sis. Wright (Clapham), and also on the 7th, bro. Wright giving us the word of exhortation on both days; they are spending a fortnight's holiday at Felixstowe, and we have enjoyed their company on two or three other occasions, which we appreciated very much. On Sunday, September 15th, five of our company paid a visit to the Colchester Ecclesia, where we had the pleasure of meeting bro. H. Atkinson (Clapham) at the Lord's Table, and enjoyed the encouraging words of exhortation he gave us. The following Sunday sisters Prior and Noy (Colchester) paid us a visit. We are thankful to Our Father in Heaven that we have been privileged to meet so many of like precious faith; it has helped and cheered us on our pilgrimage to the Kingdom. —W. P. HAYWARD, Rec. Bro.

LEICESTER. —Morven Café, 104, London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. Being so few in number we are always pleased to see our brethren and sisters from other ecclesias, and during the past month we have welcomed to the Lord's Table: sisters Phillips, Senr., B. Brett and M. Crawley (Luton), sis. Williams (Northampton), bro. Ernest Williams (Clapham), and bro. and sis. Goodwin (St. Albans), also our grateful thanks are due to the following for faithful exhortations and lectures: brethren L. J. Carter (St. Albans), E. J. B. Evans and H.M. Doust (Clapham), C. R. Crawley (Luton), and W. J. Webster (Seven Kings). —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 send loving greetings to the faithful in Christ Jesus our Lord. There still shines a light in the Everton district of Liverpool, and it is not a feeble light as supposed. There are only two of us in this city (sis. wife and myself), but we are alive to our responsibilities; earnestly desiring the Master's return and to be found thus engaged. It has been very grievous to us to learn of brethren and sisters from other parts having been in Liverpool and vicinity, failing to perceive their duty to meet with us at the Table of the Lord. We wish to remind the brethren and sisters that such conduct gives occasions to the adversary to speak reproachfully of us, which

ought not to be. Those who have written us letters of encouragement please accept our thanks and appreciation. Since our last report we have welcomed to the Table of the Lord: sis. Doris Jannaway (Southport), sis. Jennie Lea (Pemberton), and bro. D. Jakeman (Dudley). Bro. Jakeman, who was staying at the Southport Convalescent, journeyed to Liverpool to meet with us, and we truly enjoyed his company. It is, indeed, a pleasure and encouragement to be in the company of such a brother, whose service in the Truth has been long and faithful. Will intending visitors please write. —I. J. MANDALE.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. On 22nd September we had the pleasure of witnessing the obedience in baptism of two Sunday School scholars, namely, MARY WHARTON, daughter of our bro. and sis. C. Wharton, who have thus had the joy of seeing their eldest child embrace the Truth; and ERNEST FREDERICK WILLIAMS, son of the late bro. F. E. Williams. We pray that they may both hold fast, and be found faithfully watching when the Master returns. We have been very pleased to welcome back into Fellowship sis. Louie Denney from Tooting, and late of Liverpool, who having been interviewed, has been found to be in entire accord with our attitude regarding matters that have been the cause of division within recent years. Bro. J. T. Warwick and sis. C. L. Clements were united in marriage on 25th September. They have our best wishes and prayers for their future happiness. The following visitors have been heartily welcomed at the Table of the Lord: sis. Brown, bro. and sis. Miles (Brighton); sis. A. J. Ramus, bro. and sis. Wood and sis. F. Wood (Croydon); sis. Doris Shorter (Hitchin); bro. R. and sis. I. Hayward (Ipswich); bro. D. L. Jenkins (North London); bro. Restall (Oxford); bro. and sis. H. Crosskey and sis. E. F. McCree (Redhill); sis. Acock (South Farnborough); sis. Allwood. sis. Carter, bro. R. Cuer and sis. Hutley (Seven Kings). —F. C. WOOD, Asst. Rec. Bro.

LONDON, N. (Holloway). —London College, 409, Holloway Road. Sundays: 11.15 a.m. Free Library, Manor Gardens, next Royal Northern Hospital, 7 p.m. London College: Thursdays, 8 p.m. Bro. and sis. J. Headen have transferred their membership from St. Albans to us, thus further strengthening us in the work here. Our Fraternal Gathering on September 28th was a very joyful affair and did us all good. There was a crowded attendance with visitors from Plymouth, Birmingham, Brighton, St. Albans, Luton, and all the London circle of ecclesias. During the month we have welcomed many visitors including bro. Widger (Plymouth), bro. A. Sleep (St. Austell), both of whom exhorted us; also brethren P. L. Hone, F. G. Ford and F. G. Jannaway, who helped us in the lecturing work; sis. Stafford of Margate and sis. Kidman of Clapham. We hope to have a visit from bro. B. J. Dowling in the months of June and July, 1930, if the Lord will. Our brother's arrangements are now practically completed to that end. We desire to announce that a decision has been arrived at to transfer the Sunday morning meetings from the London College to the Manor Gardens Library as from Sunday, November 3rd. Will visiting brethren and sisters kindly note. — G. H. DENNEY, Rec. Bro.

LONDON (West Ealing). —Leighton Hall, Elthorne Park Road, W.7. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 7.45 p.m. at 12, Ravenor Park Road, Greenford, Middlesex. We are pleased to report the continued interest of the stranger in our lectures, also the return to our meeting of bro. Winston from Bridgend. We propose holding, God willing, a special effort in the Village Hall, Greenford, on Fridays, November 1st and 8th at 3 p.m. We have been pleased to welcome the following visitors to the Table of the Lord: sisters K. Brown (Brighton), E. Hill (Clapham), Phyllis Lang (Bridgend); also bro. and sis. Helms (Northampton), who, seeing our announcement of the afternoon—breaking of bread—meeting availed themselves of the opportunity of a cheap trip to London to meet with us. We are compelled by circumstances at the hall to have an afternoon breaking of bread meeting occasionally, and we hope to announce the date as often as possible, as it may prove the means of other brethren and sisters in isolation getting an opportunity to remember our absent Lord in the way of His appointment. —T. G. BRETT, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. At a business meeting of the arranging and presiding brethren of our ecclesia on October 1st, 1929, the following resolution was passed unanimously: "That in view of serious difficulties that have arisen on questions of the Faith with certain ones, that no member be accepted from the Birmingham Temperance Hall side without a full re-examination in the things of the Truth, and that a copy of this resolution be sent to the BEREAN MAGAZINE." During September we had the pleasure of the company at the Table of the Lord of bro. J. D. Webster (Brighton), bro. and sis. Watcham (Colchester), bro. and sis. Hart (Flitwick), bro. W. Jeacock and bro. and sis. Lane (Clapham). —A. H. PHILLIPS, Rec. Bro.

MARGATE. —Thanet Institute, Hawley Square. Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesday: Bible Class, 8 p.m. We desire to thank the following brethren of Avondale Hall and Ilford (Seven Kings) for their assistance in proclaiming the Truth to all who have ears to hear in this town: brethren C. N. Hatchman, H. Southgate, S. H. Coliapanian, F. G. Ford and W. R. Mitchell. We are also thankful for encouragement received by the presence among us of brethren and sisters of various ecclesias. May it please Our Heavenly Father that we shall meet to partake of the blessings of the future age which are in store for those that endure unto the end. — A. E. NEWMAN, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Eureka Class, 7 p.m. It is with much pleasure we report a visit, on September 15th, of brethren Bellamy and M. L. Evans, also of the sisters Jenkins (Clapham) and bro. Jenkins (North London). Brethren Bellamy and Jenkins gave us words of exhortation, which were much appreciated by those present. —D. M. WILLIAMS, Rec. Bro.

NEW TREDEGAR (Mon.). —Workman's Hall. Breaking of Bread, 11 a.m. Lecture, 6 p.m. We wish to report that sis. Morgan, bro. Lambert's daughter, is leaving us to join her husband, bro. Ivor Morgan, at Freeland, Luzerne, Pa, U.S.A. Sis. Morgan will sail, God willing, on Oct. 14th. We wish them every happiness in their reunion. We continue to distribute literature, but there is little or no interest shown by the people. We have been very pleased to have the company of bro. and sis. Ellis and sis. Hilda Ellis of Rhondda, also bro. Williams of Bridgend. —T. DAVIES, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools. Tuesday: Eureka Class, 7.45. Wednesday, 7. 45. The following have been baptised into the Lord Jesus Christ, CECIL BURTON and IDA JOHNSON, both on September 9th. We trust they will prove a blessing to the ecclesia in its endeavour to hold forth the light of the Truth, and may also be among those who will constitute the ecclesia of the first-born, —an assembly of righteous men perfected. The fraternal gathering, arranged by the Eureka Class, was held on Saturday, September 28th; we were joined by brethren and sisters from Crewe, Dudley, Northallerton, Sheffield, Derby and London. A most upbuilding time was spent in the consideration of "The Hill of the Lord." The work of acquiring "Clean Hands and a Pure Heart" and "The blessings of the Lord." We have been assisted in the proclamation of the Truth by brethren White, Mitchell and F. G. Jannaway. Visitors have included bro. and sis. Hughes (Los. Angeles, U.S.A.), bro. and sis. Stafford (Seven Kings), bro. and sis. Richards (Dudley), bro. Geatley (Oldham) and sis. Smith (Northallerton). —W. J. ELSTON, Rec. Bro.

PEMBERTON. —Orrell Gardens, Orrell Post. Sundays Breaking of Bread, 3 p.m.; School, 2 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m. On Saturday, September 21st, we held our Annual Fraternal Gathering and Tea Meeting. We were accompanied by Brethren and sisters of like precious faith, from neighbouring Ecclesias, and in the evening we listened to upbuilding addresses on "Fellowship." This was sub-divided as follows: "Fellowship with God," bro. W. Cockcroft (Oldham); "Fellowship with the world," bro. W. V. Butterfield (Oldham); "Ecclesial Fellowship," bro. W. J. Elston (Nottingham). We had a most enjoyable time together, to the end that we should be strengthened in the bonds of Divine Fellowship and knit together in the one Faith. We have arranged for a series of special lectures, four Saturdays and four Sundays, commencing November 9th, 7 p.m.,

ending December 1st, and the attendance of brethren and sisters in fellowship will be appreciated. The first four will be held in the United Methodist School Room, Pemberton, and the remaining four in our own room. The attendance of the stranger is becoming more encouraging. Visitors: sis. D. Jannaway (Southport), and bro. A. Geatley (Oldham), whose services were most helpful. —R. TURNER, Rec. Bro.

RHONDDA (Glam., S. Wales). —Greetings in Jesus' Name. We are grateful to our Heavenly Father for the company of bro. and sis. Squires on September 8th, bro. Squires speaking to us words of comfort, which were thoroughly enjoyed. We are pleased to report that bro. Doughty, late of Ystrad (Temperance Hall Ecclesia), has decided to withdraw from there, and hold out whole-heartedly for the Truth, and will meet with us in the future. Yours Fraternally, G. ELLIS, Rec. Bro.

ROCHDALE. —345, Back Market Street, Whitworth. Greetings to the Household. Since our last report we have paid a visit to sis. Ideson, who lives in isolation at 10, Pendle Avenue, Chatburn, a pretty little village lying under Pendle Hill, one of the beauty spots of the Ribble Valley. We had quite an enjoyable time, with distribution of leaflets before tea, after daily readings and short address. Would there could be more of such visits to the isolated ones; it proves a great help and stimulant on the way to the Kingdom. We continue to distribute the leaflets (sent us by the Clapham meeting) in the surrounding districts, hoping the good seed sown will bear fruit to the Honour and Glory of the Almighty. We receive little response, but we do not expect it in these last days; our duty is to continue in the good work, hoping for the Master's approval at his coming. We report the death of sis. S. Hoyle, who fell asleep on September 8th in her 84th year, after a short illness; we sorrow not as those without hope, but await Christ's coming, to reward those that are worthy. There are now only two sisters to meet with in Accrington, namely sis. Ideson of Chatburn, and sis. Cook of 85, Talbot Street, Rishton, who would be pleased to receive letters of comfort and help in their isolation. With fraternal love to all. —T. HEYWORTH, Rec. Bro.

ST. AUSTELL. —Bro. A. Linnekar of Clapham (Avondale Hall) has spent his holidays at St. Austell, and has broken bread twice with me here. The two previous Sundays I spent with sis. Feltham and her son and daughter at Perranporth, when we broke bread together, and afterwards spent the time in converse on the Truth and its affairs. —ALFRED SLEEP.

SOUTHPORT. —73, Oak Street. (Breaking of Bread by appointment). The following visitors have been very welcome during the past month, and I am sincerely grateful to them for their words of encouragement and service of love: sis. Cook, bro. and sis. T. Hey worth (Rochdale), bro. D. Jakeman (Dudley), sis. Lea (Pemberton), and bro. and sis. I. Mandale (Liverpool). — (Sis.) D. F. JANNAWAY.

SWANSEA. —Portland Buildings, Gower Street. Sunday School, 3 p.m.; Breaking of Bread, 5.30 p.m.; Lectures, 6.30. Thursdays: Bible Class, 7.30 p.m. We are pleased to report interest is being taken in our lectures, several strangers being present, and in our arrangements we hope to bring the notice of the lectures more prominently before the public. We are also much encouraged by our visiting lecturing brethren in their exhortations to faithful works, and our walk in the Truth. On Sunday, September 22nd we had the company of bro. E. A. Clements (Clapham), who exhorted us in words of comfort, and gave the second special lecture for the month. On the following Sunday, September 29th, bro. J. Warwick (Clapham) was with us and exhorted and lectured for us. We also had the company of sisters J. Warwick and Stock (Clapham). We truly thank the brethren for their hearty support in the work of the Truth, having to travel so long a distance to South Wales. —JAMES HY. MORSE, Rec. Bro.

CANADA

RICHARD, SASKATCHEWAN. —During the Summer, we have had the pleasure and privilege of assisting Mrs. OLIVE TYSON into the Way of Life. Bro. Graham of Victoria, B.C., was with us during June, and we were very glad to see him, tho' much regretting the cause of his visit—his

brother's death. Bro. Graham is in isolation in Victoria, tho' there are roughly speaking about eighty Christadelphians in that city. Bro. and sis. Luard of Clover Bar, Alberta, spent a week-end with us, and their visit gave us all much pleasure. —FRED. W. JONES, Rec. Bro.

TORONTO, (Ont.). —Kimbourne Hall, 1484 Danforth Avenue. Sundays: 11a.m. and 7 p.m. We are very pleased to announce that after a satisfactory interview, bro. Bertram Williams was received into fellowship. He formerly met with the Auditorium brethren. On March 29th (Good Friday) we held our annual fraternal gathering but on a much smaller scale than usual. Our theme for the day was "The Approaching Day and our Gathering unto Him." Bro. Smallwood spoke to us on Our Lord's Approach—evidences that we have reached a significant and intensely interesting epoch. Bro. Beasley followed him speaking on "The Angelic Summons—A notable gathering unto the Lord, and— What it's sequel?" We are greatly indebted to the following brethren for their assistance in our labor of love: —bro. J. D. Baines of Montreal, bro. D. Gwalchmai of London, bro. Fred. Marlett of Brantford and bro. J. P. Vihert of Hamilton. On March 28th bro. Bertram Williams and sis. Bessie Olden were united in marriage. They have our best wishes in their new relationship and our prayers that they may obtain the prize offered to all that love the Lord and keep his commandments. We are very glad to record the following visitors: —bro. and sis. Ellis of Oshawa, bro. and sis. Tinker and bro. Dubeau of Montreal, bro. and sis. Wm. Sparham, sis. Pole, sis. Lillian Cope, sis. Addie Turner, sis. Evelyn Price, and sis. Smith of Hamilton, sis. Florence Styles and sis. Mary Styles of Brantford. We regret to announce our formal withdrawal from sis. Alice Pearce on account of her resigning from the ecclesia without legitimate grounds. As we see the day approaching we endeavour to hold fast the faith, giving attention to reading, exhortation and doctrine for we know that faithful work in the Lord will not be in vain. —GEO. A. GIBSON, Rec. Bro.

TORONTO, (Ont.). —Kimbourne Hall, 1484 Danforth Avenue. Sundays: 11 a.m. and 7 p.m. Our Annual Sunday School Picnic was held in High Park on July 1st. It was a delightful day and much enjoyed by adults and children. Luncheon was served in the shade of the great trees of the Park. Various games and contests were provided for the children as the day was theirs. On July 12th, bro. Geo. Jackson, Jr., (son of bro. Geo. Jackson, Sr.) and sis. Irene Beasley (daughter of bro. and sis. Jos. Beasley) were united in marriage. They have our very best wishes and we trust that in their new relationship they will be a help and comfort to each other in their walk in the truth. We have been assisted in our ecclesial work by bro. D. Gwalchmai of London, bro. Will J. Turner of Winnipeg and bro. Sidney T. Batsford of Lethbridge. We are truly thankful for their help and encouragement. It was bro. Batsford's first visit to the ecclesias in Ontario. We hope he enjoyed it as much as we did. In addition to these brethren we were pleased to welcome the following visitors: — sis. Gwalchmai and sis. Geo. Pyne of London, sis. Turner and sis. Craig of Winnipeg, sis. Barber of Guelph, sis. Gruett of Buffalo, bro. and sis. Tinker of Montreal and bro and sis. Manicom of Quebec. —GEO. A. GIBSON Rec. Bro.

NEW ZEALAND

CAMBRIDGE (Waikato). —It is with much sorrow and regret that we have to intimate that bro. and sis. C. Doidge of Auckland have joined with the large Christadelphian body in fellowship with Birmingham Temperance Hall Ecclesia. Bro. Doidge wanted more freedom in the commandments, which he certainly will obtain in that body. We hope and pray that bro. and sis. Doidge may see their mistake before it is too late. —T. J. CONNOLLY, Rec. Bro.

UNITED STATES

DENVER (Colorado). Greetings. We are pleased to report that the following put on the Saving Name in the waters of baptism on Sept 13th: Mr. A. A. DOUGLAS and his wife Mrs. IDA DOUGLAS. We pray that our new bro. and sis. will walk worthy of their high calling and gain the crown of life eternal. We have also had the pleasure of bro. and sis. Barcus of Chicago, and sis. Hamilton of Indiana, meeting with us at the table of our Lord. We regret the loss of sis. Stimmel and sis. Iscle Osborn, who

have moved to Los Angeles, Calif., their presence will be greatly missed by us. We wish them God's blessing. We still continue with the help of our Heavenly Father in our work for the Truth, and shall be pleased to meet with any visiting brethren and sisters who are sound in the Truth who may be passing this way, Faithfully your bro., in the Hope of Israel. —PERCY DIXSON, Rec. Bro.

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, 2051 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.
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. —We have received the sums of £1 10 10d. from the Luton Ecclesia, and £2 from Great Bridge, and have handed them to bro. Bellamy, to be included in his next remittance to Jerusalem.

FORTHCOMING FRATERNAL MEETINGS. —Birmingham (November 16th); Croydon (November 30th).

GOOD HOME offered to one or two young brethren or sisters seeking residence in London. Moderate terms. Bro. H.J. Jones, 23 Craignairn Road, Tulse Hill, S.W.2.

SISTER DENNIS would welcome any brother or sister—or their friends—to her pretty and comfortable country home. A permanent home could be offered to any aged person needing care and attention. Terms very moderate. —“Ivycott,” Vernham Dean (mid-way between Andover and Hungerford).

WELLING ECCLESIA. —Will the brethren and sisters please note the mid-week Bible Class will, in future, be held on Thursday evenings at 8 o'clock, instead of Wednesdays as in the past.

CHANGE OF ADDRESS. —Bro. W.J. Webster, of the Seven Kings Ecclesia, is removing to 77 Wanstead Park Road, Ilford, Essex.

E.W. (Canada). —We have been deceived by “good words” as to the real conditions of affairs in Philadelphia. Yet sometimes we derive benefit in being deceived, especially when it reveals the true state of things, otherwise apparently unattainable. Some there, are anxious and desirous of being in our fellowship, while a few repudiate it. Their difficulty seems to be with regard to some phase of “The

Birmingham Trouble.” Until such time as they can settle their differences and “all speak the same thing,” we can do naught but regretfully stand aside. We have gone almost to the point of inconsistency in our efforts to help, but apparently to very little purpose: yet one can never be quite sure; the judgment seat of Christ alone will reveal the good and evil done. —B.J.D.

THE CHRISTADELPHIAN BIBLE ADVOCATE. —Specimen copy received from bro. F. Walker, of Bristol. The free (monthly) distribution of this witness to the Truth is evidence of what can be done by a “few in number.” Brethren and sisters can obtain a copy by writing to 8 Perry Road, Bristol.

THE BIBLE COMPANION. —Our brethren have been fortunate lately in getting letters and notices inserted in the press directing the readers’ attention to the Truth, in various ways. Taking advantage of some correspondence in the Daily Express on Bible reading, bro. E.H. Bath wrote to the editor offering to send a plan to any reader who was interested, by which the Bible might be read in twelve months by a daily reading, and his letter was printed in their issue of Oct. 12th. (951 replies have been received at the time of going to press). We made a similar attempt some years ago, by writing to the Daily News, but the letter never appeared.

ELPIS ISRAEL. —Whilst on holiday at Peacehaven, bro. M. Joslin saw a letter in the local paper regarding the spending of “British money and lives” in Palestine. This afforded an opportunity to put forward the Scriptural explanation of the matter, and a column and half in the “Peacehaven Gazette” of Sept. 7th drawing attention to Dr. Thomas’ writings in Elpis Israel was the result. “A Faithful Witness.”

THE NEW ZEALAND HERALD. —Copy of this paper for July 13th received containing a column—2ft. in length—on “The Nations and World Peace.” The writer (bro. T.J. Connolly) deals with the subject faithfully and in great detail; showing how God has been overruling and manipulating the world’s affairs, and how the prophets of Israel were moved by the holy Spirit to place these things on record in the Scriptures of Truth. The article concludes with an appeal to the reader to pay heed to what is also recorded concerning the future of the nations and the great salvation offered to “whosoever will.” Another “true witness.” May it be the means of “delivering souls” (Prov. xiv. 25).