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The Berean CHRISTADELPHIAN

A Magazine devoted to the exposition and defense 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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VOL. XVIII No. 1 JANUARY 1930 EIGHTPENCE

The Day of Atonement By Dr. John Thomas

“ Behold, now is the time of Acceptance; now is the day of Salvation.”

The Day of Atonement, its numerous sacrifices, and the various rites enjoyed, all deserve our most careful attention; not only from the supreme importance attached to them under the Mosaic Law, but from their frequent mention in the New Testament, and from their typical bearing on the events of our time, or those which will shortly come to pass.

By the Jews it is called emphatically THE DAY. It is the day of condemning, avenging, and covering of Sin – yom hak- Kiphpurim – a Day of Coverings; on it the sins of the whole Jewish nation were covered over; on it the High Priest performed all the functions of ordinary priests; and on this day only he entered the Holy of Holies, or the most holy chamber, or division, of the Temple beyond the Veil. The day was considered as a Sabbath, or rest, a festival, and the strictest of fasts; and it was consecrated in itself the solemnities proper to each of these, and it had a longer period of preparation preceding it than any other holy day required.

The High Priest performed all those services appointed for the Tabernacle – the daily, the sabbatical, and the festival services, as well as those peculiar to this day, and he finished by reading to the people.

Tisri was the first month of the Civil Year and the seventh of the Ecclesiastical Year, and the 10th of Tisri was the Day of Coverings, termed in the English Version “the day of Atonement.” From the 1st to the 7th are called “days of conversion,” because in them they turned to Yahweh in preparation for the 10th. The 8th and 9th were styled “terrible days.” On these they clothed themselves with sackcloth and began to afflict their souls. At sunset on the

9th Tisri the Feast began. No food was allowed, except in cases of extreme necessity, and even then the quantity was limited to what a date shell could hold. Seven days before the Fast the High Priest took up his abode in the Temple, purifying himself, and practicing those various sacrifices and other offices which he would have to perform on the 10th. On the 9th he fed sparingly, conducting before sunset; during the night he was attended by the younger priests, who read to him and prevented his sleeping, lest his dreams should be unholy. Others watched for the approach of day, and at the first streak of dawn they roused the High Priest to the arduous duties of the day. There were fifteen victims he must slay, divide, wash, and offer in sacrifice, as far as possible with his own hands. He must wash his whole body five times; and change his garments six times during the day; and the fast must be as strictly observed by him as the rest of the people. He went into the Holy of Holies four times during the day: -

1. With the Incense.
2. With the Blood of the Bullock.
3. With the Blood of the Goat.
4. At the conclusion of the sacrifices to bring out the Incense.

When the Day of Covering dawned the High Priest put off his ordinary garments, immersed his whole body, and five times washed his hands and feet; he then put on the holy garments, and addressed himself to the sacrifice of the day.

He first slew the daily sacrifice – a lamb – burnt its members, offered the morning incense, trimmed the lamps, and went through the ordinary morning service. He then offered the bullock, and seven lambs, appointed for extraordinary significant days, and again washed his hands and feet. He then put off the golden garments, bathed himself, and put on the linen garments, appropriate to the day (Lev. xvi. 4); and now began the service peculiar to it.

He first went to his own bullock (Lev. xvi. 6), which was between the Temple and the Altar, and putting both his hands upon its head, confessed his sins. Leaving the bullock in the hands of a keeper, he went to cat lots for the two goats in the north-east quarter of the Court below the Altar. The lots were inscribed, the one “For Yahweh”; the other “For Scapegoat,” when it was taken to the east gate of the Temple, which looketh toward the Mount of Olives, whence it was to be sent into the Wilderness in due time, the victim-goat remaining where it was.

He returned to his bullock, and confessing again over him his own sins and those of the sons of Aaron and of the holy people, he slew the bullock, and gave the blood to a priest, who stirred it up to prevent coagulation.

He now took the Censer, filled it with burning coals from the Brazen Altar; then took a handful of incense from a vessel which was brought to him, and threw it into another dish. He took the censer of coals in his right hand, the dish of incense in his left, and entering the first time into the Holy of Holies through the Veil, placed the burning censer in front of the Ark of the Covenant, poured the incense into his hand, scattered it on the coals, waited till the place was filled with smoke, and then came out backwards, his face being towards the Ark.

On reaching the Court of the Priests, he took the blood of the bullock, which had been kept stirred, and sprinkled it upon the Mercy seat, eastwards; and before it seven times. Coming out again from the Most Holy, he left the remaining blood in the Holy Place. He now went out and slew the victim-goat, and going with his blood into the Holy of Holies a third time, sprinkled it also before the Mercy Seat. Coming out, he set it down in the Holy Place, and sprinkled the blood of the bullock before the Veil, then the blood of the goat also. He then mingled both bloods in one vessel, and sprinkled the Golden Altar and vessels of the Sanctuary; and, going out, poured the remaining blood under the Brazen Altar.

These things transacted, he next sent away the Scapegoat, having laid his hands on his head and confessed the Sins of the people. While the Scapegoat was being conveyed away the High Priest went on with the service of the day. He divided the bullock and goat he had slain, and whose blood he had taken within the Veil; he burnt their fat and incense upon the Brazen Alter, but sent their carcasses to be burnt without the Camp or City. By this time the

Scapegoat had reached the Wilderness, which event, they say, was known by the whitening of the scarlet fillet on the doorpost.

The High Priest then read the certain portions of the Law, recited eight prayers, washed his hands and his feet, put off the linen garment, bathed, put on his golden garments, and washed his hands and feet. He then offered a ram for himself, another for the people, and seven lambs as extra oblations for the day. At length he offered the daily evening sacrifice, washed his hands and feet, put off the golden garments, bathed, put on the linen garments, washed his hands and feet, and, going a fourth time into the Holy of Holies, brought out the Censer and the dish, which he had left there at the beginning of the service of the day. Washing his hands and feet, he put off the linen garments, bathed, put on the golden garments, washed his hands and feet, offered the evening incense, and trimmed the lamps. Then finally washing his hands and feet, he put off the golden garments, resumed his ordinary dress, and went home, followed by the people and congratulated by his friends.

In solving the enigma of this Mosaic Day of Coverings, it should be remembered that Christ's person, Christ's office, Christ's sacrifice and one time of offering it, the Eternal Spirit in flesh, or Christ alone could fill – to shew forth any one of these several types combined; and as each type requires its own time, there must be for each one of Christ's offices several times in the types. The Christ in his single person embodies the paschal lamb and its blood of sprinkling; the victims of the Day of Coverings and their blood of sprinkling; the bodies burnt without the Camp; and the High Priest who entered the Holy of Holies. All the types concentrate in the Eternal Spirit Incarnate – the Christ; and therefore, in applying them to Him, we are under the necessity of giving our whole attention to the meaning of the emblem, not to its circumstances. We must stop, in our application of the types to Christ, at that point where they foreshow his person or offices, and not apply to THE GREAT ANTITYPE the various times, places, and circumstances which are only meant to give necessary locality to the several types. But when the finished work of the Christ comes to be applied to the faithful, or to successive generations; or when we endeavor to trace out the course of His future manifestations, the time and order observed in the type become important features in our enquiry, and an attention to this distinction removes some difficulty in the case.

The Day of Coverings was a day of sacrifice in a pre-eminent degree – a day of death, of burning, and of blood - “A day of blood, and fire, and cloud of smoke.” It was a day also of confession of sin, tribulation, and pardon; so that it became a day of acceptance and a day of salvation. This was the character of the Mosaic Pattern; of a single day in every year of the Times of the Ages; and it foreshadowed a day of like character - a “Now,” which Paul says, is the type of acceptance, and the day of salvation (2 Cor. vi. 2).

This Antitypical Day of Coverings has already continued for many centuries. Its preparation began with the entrance of the Eternal Spirit into its personal Temple (John ii. 21) when He descended on Jesus in the form of a dove; the slaying of the bullock and the goat; the burning of their carcasses without the camp; and the carrying of the burning censer into the Holy of Holies - has been fulfilled in the death and resurrection and ascension of Jesus, who, like the Scapegoat, is the absent from the Camp of Israel. The handful of incense, the prayers of the little flock, still smokes before the Ark. The censer remains there; yea, must remain there till the day is terminated and its service complete. While it is smoking before the Ark, blood flows and the fire burns. Sin has been condemned in the flesh; and the household or Sanctuary of the Eternal Spirit reconciled; but all its members have not yet been brought in. When these are complete “The Hour of Judgment,” the last hour of the Day of Atonement, will have come. The law will then be proclaimed from Zion by the High Priest in his golden garments. The Jubilee trumpet will sound, and Israel shall return. In this terrible crisis Babylon falls, the harvest is reaped, the vintage gathered, the wine-press trodden, and the Times of the Gentiles fulfilled. Their Kingdom become the Kingdoms of Yahweh; Israel is pardoned; the nations blessed in Abraham and his Seed; the Day of Atonement consummated; and the Feast of Tabernacles, the Feast of the 15th of Tisri, inaugurated to the joy of all the earth. – (“Herald of the Kingdom and Age to Come,” 1861, pp. 201-203.)

A NEW YEAR'S MESSAGE
FROM BROTHER ROBERT ROBERTS

(To the brethren and sisters of the Lord Jesus Christ – “scattered abroad,” written by bro. Roberts on behalf of the ecclesia in Halifax in 1861).

Beloved,

Accept the cordial greeting of the Church of Halifax, who once more seeks to turn this kindly season to profitable account.

Since last we sent our salutations, twelve months have been added to our lives; and it is important to pause and consider whether that twelve months have been a period of Christian activity and holiness, or a time of worldliness and indifference. Let us never forget that Jesus, our Lord and Master, has sent this message to the Churches; “I will give to every one of you according to your works” (Rev. ii. 23), and has issued the inexorable decree “The unprofitable servant shall be cast out” (Matt. xxiv. 30). Are we fully alive to this? Are we adding yearly to our stock of good works, of profitable service? We cannot, it is true, to do all that we could wish – we cannot altogether get that blissful perfection which, in our hearts, we may desire to attain; but do we give ourselves as much ordinary concern to be profitable servants of Christ as we do to be prosperous and respected in worldly matters? Are we equally good Christians as we are good tradesmen and men of business? Are we as much interested in the Future as we are in the Present? Do we love Christ and His precious promises as much as we do this world and its concerns? It is to be feared that if these questions were very truthfully answered, most of us would be found lamentably shortcoming. Most of us can understand, argue, and perhaps preach the glorious Gospel of the blessed God. Most of us can give the reason for the blessed Hope of Life that is within us; but it is to be feared that in too many instances we carry our faith more in our heads than in our hearts – having our understandings enlightened but our affections little softened by that gracious love of Christ which passeth all understanding. It is perhaps but too true of most of us that while we may know sound doctrine, we fail in the practical part of Christianity, being but superficially acquainted with the precepts as affecting our everyday behavior; and still more backward in obeying them when we do know them. In a word, the good seed may have been sown in our hearts, and yet the fruit may be of tardy growth on account of abundance and vigor of those other plants which find but too ready a vegetation in this soil. It is to be feared that we allow ourselves to be influenced by the strangely secular spirit of the age, and our Christianity to be diluted with prevailing worldliness. Let us fear! for neither the worldly minded nor the lukewarm shall inherit the Kingdom of God. Let us guard against faint-heartedness. Let us strive to make our Christianity honest, straightforward, and unblushing. We are apt to be over-ridden by the external circumstances of the time. Let it be otherwise. Let our characters be known in our circles; let our light shine in the surrounding darkness; and so may we glorify our Father in Heaven to receive His approval at last.

With regard to the affairs of this world, hear the words of our beloved Master: “Take no thought for to-morrow, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? (for after all these things the Gentiles seek), for your Heavenly Father knoweth that ye have need of these things; but seek ye the first the Kingdom of God and His righteousness, and all these things shall be added unto you” (Matt. vi. 31-33). How very few of us act in this spirit! Are we not apt to worry about the affairs of this life? Are we not apt to make them the chief concern of our thoughts and the supreme object of our efforts, instead of throwing our heart and soul into the Christian life, and cherishing the love of Christ, the love of the brethren, and the desire for the spread and triumph of the Truth, as the passions of our souls? Are we not apt to lose sight of the blessed assurance of our Master and to make our secular business the chief concern of existence, when they ought to be altogether secondary and subordinate?

Brethren, let us take heed lest “the cares of this world and the deceitfulness of riches choke the word and it becomes unfruitful.” Let us not be weary in well-doing. Many have run well for a time and have at last made shipwreck. Let us take warning. Let us give diligent attention to the precious word of God, which is able to build us up in our most holy faith. This is a most important exhortation, for if a man neglects the reading of the Scriptures, or if he only attend to it in an occasional manner, his spiritual life will fade and his mind will be gradually but certainly leavened with the deceptive principles around him.

In regard to our own personal condition, we know whether we are warm in our hearts towards Christ, His truth, and His brethren, or no; for “where the treasure is, there will the heart be also” (Matt. vi. 21). There cannot therefore be any mistake. Are we doubtful? Have we qualms of conscience? “God is greater than our heart,” and will disapprove what it condemns. Are we pleased with ourselves, and looking forward with confidence to the coming of our Lord and Master? Only one thing can justify that confidence – the consciousness of a holy Christian life – the answer of a good conscience toward God. “Not every one that saith Lord, Lord, shall enter into the Kingdom, but he that doeth the will of my Father that is in Heaven” (Matt. vii. 21). “He that keepeth my commandments, he it is that loveth me” (John xiv. 21). “Ye are my friends if ye do whatsoever I command you” (John xv. 14). There can therefore be no mistake about the terms of friendship and ultimate acceptance. Mere sentiment is idleness; unwarranted self-complacency is delusion. “The words that I have spoken, the same shall judge you in the last day” (John xii. 48). “If a man love me he will keep my words” (John xiv. 23). Let us measure ourselves by this standard. We have believed the Glad Tidings of the Kingdom of God and Eternal Life, and have been baptized into the name of the Father, Son, and Holy Spirit. That is the first act of obedience – the first act of consecration, but what a work remains to be accomplished! “All things WHATSOEVER I have commanded” (Matt. xxviii. 20). That is the measure of our duty, of our goodness. Have we filled it?

Brethren, let us devoutly study the commandments of our Lord Jesus Christ and of His apostles, and be careful to obey them all in our lives, for upon that depends our ultimate salvation. If we do so, we shall be patterns of excellence – beautiful characters – noble men and women – glorifying the name of our Father in Heaven.

A few words in conclusion in regard to the spreading of the Truth. We have come to know God’s blessed Word; and hereby has been given to us a most precious talent. Are we alive to its true value, and to the obligation that rests upon us to increase it? It is to be feared not. Some altogether neglect the duty of helping to disseminate the glorious Gospel among their perishing fellow-men; and it is to be regretted that some even go farther, and discourage efforts in that direction. This is a misfortune; for our common benevolence prompts us to proclaim salvation to our fellow-men, and to place within their reach the same opportunities of obtaining it that we ourselves enjoy. Moreover, does not imperative duty call upon us to do so? “Let him that heareth say, Come.” What higher commission do we require? Have we not heard? And shall we not then say “Come”?

It is not enough to say that they have the Bible (although upon them is cast a fearful responsibility by this circumstance). They have the Bible, it is true, but is it not a sealed book among the people? And, more, is it not a neglected book? There might as well be no Bible in the world as far as the great body of mankind are concerned. We have thus an exalted function to perform – a noble opportunity to turn to account; and shall we indulge in ignoble indolence? Shall we shrink from the task of unfolding the Bible’s blessed truths to be perishing, and unsealing its gushing inspiration? To put the matter in another light – shall we refrain from giving a testimony for God in this conceited, hard-hearted, unbelieving generation?

The common instinct of the brethren will supply the right answer; and if in the estimation of some that answer be a wrong one, we put it to them whether such an occupation for brethren would be displeasing to Christ, or altogether unprofitable to themselves? Or whether the retrospect of their lives is likely on a death-bed to be any the sweeter for having acted otherwise?

Let us, beloved brethren, work while it is called to-day. Let us labor in love, and patience, and at the close of our lives may the measure of our service be full; and may we all obtain an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ.

The brethren of Halifax cordially salute you. On behalf of the Church,
January, 1861. ROBERT ROBERTS.

Editorial

THE PAST YEAR: A REVIEW OF THE SIGNS

The past year witnessed a remarkable development in the Signs indicative of the nearness of the return of Christ, and as we enter upon the a New Year the thoughts of all true “watchmen” are inclined with increasing interest to the question, “How long”? Will Christ come in 1930?

At Home, the outstanding feature in the political world, has been the return of a Labor Government, as the result of the General Election in May. In the short time in which the Government has been in power, a great step forward has been taken in the development of friendship between the two great English-speaking Countries, Britain and America, which is exactly in harmony with the requirements of the xxxviiiith chapter of Ezekiel. “The young lions” of the United States of America will, we have no doubt, be found at the side of the British Lion power at the crisis of human affairs in the near future. As this friendliness between Britain and America deepens, as assuredly it will, we may be certain that Britain will become more and more isolated in Europe, and especially estranged from France where already Anglo-American friendliness is viewed with much misgiving. Thus the situation has further developed during the past year, and on precisely the lines indicated in the “Sure word of prophecy.” The “peace and safety” movement has also been given a great impetus by the activities of the British Prime Minister, largely as the result of his recent visit to the President of the United States of America. Leading statesmen, politicians, Church dignitaries and journalists are everywhere uniting their voices in crying, “Peace and safety,” but “they know not the thoughts of the Lord, neither understand they His counsel” (Micah iv. 12). “For when they shall say, peace and safety, then sudden destruction cometh upon them” (1 Thes. v. 3). The Prime Minister no doubt, feels and believes that his actions are prompted solely by his own earnest desire for peace and prosperity, but the fact is, that beyond all question, he is the instrument in God’s hand, by which all things are being irresistibly developed towards the fulfillment of the Divine purpose.

Abroad, the leading event of the year is the recognition of the Pope as a Temporal Sovereign, who since A.D. 1870 has been a “prisoner” in the Vatican, but the year now closing has witnessed the end of this condition. Italy has at last agreed to recognize the existence of a Papal State, and has granted a small portion of territory to the new “sovereign”. A News Agency, commenting on these events, says: “One of the most important results will be that the Vatican will participate in International Conferences as a Sovereign State.” This is exactly what all enlightened “watchers” have looked for. The revival of Papal influence is in preparation for the rapidly approaching conflict between Christ on the one hand, and the ten horns in combination with the beast, on the other hand (Rev. xvii. 13). That we now see the Pope in the required position, surely indicates the nearness of the events. It is probably nothing more than a coincidence that this important development should have occurred in the centenary year of Catholic Emancipation; the combined effect of these two events, however, was seen in the successful opposition of the Papacy to the proposed visit of the Archbishop of Canterbury to Jerusalem in the early part of the year. It is just an indication of the increasing

influence and power of the Papacy, destined shortly to lead to the fulfillment of the prophecy, "She saith in her heart, I sit a queen, and am no widow" (Rev. xviii. 7).

Concurrently, the past year has seen much progress in Jewish affairs. Zionism is today a greater voice in the political situation than ever before; as noticed in the Berean Christadelphian for September, Jewish Unity is increasing, and more pronounced than at any time since Zionism became a fact. The recent riots in Palestine are merely a passing phase; the British Government has a Divinely-appointed mission in Palestine, and the recent troubles will quite likely lead to a stronger and more determined application to her task of protecting God's people.

Elsewhere the signs develop: Russia prepares for the coming struggle in the Holy Land: universal war-preparation continues on a tremendous scale, in spite of the great cry of "peace"; and the year closes with many indications of trouble in various directions; Italy, Spain, Poland, Russia and China, all indicate "coming troubles." At the same time, irreligion and a desire to get rid of the Bible is almost universal, and increasing. Men's hearts are truly "failing them for fear," but they know not what is coming. God's word alone reveals the secret, and this they refuse to hear. "A time of trouble such as never was" will shortly burst upon the world; "the Lord will roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake: but the Lord will be the hope of his people" (Joel iii. 16).

What is to the world a source of distress and dismay, is to us a matter of hope and encouragement. The signs we have mentioned indicate the speedy realization of our hope: the return of our Lord: the resurrection of the dead: the Judgment-Seat, and the bestowal of immortality upon the faithful: the marriage-supper of the Lamb, and the everlasting joy and peace of the Kingdom of God.

"Oh that the salvation of Israel were come out of Zion" (Psa. liii. 6).

W.J.W

"I say unto all, Watch" – Jesus.

Notes by the Way

Vancouver, B.C. Canada. – Vancouver, which is a city of about 300,000 inhabitants, is the chief Pacific port of the Dominion of Canada. It has one of the finest harbors in the world. It is the terminus not only of the great Canadian Pacific, and the Canadian National Railway systems, but also of over fifty British, Australian, and Asiatic steamship lines.

Its increasing Oriental trade and the shipping of wheat to Europe, by the way of the Panama Canal, have revolutionized the status of this port in recent years.

Stanley Park, which is situated on a peninsula extending into the Burrard Inlet, which before 1885 was a dense forest, is now one of the finest parks in the Dominion. We spent a very pleasant day in this park and vicinity in the company of bro. and sis. Cotton and brethren Allen and Saville.

Among the varied interesting experiences of the day was that of driving the auto in which we rode into the very center of the trunk of a great tree and having a picture of the company taken there. Its "height was exalted above all the trees," yet it is but one of the many big trees of great age to be seen on the Pacific coast.

On our first visit to Vancouver we found the ecclesia apparently clothed with the Truth as with a garment, and we greatly enjoyed their fellowship in the gospel. But on our second journey around we marveled that they were "so soon removed from the grace of Christ unto another gospel." There were some who troubled them, perverting the gospel of Christ.

Many in the ecclesia had quite changed their dress of thought or expression and lost their early character. The ecclesia had been invaded by influences and false teaching from Birmingham and Buffalo which caused much dissension.

Some were preaching “another Jesus,” one in whom there was no sin in the flesh – one not so much in the Scriptural “holy” state as in a most holy state – one, therefore, in whom sin could not be condemned.

Concerning this class of “deceivers” the Apostle John wrote, saying:

“Whosoever transgresseth and abideth not in the doctrine of Christ hath not God.”

The command was also given to “receive not” such into fellowship. The Apostle’s language is very strong, showing the great importance of the truth that such deny.

If our “sinful flesh” was not laid upon Christ, then he cannot feel for us, because in that case he had no law in his members, warring against the law of his mind, and therefore was not “in all points tempted like as we are”; neither could he destroy the diabolos through his death. But as all this is opposed to the law and the testimony, we are enjoined to beware of any such departure from the essential truth relating to the person and work of our blessed Lord.

We therefore submitted with much sorrow of heart to the divine command, not to bid God-speed to the erring by fellowship. Our action, however, was quite contrary to the course suggested by brethren C. C. Walker and Henry Sulley, which is quite modern and affords the most favorable conditions and opportunities for erring brother “to spread his heretical views far and wide.”

The former claims we have no right to judge, especially in a foreign country, while the latter asserts we should wait until the false teacher comes to the door of our own local ecclesia. Bro. Sulley writes if “a brother in Timbuctoo (his new name for Buffalo) erring in doctrine and trying to spread his heretical views far and wide,” and some “for the sake of purity make a stand against the error and withdraw from the distant brother,” and refuse to cooperate with those who do not assent to their (the apostolic - B. J. D.) definition of the matter. This, says bro. Sulley, “is going too far.” He further says: “It is quite sufficient to deal with error when it comes to your door.”

We quite readily admit that “this is going too far” to suit the convenience of the false teacher. He could then no longer wink at the opportunity afforded him by such as the brethren above named, to lead “the simple” astray by good words and fair speeches, into a way that seemeth right unto himself, but the end of which is death.

However, when the apostolic course is taken it does accomplish at one, in the ecclesias, that which Paul declared must be done in all such cases, namely:

“Whose mouths must be stopped.”

But oh! let us ponder! How strikingly different is this

WAITING POLICY OF DOUBT,

followed by brethren Walker and Sulley, to that pursued by the Apostle Paul when dealing with the case of a “distant brother”? Concerning such he wrote the following “wholesome words” from a far distant point in Northern Macedonia to quite a remote city in Southern Achaia, saying:

“For I verily as absent in body but present in Spirit, have judged already as though I were present.”

He did not keep the distant ecclesias waiting for a helping hand that never came. He did not hesitate nor demur in this or in any other case of “a brother at a distance.” He determined at once what ought to be done and wrote accordingly, and the words he penned have been “written for our learning” –

“for our admonition upon whom the ends of the world have come.”

Paul’s directions to all ecclesias were, and are, to withdraw from all false and corrupt teaching, whenever and wherever persistently manifested, delivering such unto the adversary – that is, the world – that the false teaching of “the flesh,” of whatever character it might be, may be destroyed or purged out of the ecclesia, that the Spirit “lump” may be saved in the day of the Lord Jesus.

Thus it is made manifest that the salvation of those who believe and teach the words of the Spirit hinges upon strict obedience to this divine command, that they be not partakers of the evil deeds of others by bidding them God-speed through fellowship, which is the most efficient method of doing so – the most expressive manner of wishing success.

The Apostle would have us attend to such matters at once, whether the error be in precept or practice, for saith he:

“Know ye not that a little leaven, leaveneth the whole lump.”

There must be no unnecessary or lengthy delay such as the above named brethren suggest and teach – namely, waiting for the “distant brother” to come on a long and weary journey from a “foreign country,” even from “Timbuctoo” to Birmingham and Nottingham where they may do, at their leisure, and in their own town and city, the work they should have done long ago, before the leaven of false doctrine had wrought the chaos and confusion which it did.

The teaching of the Scripture is that “the rejection of the faith or the Commandments of Christ by any brother justifies withdrawal from that brother, or if it be an assembly it justifies the formation of a separate assembly.”

Realizing these things a few faithful brethren in the Vancouver meeting came out from among them at that time, concentrating on obedience to the divine precept to “preserve in its brightness the two-edged sword” by maintaining the purity of first principles, in doctrine and practice.

The little company have with the Lord’s blessing increased their number almost ten-fold. They now constitute the Graveley Street ecclesia and have been faithfully functioning for about five years. Our bro. John B. Allan is the Recorder, and his address is given on the third cover page of this magazine.

During our last visit to Vancouver we had the privilege of conversing with some members of the Main Street meeting, but the result was rather beclouding. This is the hall where all formerly met. Some claimed they were in fellowship with Temperance Hall and Bro. Strickler, while others stoutly denied that they were in fellowship with either. One thing, however, they were all agreed upon – namely, they were in fellowship with the Victoria, B. C., ecclesias. We say “ecclesias” because in this city there are two ecclesias. They separated on what appeared to them a deep and seemingly answerless (?) question: “Who should do the speaking?” !! On our arrival there we found both companies rather proud of their association and fellowship with bro. Strickler and Temperance Hall. So this determined the question without doubt as to the fellowship the Main Street meeting in Vancouver were really in – unquestionably the Walker- Strickler fellowship.

When this became known several members of the Main Street meeting, realizing they had been led into deception unawares, severed their connection with that meeting and identified themselves with the Graveley Street ecclesia, which “for convenience of distinction,” style themselves the Berean or Clapham fellowship. We believe other honest souls will follow.

Those of the Main Street meeting with whom we were privileged to briefly converse seemed to be sincere and conscientious, but unfortunately such are too frequently the cause of much

PRACTICAL MISCHIEF

when they weakly give way on vital points of doctrine and fellowship, on which they should insist with an inflexible steadfastness of purpose. This is their difficulty, and we believe it is the perplexing condition of many in the Temperance Hall fellowship. They are neither false nor insincere, but are simply suffering from an infirmity of judgment, an instability of will and a paralyzing weakness of intent.

To overcome this an enthusiastic, impressive, and compelling love for the Truth, must be developed, so profound that it will never submit to having any of its first principles displaced or overset. To every good soldier Christ has said:

“Occupy till I come.”

Therefore the citadel of Truth must be defended from every attack of error.

Just here we should say that a few have honored us with their correspondence, but where some of this happens to be very much of the character of empty buddies, intended to be hurtful to others, we must respectfully decline to take any notice of it. They have gratuitously originated the correspondence, and therefore they have no claim upon us for its continuance.

It is a mistake for people to blame others when the trouble is within their own doors. All such should carefully and prayerfully attend to the same; so "let a man examine himself."

"The simplicity that is in Christ"

is just the opposite of the duplicity that is in "the natural man," and the man or the ecclesia that will not keep in step with their profession of divine truth will sooner or later come to grief. Hypocrisy will eventually gain the upper hand and become a part of the religion of such.

Several good meetings were held in the Hall on Graveley Street during the time of our visit, all well attended.

We were much pleased to meet once more in Vancouver our faithful bro. and sis. P. S. Randell, whom we first met years ago in Winnipeg.

Our visit to Vancouver came to an end with a profitable day's sight-seeing, in which we secured a better grasp of present conditions in this western world mart.

After bidding good-bye to bro. Allan and sis. Ball we were conveyed by bro. Saville, in company with the bro. and sis. Cotton to the dock, where we boarded an ocean steamer for Victoria.

B.J.D

The Truth in the Days of Bro. Roberts

The latter-day development of the truth has occupied the greater part of a century.

It is an absorbing study of the Days of Providence. There has been no visible manifestation, and no audible voice, and yet a great work has been accomplished, of which some living have been the witnesses for over half a century.

God's providence raised up the instruments fitted for the work. A pioneer was needed, a "man to break the clods, to open war against the world, to do the rough work connected with the 19th century re-sowing of the good seed of the Kingdom." The man with the necessary qualities appeared, and having faithfully accomplished his task, Dr. Thomas was laid aside.

The second phase of the work was then entered upon, and the instrument was divinely provided. The mental and moral gifts of bro. Roberts admirably fitted him for this stage of the work, and when he also was laid aside, the many ecclesias then existing in Great Britain testified to his untiring and unselfish labors over a period of forty years. In every phase of our ecclesial life and activities, the hand of bro. Roberts can be discerned.

If you want to know what manner of man our brother was, read the incomparable literature which his able pen produced. Here, perhaps, a word from our late bro. Meakin may be appropriate. In his instructive series of articles, entitled "The Mission of Moses" (see "Christadelphian" Magazine, 1905 and onwards), bro. Meakin said: "We have no intention of attempting any exposition of the shadowy features of the law delivered from Sinai. This has been done so completely and effectively, that any such attempt might mar the exquisitely beautiful results of the life's work and labor of love, which has, in the kind providence of God, given us such an exhaustive exposition... We say not this in the spirit of fleshly laudation, but from the swelling up in the heart of gratefulness to God for the enlightenment which we have personally received from the study of that incomparable work of our late, dearly beloved, and ever to be esteemed bro. Roberts, entitled the "Law of Moses."

All who have had the privilege of knowing and working with our bro. Roberts will join in the affectionate reference evoked above. We need not apologise for our heartfelt appreciation of faithful brethren. Paul was not lacking in the praise of those who merited praise. Bro. Roberts himself was not backward in the expressing his deep obligation to Dr. Thomas for his great work. But our main object in this article is to show what we can learn from bro. Roberts' devotion, his single-mindedness, his self-sacrifice, his courage and faith.

The boy Roberts Roberts was in all respects "the father of the man" and one act of boyhood merits particular attention. On his immersion, at the age of fourteen, he at once perceived the necessity of a systematic reading of the scriptures. To quote his own words: "I

found I must read, first for information, and then for daily sustenance in the things of the Spirit." Having formed this conviction, his quick executive mind soon acted. He divided the Old Testament into four parts, and the New Testament into three portions. These were reduced, finally, to three portions in all, and so originated the "Bible Companion." It is impossible to over-estimate the value of the system thus initiated by our brother. The example of the lad of fourteen has been followed by all true brethren ever since. Very largely it has done for us what the Spirit did for our first-century brethren, for in daily readings we have been brought into the daily communion with the mind of the Spirit. And thus, and thus only, can we receive the required sustenance in the things of the Spirit, and become fit for association with the Lord the Spirit.

At the age of nineteen bro. Roberts commenced his work as worker and organiser in ecclesial affairs. At Halifax, where he was located, there was no public proclamation of the Truth, but our brother at this early age exhibited that zeal which so marked his life's work. He early realized the necessity of advertising the lectures: in a word, of telling the public where the truth could be heard, and got out a bill inviting the people of Halifax to the Sunday evening lectures.

This enterprise was too much for the "Dowieites," who criticized the sweeping character of the bill, and said that it was "not quite an apostolic performance, as the Apostles did not put out bills." We seem to have heard similar criticisms of those ecclesias who, in the later years, emulated the example of our brother in the employment of bills and placards to tell the people where they can hear the truth.

We have already referred to the origin of the "Bible Companion." Equally interested is the birth of "Christendom Astray," which, in God's providence, has accomplished such a marvelous work in brining people from darkness into light.

In the year 1861 the Huddersfield Ecclesia, of which bro. Roberts was "general and corresponding Secretary," decided that a series of twelve lectures should be given, and our brother was appointed to draw up a complete course for the purpose of exhibiting the Truth. Bro. Roberts usually spoke from notes, but these twelve lectures he wrote out and read. Commenting on this he said: "There was not the same life in a read lecture. All the same there was this advantage: when the lectures were over, I had them in my possession in a written form."

There was an audience of fifty to a hundred people to listen these lectures. We wonder how many thousands have perused them since that winter of 1861, when this young man of twenty-two read this powerful exposition of the Truth to a few people in Huddersfield. What a mighty work from such a small beginning!

The lectures were printed in penny numbers, and 1,000 copies were sold. Afterwards a second edition of 1,000, stitched together as one volume, were printed and sold. This was the "genesis" of "Christendom Astray," which is still the most effective instrument for enlightening the alien.

In a letter written from America in 1864, we have, what can be called without impropriety, Dr. Thomas's "charge" to bro. Roberts. One extract must suffice: "I am truly glad you are located in Birmingham at last. I hope you may be instrumental in effecting much good; that is, in brining many to a comprehensive and uncompromising faith and obedience. No parleying with the adversary, no neutrality; Christ or nothing." The history of the Truth, from that day until his death, is a witness to the fidelity of bro. Roberts to the charge laid upon him.

The next development in the work of the Truth was the publication of a monthly magazine, first called the "Ambassador," and later the "Christadelphian." Those who are so fortunate as to possess thirty-four volumes must surely count them amongst their greatest treasure, - always so informative, so instructive and interesting.

As the meetings grew, there arose the necessity for rules and ecclesial order, and it developed on bro. Roberts to draft the constitution, which has, with little modification, remained the basis of our ecclesial life. The important principle laid down and adhered to has been to vest authority in the ecclesia, and not in any individual. The Birmingham Ecclesia wished to give bro. Roberts an affixed status among them as "ministering brother," but he

would have none of it. Such an arrangement, said he, “would have separated me from the others, which I felt would be contrary to the spirit of the Truth.”

With the growth of numbers trouble inevitably increased. The Truth has not only to be taught. It must be maintained, and here we may profit from our brother’s example.

We have already referred to the “Dowieites.” Bro. Roberts has spent his early years in Edinburgh in association with certain professors of the Truth, amongst whom was one George Dowie. This meeting of “baptized believers in the Kingdom of God,” as they styled themselves, had in their midst some who held doctrines contrary to the Truth, such as personal devil, immortal emergence and even eternal torments. Bro. Roberts did not hesitate, although bound by strong fleshly ties to the meeting. As he said, “the only path of light and safety was to disregard mere persons – to ‘know no man after the flesh,’ and to make the truth of God the rule of friendship and communion.”

Had our brother hesitated, the Truth would have been swamped. But, as he further declared, “the recovery of the Truth was an event of such unutterable consequence, and to have become acquainted with it after the horrors of sectarian theology was a privilege of such incomputable magnitude, that the duty of resisting the corruption and slack handling of it was self-evident.”

“By what means shall a community, based on the Truth, preserve the Truth in its purity in its midst? Obviously by the means indicated by Paul and John, that is, by exacting of all who are in it an implicit adherents to the things, facts, principles, points and tenets which go to make up the Truth in its entirety; and by refusing to associate with those who oppose or refuse to endorse any of those elements.”

Bro. Roberts acted on this principle and withdrew from the Edinburgh meeting. This action of his has been followed by all who are valiant for the Truth.

Bro. Roberts remarked that many of the most important developments in connection with the work of the Truth were entirely unpremeditated. Amongst these we must include those valuable books, “Seasons of Comfort.” In the “Ambassador” of December, 1867, there appeared the first of the “Sunday Morning Addresses.” These were the exhortations given by bro. Roberts, and taken down in shorthand. An untoward incident, evil in itself, led to their being published in book form. It would be impossible to over-estimate the value of these books to those in isolation, and to small ecclesias where speaking ability is lacking. They are truly a Spiritual feast, and we are inclined to place them first in our brother’s contribution to the work of the edification of the body. And we must not forget his regular visits to the ecclesias he shepherded. How we looked forward to his exhortations; how we hung on his words; and how close he seemed to bring us to the great things of the Truth. Neither must we overlook his invaluable services in the composing of those ecclesial troubles which will arise in these days of imperfection. Without seeming or trying to exercise any authority, we could not help yielding to his masterly judgment. How much we have missed his unerring Spiritual discrimination in these later times!

There was one point in bro. Roberts’ character which is well worth mentioning, and that was his appreciation of the work of others. If a brother spoke in his presence he invariably laid hold of the good points in the address and enlarged upon them, disregarding any blemishes of style or delivery. It was a positive joy to have him as a listener. He was so appreciative. We need to follow his example in this respect. It would considerably lessen the burden of the speaker. If we look for it we shall find some good in every address, but if we seek for faults we may easily overlook the virtues.

Within the limits of this article it is not possible, neither is it intended, to touch upon the many interesting episodes in the life of bro. Roberts. Perhaps the Bradlaugh debate is one which exhibited most vividly his remarkable courage. Bradlaugh was a terrible and fearsome figure in public life in his day – a skilled and subtle debater and public speaker of great experience. Very few dared to oppose this doughty protagonist of atheism, and there can be no doubt that Bradlaugh regarded our brother with much the same disdain as Goliath looked upon David.

The encounter with Bradlaugh helped, perhaps, to prepare bro. Roberts for an encounter of a far more serious kind – an attack upon the Scriptures from within the body. In

1876 the brethren were much elated by the obedience of the “Rev.” Robert Ashcroft. He was a man of striking personality, and a speaker of undoubtable eloquence. Little did we think, as we listened to his polished periods, that here was the man who was to divide the brotherhood upon the most momentous of principles. It was not until 1884 that he introduced his specious theory of inspiration; and he chose the ecclesia of which the writer was a member to launch his attack upon the Word of God. He had for his subject “Inspiration: its Necessity, Nature, and Limits.” We remember distributing hand-bills advertising the lecture, and in thinking over the title we naturally came to the conclusion that the “limits” must refer to the Scriptures as a whole, excluding all human literature. We did not dream that our lecturer intended to limit inspiration to certain portions of the Scriptures.

However, to the dismay of the brethren, he formulated his theory of partial inspiration, contending that only such parts of the Old Testament as could not otherwise be produced were inspired, and that the Bible contained a human element.

After the lecture was over there was much excited discussion and division of opinion. Some hailed the new theory almost with enthusiasm. Here, said they, was the explanation of the “contradictions” and “discrepancies” supposed to exist in the text. Little did they perceive the fatal consequence of such a dangerous doctrine.

Bro. Roberts was advised of the character of bro. Ashcroft’s lecture, and here is an extract from his letter in reply: “One thing you may rely upon, that from whatever quarter and in whatever form treason may arise against the Truth of God, on which we stand, I shall, God helping me, make war without compromise or quarter; I know no man after the flesh, and least of all will I parley with Dutch and German drivellers who ‘understand neither what they say nor whereof they affirm.’ But let us do nothing rashly. Be patient and firm, with courtesy, and the clouds that threaten may blow over. If not, we shall double reef, cut away loose spars, and by God’s kindness weather the gale.”

This was the spirit that won the victory over the most insidious doctrine ever introduced into the brotherhood. It meant much tribulation for our brother, who, in the midst of his distress, was moved to write his four letters “to the elect of God in a time of trouble,” letters which, more than any of his writings, reflect his noble character.

Bro. Roberts finished the work to which he was providentially called, and died as he would have wished to die – suddenly. His last written words were: “GOD WILL REDEEM MY SOUL FROM THE POWER OF THE GRAVE. THE UPRIGHT SHALL HAVE DOMINION OVER THEM IN THE MORNING.”

J. M. EVANS.

The Messages to the Seven Churches

VI. – PHILADELPHIA

The Anointed Jesus, when giving his message to the ecclesia in Philadelphia, used the identical words which had appeared in each of the five preceding messages: -

“I know thy works.”

But to this ecclesia these words were part of a message that was joyous, for it was without condemnation. There had been no accusation made against the Philadelphian believers, as there had been against those in Ephesus, Pergamos, Thyatira and Sardis. Only Smyrna had previously received such a message of approval. This ecclesia in Philadelphia had kept his word and had not denied his name, and Jesus revealed himself to them under symbols which expressed the certainty of the realization of their hope, even eternal life, and rulership on earth with him if they continued to walk faithfully in the Truth.

Jesus commenced his message with words that proclaimed his exalted nature, and the mighty work which he would accomplish. The message was from-

“he that is holy, he that is true, he that hath the key of David, he that that openeth and no man shutteth, and shutteth and no man openeth” (Rev. iii. 7).

The glorified Jesus is the Logos or Divine Spirit, in Holy Spirit flesh – the Holy and True One (Eureka, Vol. 1, p. 374). This Holy and True One proclaims that he has the Key of David.

The possession of a key gives the means of entrance, and is symbolical of power to open and to shut. The key which Jesus possesses is the key of David, and he has the power to decide the destiny of David’s house, which is at present in the dust, having been overturned. The words spoken by the angel to Mary, before Jesus was born, come to mind: -

“He shall be great, and shall be called the Son of the Highest; and Yahweh Elohim shall give unto him the throne of his father David” (Luke i. 32).

We are further helped by the prophecy given through Isaiah, in which the prophet prophecies of Eliakim in chapter xxii. 20-25. This name, Eliakim, has a hidden meaning. It is derived from Ail: God; and yahkim: “shall set up.” The name thus indicates that the restoration of David’s kingdom will be by Divine Power, the restorer being Deity in David’s Son, which is the Christ. The prophet proclaims this determination of God in these words: -

“I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open” (Isa. Xxii. 21-22).

Jesus himself said: -

“All power is given unto me, in heaven and in earth” (Matt. xxviii. 18).

The Father hath given all things into his hand. The key shall be borne upon his shoulder, which confirms that Jesus the Son of David, the Ail-yahkim of prophecy, shall be chief of the House of David, even as Isaiah in another place prophetically recorded: -

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called...AIL-GIVBOR, the Mighty Power, AVI-AD, Father of Futurity, SAR-SHAHLOM, Prince of Peace” (Isa. ix. 6).

Thus it is clearly testified that there would be a day when the government of David’s kingdom would rest upon the shoulder of a Divine Son of the house of David, who should be Immanuel, or God with us. Therefore -

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever” (Isa. ix. 7).

This message of the restoration of the House of David, and the glories to be revealed in that day, which we know is now so soon to dawn, had been revealed to the believers in Philadelphia. Paul had preached in Ephesus for two whole years, “disputing and persuading the things concerning the kingdom of God; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks” (Acts xix. 10).

Those to whom Jesus gave his message in Philadelphia understood the meaning of these symbols, for their minds had been enlightened in the things of the kingdom of God, and the name of Jesus Christ, referred to by Jesus as “the word” and

“the name” (Rev. iii. 8). They had kept that word and had not denied the name. They were faithful in doctrine and practice, and were, therefore, distinct, separate and set apart, from surrounding heresies of that day.

The use of these symbols would convey nothing to those whose minds were not thus spiritually enlightened, for the world then, as now, had no interest in the restoration of the throne of David in Jerusalem, with the rejected, crucified, yet resurrected and glorified Jesus taking his place as king of the Jews. The unbelievers saw no possibility of the fulfillment of the words which Pilate had placed upon the cross at Calvary, written in three languages that all men might read. But to the Philadelphian ecclesia these symbols, foreshadowed the restoration of the throne of David, would be an inspiring exhortation to faithfulness in their patient waiting for the return to earth of Jesus the Anointed.

Jesus also gave the faithful in Philadelphia a guarantee of safety from the tribulation what would then very soon come upon the Roman habitable. He said: -

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” (Rev. iii. 10).

It is shown in history that this hour of temptation did not come in the lifetime of the generation of believers to whom Jesus wrote. It was an hour “being about to come.” The trial came about A.D. 248, when those who had followed had introduced worldly practices into the ecclesias, many of whose members sought the broader and easier path which leads unto death. During a period of thirty-seven years’ peace “a deep declension from Christian purity had taken place, not only in the East, where false philosophy aided its progress, but also in the West, where the operation of no peculiar cause can be traced beyond the common influence of prosperity on human depravity” (Eureka, Vol. 1, p. 380). Origen shows that a great degree of lukewarmness prevailed in the years that followed the Revelation to John. “Several,” says Origen, “come to church only on solemn festivals; and then not so much for instruction as diversion. Some go out again as soon as they have heard the lecture, without conferring or asking the pastors any questions; others stay not till the lecture is ended; and others hear not so much as a single word, but entertain themselves in a corner of the church” (Eureka, Vol. 1, p. 382). This was indeed a sad declension from the faith and practice of the first century.

Those contemporary with John, when he recorded the Revelation, were spared from this tribulation, for they were then asleep in the ground, awaiting the resurrection. The promise of Jesus, to protect those who strive to do what he has commanded, was not made exclusively to them, but for the encouragement also of his faithful brethren and sisters in all generations since that time. The present generation of believers has received visible proof of the way in which the Divine control of the nations protects the people of God. This fact in itself is both a collective and individual exhortation to faithfulness in these closing days of Gentile darkness.

Jesus gave two powerful exhortations to the two of the seven ecclesias against whom he had brought no reproach. He said to Smyrna: -

“Be thou faithful unto death, and I will give thee a crown of life” (Rev. ii. 10);

and to Philadelphia: -

“Hold that fast which thou hast, that no man take thy crown” (Rev. iii. 11).

This crown is the stephanos of life, and all that the world can offer is but dross by comparison. The literal stephanos was a crown of laurel leaves, awarded to the

victors in the Greek games. This corruptible crown could only be gained by individual effort, after intense preparation, for which all the pleasures of the world had been sacrificed. It was a crown of glory and honor, awarded to the one who had “overcome,” from the athletic standpoint. But the wreath would fade and pass, like the man who wore it, into the dust.

The laurel wreath faded because it was cut off from the living tree. We cannot miss the exhortation to the believer to hold fast by faith to Christ, who is the Wisdom of the Deity, and who is a living and an unfading tree. If any man neglects to feed on the Word his faith will decline, and his love will languish and fade and die. The twenty-four elders in Rev. iv. 4 had stephans on their heads. These were of gold, being awarded after an exhibition of a tried faith. And the elders cast their stephans before the throne, to show that the glory, honor and power which their stephans represented had been derived from the Lord who sat thereon.

To the victors in this race for life eternal Jesus says: -

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out” (Rev. iii. 12).

This temple will be composed of immortalized beings. Peter, James and John were pillars in the early church. And writing to believers in Ephesus, Paul said they were “Build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner.” The pillars of a literal temple, built with hands, will decay, crumble and fall as the years pass on. But the pillars of the temple of Deity will stand for ever. Most of them are now sleeping in the dust of the ground; but, when resurrected, they will be given a change of nature, and consequently, being then immortal, they will “go no more out,” but will abide for ever.

Then, having thus the Name of the Deity named upon them, they will be a part of the New Jerusalem, that heavenly order of things which will fill the earth with light and glory. Paul, with such thoughts in mind, said: “ I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. viii. 18).

W. P. LANE.

THE PERSIAN HORN

“ A ram which had two horns” (Dan. viii. 3).”The horn was the royal emblem of the Persians, and is still to be seen on the pillars of Persepolis” (Cassell’s Bible).

The Millennium in Scripture and History

V. – THE EARLIER MIDDLE AGES

In the early years of the fifth century “the ancient and popular doctrine of the Millennium was banished from the official theology” of the Church as represented by the dominant majority. This did not, however, mean that it was nowhere to be found among professing Christians; indeed, according to the writer of the article on this

subject which occurs in the Encyclopedia Britannica, "it still lived on in the lower strata of Christian Society; and in certain undercurrents of tradition it was transmitted from century to century." We will therefore endeavor to trace its existence; though, as we are dependant upon the accounts of the enemies of those who believed in it, we shall have to proceed with caution, and to be very often content with circumstantial rather than with definite evidence. The historical connection, however, of those bodies (not excluding our own), indeed of all Baptist bodies of our day, all of them more or less millenarian, with the various bodies of past ages, e.g., Mananati, Paulicians, Waldenses, etc., linked up as these are with Apostolic times, would itself form a presumption in favor of a belief in this doctrine occurring all along this line of communities, and there certainly does exist some evidence that this was the case.

The Paulicians of Armenia are first mentioned by the Patriarch Narses 2nd in an encyclical of 553, where he condemns those "who share with Nestorians in belief and prayer and take their bread offerings to their shrines and receive communion from them, as if from the ministers of the oblations of the Paulicians." The testimony of Narses proves that the Paulicians existed before the time of Constantine of Mananati in Armenia, who was regarded by themselves, and is usually represented as their real founder. The probability is that he was rather the reviver, and in fact the refounder of a body which in his time had begun to decay. The account given by various writers of Constantine's work is as follows. A deacon escaping from captivity among the Mohammedans in Syria called at the house of Constantine who was then residing near Samosata in Armenia, and in return for the hospitality which had been shown toward him, made his host a present of a copy of the four gospels, and of the fourteen epistles of the Apostle Paul. These were bound in two volumes, the Gospels in the one and the Epistles in the other. They were at that time very scarce, as were also copies of the writings known to us as the Old Testament. Constantine by an earnest study of these writings evolved a system of doctrine and practice very different from the "Manicheism" in which he is said to have been educated, and, also from the dominant Greek theology which existed on all hands around him.

We think it probable that the deacon who presented Constantine with these books was a Donatist, who had come originally from Northern Africa. He had been in captivity in Mohammedan hands in Syria, before calling as related above at the house of Constantine, and if our conclusion is correct he is the means by which the Donatists and the disciples of Constantine who are known to us as Paulicians may be linked together.

That the latter were believers in the doctrine of the Millennium is evident from the following testimony of Elliott, which occurs in Vol. 2 of the "Horae Apocalypticae," page 313, third edition: "Once more," says he, "as the great object of their hopes they looked as we have before seen, to his (Christ's) introduction of the age to come, in which age the usurper should no more have authority but all the power and all the authority be with the Lord Jesus." Does not this import that they were like the Christians of the early centuries, with whom the assurance of such a Millennium as Gibbon describes was all their salvation and all their desire, their reigning sentiment in fact? To elucidate the truth from the above-mentioned scriptures was surely a noble enterprise, and we find that eventually as a result Constantine laid down his life.

It has been said that he and his people rejected the Old Testament. It is probable, however, that this charge was founded on the circumstances of the case, which were that copies of the Old Testament were scarce, so that these people not having access to them declined to believe anything on the mere assertion that it was to

be found there; that is to say, they required evidence before believing a thing to be a sacred truth. This was quite a sound position to take; others before and after them have done the same; and did not the Apostles commend those who searched the scriptures daily, to see whether the things they preached were true or not?

However, at a later period in their history, there is abundant evidence that they possessed and believed in the Scriptures of Moses and the Prophets.

There is reason to believe that remnants of Christians of the primitive type have lived in the Cottian Alps and in the Cevennes Mountains from Apostolic or semi-Apostolic times; the former being known to posterity by the name of Waldenses, and the latter by that of Albigenses. These remnants appear to have been considerably strengthened and reinforced by migrations of the Paulicians westward from Armenia. Following the course of the Danube, they appear in Italy and southern France in the twelfth and thirteenth centuries.

From the association together of these communities we may infer that they held doctrines common to them all. The Paulicians, as we have seen, believed in the Millennium, or rather in the personal reign of Christ on earth. That the Albigenses were also believers in this doctrine would appear from one of their tenets cited by Doctor Thomas in Eureka, Vol. 3, page 346, line 10: "They who believe, come into eternal life; and they who believe not into eternal condemnation – (credentes enim, invitam aeternam venire – COME, not GO, as generally translated. – Author)."

The reader will observe that while this quotation, if occurring with the word "go" instead of "come", would make these people appear to believe in the doctrines of heaven and hell going, as given by the Doctor, it may well be taken as evidence that they awaited a day when the Judge of all the earth will invite some to come into his Kingdom with eternal life, others will come to the lake of fire and brimstone which is the second death.

These people, though to all appearances utterly annihilated by the crusade conducted against them in the early years of the thirteenth century, yet left a remnant, and in later times these appeared as we hope to show in a latter article, as the mainstay of the people known in French history as Huguenots.

The views of the Waldenses on this matter may to some extent be gathered from their document known as "La Nobla Leyczon" (The Noble Lesson), portions of which were quoted in the writer's article on "The return of Christ to the Earth," occurring in the Berean Christadelphian for last March. As, however, there is just a possibility that these quotations may seem to favor the Augustinian view of the return of Christ, which we shall presently consider, we invite the attention of the reader to the Waldensian Creed of 1120, in which we observe the same kind of thing that our bro. Dr. Thomas observed in the usual translation of the tenets of the Albigenses. Dr. Muston in "Israel of the Alps" gives article 8 of this Creed as follows: "In like manner, we firmly hold that there is no other mediator and advocate with God the Father save only Jesus Christ. And as for the Virgin Mary, that she was holy, humble, and full of grace; and in like manner do we believe concerning all the other Saints, viz., that being in heaven they wait for the resurrection of their bodies at the day of judgement."

There is something so incongruous in the idea contained in the last clause of this article that one suspects a mistranslation. We have not access to the original; it was probably written in the Romance tongue, and the writer would have had to rely on his knowledge of French, which is not great, to be able to judge of this matter. Another translation, however, occurs in "Blair's History of the Waldenses," in which that part of this article which relates to the Virgin Mary and the Saints appears as follows: "But that the Virgin Mary is holy, humble and full of grace, and we believe the same thing of all the other Saints, that they in heaven hope the resurrection of their bodies at the judgment."

The reader will observe a slight difference in the punctuation of this quotation; suppose, for instance, we put a dash between "Saints" and "that" and a comma after "they in heaven," then the article would show that the Waldenses believed the angels in heaven were looking forward to the day when all the Saints will be raised from the dead, judged, perfected, and glorified.

This we believe to be the meaning of the article. In any case we would observe that neither translation as it stands can be correct, as they do not conform to the ordinary rules of English; for instance, is it not evident that the clause "in like manner do we believe concerning all the other Saints" refers to the likeness of these in character to the Virgin Mary and to that only?

The views and history of communities of later times, all of them either claiming Waldensian origin or claimed by the Waldenses themselves as being of such origin, and all of them believers in the Millennium, would tend to confirm the idea that this people as a body held this doctrine, and there are many other circumstances which would support this conclusion and which it is not possible to give in such an article as this.

We will conclude this section with a brief description of the ideas concerning the Millennium which obtained in the dominant Church during the period under review. Augustine's ideas we stated in our last article. Pope Gregory of the Great (590 to 604) appears to have agreed with them, and in view of the impending ruin of the Roman Empire, of which he thought there were signs in his day, wrote to King Ethelbert of England giving his conviction that the end of the world was at hand, and the reign of the Saints about to begin (see Elliot). It is very probable, however, that by the end of the world he understood the popular view of the burning up of the earth at the second coming of Christ, and by the reign of the Saints their reign in heaven, to which Christ would return taking them with him.

This indeed is the official Church view of this matter from the days of Augustine to the present day, except that as the second advent did not occur in A. D. 650, at which time Augustine expected it, a view was afterwards published to the effect that the Millennium commenced at the birth of Jesus, and would therefore end in A. D. 1000.

This is stated by Faber to be "at least as old as the time of the commentator Arethas (probably 780 to 820), see Elliot), and prevalent down even to the days of Usher, who adopts it, and it gave rise to the general expectation throughout christendom that the general resurrection and judgment predicted in Revelation xx. 7-15 would occur in the year A. D. 1000.

This gave rise to great excitement throughout Europe; the Churches were crowded, and large gifts given to them in the vain hope of thereby appeasing the wrath of the Judge. Every means known to the theology of the day was taken to prepare for the dread event; and when finally the time passed without the arrival of the Judge, the clergy took advantage of the opportunity, given by the awakened religious disposition of the people, to obtain large sums of money; and many of finest Abbeys, Cathedrals, and Churches in Europe were founded in the century following this expected second advent.

J. H. Dyer.

America and Palestine

The recent trouble in Palestine came as a shock to many brethren and sisters, but the outcome gives us much cause for rejoicing.

On August 29th, 1929, a great mass meeting of 25,000 Jews was held in Madison Square Garden, New York, to protest against the Arab attack upon their brethren in Palestine. A full report of this meeting appears in the "New Palestine" for September 6th, 1929, a copy of which was kindly sent to bro. G. H. Denney by the brethren in Philadelphia. The cause for the outbreak is thus stated: "Acting under a mistaken notion of meaning of peace and conciliation, the Mandatory Government gradually whittled down the full intent and purpose

of the Mandate, thinking thus to appease Arabic resentment at the source of the Jewish National Home” (page 153).

An important speech was made by Senator W. E. Borah, Chairman of the Foreign Relations Committee, and in view of his very high position we do well to take particular note of his statements. He said: “To see a scattered people taking possession of the land of their forefathers was a moving thing. But to-night, in the face of this tragedy, let us have an understanding. Is this to be a National Home or an international shambles?”

“A Home is not a place where one is tortured with fear, where the assassin clutches at your dreams, where helpless men and women and children are subjected to the barbarisms of the barbaric.”

“This meeting, this movement since the tragedy, should be firmly resolved to see to it that in future such obligations are met as will make it a home.”

A message was also sent by President H. Hoover, in which he stated: -

“The whole world acknowledges the fine spirit shown by the British Government in accepting the Mandate for Palestine, in order that there might, under this protection, be established a homeland so long desired by the Jews. Great progress has been made in this inspiring enterprise over these last ten years, and to this progress the American Jews have made enormous contribution.

“I am confident out of these tragic events will come great security and greater safeguards for the future, under which the steady rehabilitation of Palestine as a true homeland will be even more assured.”

In a leading article dealing with the same matter the New York Evening Gazette for August 28th, 1929, says: -

“Now, in their hour of distress, every nation owes a debt of gratitude which should compel it to protect the Jews, from wherever gathered, and guarantee them the rights of life, liberty and the pursuit of happiness in their homeland.

“If assistance is needed there will be no lack either of funds or other resources, so as to permit the Jews to live and worship in peace in the place of their ancient abode.”

The significance of all these utterances lies in the fact that they indicate that America is preparing to take her stand with Great Britain in the protection of Israel when the terrible Northern Power comes down on Palestine like a flood.

The effect of these outrages upon the Jews themselves, also stirs our hearts. The Zionists of America thus express their sentiments: “With faith in God and confidence in man, we say to our brethren: Be filled with courage; be not afraid. No weapon forged against thee shall prosper. Our differences of opinion as Jews are matters to be disposed of in Israel. To-night, in the presence of what happened, we are united. But we say more: as the Jewish work in Palestine, for which already fifty million dollars have been spent, was undertaken with the consent of the civilized world, that work will be continued. The waste places will be built up. The breach will be repaired. Hearts will be quickened with new hope.

“A new chapter in Jewish history was written in Zurich. Alas! little did we think that the new covenant would be sealed so soon with blood and sanctified with tears.”

How our hearts should rejoice that we are privileged to see these days wherein the purpose of God is approaching its consummation!

EDWARD H. BATH.

The Distressed Jews' Fund

Acknowledging the receipt of our remittance through the Zionist headquarters in London (see December Berean, p. 472), the Directors of the Rothschild (Hadassah) Hospital

in Jerusalem have sent to bro. Bellamy a long letter of appreciation, and description of their work during the recent Arab outbreaks, from which we quote extracts which we believe will be of great interest to our readers: -

“Coming at this moment, this gift has a peculiar value ... as we are by so much the more enabled to cope, from the medical angle, with the results of the catastrophe that threatened to overwhelm the budding Jewish National Home during the last week of August. You will be happy to know, we feel sure, that the Rothschild Hospital was fully prepared for the emergency created by the Arab outbreaks, and took the lion’s share in caring for the wounded of the Jewish communities of Jerusalem and Hebron. Some extracts from the report of the Rothschild Hospital on its activities during that week of bloodshed are herewith enclosed in the belief that the Christadelphians will be interested to know some of the details of the role played by this institution in a critical hour.”

REPORT. – JERUSALEM BRANCH H.M.O.*
Work of Week August 23rd to 30th, 1929.
During Riots.

Several days before Tisha b’ Ab (August 15th) it was felt that something untoward would happen in Jerusalem in connection with the controversy over the Wailing Wall. It was then found necessary to arrange a first aid station in the Old City at Health Welfare Center A. On the eve of Tisha b’ Ab we sent there a physician and two nurses, who remained on duty all that night and the following day.

Later we again felt it necessary to arrange for a first aid station in the Old City; and on the morning of August 23rd we sent a physician with two nurses there.

The Arabs began to riot on Friday, August 23rd, at 12.30 in the afternoon simultaneously in several parts of the City. After fifteen minutes the first killed and wounded were brought in from Meah Sheari, and Jaffa Road. After the first half-hour the courtyard of the Rothschild Hospital was transformed into a battlefield. The first aid room could not begin to contain all the wounded, and we were obliged to send the more seriously wounded directly to the surgical ward. ...

The Hospital became the center at which crowds of people asked for refuge or for information concerning killed and wounded. Most of our physicians and their families came to live in the hospital, and many of the other workers living in dangerous outlying districts brought their families as well.

The number of killed and wounded continued to grow. Hundreds of men and women cared for them lovingly and devotedly. Although the hospital was not a particular safe refuge, since several times Arab automobiles speeded past and shot at it, the work was continued with great calmness and exemplary discipline.

The hospital served not only as a medical and information center, but as a source of medical supplies such as bandages, gauze, iodine, etc., for institutions caring for the wounded, such as the hospitals and the first aid stations at the centers of the Jewish self-defense. All the shops and warehouses were closed during those days, and the silence of death pervaded the market-places of Jerusalem. There was an immediate shortage of food in the city, especially of milk, eggs, vegetables, and meat; and it became impossible to secure such supplies at any price. During those first days we fed hundreds of additional people, such as those who had volunteered their services to us, or others who took refuge in our quarters when abandoning their homes in the attacked quarters.

Hardly had we finished treating the Jerusalem wounded when we received the frightful news of the massacre in Moza on Saturday, August 24th, and of attacks upon Ataroth and the Jerusalem suburbs of Beit Vegan, Beth Hakerem, Givath Shaul, Talpioth, Shaare Hesed, Sanhedria, Rommemah, etc. From every side came requests for medical supplies. We gladly furnished them for all those who had defended the Yishuv (Jewish community of Palestine)....

Meanwhile, the first aid station in the Old City was continued from August 23rd to September 1st, when there was continuous service by the physician and two nurses, who kept

vigil day and night, though the situation was extremely precarious, and they were cut off for three successive days. It was impossible for us to penetrate to them, for certain death lurked in the approaches to their post.

On August 27th we were obliged to arrange two rooms in the dispensary building as a temporary hospital for patients who no longer needed hospitalization, but could not be sent home because they lived in exposed sections. We set up ten beds for such patients, and arranged to have them take their meals at the hospitals. They would spend their day in the hospital garden and then go to the dispensary building to sleep. Several of the volunteers of the Hagganah + stood guard over them.

(Signed) Dr. M. Levontin.

Acting Deputy Director.

* Hadassah Medical Organization. + Jewish self-defense body.

The perusal of this report will, we feel sure, convince our readers that in contributing to the Distressed Jews' Fund we have a God-given opportunity of helping Jacob in his time of trouble. It is not yet at an end. Israel will yet experience many and great tribulations before the promises made to the father are fulfilled. We are relying upon those promises, especially the latter part of Genesis xii. 3; but do not let us overlook, or forget, the first part of that verse. If the Lord delays his coming for another year we shall hope to see the Distressed Jews' Fund for 1930 not only larger, but more representative of the many ecclesias whose names appear on the second and third pages of our cover.

C. F. F.

Lessons from the Journeying of the Children of Israel

The history of Israel is not merely the record of their freedom from slavery. Over three thousand years ago these people were delivered from bondage and divinely led through experiences which are recorded for the help of all God's people in every age since that time. The experiences of Israel, in nature, although not in outward appearance, are repeated in the life of all God's people. The Apostle Paul, in writing to the Corinthians, declares: "Now all these things happened unto them for ensamples (types): and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11). May not God's children of this age say: They are written for our admonition, for truly the end of the world is upon us.

In view, then, of the typical aspect of the journeyings of Israel, it will prove a profitable exercise to review those things that happened to them, endeavoring to trace out the application of those types. For many years the Israelites had suffered cruelties at the hands of the Egyptians, and it would appear to the casual observer that they were an absolutely forgotten people, that the God of heaven had forsaken them. The time came when the great Pharaoh devised means for their extermination, and it was at that time, when all the male children of the Hebrews were to be killed, that Moses was born. Moses was a goodly child; he was protected from the mighty king, being saved by the water. His name was called Moses because he was drawn out of the water. The next we read of the young man was "that he went out unto his brethren, and looked on their burdens" (Ex. ii. 11). His brethren, however, rejected him and he had to flee. Israel's future deliverer was severely tried; he was tempted with wealth and power; but, fixing his mind on a joy far away yet clearly visible to his mind, he renounced all the honors of this world, and "esteeming the reproach of Christ greater riches than the treasures in Egypt," he resolved to suffer affliction with the people of God. During the time that Moses was absent his brethren were in great affliction; their sufferings became worse and worse. The king of Egypt died, and his successor increased their burdens until their groaned by reason of their bondage, and cried for deliverance. It was affliction

which caused them to cry to their God, and when all seemed hopeless deliverance was drawing near.

Let us now consider the preparation for the great redemption of Israel from bondage. Moses, we read, led his flock to the back of the desert of Sinai to bring them to the mountain of God. And when he came to the mountain, what a wonderful sight he witnessed. Yahweh's messenger in a flame of fire in the midst of a bush – a bush which the fire failed to consume; and the way to this bush, Moses was informed, was holy ground. Moses said: "I will turn and consider this great sight," and then it was that the messenger in the glowing bush was revealed as "the Elohim of Abraham, the Elohim of Isaac, the Elohim of Jacob, and Moses was afraid to look upon the Elohim." After Moses had led his flock through Sinai to the mountain of God, and the Elohim had been revealed in the glowing bush, then he was commanded to go and deliver the suffering nation from their long persecution.

From the deliverance of the Israelites Moses was brought into conflict with the head of the Gentiles powers, and into opposition with their gods. Egypt and Egypt's gods were confounded, and Israel brought forth with a mighty hand, to be prepared and then settled in the land promised to their fathers.

Are we able to discern in the events so far considered the shadow of good things to come? Jesus, the great antitype, was altogether out of touch with the powers of His age. The king, in a direct endeavor to slay Him, ordered all the Hebrew male children to be slain; and later, when Jesus came to His brethren and saw their afflictions: when he came as a "good Samaritan" to pour oil into their wounds: when he cried "come unto me all ye that labour and heavy laden, and I will give you rest," they rejected him. The rejection of Jesus was the result of the divine method of his kindness. He required the people to leave their ways and their kindred, unless their kindred also would come. Now Jesus has been away for a long time, and the difficulties of his brethren are increasing; persecution of a subtle, cruel nature is growing more intense. They find their very livelihood threatened unless they are prepared to join hands with their contemporaries, who have no love for God and His ways; and in their tribulation they are not always helped by their brethren. Not only does the "Egyptian" threaten but the brother suggests that the separation and contention is unnecessary. Many to-day are sighing and crying to God for deliverance. Is the help nearer at hand than we suppose? Is Jesus about to return and lead his flock into the desert of Sinai? and will the grand sequel be the revelation of Yahweh Elohim, or the tree of Life, composed of those who have refused "to walk in the counsel of the ungodly, or to stand in the way of sinners, or sit in the seat of the scornful, but in Yahweh's Law have found delight and in His law have meditated day and night, and are as trees whose leaf shall never wither"? These people, we read, will shine forth as the sun in their Father's Kingdom; and therefore are fittingly typified as a tree all aflame yet unconsumed. They are the immortal sons of God; the true Israel who have wrestled and prevailed. The way to this tree or to this glorious sequel is holy ground. If this is the order of the antitype, the next work will be the manifestation of the power of God in opposition to the Gentile leaders, and also to the gods of the Gentiles, which will result in their downfall, and in the call of the nation of Israel from all quarters of the earth, that they may be prepared and then settled in the land promised to their fathers. How interesting and profitable, then, is the study of those patterns of heavenly things typifying, as they do, the work of Christ in relation to his brethren, and also to the nation he is coming to deliver!

Nottingham.

W. J. ELSTON.

Signs of the Times

1930. – We have again commenced a new year without our Lord having come, contrary to the expectations of many brethren. Not that this should be a source of discouragement to us, for "now is our salvation nearer than when we believed." It is absolutely impossible that His coming can now be long delayed, though we know neither the day nor the hour.

The Scriptures do not reveal precisely at what stage in the development of the Divine plan Jesus will return. Both Dr. Thomas and bro. Roberts thought that events were sufficiently developed in their days to anticipate this event. We are able to see now that their expectations were premature, but the fact remains unchanged that the Scriptures reveal no event that must be accomplished before the gathering of the household. Consequently we do well to watch with undiminished vigour, for as the years roll by our expectancy of His coming must increase if our faith is steadfast.

God's word "shall stand for ever" (Isa. xl. 8), and He has sworn to "raise up the tabernacle of David" (Amos ix. 11). It has now been overturned for 2515 years (according to the dates given for Nebuchadnezzar's reign by the British Museum, which dates, they tell us, are now to be regarded as definitely accurate), and God has promised that the treading down of the Holy Land by the Gentiles shall endure for but Seven Times – i.e. 2520 years.

When it is restored it is to be ruled by "He whose right it is" (Ezek. xxi. 27) – i.e., Jesus; until then they must "abide without a King" (Hos. iii. 4). Is it not remarkable that whilst Britain has installed kings in all the surrounding countries, Irak, Tranjordan, the Hedjaz, and Egypt, no such thing has ever been suggested in regard to Palestine? Is there any doubt that God is controlling these events?

Nevertheless, there are but five years to elapse before the times of the Gentiles run out, and if then, as we sincerely and without reservation believe, Jesus will be declared "King of Palestine," how soon may we not anticipate "the bridegroom coming out of his chamber" (Ps. xix. 5)? Should He come in 1930, the time is none too long for the work that He (and we) will have to do. Should the expected event be yet delayed a year or two longer, even so the time is short and we do well to "be sober" and to "comfort one another with these words" (1 Thes. iv. 18). If we allow our minds to travel back to the beginning of 1929 we shall realize how rapidly, even if almost imperceptibly, events are hastening to their consummation. During the year we have been able to point to striking events in regard to the Papacy, Palestine, French influence, Russia, Britain, etc. – a vast cumulative sign of the near approach of the Kingdom of God. 1930 is likely to produce events still more startling. God forbid that at this eleventh hour any of us should cease to "press toward the mark for the prize of our high calling."

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 Recognized 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 not 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: 5, Florence Road, Worcester, Mass., U. S. A.

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

BIRMINGHAM. – Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread and Sunday School, 11 a.m. Lecture 6.30 p.m. Wednesdays: Bible Class 8 o'clock. We are pleased to report a further addition to our number by the baptism of Miss Jessie Elvis on Thursday, October 24th. This took place in our own Meeting Rooms, having now made suitable arrangements for immersions. We trust our sister will be strengthened of God to "hold fast...firm unto the end." Our fraternal gathering on Saturday, November 16th, proved a great success. Visitors were present from Nottingham, Oldham, Wellington, Lichfield, Dudley, Great Bridge, Nuneaton, Blackheath and Leamington. Rousing addresses were delivered upon the subject of "In the last days perilous times shall come." Bro. Harrison, of Lichfield, reminded us that these are beyond any doubt the "last days," and how that all the signs, times, and evidences unmistakably indicate the imminent appearing of Christ. Bro. B. A. Warrender, reviewing past crises in the brotherhood through many of which he has passed, referred to the readiness of Scripturally-minded men, such as bro. Roberts, in dealing with Apostasy, especially their alertness in exposing the "cunning craftiness" of would-be perverters of the Truth. It was refreshing exhortation, serving to forcibly remind us of our responsibilities in these days, in standing aside from current heresies. He also emphasized, very appropriately, the absolute necessity for holiness of life, consistently in action required of all those professing doctrinal correctness, and this in contrast to the ever-increasing worldly practices witnessed even among the brethren. Bro. C. Jakeman, of Dudley, dealt with the modern scientific theologians in their attempt to undermine the Scriptures, and counseled the brethren, when attacking the refined blasphemy of these "church" dignitaries, to make our testimony "positive" after the example of the Lord, "it is written," "have ye not read," and of the apostle Paul, who "said none other things than those which Moses and the Prophets" had spoken. The Scriptures contain "THE Truth", and in spite of advanced education and scientific investigations, remain unchanged and equally unchangeable. Bro. Elston, of Nottingham, concluding, exhorted us to maintain our separateness from both heresy and heretics, and urged the necessity for watchfulness, careful walk and conduct. Altogether, it was a most uplifting time; in the opinion of the older brethren an experiencing again of the enthusiasm and joy characterizing the pioneer days of the Truth. For it, we thank God and take courage. We have welcomed the following visitors around the Table of the Lord: bro. and sis. Timms, of Toronto, who will be staying with us for some time, bro. Hale, sis. Deane, sis. Southall Sr., and bro. Phipps of Great Bridge, bro. Elston and bro. Strawson of Nottingham, bro. Durose of Oldham, bro. Daniel Jakeman, bro. Fred Jakeman of Dudley, and bro. Harrison of Lichfield. – Walter Southall, Rec. bro.

BLACKHEATH (Staffs). – Christadelphian Meeting Room, Ross, Blackheath. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7. 30 p.m. We are glad to be able to report that Mr. Albert Siviter, desiring to render the necessary obedience to Christ, was immersed at the Scotts Green, Dudley, ecclesia by bro. D. Jakeman, on Wednesday, October 2nd. We can speak very highly of the consistency which our new brother has shown in his searching after Truth, and since he has been in the Household he has shown the zeal which is a sure sign of a deep love for those precious things which belong to the faith centered in Christ Jesus. We earnestly desire that our brother may be placed at the right-hand of Christ in the day of account. We are glad to report encouraging things during the last month. Four special lectures were given which aroused the attention of the people, and as a result we have at least four very interested, and we hope they will choose the good and right way. We also had tow advertised lectures, on Saturday and Sunday evenings, November 9th and 10th, on the occasion of bro. F. G. Jannaway's visit. There was a fair attendance on Saturday to hear the subject: "Britain and Palestine – Is Zionism a Failure?" And on Sunday we got a full room, over twenty strangers were present, besides brethren and sisters in fellowship, and a few who are not of our fellowship, to hear the subject of "Christ at the Door." We are greatly encouraged, but God will give the increase if it is His pleasure. We are arranging for four special lectures for December, if the Lord will. The following brethren and sisters have been welcomed at the Table: bro. and sis. F. Jakeman, bro. and sis. T. Pearson, bro. D. C. Jakeman (Dudley), and bro. and sis. Saxby (Wellington),

bro. and sis. T. Phipps (Great Bridge), bro. Southall, bro. B. A. Warrender, bro. R. Smith (Birmingham), bro. F. G. Jannaway (Clapham), bro. Goodwin (St. Albans). Most of the brethren have visited us in the service of the Truth, and we can sincerely render to them our thanks for the help and upbuilding times we have had. We hope to be able to look forward to their visit during the coming year if our Master is still absent. Greetings and love to all in His Beloved Name. – C. F. Powell, 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. Since our last report the following have been present at our memorial feast: sisters Stokes, Westley, Kirton and Atkinson (Clapham), sis. Irving (Holloway), and brethren Furneaux (Margate), W. Webster (Seven Kings), Bellamy, W. E. White, C. O. Owen, H. Kirton, H. M. Lee, J. Warwick, and H. T. Atkinson (all of Clapham). All have been most heartily welcome. The last six-named brethren were with us in the Truth’s service, and we take this opportunity of thanking them for their faithful labors. - J. D. Webster, Rec. bro.

BRISTOL. – “Druids Hall,” 8, Perry Road (top of Colston Street). Breaking of Bread, Sunday, 11 a.m.; Sunday School and Bible Class, 3 p.m. It is with great pleasure we report an addition to our numbers by the transfer from Clapham of bro. I. J. Milner. We are selfish enough to hope that his stay in Bristol will be permanent. Since our last report we have been pleased to welcome to the Lord’s Table and have the company of sis. Muriel Powell (Toronto, Canada), bro. and sis. Smith (Cardiff), sis. F. Read (Clapham), bro. and sis. Green, and bro. Allen (Nottingham). We were greatly encouraged by the word of exhortation given by brethren Allen and Green, of Nottingham. Still being unable to induce the stranger to our meetings, we have decided to study Eureka at the writer’s house on Sunday evenings at 6. 30. Address “Eureka,” 110, Longmead Avenue, Bishopston. – A. G. Higgs, Rec. bro.

CROYDON. – Gymnasium Hall, High Street. Sundays: Breaking of Bread and Sunday School, 11 a.m. Wednesdays: Bible Class at Horniman Hall, North End, West Croydon, 8. p.m. During November we have had the pleasure of the company at the Table of the Lord of bro. and sis. Crowhurst (formerly of Rainham), sisters M. White and Bird (Clapham), Finch (Southend), Quelch (Southsea). We also have to report a further increase in our numbers by the transfer of bro. and sis. H. Crosskey, from the Redhill ecclesia, and bro. and sis. Hunt-Smith from the Clapham ecclesia, and whom we are pleased to welcome to our meeting. On November 30th we held a fraternal meeting at the Gymnasium Hall, when about 120 brethren and sisters spent a very profitable time listening to four addresses on the subject of “Our High calling in Christ Jesus,” the speakers in turn exhorting upon the following: “Called to be Saints,” “Children of Light,” “Making our Calling and Election Sure,” “The Reward which awaits the Faithful.” We were reminded of the love and mercy of God exhibited to us in being called and separated from the surrounding darkness, and that our high calling involves great responsibilities, necessitating much circumspection and diligence to make our calling and election sure so that the reward may be ours when our Lord returns. We were glad to welcome and much enjoyed the company of brethren and sisters from other ecclesias, including Clapham, Brighton, Holloway, Luton, Putney, Seven Kings, and Welling, and we thank them for the encouragement given by their presence. – A. A. Jeacock, Rec. bro.

HITCHIN. – Co-operative Hall, Nightingale Road. Sundays: Breaking of Bread, 4.15 p.m. Lecture, first, third and fifth Sundays in the month, 3 p.m. M.I.C. at “Eureka”, 61, Radcliffe Road, on Thursdays, 7 p.m. The second of our preliminary lectures were given on Sunday, December 1st, when the subject was “The Enemies of the Bible in the Churches.” The lecturer was bro. M. L. Evans and six strangers attended to hear the testimony. At the memorial meeting which followed we were pleased to welcome bro. M. L. Evans (who gave us a helpful exhortation), sis. M. Evans, and sis. I. Jenkins (Clapham), bro. and sis. S. Burton, bro. L. Phillips, and sis. L. Austin (Luton), and bro. and sis. F. R. Wright (Holloway) – H. S. Shorter, Rec. bro.

LEAMINGTON SPA. – Breaking of Bread, 11 a.m. We are continuing in the observance of the Memorial Feast in accordance with the Lord's desire, while awaiting his return. On November 3rd last we had the company of sis. Singleton at the breaking of bread. Being so few in number the company of brethren and sisters of like precious faith gives us much pleasure. – Sincerely yours in hope – Leigh Feltham.

LEICESTER. – Morven Café, 104, London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. With the valued assistance of our brethren from various ecclesias, we are enabled to keep the Light of the Truth shining in this portion of the Master's vineyard, and are encouraged in the work by the attendance of a few strangers week by week. We have had the company at the Table of the Lord of bro. M. Allen, bro. S. Riddell, sis. N. Green and sis. M. Barnatt (of Nottingham) and sis. H. W. Hathaway (Clapham); also the following brethren, whom we thank for helpful words of exhortation and lectures: P. J. Coliapanion (Seven Kings), H. W. Hathaway, R. C. Wright, E. J. B. Evans, H. M. Doust (Clapham), G. Barnatt (Nottingham), and C. R. Crawley (Luton). – A. C. Bradshaw, Rec. bro.

LIVERPOOL. – We have received from bro. and sis. Mandale an intimation that they withdraw from "the Berean Christadelphian fellowship," because they "believe in a wholly inspired Bible," and can "no longer consent to the suppression of Christ's teaching in Matt. v. 32, and xix. 9." Bro. Mandale, who was previously separated from us, returned to fellowship in September, 1926, as recorded in the Berean for October, 1926, p. 427. His belief, then, is stated in the Liverpool Ecclesial News in the Berean for March, 1927, p. 143: and it is the belief held by what he calls "the Berean Christadelphian fellowship," then and now. In October, 1927 (Berean, p. 463), reporting the falling away of some of the Liverpool ecclesia, bro. Mandale well said, "There is only one true way, and one true light, i.e., The Truth without compromise"; and further, in December, 1927 (Berean, p. 529), "We are determined to hold fast to faithful words, that we may be able, by sound doctrine, both to exhort and to convince the gainsayers." Did not bro. Mandale then "believe in a wholly inspired Bible"? And was he "consenting to the suppression of Christ's teaching" when he wrote thus? We feel sure he would repudiate any such suggestions. Alas! that men should be so "carried about with every wind of doctrine" instead of "continuing in the faith, grounded and settled." – C. F. F.

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. It is with pleasure that we report the obedience of two more to the Divine command to "be baptized," namely Cecil Parks, a Sunday School scholar, who was immersed on November, 17th; and Phyllis Cox, formerly neutral, who was baptized on December 1st. We trust that they may both continue steadfast in the new life thus begun. We gain by removal from Seven Kings sis. Allwood and sis. Hutley, who will in future meet with us. On the other hand, we are deprived of the company of four of our member by removal, namely, sis. Ivy Stokes, who will in future meet with those of like precious faith at Holloway; bro. and sis. D. J. Hunt-Smith, who find it more convenient to meet at Croydon; and bro. I. J. Milner, who for business reasons has removed to Bristol. We sympathize with our bro. and sis. S. R. Wood, who have lost their only child, aged about 8 months. The loss has been a severe blow to them, and is one of those happenings which we cannot understand now, but concerning which we shall see the wisdom later on, for our Father in Heaven doeth all things well. We have welcomed the following visitors to the Table of the Lord: bro. and sis. C. F. Evans (Brighton), bro. and sis. L. H. Wells (Colchester), bro. Wood (Croydon), sis. D. Shorter (Hitchin), sis. L. Dennis (Hungerford), sis. Ivy Hayward (Ipswich), bro. and sis. Burton (Luton), sis. May Cockcroft (Oldham), sis. McCree (Redhill), bro. W. H. Sideway (St. Albans), bro. E. R. Cuer (Seven Kings). - F.C. Wood, Asst. Rec. bro.

LONDON (Holloway, N.). – Sundays: 11.15 a.m. and 7 p.m., Manor Gardens Free Library, next Royal Northern Hospital, Holloway Road, N. Thursdays: 8 p.m., London College, 409, Holloway Road, N. On November 24th we welcomed to our number sis. Ivy Stokes, who for the last twelve months has been a member of the Clapham ecclesia and now resides in our district. Our lectures have been splendidly attended during the month by interested friends; in fact, better attendances than for many years in this neighborhood. Able assistance has been given to us by bro. A. A. Jeacock, of Croydon, and brethren E. W. Evans and W. Jeacock, of Clapham. We are purposing to give a series of lectures in January on “The Book of Revelation,” which we hope will be attractive. We take the opportunity at the year’s end of thanking the Editors of the Berean for their able work during the twelve months, and especially for exposing and combating present-day departures from the faith. May the day never come when the Berean fails in this respect for the sake of a false peace as other magazines have done. – G. H. Denney, Rec. bro.

LONDON (Putney). – Scouts Hall, Oxford Road, S. W. Sundays: 11 a.m. and 6.30 p.m. Thursday: Bible Class, 8 p.m., at 2, Schubert Road, East Putney. We rejoice to announce the birth of another in the Household of God. Our new sister is Miss Dorothy Lilly Draper, who was immersed on November 13th last. Our prayer is that our sister may so run the race as to obtain that crown which fadeth not away. – A. Cattle, 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. Bible Class, 12, Ravenor Park Road, Greenford, Middlesex, Thursday, 7. 45 p.m. The second lecture of our special effort at Greenford was given by bro. G. H. Denney, of Holloway, to an audience of about 60 brethren and sisters and strangers, his subject being “International Conflict – Everlasting Peace.” Considerable interest was aroused and some questions were asked. Copies of *Elpis Israel* and *Christendom Astray* were given to strangers who asked for them, and considerable literature on the Truth was also taken. The strangers were invited to our Bible Class at Greenford. We much appreciate the help of brethren and sisters from other meetings who came to the lectures, in spite of somewhat inconvenient district to most. The lectures were advertised by means of 2,000 handbills, four dozen posters, and two advertisements in the local papers, which gave us good reports. About thirty strangers attended the two lectures. We trust that the divine blessing will rest on our effort to make known His Truth in this district, and that some more of Adam’s sons and daughters may yet put on the saving name before it be too late. – T. G. Brett, Rec. bro.

LUTON. – Oxford Hall, Union Street (off Castle Street), Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 a.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. On November 13th we had the pleasure of assisting in the baptism of Mr. Frederick Clarke, aged 41, formerly a Baptist. Bro. Clarke has attended the meetings for a number of years, and has known for a long time that the things we believe and teach are the revealed will of God. Because he realized the narrowness of the way and felt keenly his own weakness he held back, but finally decided to take advantage of the gracious invitation. Our earnest prayer is that he may endure “to the end,” “holding fast his confidence,” and at the last share with all the saints the glorious inheritance promised. Our meetings continue to be well attended by the stranger. In proclaiming to them the glorious news we have had the help of brethren Webster, Barber, Carter, and Jenkins, whose faithful labors were much appreciated by us all. Bro. and sis. Ask of Leicester, and sis. Barber of Welling, broke Bread with us during the month. – A. H. Phillips, Rec. bro.

MARGATE. – Thanet Institute, Addiscombe House, Hawley Square. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesdays: Bible Class, 8 p.m. We still bear witness of that light extended to the Gentiles through our Lord Jesus Christ. We would here like to express our thanks to the brethren who have labored with us, and from whom we have

received encouragement. "If the Lord will," we shall continue so doing, assisting those that are to be gathered in while yet the door is open unto such. We occasionally have one or two strangers at the meetings. – A. E. Newman, Rec. bro.

MOTHERWELL (Scotland). – Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. Week-night Class, alternate Thursdays, 7.30 p.m. Lecture, alternate Sundays, 6.30 p.m. We continue to keep light shining in the midst of the spiritual darkness which surrounds us, but regret to say that few come to listen to the message of the Bible. If the Lord will, we purpose holding our annual School Sunday gathering on January 2nd 1930, at 12.30 p.m. Any brethren and sisters in fellowship will be welcomed. – Rod. H. Ross, Rec. bro.

NEWPORT (Mon.). – Clarence Hall, Rodney Road (opposite Technical Institute). Sunday: 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. We are pleased to state that on November 10th we had a visit from bro. F. Walker, of Bristol, who faithfully delivered the word of exhortation and lectured in the evening, a few strangers being present. We are also pleased to say that the result of our special effort can be judged by the fact that we have two of the alien who attended still continuing to come and who are very interested. – David M. Williams, Rec. bro.

NEW TREDEGAR. – Being in South Wales on business, the writer took the opportunity of calling upon bro. T. Davies who recently met with an accident in the mine and injured his knee. Bro. Davies was confined to his bed and was also seriously ill with an attack of pleurisy. The little band here is now much depleted in numbers and finds it hard to keep light burning in the gross darkness that prevails. Such little ecclesias need the prayers of the brethren. From a postcard since received bro. Davies was reported to be better. – J. M. Evans.

PEMBERTON. - The special lectures referred to in the November issue duly took place through the Father's goodness and mercy. We were favored by the esteemed company of brethren W. V. Butterfield and A. Geatley of Oldham, J. B. Strawson of Notts., and T. Phipps, Great Bridge, whose voluntary services were most encouraging, for which we are thankful. The lectures were advertised by means of posters and cards. The first four were well attended considering the times, strangers numbering from nine to fifteen. We are looking forward to a busy time in the future, if Christ remains away. We are hoping to be favored with a visit from bro. Dowling on June 22nd. We are arranging for two special lectures for January 11th and 12th, one of which we expect will be illustrated by lantern slides; bro. F. G. Jannaway has promised to visit us for the occasion. The Saturday meeting will take place at Orell Gardens at 7 p.m.; the Sunday at the United Methodist School, Pemberton, at 7.45 p.m. Visitors are cordially invited. We have had the company of sis. D. Jannaway, of Southport.

PLYMOUTH. - Oddfellows' Hall, 148, Union Street. Sunday School, 10.30 a.m.; Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m. Bible Class, Thursday, 7.45 p.m. We have to report that bro. W. Rodda (of Pensilva, Cornwall), who was suspended from fellowship some time ago for having married outside the Truth, has written acknowledging his offence, and has expressed a desire to be re-admitted to fellowship. Having investigated the matter, we were pleased to re-admit him to fellowship, and on Sunday, November 24th, he journeyed to this city and met with us at the Table of the Lord. At our Sunday lectures we have had the attendance of a few strangers, who have not visited us before, and are hoping that their attendance is the outcome of our special distribution of lecture cards. We intend, if the Lord will, to give the first of our series of special week-night lectures on Thursday, January 30th. We have chosen a series of three lectures, under the heading "The Christian World not in Harmony with Christ's Teaching," and the first lecture, on the subject "Christ's Teaching concerning the Death State and Resurrection," will be given by bro. Brett. We are hoping yet to rouse a few of our neighbors from the apathy regarding matters of religion—an apathy which seems to be creeping everywhere. Truly the people's ears have waxed dull of hearing,

and nothing short of the Master's return is likely to awaken the majority to a realization of their position. Meanwhile, we labor on in faith, earnestly awaiting his return, when we shall indeed see the fruits of our labors. - H. R. Nicholls, Rec. bro.

SHATTERFORD (nr. Bewdley, Worc.). – Since our last report we have been pleased to welcome at the Table of the Lord the following brethren and sisters : bro. L. Brewer and sis. Saxby of Wellington, Salop, and bro. and sis. Richards of the Scotts Green (Dudley) ecclesia. Bro. Richards gave us words of sound and faithful exhortation on the occasion of his visit, and we had a very profitable and upbuilding time together in the Master's service. The writer, having been united in marriage with sis. Hilda Wilton, of the Scotts Green (Dudley) ecclesia, now resides at "Eureka," Ashgrove, Bridgnorth Road, Franche, near Kidderminster, to which any ecclesial correspondence should be addressed. Bro. and sis. W. Pigott, senior, still reside at Shatterford, and we shall be pleased to welcome any brethren and sisters of like precious faith who may be passing this way. With love in the bonds of the Truth. – H. W. Pigott, Rec. bro.

ST. ALBANS. – 11, Victoria Street (next Public Library). Sundays: 3.15 and 6.30 p.m. Wednesdays, 8 p.m. We have been holding a special advertising effort on the last two Sundays in November and the first two in December, but the response of visitors had not been very large. There are, however, a few regular visitors who seem interested, and we are thereby encouraged. We much appreciate the help of our visiting brethren, in exhortation and lectures; and, in addition, we have been pleased to welcome to the Table of the Lord bro. and sis. Widger (W. Ealing) and bro. and sis. Mettam (Seven Kings). – S. Jeacock, Rec. bro.

SEVEN KINGS. – 1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8.0 p.m. Thursdays: Bible Class, 8 p.m. At their request, on grounds of greater convenience in travel, sisters Allwood and Hutley have transferred their membership to the Clapham ecclesia, to whose love we commend them. During the past month we have been very pleased to welcome the following visitors to the Table of the Lord: brethren F. G. Ford and E. J. B. Evans, bro. and sis. Lee and sis. Westley (Clapham), and bro. Bath (Holloway). All the brethren named were with us in the Master's service, helping us with stirring words of exhortation and proclaiming the "glad tidings" to the strangers who came in with us. We should also like to take this opportunity of thanking those brethren of the Clapham and Holloway ecclesias who have assisted us at our Eureka Class from time to time during the past year. We have been much strengthened in our most Holy Faith by their labor of love in helping us to understand the "deep things of the Spirit." Doubtless "they will in no wise lose their reward." – W. J. Webster, Asst. Rec. bro.

SWANSEA. – Portland Buildings, Gower Street. Sunday School, 3 p.m.; Breaking of Bread, 5.30 p.m.; Lectures, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. We wish to report that we have been encouraged in our efforts to sow the seed by the attendance of a number of strangers at our lectures. We have decided to have a sustained system for six months (God willing) including advertisements in the local paper, and a distribution of leaflets with monthly cards. We desire to thank the Clapham ecclesia for their help in supplying us with the leaflets. On Sunday, November 10th, we had the company of bro. F. Beighton of the Newport ecclesia, who exhorted at the Memorial Table and lectured on "The Bible-wholly inspired and infallible." On Sunday, December 1st, bro. J. M. Evans (Clapham) visited us and encouraged us by words of comfort that we may be steadfast in the Truth, and gave the first lecture of the series, the subject being "Jesus Christ, the only begotten Son of God: the fallacy of Trinitarian and Unitarian teaching." A number of strangers were present. We thank these brethren for their help in the Lord's vineyard. – J. H. Morse, Rec. bro.

CANADA

LONDON (Ontario). – Orange Hall, 288, Clarence Street, every Sunday. School and Mutual Improvement Class at 10.15 a.m.; Breaking of Bread, 11.30 a.m.; Lecture 7 p.m. Thursday Evening Class at the homes of the brethren and sisters at 8.15 p.m. We are still endeavoring to hold forth the word of Truth, but sorry to say that we have not as yet made any converts since last writing. We keep in mind the fact that one plants, another waters, but it is God which giveth the increase. Since last writing we are indebted to bro. Gibson, bro. Beasley and bro. H. Smallwood of Toronto, and bro. S. Batsforth of Lethbridge, Alberta, for assisting us in holding forth the worlds of life, also giving words of encouragement to the saints in Christ Jesus.

We wish to thank our brethren for their labors of love. We held our Sunday School picnic at Port Stanley on August 1st. We had a very enjoyable gathering. Visitors have been sisters Runyen and Smith, bro. and sis. Hedden, bro. Shaw of Detroit, bro. and sis. Harvey of Windsor, bro. and sis. Dan Percival of Hamilton, sis. Sims, sis. Barber (Snr.), sis. Maude Barber of Guelph; bro. L. Sparham and his mother, sis. Sparham, have removed from Hamilton to Chatham. They are now meeting with us. Hamilton ecclesia's loss is our gain. We would be glad to see any of like precious faith when passing this way. – W. D. Gwalchmai, Rec. bro., 18, May Street, London, Ontario, Canada.

UNITED STATES

BUFFALO (N.Y.). – Mizpah Hall, 221, West Ferry Street. Sundays Breaking of Bread, 10.30 a.m.; School, 12 noon. Wednesdays: Bible Class' 8 p.m.; Eureka Class, 9 p.m., at the home of bro. Kling, 26, South Putnam Street. On July 4th we held our annual Sunday School outing at Wilson, N. Y., which was enjoyed by all present. Bro. J. J. Mittlesteadt has been reinstated in our fellowship after being out of fellowship for several years. We are pleased to announce the addition to our ecclesia of bro. and sis. Ed. Campbell, formerly of the Canton (Ohio) ecclesia, who are now residing in Buffalo. The following visitors to date were welcomed to the table of the Lord: sis. Sweitzer, bro. Garring, sis. Emily and brethren John, David, and H. A. Sommerville, all from Hawley, Pa.; bro. H. A. Sommerville ministering the word of exhortation, to whom we extend thanks for his labor of love. Bro. and sis. G. Biers, Rochester, N.Y., visited this ecclesia on September 15th. We are sorry to report the death of sis. Biers, who was laid to rest on October 8th; bro. Vibert of Hamilton, Ont., performed the necessary service at the funeral. The heartfelt sympathy from the members of this ecclesia go out to our brother in his sad bereavement. May the Lord soon return and bring the looked-for blessing to His waiting servants. – L. P. Robinson, Rec. bro., 43, Birch Place.

CANTON, OHIO. – Eagle Block, corner Market Avenue, and 6th Street S. W. Sundays: School, 9.15 a.m.; Breaking of Bread, 10.15; Lectures the first Sunday each month, 7.30 p.m. We wish to report through this ecclesia the death of bro. Lester Hanes, who died at Barnesville, Ohio, from tuberculosis, after an illness of about eight weeks, at the home of his mother, where he was in isolation. Bro. and sis. Hanes were immersed by this ecclesia, October 21st, 1922. The writer responded to the request to represent the Christadelphians, and speak of the faith of the deceased in the hope of the resurrection from the dead, and to give the word of comfort; some interest has been aroused among those present by the word spoken, which we hope may some time bring forth fruit. Recent visitors to our meetings, sis. Emma Hanes, Barnesville, O. and bro. James McAuslan, Rocky River, Ohio. – P. Phillips, Rec. bro.

FREELAND, LUZERNE Co., Pa. – The work of the Truth has been the main object in view, with the writer since he arrived here, and we are glad to say there is evidence of some

progress being made in the demand for further information on the Truth. Ten copies of "Christendom Astray" are now in circulation here, having been placed by the writer in the hands of apparently earnest and interested readers, one of them being the Baptist minister in this place, with whom we have had much controversy. The beneficial results of his reading are shown by his admission of certain facts and the lessening of his opposition. The writer wishes to express his appreciation of kindness shown in the work of the Truth by the Brantford and Hawley ecclesias, and by brethren H. A. Sommerville of Lake Ariel, Pa., and T. Davies of New Tredegar. We greatly enjoyed a visit made to this place by brethren W. E. Jones and John Jones of the Glendale ecclesia. We hope it may be repeated soon, as I expect to be joined in the near future by my sister wife from England. – Ivor Morgan, 720, Ridge Street.

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 unity

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, 17 ½ Cremazie 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. Wolf.

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 I.

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.

Lackawaxen, 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.
Port 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

IN FELLOWSHIP. – The Brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: -

Ashton-under-Lyne. – J. H. Mellor, 27 New-market Road. Waterloo.
Bedford. – W. H. Cotton, 23 Rosamond Road.
Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgenorth Road, Franche, Nr. Kidderminster.
Bexley Heath. – See Welling.
Birmingham. – W. Southall, 91 Hampton Road, Birchfields.

Blackheath (Staffs.)- C. F. Powell, 34 Beeches Road, Blackheath, nr. Birmingham.
Bournemouth. – J. Wilkinson, 850 Wimborne Road.
Bridgend. – Gomer Jones, 3 Grove Road, Bridgend.
Bridport (Dorset) – Mrs. E. Miller, “Home Cot”, Bothenhampton, Nr. Bridport.
Brighton. – J. D. Webster, 8, Burlington Street.
Brimington (Chesterfield). – R. Wharton, Station Road.
Bristol. – A. G. Higgs, “Eureka,” IIO Longmead Avenue, Bishopston, Bristol.
Chepstow. – Mrs. Jaine, 35 Thornwell Road, Bulwark.
Colchester. – L. H. W. Wells, 45 Drury Road.
Crewe. – Mrs. Steele, 158 Earle Street.
Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.
Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.
Dudley. – F. Jakeman, “Halford,” Stourbridge Road, Scotts Green.
East Dereham (Norfolk). – Mrs. A. M. Wells, 23 St. Nicholas Street.
Falmouth. – W. Warn, Budock House.
Glasgow. – See Motherwell.
Great Bridge. – T. Phillips, 91 New Road.
Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.
Harrogate. – Mrs. W. Mosby, “Holmside,” Borough Bridge Road, Knaresborough.
Hitchin. – H. S. Shorter, “Eureka,” 6I Radcliffe Road.
Ilford. – See Seven Kings.
Ipswich. – W. Hayward, 78 Rosebery Road.
Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.
Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.
Lichfield. – S. M. Harrison, 102 Birmingham Road.
London (Holloway, N.) – G. H. Denney, 47 Birchington Rd., Crouch End, N.8.
London (Putney). –A. Cattle, 172C New King’s Road, S W. 6.
London (South). – F. Button, I Hillsboro’ Rd., S.E. 22.
London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W.5.
Luton. – A. H. Phillips, 48 New Town St.
Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.
Margate. - A. E. Newman, 19 Pleasant Place, Cliftonville.
Motherwell. – Rod H. Ross, 34 Coronation Rd. New Stevenston, Scotland.
Mytholmroyd, Yorks. – F. Shepley, 3 Calder Terrace.
New Barnet. (Herts.) – E. C. Clements, 5 Hadley Road.
Newport (Mon.) – D. M. Williams, 3 Constance Street.
New Tredegar. – T. Davles, Sunny Bank, 32 Upper Road, Cwmsyfiog.
Northampton. – G. Helms, 34 Cedar Road.
Nottingham. – W. J. Elston, 97 Woodborough Road.
Nuneaton. – W. H. Wilson, “The Elms,” 344 Tuttle Hill.
Oldham. – A. Geatley, 27 Lynton Avenue, Hollinwood.
Oxford. – F. Mayes, Hunt Stables, Stadhampton.
Pemberton (near Wigan). – R. Turner, 9 Leader Street.
Plymouth. – Hubert R. Nichols, 6 Nelson Terrace, Laira.
Porthleven (Cornwall). – Miss A. Hosking, Cliff House.
Purley. – See Croydon.
Redhill. – A. T. Abbots, 93 St. Johns.
Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.
Rochdale (Lancs.) – T. Heyworth, 345 Bk. Market Street, Whitworth.
Ropley (Hants.) – S. Marchant, Monkwood.
Seven Kings (near Ilford, Essex) - S. H. Coliapanian, 27 Wanstead Pk. Rd, Iltord.
Shanklin (I. of W.). – Mrs. A . Mulliner, “Berwyn,” St. Martins Ave.
Sheffield. – S. Heason. 21 Robert Road, Meadow Head.
Smethwick. – A. E. Tandy, 135 Bearwood Rd.
Southend. - W. L. Wille, 68 Cumberland Avenue, Southchurch.

Southport. – Miss Doris Jannaway, 73 Oak Street.
St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.
St. Austell. – A. Sleep, Moorland Cottage, Moorland Road, St. Austell.
Swansea. – J. H. Morse, 33 Gerald Street, Hafod.
Tier’s Cross. – H. Thomas, Tier’s Cross, Haverfordwest, Pembroke.
Wainfleet (Lanc.). – Bernard Smith, “The Sycamores,” Croft.
Walsall. – A. M. Jordan, 12 Edward Street.
Welling (Kent). – G. L. Barber, 72 Crayford Way, Crayford.
Wellington (Salop). – H. Saxby, 39 Ercall Gardens.
Worcester. – H. Blake, 54 St. Dunstan’s Cres.

East Africa

F. Browning, P. O. Box 121, Nairobi, Kenya Colony.

India

L. W. Griffin, Chakadahpur.

Australia

New South Wales. – P. O. Barnard, Rhyll, New Lambton, Newcastle.

Victoria. - J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

New Zealand

K. R. MacDonald, P. O. Box 55, Whangarei.

Tasmania

J. Galna 5 Lanoma St., East Launceston.

Notes

Ecclesial News received too late for insertion. – Bridgend; Victoria (Australia).

Distressed Jews’ Fund. – We acknowledge receipt of the following amount which we are handing to bro. Bellamy: - E. S. H. Two shillings.

Forthcoming Fraternal Meetings. – Motherwell, (Scotland) January 2nd.

Change of Address. - Bro. H. Pigott of Shatterford, Near Bewdley, has removed to “Eureka”, Ashgrove, Bridgnorth Road, Franche, Near Kidderminster.

The Necessity of Knowing and Understanding the Bible. – A leaflet which has been sent to the applicants (over 1300) for a Bible Companion in response to the letter to the Daily Express sent by bro. Bath, to which we alluded last month. Copies can be obtained from bro. E. H. Bath, 5 Imperial Road, London, N. 22.

Revelation XVII. 13, 17. – “The 59 years’ feud between the Papacy and the Kingdom of Italy was finally closed to-day, when the King and Queen officially visited the Vatican and knelt before the Pope” (Daily News).

No Peace. – “Our politicians are crying peace, peace! But there is tremendous anxiety beneath this surface. The Kellogg Pact is valueless; it is nothing but a scrap of paper. We are living on top of a gunpowder magazine. The only way to true peace is through Jesus Christ” (Admiral Sir H. H. Stileman K.B.E. in “West Middlesex Gazette” Dec. 7th 1929). This is true; but why cannot the Admiral perceive that that way is through faith is the promises, obedience in baptism, and separation from the world. C.F.F.

“To Redeem Sharon’s Rose.” – “No period of history has been so crowded with an amazing succession of events as the years of the present century. Mankind has locked in colossal conflict; thrones have toppled; empires shattered, and strange, sinister powers have appeared. But no event has so stirred the imagination of all those people whose leaders search and revere Holy Writ as the Zionist re-creation of a Jewish national home. These are troublous times. Yet whole model and modern cities are springing into being in Palestine. The age-old wastes are being reclaimed. The world is witnessing the amazing spectacle of the sons and daughters of Israel coming from the four corners of the whole earth to till anew the soil given by Almighty God to their father Abraham...

Many others than Jews will watch this movement with more than passive sympathy. There is something inspiring in the fact of ... the coming of the time when the vale in which Solomon wrote his song of songs will sing again with joy – when swarms of honey-laden bees will hum through fragrant air, and when all the desert places shall bloom like Sharon’s rose” (“Toronto Globe”).

The Bible True. - Edom. “Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate...as thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it. (Ezekiel xxxv. 3, 4, 15).

“This doom has been accomplished. Volney records the information given him by Arabs, that within three days’ journey upwards of thirty ruined towns, absolutely deserted, were to be met with. It was explored by Burckhardt, and many other travelers, who have made us familiar with the wonders of Petra and the general aspect of Edom. Its cities are laid waste. Even from Petra, with its rock-hewn dwellings, fit to receive a multitude even to-day, every inhabitant has long since departed. And the entire land is now as it has been for ages, a desolation” (“Wonders of Prophecy”).