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**THE BEREAN
CHRISTADELPHIAN**

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

“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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Eightpence

Tares

“The Sciences” and “Metal Trumpery”

By Dr. John Thomas

The Gospel of the Kingdom and its mystery were proclaimed under the unerring inspiration of the Spirit of the Father, by Jesus and the Apostles. These were guided into all the Truth, and delivered to their contemporaries “the righteousness of the Deity witnessed by the law and the prophets, “ pure and simple; and therefore styled “the simplicity that is in Christ.” Those who were “taught of God” by the enlightening influence of the word preached; and had the good sense to rest satisfied by it, and grew to be strong young men and fathers in Christ (Rom. iii. 21; II Cor. xi. 3; John vi. 45; I John ii. 12-14). These were “not wise after the flesh” in the general, but “foolish,” “weak,” and “base,” in the estimation of the “wise, mighty and noble” of the world (I Cor. i. 19-31). In the beginning it was a contention and conflict between the wisdom of the Deity and the wisdom of the flesh, for the ascendancy. The Flesh or the Devil denounced the wisdom of the Deity as sheer folly; and the Deity, through His inspired servants, retaliated the charge; and threatened to confound the Devil’s wisdom by the simple principles they affirmed.

This, then, was the issue in the beginning: the Wisdom from above versus Wisdom from beneath. On the side of the plaintiff was illiteracy and weakness, humbleness, poverty, and the Truth; and on the part of the defendant, learning, power, pride of life, all the feelings and sympathies of the flesh, riches, and worldly wisdom. Science and philosophy, backed by all the world calls good and great, marshaled themselves against the Fishermen of Galilee, whose strength and power, in the controversy, was “the unadulterated milk of the Word.” This they preached, and by this, as a two-edged sword, they made war in the spirit of death or victory.

But it was not long before the Old Man of the Flesh discovered that he was over-matched in a fair and open fight with the New Man of the Spirit. He found that his science and philosophy could not hold their own in a controversy with that unadulterated testimony of the Deity; and that, if he was not to be compelled to abandon his beloved wisdom utterly, he must change his tactics, and adopt a new strategy in the war. And this he resolved to do.

In developing the new combination, his policy was first, to admit certain things of the divine wisdom to be true; and secondly, to mix up with them certain crotchets of his own by which the admission might be neutralized, and the whole system be rendered of no effect. It must be conceded that this was an ingenuous device of the old fellow. Finding that he could not maintain Judaism and Paganism in the presence of the wisdom from above, pure and simple, he resolved to Judaize and Paganise it; and then it would suit "His Holiness the Devil and Satan" as convenient as any other creation of the Flesh.

Having decided upon his policy, he set to work with a right good-will, to establish it after a sanctimonious and godly sort. He knew that man was naturally prone to excess in all things; especially in the exercise of his moral sentiments; and that, in obedience to this prosperity, he would strain out a gnat, and swallow camels by the herd. Having to work therefore upon a creature thus perverse, he set him to straining out of his cup a multitude of gnats called "conscientious scruples." He occupied his time, strength, and energies upon this tedious and interminable conjuration, so that he had no leisure for the weightier matters of the law. He disturbed his "conscientiousness" about circumcision; how the dead are raised up; what kind of a body they come with; are they raised at all? the teachings of science and philosophy upon these points; this meat should not be eaten; that drink should be totally abstained from; the Day of Passover, and of the new moon, and Sabbath days being kept holy; the worshipping of angels; voluntary humility; leavened bread; decoction of raisins; tobacco; abolitionism; conversion of the antipodes; and so forth, and so forth, without end. These are the speculations he crowds into the noddle of poor befooled flesh and blood; which being absorbed in the business they create, is spoiled by their deceivableness; and instead of keeping his garments unspotted, is devoting itself to riches, contracting obligations it can never discharge, despoiling the helpless and unprotected, and full of injustice and sin. What shall be said of the Christian that is straining with indignation to the bursting of his carcase at the oppression of slaves two or more thousand miles remote, while he is himself oppressing the weak and defenseless at his door! If this be not straining out a gnat and swallowing a camel, we know not what is.

There is in our time as in the days of the Apostles, a plentiful crop of crotchets extant, already prepared as seed-tares for sowing into the minds of those who have believed the Gospel of the Kingdom. We see the operation in progress, and are satisfied that if the Lord do not come speedily, another apostasy will be developed from our very midst. Human nature is the same as it has ever been since the Fall; and if tares were sown under the eyes of the Apostles, and grew luxuriantly while they were present to throw them down, what marvel that in our day the process should be repeated with the same or rather greater and speedier success; seeing that for the most part the word of the Kingdom is but feebly rooted in this generation's mind.

"A person without a knowledge and belief of the sciences cannot understand the Bible." This is downright nonsense. What are called "the Sciences" by the sciolists of our day were unknown to "the wise and prudent" of Paul's time; and also to the "babes"; and yet these babes are said to have understood the Scriptures. He tells

us that Timothy understood Moses and the Prophets from childhood; and yet he was ignorant of Chemistry, Natural Philosophy, Electrical Science, and so forth. “I thank Thee, O Father,” said Jesus, “that Thou hast not revealed these things to the wise and prudent, but to babes; for so it seemed good in Thy sight.” It is these very sciences, in which smatterers are constantly dabbling, that obfuscate their unskilled intellect, so as to make them unimpressible by the Word. They catch a glimpse of a scientific principle, which they are unable to verify for themselves; and with this imperfectly understood, and all their scientific trade, they set up their theories in judgment thereto, under pain of their pronouncing it unintelligible? Such is the folly of the wise in their own conceit.

Mystified by their science (certainly in their hands “falsely so called”), they tell us that not a particle of the old body is to exist in the new, yet the person will be the same! Is there not a particle of the old body that was crucified, in the existing body of the glorified Jesus? This is a fact at variance with their science. But, besides this, Paul upsets the theory by plainly and directly testifying against it. In writing to the saints in Rome (viii. 11): “He who raised the Christ from among the dead, shall also make alive your mortal bodies, through His in-dwelling spirit in you.” One such fact and testimony is enough to satisfy a saint, if not a sinner.

In dismissing this crotchet, we remark that in the formation of the resurrectioned body it is not necessary to recombine all the different “kinds of elements” in their precise particles. These may be reduced to hydrogen, oxygen, nitrogen, and carbon, as the basis of animal flesh. The precise atoms of these gases that existed in the old body are not essential; any other atoms of the same will suffice. Adam came from the dust, not from the gases of the firmament; all that is necessary, therefore, to the resurrection body is, that the same dust be built up by the formative Power of the Deity as it was before. This would constitute it a body related to the former, as the corn growing in the field is to the naked grain planted there in the Spring. Being restored to the as-it-was-before-Constitution, its personal identity is the necessary result; and the resurrected man recognizes that he is the same man that lived in a former state. The resurrected body is a body of life, but not necessarily a body of endless life; for many will be raised who will “be hurt by the Second Death” (Rev. ii. 11). In the resurrection there is, first, formation; second, vivification; and third, glorification. The last is attained only by those who have been “rooted and grounded in the Faith, and not moved away from the Hope of the Gospel which” in Paul’s day “had been preached to every creature under the (Roman) heaven” (Col. i. 22, 23).

The word *anastasis*, rendered in the Common Version resurrection, implies the reappearance of the old material. It signifies a rebuilding, a setting up again. When this is affirmed of the dead, the reappearance of the identical dust in bodily shape is intimated.

In relation to Sarah’s daughters wearing metal trinkets, or bedizening themselves with flashy ornaments, the best reply that can be given is in the words of the Apostle, that “women adorn themselves in modest apparel, with modesty and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works” (I Tim. ii. 9); “whose adorning,” says Peter, “let it not be that outward of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves (I Peter iii. 3).

Nothing looks so indicative of a vulgar mind and groveling instincts as a load of flash jewelry dangling upon a woman's exterior. It argues the wearer's consciousness of the utter worthlessness of the hidden man of the heart, and of the necessity of putting the symbols of worth upon the outside. The lower we descend in the scale of civilization the more pleased do we find the natural man with exterior ornamentation. The more empty his head, the more childish his delights. The savage paints his face, sticks feathers in his hair, and is in ecstasies with colored cut glass in the form of beads, or sparkling in brass, or copper, washed in gold. All this becomes him well, because he is an uncultured barbarian, and a mere creature of fleshly instincts. But from men and women professing godliness, we expect indications of a superior order of things within. If we see a pearl necklace upon her neck; or a pencil-case dangling from a chain where it is rendered useless for writing; and upon divers fingers of her hands, ring piled upon ring in gross profusion, we are not reminded of any latent godliness within. On the contrary, we are rather prompted to inquire, Of what dark age of the world is this jeweler's show-block in crinoline the type? A sensible man despises such sham; how much more contemptible then must it appear to God! He looks to the jewelry of the hidden man of the heart, and if He find that well and highly adorned, He counts that daughter of His family a jewel of His heart. It is truly nonsensical for women professing godliness to follow the fashions of Belial. It is all very well for those whose instincts are groveling, and their brains addled by trashy literature to decorate their inglorious and perishing mortalities with cheap and gaudy trumpery. It finds employment for the industrious and ingenious mechanic and artisan. But Christian women have attained to a more exalted position in the intellectual and moral universe of God, and ought, therefore, to be subjects of too divine a consciousness to trick themselves out in the glittering peddlery of a wandering Jew. Then let them put the trash away, and they will fulfill the exhortation of the Apostles ("Herald of the Kingdom and Age to Come," 1860, pp. 133-135).

Our Great High Priest

An Exhortation by Bro. Roberts

Both in our reading (Hebrew iii) and in our singing this morning we are invited to contemplate Jesus in an aspect at once most exalted and most comforting. It is that aspect of his position which is perhaps the last to be apprehended. Many features of the truth strike us and engage our attention long before we rise to the glory and comfort of his priesthood. The first effect of the truth is probably to fascinate the enlightened imagination with the glory of the kingdom; or more probably still, to startle the mind with the strangeness of the discovery that all the world should think man immortal when he is nothing but a vanishing creature of the ground. It is a while before these two salient features of the Truth are sufficiently assimilated with the mental man to leave the mind at liberty to rise to the higher facts of the glorious gospel. But by and by we settle down in the full acceptance of these elements of the Truth, and the mind seeks to climb the higher ascents, that is, if growth takes place.

We must take care to grow. Some do not grow. Paul speaks of these Hebrews as being shortcoming in this matter. He says:

“When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat” (v. 12).

If the apostolically instructed could get into this state, our own danger must be greater. It may be said the question of growth is out of our control. A man may say: “Well, if I grow, I shall be thankful, but if I do not, how can I help it? It is the blame of what I am, and I did not make myself.” Let us beware of the pleasurable fallacy. There is only so much of reasonableness in it. Though we did not make ourselves, being made, much depends upon what we do as to what we become. If a man pursue healthy habits, he will be healthy, whereas if he neglects the bath, fresh air, exercise and wholesome food, he will become a weak and incapable man. Anyone can see this in physical things. The same law holds good in spiritual things. If a man work by right rules in spiritual things, he will grow; if by wrong rules, the opposite will be his experience.

The first condition of spiritual health is indicated by Peter in the words:

“Desire the sincere milk of the word that ye may grow thereby.”

A man addicting himself to the companionship with the word, in the daily and systematic reading thereof, will “grow.” He will grow in himself and he will eventually cultivate the society of those of a similar taste and receive the additional help that comes from wholesome association. As saith Solomon:

“He that walketh with wise men shall be wise.”

The growing tendency coming from such of course will be not only to seek identification with

“whatsoever things are lovely, and of good report,”

but to avoid everything of a contrary character, to stand not in the way of sinners, to lay aside every weight, to cut off the right hand, to pluck out the right eye, to

“flee youthful lusts and to follow righteousness, godliness, faith, love, patience, meekness.”

What can be the effect of such a seeking the good and eschewing the evil, but that “growth” which is constantly exhorted in all the apostolic epistles? If, on the contrary, a man make but an indifferent pursuit of the spirit, and unwisely mix himself with worldly pleasures and carnal friends and dangerous companies, his experience of the want of growth will be the result of his own course, and justly chargeable, in so far as his course is a voluntary one, to his own fault.

But we are here this morning in the channel of growth. We are here desiring to obey the apostolic exhortation to grow in the knowledge of God, our Savior, and of the Lord Jesus Christ. We cannot better realize this object than by attending to the particular command before us, to

“consider the apostle and high priest of our profession, Christ Jesus.”

Let us do so. Let us ponder what Paul proceeds to say of him:

“Who was faithful to him that appointed him; as also Moses was faithful in all his house.”

We all know what it is to be faithful: it is to carry out the wishes of another in fullness and truth. The testimony is that Jesus did this in relation to “Him that appointed him.” He did what the Father desired him to do, whether they were disagreeable or otherwise. Of what significance is the fact to us? Because of the application Jesus himself gave it.

“If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments and abide in His love.”

The faithfulness of Christ as the basis of his acceptance with God is constantly placed before us as a lesson with reference to our own faithfulness as the basis of our acceptance with Christ. The words just quoted were spoken by Christ when on earth. When he gone away into heaven he repeated the lesson in the communication to John in Patmos, in this form:

“Be thou faithful unto death and I will give thee a crown of life.”

“He that overcometh and keepeth my works to the end, to him will I grant that he sit with me on my throne, even as I also overcame and am set down with my Father on His throne.”

This forces home a lesson entirely lost sight of in the popular religious ministrations of the day. It is the lesson of all Paul’s epistles. It is the lesson of truth, as we shall find when we are face to face with the dread judgment seat before which we must all appear to give account and to receive according to the Judge’s estimate of our deserts. In a sense we never can deserve anything, but in so far as He has been pleased to appoint that certain things will command His approbation, it is no presumption to hope, and to aim that we may be presented before Him “with exceeding joy.”

“This man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.”

Here is something of profound meaning concerning “the apostle and high priest of our profession.”

It is doubtless one of those things to which Peter makes reference when he says of Paul’s epistles: “in them are things hard to be understood.”

Paul himself says of Christ: “Of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing.”

The expression reminds us of the remark of some of Christ’s disciples when they listened to some of the statements he had made:

“This is an hard saying; who can hear it?”

And they showed their sense of the hardness of it by the fact recorded:

“From that time, many of his disciples went back and walked no more with him.” (John vi. 66.)

Let us not be like them. Let us not be repelled by the hardness of a matter concerning Christ, ever remembering that those who suffer themselves so to be exercised only discard one hardness for another and a worse. The intellect is bound to be confronted by “hardness” (or that which is difficult of understanding) in one form or other. “Nature” itself, which some men think easy, is an inscrutable problem at the foundation. Men see it is a fact and mistake their familiarity with a fact for understanding. Christ is the fact and more glorious than nature, for he is the impersonation of intelligent love, and the link with all that is glorious in destiny.

“He who hath builded the house hath more honour than the house.”

How does this apply to Jesus as a reason why he should have more glory than Moses? Was not Jehovah the builder in both cases – by Moses and by Jesus? Truly; but there was a difference between Moses and Jesus:

“Moses, verily, was faithful in all his house as a servant ...but Christ as a son” (verse 5 and 6).

Christ being a son was more than Moses in many ways. He was a manifestation of the Father which Moses was not; he could say: “I and my Father are one,” which Moses could not; he could say: “He that hath seen me hath seen the Father,” which Moses could in no wise affirm. He was “the word made Flesh,” which Moses was not. All this involved his being the builder of the house, in the sense

that “He that built all things is God” (verse 4), and this man was God in manifestation, though a son, “who learnt obedience through the things that he suffered.”

This brings with it a comfort concerning him which it is impossible to exhaust. When Israel saw Moses come out and go in among them, they saw but the servant and mouthpiece of the Terrible Majesty of the heavens – a man, one of themselves merely and only, though so highly honoured as to be spoken to by Jehovah, face to face, as a man speaks to his friend. Moses could tell them nothing but what he was authorized. He was merely an ambassador – strictly confined to his instructions. But when men saw Jesus, they stood in the presence of the Father mediately manifested. The Spirit, making him what he was as a man in the first instance, and abiding upon him without measure, after his baptism in the second place, made him what no man ever was before him – the personated exhibition and expression of the Father, everywhere present by his Spirit. So that the act of the one was the act of the other, as Jesus said: “The son can do nothing himself but what he seeth the Father do.”

The practical significance of this is that the work of Christ was the work of God.

“God was in Christ reconciling the world unto Himself.”

Consequently, we have not to think of the Father as a distant personage propitiated through the intervention of Christ. The Father approaches us through and in Christ. If Christ were among us, he would say to us, as he said to Philip:

“Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works.” (John xiv. 10).

What was thus true of him in the days of his flesh is much more true of him in the exaltation that God hath given him. Paul’s testimony is that –

“in him dwelleth all the fullness of the Godhead bodily.”

Paul himself saw the physical evidence of this in the light “above the brightness of the sun,” which felled and blinded him on his way to Damascus. The fact is symbolically illustrated in the Apocalypse by “the Lamb having seven horns and seven eyes”- all power and all perfection – as saith Jesus:

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

and

“I am he that searcheth the reins and hearts.” (Rev. ii. 23).

The description of him as “the Lord the Spirit” completes the evidence on this point.

His relation to us in this exalted position is that of a priest. “Let us consider him” in this relation, as Paul exhorts. What does it mean? Paul leaves us no doubt on the subject. There is no room for the idea that he is priest in any figurative sense. Paul not only says:

“We have a great high priest, passed into the heavens, Jesus, the Son of God”;

but he says:

“He ever liveth to make intercession for them that come unto God by him.” (Heb. vii. 25.)

Upon this fact he bases the injunction:

“Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.”

(iv. 16).

Here is an office actively exercised by Jesus, of the sort suggested by the statement that –

“there is one God and one Mediator between God and men, the man Christ Jesus.” (I Tim. ii. 5).

It is an asking of God for mercy on behalf of certain, as it is written in the Psalms:

“Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them” (lxxviii. 18).

At first sight, this idea might seem to clash with the other fact we have looked at, viz., that Jesus and the Father are a unity. It might be asked: if it be so that in the presence of Jesus, we are in the presence of the Father, and that we need not to think of the Father as a hostile personage in the background, where is there room for this making of intercession on behalf of offenders? The answer is that though Jesus and the Father are one, that oneness (which is a oneness of the sort subsisting between the sun and a sunbeam) does not exclude the quality of separateness by which the Father is the Father, and the son the son. The same Jesus who said: “I and my Father are one” also said-

“It is written in your law, the testimony of two men is true. I am one that bear witness of myself, and the Father who sent me beareth witness of me.” (John viii. 17, 18).

The Father was in heaven when Jesus was on earth, and Jesus lifted up his eyes to heaven and said: “Father, the hour is come: glorify thy son that Thy son may also glorify Thee.”

Afterwards, Jesus ascended to the Father, as he said: “And now I am no more in the world; but these (my disciples) are in the world, and I come to Thee.” (John xvii. 11).

But this departure of Jesus to the Father did not put an end to their personal separateness. It still remains the fact that while “the head of every man is Christ, the head of Christ is God,” and while “ye are Christ’s, Christ is God’s.” (I Cor. iii. 23.)

Therefore, let us never lose hold of the fact that Christ is “entered into heaven itself, now to appear in the presence of God for us.” (Heb. ix. 24).

It is a fact to rejoice in and to be continually comforted by. We need not burden our minds with any conception of how this mediation is conducted. Whether Jesus speaks audibly to the Father in request for this one and that one, or whether, as is more probable, the request is conveyed by his unspoken wish, the result is the same to us, which is the important matter “for us poor mortal sinners.”

That is, the Father is pleased for Christ’s sake, if Christ choose to make request, to forgive such as may be asked for. There is, therefore, much practical reality of meaning in John’s statement:

“If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” (I John ii. 1-2).

We stand in need of this consolation, for we must all experience Paul’s dissatisfaction with himself, when he said: “The good that I would I do not, and the evil which I would not that I do,”-

not that this means living in sin, but it means that there are heights of holiness and praise and well-doing to which the new man groaningly aspires; but to which he cannot attain in this state of humiliation ; and that there are also necessities and infirmities of various sorts, from which this same new man would gladly be

emancipated, but to which he is obliged to submit with the feeling of Paul, which led him to exclaim: "O wretched man that I am!"

It is a comfort to know that if we walk in love and obedience, with broken and contrite heart, trembling at the word, if we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all iniquity.

This idea joins hands with what Paul intimates in the chapter we are considering, viz., that our possession of these privileges depends upon a certain mental state in relation to the hope.

"Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. iii. 6.)

Nothing more completely disposes of the popular idea, fostered by the leaders of the people, that the nature of our "theological expectations," as they would term them, is a matter of indifference. The holding of "the hope" is essential to our acceptance with God, for "we are saved by hope" or by the hope, as it is in the original. (Rom. viii. 24.) This hope is "the hope of Israel," as Paul told the Jews in Rome. It is a hope embracing many glorious elements – the hope of eternal life, the hope of resurrection, the hope of change to the immortal, the hope of the coming of the kingdom, that is, of the restoration of the kingdom of Israel (Acts i.6); the hope of a place in it, the hope of blessedness covenanted to all nations of the earth in Abraham, in the day when Abraham himself shall "receive the promise," which he did not receive in the day of his pilgrimage, but which he saw afar off the result of confessing he was a stranger and pilgrim upon the earth (Heb. xiv. 13). If a man be destitute of this hope, he is destitute of that which is well-pleasing to God; or if possessing it without "confidence and rejoicing," he is equally wanting of the condition which Paul says is necessary to constituency in the house of Christ.

Let us therefore listen to Paul, when he says further on in the chapter:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin" (verse 12).

We are in constant danger while we are in the present evil world. Many things tend to dim the brightness of the hope in our minds. Let us take the precautions appointed for our help. Let us "give ourselves to reading" (I Tim. iv. 13), pray without ceasing, and forsake not assembling of ourselves together, as the manner of some is. In this way, we may hope, with the help we shall receive from within the veil, to keep ourselves unspotted from the world, and to receive at last that joyful welcome into rest and glory which awaits all the children of God, in the day of the Lord's promised return to the earth.

Editorial

BY THE WAY

We have received so many letters of appreciation from Recording brethren (and others) in sending their ecclesial news, at the commencement of another year, that we are compelled to acknowledge them through the pages of the **Berean**. If the writers referred to the Editors it would be unnecessary to say more, or, perhaps, even so much. But we are asked to convey to all who take part in the production of the magazine the assurance, not only that their labours are greatly appreciated, but also

that the brethren are being helped and strengthened thereby, in their endeavor to fight a good fight and keep the faith. This we do with real pleasure, knowing how ready our beloved fellow-workers are to respond to appeals for help (literary and clerical), very often in circumstances of great difficulty through pressure of other duties.

In that communion of saints which will be the happy experience of all whose work the Master appreciates presently, one of the greatest happinesses they will experience will be the greeting, "Brother, sister, your encouragement helped me more than I can say in the days of my probation"; may that be the happy lot of all who are concerned in our present efforts. Meanwhile let us press onward, continuing to "give attendance to reading, to exhortation, to doctrine...for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. iv. 13-16).

UNPROFITABLE SERVANTS

The solemn warnings, which are repeatedly given in the Scriptures, indicate in no uncertain language that Christ's approval of his servants will depend upon their "works," or deeds. We have for example, his own words in Matt. xvi. 27: "he shall reward every man according to his works." And yet we read in Luke xvii. 10: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." What, then, are unprofitable servants? The Greek word *achreios* here translated unprofitable is rendered in Young's Analytical Concordance "useless," "worthless"; and ignorance of the gospel of the Kingdom, and the thinking of the flesh, causes men to wrest this scripture as they do the well-known passage in John iii. 16: "Nothing you can do will ensure your salvation, only believe" is the orthodox teaching.

But the word "unprofitable" as used in Luke xvii. 10, cannot mean "useless" or "worthless." If any of Christ's servants are useless and worthless what reward can they expect from a judge who is, above all things, righteous? Of what value would they be in the Kingdom? The tremendous powers to be given to the saints in the age to come will most certainly not be bestowed upon those who have been useless and worthless in the days of their probation. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke xvi. 11). The fate of the unprofitable servant who is useless and worthless is shown in the parable of the talents: "Cast ye the unprofitable servant into outer darkness" (Matt. xxv. 30).

What, then, did our Lord mean when he said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do"? The meaning is simply that there is no merit in what we have done, the best we can do is but our reasonable service, there is nothing which we can glory or boast about; but that is a very different thing from the description of all our efforts as useless and worthless. Faithful works will not lose their reward; but it is of God's mercy it is so, not because of any merits of ours.

Brethren will be well advised to exercise great care when handling the writings of commentators who, however learned they may be, have no knowledge of the things of the Kingdom.

A GODLESS WORLD

The denunciation by the Pope and the Archbishop of Canterbury of the anti-God crusade of the Russian Soviets has provoked a charge of hypocrisy against them by the Bolshevik Press, in that they profess the name and religion of Christ, but ignore

his teaching. Certain it is that it is not necessary to go to Russia to discover Godlessness. The world over, generally speaking, the minds of men seem to be moving in one of two directions – either towards the superstitions of Romanism, or else to the rejection of the Bible and the denial of God altogether.

“The most striking characteristic of the modern generation,” said a speaker at Caxton Hall, Westminster, at a meeting called for the purpose of forming a society for the study of religion, “is a wistful agnosticism” (Daily Express, Feb. 22nd). The newspaper report goes on to say:

“Three classes at University College, London, were recently asked the two questions: ‘Do you believe in God?’ and ‘Do you feel any need to believe in God?’ The answer to the first question was a unanimously negative, and to the second a practically unanimously negative.”

The interest to us lies in the use of the word we have underlined, which shows that there are a few who are not satisfied with modern agnosticism and atheism; it should be an incentive to all who have received the Truth not to be discouraged by the prevailing Godlessness, but to ceaselessly proclaim the Good News whenever opportunity may offer, in season and out of season, remembering the promise: “Blessed are ye that sow beside all waters” (Isa. xxxii. 20).

The Daily News recently gave a prominent place in its pages to an article on “In search of a new religion,” which has been followed by the publication of many letters which have been sent to the newspaper by its readers, who endorse the claim that “myriads” would welcome a new religion. This is not strange considering the incredible doctrines and pagan fables which go to make up what Christendom understands by religion. But it is sad to reflect that so many people have sufficient common sense to reject pagan and papal superstitions and yet are not sufficiently enlightened to perceive the only way to succeed in their search.

The apostle James says:

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

No doubt this is the stumbling block; for how can the world, and those who are hand-in-glove with the world, understand and identify themselves with such a religion? But this is not what they mean by religion. The newspaper writers talk about spiritual “uplift,” and universal brotherhood; and altogether ignore the necessity of healing the breach between God and man, caused by the entry of sin into the world. This is religion: to bind again the ties which bound man to his Creator before they were severed by his disobedience; and no “searching” will discover any other way than through him who is “the way, the truth, and the life.”

“Thirteen leading thinkers, Christian ministers of the Gospel and others, have answered the question, ‘What is the Real Hell?’ in a small volume of that name published to-day” (Daily News, Feb. 20th). Quotations are then given from the answers of seven of these “leading thinkers and Christian ministers of the Gospel,” and not one of them perceives the true answer to the question, viz.: that the real hell of the Scriptures is simply the grave.

Sir Oliver Lodge and a Roman Catholic abbot are sure it is physical torment; a Church of England bishop and others are equally sure it is mental torment; a Non-Conformist “divine” scouts the idea of torment of any kind, not because it is opposed to Bible teaching, but because “it has grown intolerable to all thoughtful people”;

whilst Dean Inge says that “Hell is the shadow from a soul on fire.” And these are called “Christian ministers of the Gospel”! that Good News of the coming kingdom of God preached by Christ and the apostles, and by the prophets before them, wherein shall dwell righteousness, and there shall be no more “sorrow, nor crying, neither shall there be any more pain.” But, as it is written, these things are hidden from the wise and learned (Matt. xi. 25).

C.F.F.

ANSWERS TO CORRESPONDENTS

Over-Vaulting the Word of the Lord

H.- Your claim of a right to go to law before the unjust to obtain a divorce despite the Apostolic injunction to the contrary (I Cor. vi. 1) is leading you into new extremes of error. You write of Christ as “overvaulting the authority of the writings of Moses and Paul.” In this you greatly err, not realizing that “the Spirit of the Lord Spake by them and his word was in their tongue.” Christ did not overvault or leap over the Law of Moses. To such as you who affirmed the contrary, he said: “Think not that I came to destroy the Law...I am not come to destroy, but to fulfill.”

This is the testimony of the Master himself and it is decisive. Not one jot or tittle was to pass till all be fulfilled. Christ regarded the Law of Moses as the Law of the Lord – as God speaking, and to it he often appealed to prove his doctrine.

“Over-vaulting” was the sin of the scribes and Pharisees, and unless your righteousness exceeds their standard, Christ says: “Ye shall in no case enter the kingdom” (Matt. v. 17-20).

Christ’s words: “It was said by them of old time...but I say unto you,” must not be regarded as ignoring or leaping over the Law of God’s servant Moses, which he would have them “remember” (Mal. iv. 4). Christ was indicating in a masterful manner, the true significance and import, and the far-reaching intent of the Law as a whole, which was fulfilled in every jot and tittle in Him.

The design of the Law was to control not merely the actions of men, but the very thoughts and intents of the heart (Matt. v. 28; Comp. Job xxxi. 1; Prov. vi. 25). Christ’s divine conception of it was vastly deeper than that of any of the sons of men.

The Law and the Prophets are replete with unsuspected meaning and teaching, which is clearly exhibited by the Spirit in Christ and his apostles (Luke xx. 37, 38). The same God spake by Moses, Christ, and the Apostles.

While the Son was counted worthy of more glory than either Moses or Paul, the word of the Lord by all three “standeth sure,” and Christ became the end of the Law for righteousness to them that believe, only after nailing it to his cross and rising from the dead as a victor. Your teaching, as of old, “causeth many to stumble at the Law,” in “putting away,” which thing the Lord “hateth” (Mal. ii. 8,16).

The feeble argument for divorce attempted by you and others, by comparing with Rome those who differ with you, is not only crude and unreasonable, but injudicious; because, if any weight whatever could possibly be attached to it, it would militate with equal force against the scriptural command to marry “only in the Lord.”

What Must Christ Think?

To Several. – We thank you for your kind words of approval in re the editorial “Except for Fornication.” One correspondent remarks: “It was little wonder they were ‘astounded’ when they discovered how lame and impotent were their conclusions.”

Yet, notwithstanding the disheartening shock, once again they ask the question: “Is divorce permissible? And once again they furnish their own answer, saying: “Christ said yes”- they may be made twain! When in truth, the answer of inspiration is, No. Christ said: “They are no more twain – what God hath joined together let not man put asunder.”

What must Christ think of such a bold and perverse contradiction of His words? To juggle words in such a gainsaying manner, and then accuse others of juggling, is farcical indeed. Their contradictory assertion is an argument of necessity. Their incorrect criticism proves they have not read with diligence and attention, but rather to contradict and confute. Therefore, although fully conscious of the infirmity of their argument, they nevertheless argue still.

We wonder if Hosea iv. 17 may not be applied here.

B. J. D.

“Faint, yet Pursuing”

Is thy strength poor and failing?
Where, then, wilt thou look for aid?
Israel’s God hath made the heavens
And the earth’s foundations laid!
He upholds all by His power,
Source of Strength and Love and Light,
Furnish up again thine armour,
Let thy sword be ever bright!

Thou art not more bow’d with anguish
Than was Joseph in the pit,
Or the prophets and apostles
Whom you know in Holy Writ,
Yet the anguish and the darkness
Were a prelude to the light,
So with all thy days of sadness
If thou keep thine armour bright!

Drink the water of life freely
Quaff it deep, ’twere not in vain,
Thou wilt find thy faintness fleeing
And thy strength return again,
And thy hands shall be upholden
By that Strength within the veil
Who has promised not to leave thee
And has said “I will not fail”!

The Three Unclean Spirits like Frogs

It will be observed (Rev. xvi. 13) that the work of three unclean spirits is contained within the pouring out of the sixth vial, and that it is performed prior to Armageddon, of which event it is a preparation. It immediately precedes the coming of Christ (v. 15), and will necessary overlap that event to the extent by which His coming precedes Armageddon. Further, it will be noticed that it follows the drying up of the river Euphrates (v. 12); but as that drying up is to prepare the way of the Kings of the Sun's Rising (the multitudinous Christ), and is a long process known to us historically as the dissolution of the Turkish Empire, which is not even yet perfectly accomplished, the froglike activities will overlap this even also.

We may thus fix an approximate time period for the fulfillment of the prophecy. It will not relate to events earlier than the beginning of the evaporation of Turkey, which in its turn will not commence before the outpouring of the first five vials in the early years of the 19th century. In agreement with this, the date usually reckoned as commencing the downfall of Turkey is, approximately, 1820.

The work of the frog-spirits follows later, but is at least partly contemporary; we may therefore look for it between 1820 and the final drying up of the Euphrates.

In order to make matters perfectly clear and to take nothing for granted, we propose to ask ourselves a series of relevant questions, and thus, by answering them, to eliminate all solutions save the correct one, so that the true interpretation of the prophecy will appear obvious to the reader even before our process to prove it by historical demonstration.

Looking through the symbols in the Apocalypse to see if we can obtain any Clues, we are struck by the close affinity between the Trumpets and the Vials. Passing by the consideration of the first five, we observe that the 6th Trumpet is, like the 6th Vial, divided into two phases. Further, that the second part of the 6th Trumpet relates to later events than the first, and concerns a different locality.

The first part of the 6th Trumpet concerns the river Euphrates (Rev. ix. 14) as does the first part of the 6th Vial. The symbols of the four bound angels and their release will be remembered as signifying the uprising of the Ottomans, the foundation of the Turkish Empire and the judgments which fell on the Eastern Roman Apostasy.

The second part of the 6th Trumpet relates to judgments which fell on Western Rome (Rev. xi.). These mainly concerns events which took place in France, "the eldest son of the Church," because of the persecutions of the Protestants. This chapter symbolizes the judgments on Roman Catholicism, the French Revolution, the Reign of Terror, and the dissolution of the Monarchy.

In view of the affinity between the Trumpets and Vials it would, therefore, not be too presumptuous a guess, to suggest that the events of the second part of the 6th Vial might also concern France; at any rate a line of thought is suggested that ought to be pursued further. Nevertheless, parallels are not always accurately discerned, and perhaps we ought to feel our way a little more slowly. We are guessing at the answer before we have found out what the prophecy means. Let us, then, just keep that probable solution in our mind whilst we examine some of the details of the

prophecy and we shall see, as we go along, whether the information we obtain is in harmony with such an answer.

First, then, what does the prophecy mean? There are certain three unclean Spirits like frogs in three mouths with symbolic names (all found elsewhere in the Apocalypse and therefore identifiable from a study of the 6th Vial) doing work which brings the nations to Armageddon.

Living creatures are frequently used in Scripture to symbolize nations, and are used in such a way as to indicate national characteristics, e.g., Babylon is symbolically a lion or eagle, Russia by a bear, Greece by a leopard, and the British Colonies by young lions. If the frogs may be similarly interpreted, then they, too symbolize a nation.

What is meant by their being found in the mouths of other creatures? A mouth, in Apocalyptic symbol, represents speech, (e.g., the mouth of the little horn spoke blasphemies). So, if frogs come out of their mouths, it will indicate that although the beast, dragon and false prophet may open their mouths, which they must do, otherwise the frogs could not come out, it is not their natural speech which is heard, but that of the frog. It is the same with all three.

Obviously there is something unpleasant about the whole thing. No sane animal or man would keep a frog in his mouth: the thought is terrible; anyone who allowed such a thing would be mad. Also, considering the nature of the places in which frogs normally live, he would be unhealthy, for frogs are "hideous, groveling, noisy and amphibious, and dwell in unhealthy marsh land."

Thus, whatever influences may be intended as being said to represent frogs, they are unquestionably correctly called "unclean."

As the dragon, beast and false prophet are distinct creatures, not killed by, but only influenced by the frogs, it is plain that the frog-power does not absorb them, but only affects their speech and behavior. So we shall not expect to identify the frog power by looking for a nation that has absorbed the dragon, beast and false prophet, but one that has influenced in an unhealthy way; one that could only be tolerated because the three mouths must be mad, and one that has war-like tendencies, because the effect of it all is to bring the nations to Armageddon.

That nations in general are unclean needs no demonstration. Their apostasy and idolatry have always kept them so, and it was when Israel copied their ways that they also became unclean. The actual word "uncleanness" in this connection will be found in Ezra ix. 11.

Their madness is equally readily demonstrable. The fact that they have been duped by spiritual Babylon for centuries is sufficient. So God says (Jer. li. 7).

This then is the unhealthy mad soil in which the frog-spirits are able to work; the madder the better. It is a clue which enables us to expect that the frog influence will be more particularly observable in Catholic countries, either Latin or Greek.

We had better see just how far we have progressed. A certain nation, especially during the last 70 or 80 years, has exercised, and still continues to exercise, an evil political influence over various other powers, particularly from three centers, probably past or present centers of apostasy, in such a way that nations in general have been prepared for Armageddon. Further, by such influence, the whole world becomes affected (Rev. xvi. 14).

This latter fact is in harmony with other Scriptures which foretell that there will be "many nations" at Armageddon, and also with Daniel's interpretations of Nebuchadnezzar's vision in which he showed that the Stone Of Israel falls first upon the ten toes; i.e., roughly, upon Catholic Christendom. That the three centers are

particularly associated with the apostasy is in fact, certain, for all are finally destroyed by being cast into the lake of fire (Rev. xx. 10).

Thus the next necessary step is to find out who the dragon, beast and false prophets are. All three are referred to in Rev. xviii. (although the third is not there named). Verse 4 records that the dragon gave power to the beast, an event historically identified by the decrees of Justinian and Phocas giving the authority to claim universal ecclesiastical supremacy to the Bishop of Rome. These events paved the way for the establishment of the Temporal Power of the Pope and the development of the two-horned beast (v. 11) who exercised all the power of the first beast and who spake as a dragon. Justinian and Phocas ruled in Constantinople, the capital of the Eastern Roman Empire. Further, it will be remembered that (Rev. xii.) the dragon is represented as warring with the woman following his expulsion from the political heavens; events relating to the establishments of Christianity by Constantine, the downfall of Paganism, the transfer of the capital to Constantinople and the subsequent persecution of the saints by the Catholic apostasy centered in that city. Thus the territory of the Eastern Roman Empire, and especially the city of Constantinople, is signified by the dragon.

The Beast, to whom the power was given (Rev. xiii. 5), made war for forty two months and blasphemed. Its dual nature is better emphasized by the two-horned beast; but the two-horned beast passed off the scene and gave place to the image of the beast which it had created and which likewise had a blasphemous mouth. It represents Rome in the days of its zenith as "the ghost of the Roman Empire sitting crowned upon the grave thereof," but it was only an image, not the beast itself. Although the Holy Roman Empire soon passed away in actual fact, its ideal remained, and the rulers of Germany, and subsequently the Emperors of Austria, took the title until 1806.

The Holy Roman Empire, therefore, was in two distinct parts (a) the powerful territorial empires of Central Europe, and, (b) the blasphemous Mouth in Rome. The separate mention in Rev. xvi. of the beast and the false prophet recognizes the distinction between the two parts which by the 19th century had long been separated. No more fitting description of latter-day Rome than False Prophet could be suggested, for the year 1870 produced that crowning act of blasphemy, the Decree of Papal Infallibility, which claimed for the Pope an equality with God. It is blasphemy that cannot be rivalled, and its falsity could not be more complete.

The Pope of Rome is the False Prophet without a rival and no other identification can be possible.

We discover, therefore, that Constantinople, Vienna, and Rome, are particularly connected with the symbols of the dragon, beast and false prophet but not these cities exclusively. They represent territories, and in them is comprehended practically the whole of Europe from the Eastern Mediterranean to the Atlantic, as a knowledge of European History reveals. In their turn these countries control practically the whole world save Britain and the young lions, and so, by influencing the three months, we see that 'the whole world' (Rev. xvi. 14) may be prepared for Armageddon.

Thus we may expect to find that the frog influence has world-wide effects, but especially in Europe and most actively around three centers, viz., Constantinople, Vienna and Rome.

Does history show any particular nation whom we may regard as the key to fit this lock? Yes- one only – France.

Again we must proceed carefully. We ought first to see whether France and

France alone, can reasonably be represented by frogs. If so, it would only remain to demonstrate some of the historical events represented by the miracle working of Rev. xvi. 14.

It is common knowledge that three frogs were emblazoned on the banner of Clovis, the frogs being an armorial bearing representing the marshes from which the French sprang. Dr. Thomas refers to a coin of Louis VI, with the device of a frog, and inscribed "Land and water are mine" i.e., "I am amphibious."

Carlyle in his "French Revolution" calls the revolutionaries at least twice, "Frogs of the March."

The evidence that has been collected in Eureka and Elpis Israel is plentiful, but we shall not stay to repeat it here. The matter is plain to us all. Ask any schoolboy what is the appropriate nickname for a French boy, and he will reply: "Froggy." A soldier will give a similar answer. So will the cartoonists. In 1857 Punch had a cartoon showing Napoleon III as a frog (supported by an army of frogs) leaping over the back of the British lion.

It may be said that frogs are not now the normal symbol of France. This is correct, but a little historical knowledge supplies facts which elucidate the reason for this. The later symbol is three fleur-de-lis (lilies), also representative of wet marshy ground. One extant tapestry shows the French arms as three frogs plus three lilies.

In due time the original Frankish nation divided into two sections: I- France, in the West. II.- The Holy Roman Empire in the East. Rome chose the lily as her symbol, leaving, by inference, the frogs to represent France.

The lilies, we find, were added by the Bourbons, who ruled France for centuries. John, not seeing lilies, indicates that the frog-work was not to be done by the Bourbons, but by the French people themselves.

In the French Revolution, the people (or "frogs of the marsh" vide Carlyle) abolished the Bourbon monarchy and established a republic; a most extraordinary event for those times. The frog element thus became paramount in the land. Although it was temporarily restored, in 1848 the Bourbon lily was finally rejected, after a reign of 1,000 years, and Napoleon III. was elected first President, then Emperor by national plebiscite. In spite of his powerful influence, his position was entirely dependent on the good-will of the frogs. The French defeat in 1870 involved his immediate abdication and a revival of the republic. So from 1848 until this day, the frogs have ruled instead of the lilies.

Since John sees only frogs we may therefore expect to see the fulfillment of the prophecy from about 1848 onwards. It will be remembered, that at the beginning of this article we deduced that the start could not be earlier than 1820, but now we have been able to find a more definite starting point.

We have thus come to the point when we can see whether history agrees with our exposition. If what we have written is correct the key should certainly fit the lock. What we have to do is to examine European history from 1848 onwards, looking particularly at events affecting the neighborhoods of Constantinople, Vienna, and Rome, and see if we can trace a maddening unhealthy French influence causing distrust, militarism, wars, uproars and in general, bringing about the situation required at Armageddon.

We certainly can! A veritable plague of frogs spread all over the city called, spiritually, Sodom and Egypt, and made the land stink.

To fulfill our task thoroughly would be a work of considerable magnitude, for the volume of evidence is amazing. We will therefore be very brief and treat some of the interesting details more fully than the main historical facts, for it is in the details

of the events that the interest lies.

The Crimean War is the first outstanding event in the dragon neighborhood of 1848. The trouble there was originally caused by France claiming supremacy over the Holy Places by virtue of being the Eldest Son of the Church. Russia's resentment precipitated the Russo-Turkish War, which led to the Crimean War (1854), followed by the Treaty of Paris (1856). The treaty, being signed in Paris, shows how considerable was the influence of France.

By this time events in the Austro-German (beast) territory and in Italy (the home of the false prophet) demanded consideration. Both were divided into a number of petty states, but nationalism was developing to such an extent that unity was bound to come, and with both, Napoleon III. was much involved.

During the Crimean War, Sardinia was allied to France and as a result, took part in the Peace Conference as an equal, enabling Italian Union to be discussed for the first time. Of this time Mr. H. G. Wells says: "France remained a particularly uneasy country. He (Napoleon) displayed a disposition to revive that competitiveness of the Great Powers which had kept Europe busy with futile wars."

Thus, her unhealthy frog activity caused a further alliance with Sardinia with the object of recovering Lombardy and Venetia from Austria, if only Austria could be provoked to attack. This was accomplished in 1859 by France objecting to the Austrian occupation of the Papal States, the Emperor Francis Joseph exclaiming: "The Emperor of France claims to be considered the sole arbiter of all European questions of importance." (Is this not an interesting commentary on the widespread nature of the frog plague?)

Sardinia supported France, and in the subsequent war Austria was defeated and lost Lombardy. Venetia was lost a little later when in 1866, after the Austro-Prussian War, it was handed over to France for cession to Italy. The stage was now ripe for the Italian Revolution of 1867. Rome was again entered by the French but finally evacuated in 1870 as a result of the Franco-Prussian War.

Without some knowledge of history and of the map of Europe during the 19th Century, these details may prove tedious: so we will not pursue them any further, but refer to some contemporary comments which will readily illustrate our point. Many of us for instance, will regretfully admit that we know what Income Tax means. Even to day, a great part of it is required to provide us with protection against France, although politicians might deny it; but in 1860, when the Tax was doubled, the reason given was that it was required to provide protection in view of great French militaristic activity.

In 1864 Punch declared that Louis Napoleon was considered to be the prime agitator of the unsettled state of Europe, and accompanied this statement by a cartoon showing Europe, saying, "If by your art, my dearest Louis, you have put the wild waters in this roar, allay them."

The three mouths are all depicted in the roaring waters.

In 1866 we read:

"Then let us thank the Emperor
For the lesson he has taught
That it is in the forge of war
The arms of peace are wrought,
And if we haven't breech loaders,
Breech loaders must be bought."

Too late did Napoleon realize that he had dug his own grave. In helping Italy,

against Austria and the Pope, he had created a powerful state on his southern border; one which was to be a perpetual source of alarm in the future. Events were likewise moving on his northern frontier. Austria had for long been the chief German state among many; but Prussia was rising, and, in 1866 sought a deliberate quarrel. Following an interview of Bismarck with Napoleon (who was content to give the enterprise his blessing), war was declared. Austria was defeated, and Prussia obtained the supremacy. The disillusioned Napoleon was then only laughed at. Worse still, his secret designs to acquire Belgium and Luxembourg were published by Bismarck, and the war of 1870 was inevitable. The defeat of France caused the great German Empire, and paved the way for the clash of 1914. It had to come. For 70 years France had so engineered European events that war was unavoidable. Surely the nations are mad! Everybody saw it coming, yet none could stop it. Napoleon could put the waters in a roar but he could not allay them. Every step he took only made the plague worse; as did the manipulations of Pharaoh's magicians.

Queen Victoria made no mistake when she wrote to the King of the Belgians, on the 8th May, 1860: "France must needs disturb every quarter of the Globe, and try to make mischief and set every one by the ears, and of course it will end some day in a regular crusade against the universal disturber of the world. It is really monstrous." Commenting on this the Daily Telegraph remarked "Until the late sixties it was France and the Emperor Napoleon who were regarded as the prime troubles of the peace of Europe."

A Punch cartoon of the time shows Napoleon as the proprietor of a firework factory, labelled "An unpleasant neighbour."

All this gives us a substantial idea of the nature of the voluminous evidence of the 19th century, but a little space must be reserved for events more within our remembrance.

We have already suggested that France was responsible for the war of 1914. It may not have been discernable at the time. Superficially, Germany was the cause, or the Serbian atrocity at Sarajevo. Many causes were, of course, contributory, but great Wars are not the result of isolated deeds. The Great War, naturally speaking, may be put down to the credit of French 19th Century policy; which resulted in Italian and Prussian unity, Austrian disruption, and great naval and military preparations. We have seen Tenniel's Cartoon of 1870. "We shall meet again"! Then, as now, Alsace Lorraine was a bone over which the dogs of war fought and will probably fight again.

The stage is still being prepared for future wars. Since 1914 a number of small states have been created. Not that this has been due to a magnanimous desire on the part of the Great Powers to break oppression and set the captive free; their existence is due solely to the mutual animosity of the powers and they are simply buffer states dependent upon the maintenance of the balance of power. Consequently the small nations are generally in alliance with larger ones, so as to have friends in time of need. On the other hand, there is considerable competition amongst the powers, to become the protector of the small ones; for even pawns may be useful in the world's game of chess. Remember how Belgium bore the brunt of the German attack in 1914, very greatly to the advantage of France and Britain.

It is in fostering such alliances that France is particularly active. She has lent many millions to such countries as Rumania, Poland and Yugoslavia for purchasing artillery, tanks, aeroplanes and poison gas from French manufacturers. In 1924 she concluded a treaty with Czechoslovakia, and in the same year, the Kings of Rumania and Yugoslavia both found occasion to visit Paris.

These events did not pass unnoticed in Britain. Mr. Lloyd George wrote: "I

am convinced of the danger to civilization which is involved in the reckless policy pursued recently by French statesmen. Unless means are taken to arrest it in time, overwhelming catastrophe to mankind is inevitable. France can find plenty of money to equip European nations with destructive weapons, to intimidate and, when called upon, to fear their neighbors. She has become the most powerful military power in Europe.” He further suggested that France would “convert Europe into a shambles within the life-time of this generation.”

Mr. E. D. Morel wrote: “Under our very noses French finance is making Europe into a powder magazine.” In the same year it was said that the opposition to Zionism was inspired by France. Whether the Palestine riots of 1929 are in any way due to the same cause, we cannot say, but it is doubtful if France is entirely innocent in the matter.

In 1925 Germany formed an alliance with Russia on account of French hostility to her having an economical outlet in the West. Since then, however, by pressure of circumstance France has been compelled to relinquish her active hostility and permit Germany to join the League of Nations; but only with difficulty was this achieved, France endeavoring to prevent it by packing the League Council with subservient members, viz., Poland, Spain and Brazil. Finally, however, her policy went astray.

In 1926 the European situation was again difficult. One writer said: “The causes of this situation are to be found in the policy of France which is a policy of war and anarchy.”

In 1928 Mr. A. G. Gardiner wrote: “The policy of France makes for war in the world” and “She is the most formidable power in Europe. We know this and we do not like it, but for ten years we have been weakly yielding to the steady implacable will of France.”

Later there came the Kellogg Pact to outlaw war. France endeavored to “dodge” it. The “Quotidien” called it “perfidy” and said “If the British Government lends itself to this game it will be a detestable action.” So we could continue indefinitely. Every newspaper and every crisis bears testimony to the froglike activities of France. As a result of her policy we see more preparations for war to-day than ever.

To-day we see M. Briand fathering a scheme for a Federation of the United States of Europe – a great European “bloc” which will be directed against the British Empire and will pave the way for the ten horns against Christ.

It requires no politician to see that all is not well with international relations. Trouble is brewing. Events are now well-nigh prepared for Armageddon.

We have seen the end of Turkish rule in Egypt and Palestine; the development of a powerful but thwarted Russia; a welding together of the ten horns; a developing of the isolation of Britain, and armaments being piled up as never before. National affairs are as unhealthy as ever, and the nations are still as mad as they were. The frogs are in and out of their mouths – all over them – like a plague.

One day there will be a terrific crash, when God’s thunders will reverberate and His lightnings flash through the heavens. An overflowing rain and great hail will pour down. It will wash away all the uncleanness and purify the whole earth. No longer will men listen to the croaking from the mouths of the dragon, beast and false prophet – the forerunner of death; but to words of life. God’s word will prevail at last, and it is by every word that proceedeth out of the mouth of God that man shall live.

W. Jeacock.

Saul

The accession of Saul to the position of king marked the commencement of a new era in the history of Israel. Under the Judges the government had become irregular and although Samuel had to some extent revived the flagging energies of a spiritually decadent people, the nation as a whole lacked cohesion. This state of affairs was the direct result of failure to adhere strictly to the commandments of God as clearly set forth in the Law given through Moses, which provided for every possible contingency both in national and individual life. A spirit of rebellion against the law of God had been fostered by a succession of weak, and in many cases wicked judges, and there was a general lack of faith manifested by their father, Abraham. Contact with the surrounding nations aroused a desire to be like them and the first step in the satisfaction of that desire was seen in the request for a king. The request was made in a very plausible manner, but it was prompted by a feeling much more serious than mere disregard of Samuel, for as God said to Samuel, "they have not rejected thee, but they have rejected me that I should not reign over them" (1 Sam. viii. 7). It is remarkable that under the circumstances God allowed people to have their own way in the matter, but on the other hand the incident serves as a reminder of the fact that God frequently allows the possession of undesirable things, in order that we may realize by actual experience that they are of no real and lasting value.

The manner in which Saul was elected king of Israel placed the entire responsibility on the people themselves, for Samuel enumerated clearly and concisely all the duties they would have to perform as subjects, and in spite of this they said, "we will have a king over us." Samuel having been divinely instructed to proceed with anointing of a king, Saul is brought into his presence ostensibly in search of the lost property of his father. After due admonition by Samuel, Saul is anointed and given a sign of assurance that the matter is of divine arrangement (see 1 Sam. x. 2-8). Soon afterwards the public election of the king took place, and in the words of the wise man, "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. xvi. 33).

Humanly speaking Saul possessed everything necessary to make him a success in the position to which he was now exalted. Of goodly upbringing, fine stature and appearance, and endowed with the necessary reticence to make him the idol of the people, he immediately became the universally accepted leader, and any recrimination on the part of the people to the effect that Saul had been thrust upon them as a ruler was precluded by the manner of his election.

Saul made a good start but as he gradually assumed greater authority he became tyrannical and allowed personal feeling and ambition to interfere with his duty to the community. There are occasions on which it is difficult for an individual to realize the necessity for effacing himself in order that the welfare of the community may be paramount. Confusion often arises owing to the failure to discriminate between what is right in the sight of God and what the carnal mind considers to be right. In the divine order of things that which is right in the sight of God is the best possible arrangement both for the individual and the community in the ultimate sense, although faithfulness in that position may mean temporary inconvenience. Saul's attitude seems to have been that as king over God's people all his actions should, therefore, receive divine support. No greater mistake could possibly have been made by Saul, or for that matter can be made by anyone, for only, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. xvi. 7).

Saul's career as king was one continuous period of spiritual degeneration. It may be argued, of course, that as the first of Israel's kings he lacked the guiding and restraining influence of precedent, but on the other hand the duties of the king were very clearly laid down in the Law given through Moses, and there was no excuse for any ignorance of that law so far as Saul was concerned (see Deut. xvii. 18, 19). Saul's blunders were traceable to his neglect of the instruction which was available: and how often it is that failure to act righteously in the varying circumstances in which we find ourselves, is entirely due to neglecting the counsel of the Spirit in the written word. It is easy to adopt the attitude that the circumstances are different from those that have obtained in the past, but when we honestly face the facts, we are compelled to acknowledge that we have been under a misapprehension due to the reasoning of the carnal mind.

It was natural that Saul should attempt to impress the people with a sense of his own prowess in endeavoring to throw off the yoke of the Philistines but he exceeded his office in usurping the priestly duties of Samuel and thus received a well merited rebuke "Thou hast done foolishly; thou hast not kept the commencement of the Lord thy God" (1 Sam. xiii. 13). Certain duties fall to the lot of each of God's servants, and it is for each one to do his or her own particular task faithfully in the sight of God and without interfering in the duties of other co-laborers in the vineyard. Saul's office of king was complementary to that of Samuel as priest and the action of Saul in offering sacrifice was one of wickedness.

Saul's waywardness was again demonstrated in his manner of dealing with the Amalekites. The command was perfectly clear and simple: "Go and smite Amalek, and utterly destroy all that they have." Here was an instruction without qualification, and the reason for the edict was clearly given (1 Sam. xv. 2). Saul placed his own interpretation on the command and spared Agag the king and also the choicest of the flocks. Samuel's denunciation of Saul's prevarication comes as a cleansing blast in a polluted atmosphere. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

This lapse on the part of Saul seems to have caused a definite breach between him and Samuel, for we are told that "Samuel came no more to see Saul," and in due course Samuel was sent to anoint David as the future king of Israel. Saul and David were gradually brought into close contact with each other notably in the incident when the Philistines through their leader defied the Israelites, with such effect that, "Saul and all Israel were dismayed, and greatly afraid." Obviously Saul had failed to tackle the difficulty in the right way which was exemplified by David, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." The true servant of God knows the futilities of trusting in the flesh, for none of the difficulties of life can be overcome apart from faith in God and recourse to prayer, but of course this necessitates humbleness of mind and a desire to know the will of God and be obedient thereto. The wise man has said, "The name of the Lord is a strong tower; the righteous runneth into it, and are safe" (Prov. xviii. 10). The simile employed indicates the necessity for individual action, for the truth is not something which may be purchased and stored away in case of emergency, but it is for practical and everyday use. David's successful encounter with the Philistine aroused the plaudits of the people and at the same time the intense jealousy of Saul. It is somewhat curious that although Saul had such an apathy towards David, his son Jonathan became deeply attached to David.

The latter part of Saul's life seems to have been mainly occupied in attempts

to kill David, and the slaying of priests was the culminating act of his jealous and shallow disposition. Incidentally Saul's wicked designs would not have been carried into effect if he had not been accomplished by an alien. Shall we fail to apply the lesson. Throughout his life we never find him humbly seeking divine counsel, and when in the depths of despair he resorted to a representative of that class which lives and prospers by trading on the fearful and disordered mentalities of those who know not the Lord. Saul's visit to the witch of Endor provides a forcible example of how easily degeneration proceeds apace once there has been willful disregard of God's Law. Saul died what would be described by the world as a glorious death, but was such really the case? The question can only be answered by considering his character at the close of his career. As a personality he possessed the attributes which make a man popular with the world, "but to this man will I look, even to him that is poor and of contrite spirit, and trembleth at my word" (Isaiah lxvi. 2).

C. W.

Signs of the Times

RUSSIAN RELIGIOUS PERSECUTIONS. - The Pope, the Archbishop of Canterbury and other leaders of "Christian" sects have publicly denounced the anti Religious campaign of the Soviet Government. The head of the Russian Orthodox Church, the Metropolitan Sergius, in his reply, alleges that outcry against the Soviet is designed to serve political ends only, and that it is a "bloodthirsty, unjust and un-Christian attack."

A Russian newspaper adds "Those who under the flag and protection of religion want to interfere with the internal affairs of Russia will burn their fingers." Doubtless both the persecution and the political nature of the denunciation are facts.

In this country an intercession service is to be held in the churches, the Army and Navy authorities seeing fit to forbid their Chaplains to hold a "church parade" for this object, lest the Government should thereby appear to concur in the anti-Soviet demonstration; at present, the Labour Government being desperately anxious to remain on good terms with Russia.

So pressing have been the enquires on the matter, that Mr. Henderson has been obliged to request the British Ambassador in Moscow to forward a report as to the facts. This report was received on March 3rd, and at present is being withheld even from Parliament. It is plain that there is persecution and that the Soviet intends, as far as possible, to prevent children receiving any religious instruction. More recently, a new calendar has been inaugurated, instituting a 360 day year, divided into 12 months, each containing 6 weeks of 5 days each. The intention is to abolish the "Christian" Sunday, just as did the French Revolutionaries when they instituted a 10 day week, giving 36 weeks in a calendar-year of 360 days. It has been observed frequently how closely the events in Russia follow those of the French Revolution, and that we may expect shortly the uprising of Russian "Napoleon," who will prove to be the "Gog" of Ezek. xxxviii.

Dr. Thomas predicted that the Russian latterday form of Government would be the fifth and last phase of the Kingdom of Men, a forecast that is being notably fulfilled, for there has been nothing quite like the Soviet phase in history. The

introduction of a 360 day year is therefore especially interesting because this period is scripturally termed “a time,” and is particularly associated with “the times of Gentiles.” The 1260 period is $3\frac{1}{2} \times 360$; the 2520 period is 7×360 ; the seven times representing the full measure of Gentile times commencing with Nebuchadnezzar’s destruction of Jerusalem, fulfilling God’s threat, “I will chastise you seven times for your sins” (Lev. xxvi. 28). The 1260 period is “cut-off” from the 2520 on several occasions and is usually associated with persecutions. The 11th horn was “to wear out the Saints” until “a time and times and the dividing of time” (i.e. 1260) (Dan. vii. 25). Again “It shall be for a time, times and a half (i.e. 1260) and when he shall have accomplished to scatter the power of the holy people” (Dan. xii. 7). Further “he persecuted the woman where she is nourished for a time, times and half a time” (Rev. xii. 13-14). “My two witnesses . . . shall prophesy a thousand two hundred and threescore days clothed in sackcloth” (Rev. xi. 3).

All these Gentile periods are multiples of 10, a number rarely, if ever, associated with Divine things. In the times of Gentile domination there are 10 horns on the beast; 10 toes to the image; during the seven Gentile times “ten women shall bake your bread in one oven” (Lev. xxvi. 26); “ten men” (Gentiles) “shall take hold of the skirt of him that is a Jew” (Zech. viii. 23). The latter-day adoption of the metric and decimal system (everything in weights, measures, coinage, etc., being reckoned in multiples of 10) by most of the European Harlot-Daughters indicates how closely associated with the Gentile figure “ten” these nations are.

Divine things are usually reckoned by 7 or 12. God does not normally work by such exact marked off periods as Gentiles in their wisdom see fit to do. The earth takes $365\frac{1}{4}$ days to resolve round the sun; Jesus was about 30 when He commenced His ministry (Luke iii. 23); Abraham was “about an hundred years old . . .” (Rom. iv. 19). In connection with the details of Christ’s work, the word “about” occurs some 30 times in the gospels and, not to labour the matter any further, we may add that the period to elapse before Daniel was to stand in his lot was 1335; a time period not specifically associated with Gentile affairs, and noticeably indivisible by 7, 10, 12, 30, 144, 360 or any number by which Gentiles love to “systematize” their affairs.

Whilst not wishing to unwisely emphasize the importance of numbers we think there are sufficient grounds for recognizing in the simultaneous change to a decimal calendar and “Anti-God” activities in Russia, a sign of the times. The latter day Assyrian confederates “set themselves against the Lord . . . saying, Let us break their bands asunder” (Ps. ii. 2).

Like Pharaoh of old way they say “Who is the Lord that I should obey his voice,” but also like the Egyptians, they will have to recognize in Israel’s God, the Lord of the Universe, who will be magnified. So far from the people being forbidden to learn anything of religion they will go where they will be taught “of his ways,” and “walk in his paths” (Is. ii. 3). Such will be the result of the tremendous attempt by the “Kingdom of Men” to obtain the overlordship of the world and to impose on it a godless tyranny of which we see so much evidence in Russia to-day. If Dr. Thomas’s anticipation of a Russian conquest of Europe immediately prior to Armageddon is realized, the atheistic tendency of this generation will be greatly increased, so much the more emphasizing the fact that the conflict is between “the Spirit” and “the flesh.” A consideration of the types represented by ancient Assyria and Babylon will show how the Assyrian confederacy will merge into the Babylonian (the Soviet Anti-God decrees and Papal blasphemies being more identical than might appear superficially) and precipitate the final conflict between Zion and Rome which will result in the replacement of the Kingdom of Men by the restored Kingdom of God.

W. J.

The Berean Christadelphian

Ecclesial News

April, 1930

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

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

All such Intelligence should be sent to bro. C. F. Ford at 19, Grove Road, Brixton, London, S. W. 9 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 months. Address to him: 5, Florence Road, Worcester, Mass., U.S.A.

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

ASHTON-UNDER-LYNE. – Meeting Room, 64, Dale Street (off Richmond Street), nr. Chester Square. Memorial Service, 3 p.m. Lecture 6.30 p.m. Since our last report, Death, the great enemy, has taken from us our beloved sis. A. Y. Browne, wife of bro. Browne, after a few days illness. Our sister died from pneumonia on February 8th, and was laid to rest in St. Stephen's Churchyard, Audenshaw, on February 12th. Bro. Geatley, of Oldham, conducted a short service in the home prior to the interment, and afterwards did what was necessary at the graveside. We all feel the loss of our sister very keenly and our sympathies go out to bro. Browne in his bereavement. Our late sister was rarely absent from the meetings (she was present at the memorial service the Sunday preceding her death), and has been an example to all of us, of steadfastness in the Faith, in face of many trials and difficulties.

She was a loving wife and mother and a true sister in Israel. Her place in our little ecclesia will be difficult to fill. We mourn her loss, but not as those who have no hope, for we know and are assured that our sister "shall rise again." Thus we are encouraged to look forward to that time when there will be many happy reunions with loved ones who have fallen asleep, and we take comfort from the thought that though "weeping may endure for the night, yet joy cometh in the morning." Bro. Browne wishes me to express his thanks and gratitude to those brethren who have sent along messages of sympathy with him in his sad bereavement. Bro. Heyworth has assisted us in proclaiming the Truth, since our last report; we have also had the pleasure of welcoming sis. Ashton, of Oldham, at the Lord's table. – J. H. Mellor, *Rec. Bro.*

BIRMINGHAM. – *Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread and Sunday School 11 a.m. Lecture 6.30 p.m. Wednesdays: Bible Class 8 p.m.* It is with much pleasure we report the Baptism of Mrs. O. S. Padbury, which took place on Wednesday, February 12th. We trust she will be strengthened of God to faithfully endure the experiences of probation and finally obtain the “great reward”; we have also some other very interested strangers of whom we are hopeful, and this, together with the steady progress of our Meeting, is very encouraging. The arrangements for our Fraternal Gathering on Good Friday, April 18th, are as follows: - Tea at 4.30 in the Shakespeare Room, Edmund Street, and after-meeting at 6 o’clock. The subject for the evening will be “Exhort one Another,” divided into four addresses: Watchfulness, Our Work, Prayer, and Thanksgiving and Praise; we extend a hearty invitation to all brethren and sisters in fellowship. Programs may be had on application. On the occasion of bro. Dowling’s visit to England we are hoping to have him with us on July 5th and 6th, and it is our intention, if the Lord will, to make yet another public effort to enlighten the Temperance Hall Ecclesia on the responsibility of fellowshiping the Strickler heresy. With reliable information from brethren who know the Strickler case thoroughly, and other certain evidence we intend to produce, it may be a few will be persuaded to turn again from the path of indifference and compromise. – Walter Southall, Rec. Bro.

BLACKHEATH (Staffs). – *Christadelphian Meeting Room, Ross, Blackheath. Sundays: Breaking of Bread 11a.m. Sunday School 3 p.m. Lectures 6.30 p.m. Thursdays: Bible Class 7.30 p.m.* We have been very glad to welcome the following visitors: bro. and sis. J. B. Phipps, bro. and sis. Walter Southall, bro. Weetman, and bro. B. A. Warrender (Birmingham ecclesia); bro. T. Phipps and sis. Phipps (Great Bridge); bro. Elston (Nottingham); and bro. F. Jakeman (Dudley). We sincerely thank the brethren for their upholding and encouraging words and for the lectures. Several strangers have been present to hear the addresses; we must expect to find very little “Good Ground” in this evil time, but we endeavor to sow the seed faithfully. We rejoiced to have the company of brethren and sisters from the various ecclesias at our Fraternal Gathering, which was held on February 8th. Over sixty sat down to tea, and the room was full for the After-Meeting. It was good to hear the words of the four speakers, who took as a subject, “Called to be Saints”: “The difficulties of the calling” (bro. Elston), “The Confidence in the calling” (bro. S. M. Harrison), “The comfort of the calling” (bro. D. Jakeman), “The Safety in the calling” (bro. W. Southall). It is well to remind ourselves and each other that our Lord is at hand, and heed His command to “Watch.” – C. F. Powell, Rec. Bro.

BOURNEMOUTH. – *850, Wimborne Road, Winton. Sundays: Breaking of Bread 11 a.m. Eureka Class Sunday evening 7 p.m., and Bible Class Thursday evening, 8 p.m., both at “Bethany,” 138, Portland Road.* It gives us much pleasure to record the advent of one more into the saving name of Christ Jesus. On February 2nd Mr. Erik Victor Callow, formerly neutral, rendered obedience to the gospel in baptism. For some time our new brother has manifested interest in the things of the kingdom and name, the Truth being first introduced to him through the activities of members of the Clapham Ecclesia. We rejoice in this addition to our numbers, and desire to tender our hearty thanks to the Clapham brethren for their good services in carrying out for us the examination and immersion. We pray that our brother may be strengthened to “fight the good fight” of faith, and to lay hold upon eternal life. Since our last report we have commended a Eureka Class on Sunday evenings at 7 o’clock at the address mentioned above, and shall be pleased to welcome visiting brethren and sisters. The Bible Class is also held at the same address on Thursday evenings at 8 o’clock. We have also sent out about seventy copies of the Declaration, together with a letter of appeal, to those applicants in our district for the “Bible Companion” in response to the letter inserted in the “Daily Express” recently by bro. Bath (London). In one or two cases we have had acknowledgements, and trust that the effort may bring forth some results to the glory of our Father, and the salvation of those who respond to His invitation. We have had the pleasure of the company of the following: brethren Arnold Purser, T. Wilson, Dennis Bayles (Clapham),

R. Mercer (Holloway), sisters Mercer and Stanford (Holloway), Henderson, Potier, and Eva Potier (Clapham). Bro. Mercer gave us acceptable words of exhortation on the Sunday morning. - J. Wilkinson, *Rec. Bro.*

BRIDPORT (Dorset). - "Home Cot," Bothenhampton. Sincere greetings in the name of our Lord. Since last writing we have had visits from bro. and sis. Mettam and sis. Carter, of Seven Kings, and sis. Finch, of Southend; bro. Mettam gave us words of exhortation and encouragement which we much enjoyed. These visits of those of like precious faith are a source of great joy to us in our isolation. We take this opportunity of thanking all who have sent us exhortations and words of comfort by letter, which we much appreciate. With our united love to all of like precious faith. Your sincere sisters in Christ, E. Miller and D. Hallett.

BRIDGEND. - Dunraven Place. Sundays: 11 a.m. and at 6.30 p.m. Tuesdays at 7.30. Since our last report bro. F. Walker, of Bristol, has again been laboring in this part of vineyard, giving another lantern lecture at the Café Royal and a lecture at our Meeting Room on March 1st and 2nd. The title of the lectures was "Religion, Human and Divine," and it was gratifying to note the interest taken by the strangers who were present. We pray that God will bless the effort of our brother, and that the interest shown will bring forth fruit unto the Deity's honor and glory. It is with great sorrow that we learn of the death of bro. Winston, senior, of Swansea, who fell asleep in Jesus on February 2nd. Bro. Winston was an old member of this ecclesia until his removal to Swansea, and the writer can testify to the great help and instruction we derive from "Grampa," as we affectionately knew him. We sincerely hope that God will permit us to see him again in His Kingdom. Our bro. Reggie Williams has again returned to Southall and is meeting with the brethren there. - Gomer Jones, *Rec. Bro.*

BRIGHTON. - Athenaeum Hall (Room A), 148, North Street. Sundays: Breaking of Bread, 5 p.m. Lecture, 6.15 p.m. Wednesdays: Bible Class (same hall as Sundays, Room B.), 7.45 p.m. Since our last report we have been pleased to welcome the following visitors to the Table of the Lord. Sis. F. Wood and bro. W. Davis (Croydon); sis. Hathaway, sis. I. Woodward and bro. Bellamy (Clapham); and the following brethren have assisted us in the proclamation of the Truth: H. Southgate, F. Collett, W. R. Mitchell, H. W. Hathaway, W. E. White, and E. A. Clements (all of Clapham). We thank them for their labor of love. We have received from bro. Bath of Holloway, the address of fifty-six people in Sussex who have enquired of him for a "Bible Companion" (see Berean, December, 1929). We are providing them with literature and lecture cards, thus "watering" where our brother has "sown." We pray that God will give the increase and cause more "children of darkness" to become "Children of Light." - J. D. Webster, *Rec. Bro.*

BRISTOL. - Druid's Hall, 8, Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m. Sunday School and Bible Class, 3 p.m. We have arranged (God willing) to hold our Annual Prize Distribution for the Sunday School on Tuesday, March 11th, and entertain the scholars (and parents) with a lantern demonstration, commencing with the story of Eden and finishing with Israel's entry into the Promised Land. March 1st commences our sixth year, both as an Ecclesia and Sunday School, and we realize how good our Heavenly Father has been to us in providing the help and means of keeping the Lightstand in Bristol. Bro. Bath (London) has sent us the addresses of friends who have written him for Bible Companions, and we have written to 24, but up to the present have only received three replies. We are now trying to get in touch with a further 30, and pray that God will bless our effort and produce "Fruit" for His honor and glory. We have been pleased to welcome to the Lord's Table sis. F. Read (Clapham). - A. G. Higgs, *Rec. Bro.*

COLCHESTER. - 2, Barrack Street. Breaking of Bread, 11.15 a.m. Lecture, 6.30 p.m. We are indeed living in the "latter days," witnessing as we are the activities of Russia, the "Peace Cry," and the "Papal Sign." During February this little ecclesia has attempted to

show to the stranger the nearness of that "New Age" for which all lovers of God long, by arranging a course of lectures under the heading of "The Dawn of a New Age," but only one or two strangers have attended, which is disappointing, but we still press forward. We pray that God will bless our efforts, and that we may be the means of enlightening others as we have been enlightened. We desire to express our thanks to the following brethren for their efforts, and labor of love among us; they have indeed brought us comfort and joy by their presence and words of exhortation: A. Cheale, J. Mettam, W. M. Whelan, E. A. Clements, W. Mitchell, H. Cheale, E. Bishop, W. Jeacock, P. Coliapanian, W. J. Webster, H. Kirton, W. E. White, M. L. Evans, G. J. Barker, and F. W. Brooks. We have been pleased to welcome to the Table of the Lord bro. and sis. Burton, of Luton, and sis. F. C. Wood and sis. Pelling, both of Clapham. – L. Wells, Rec. Bro.

DUDLEY. – Scott's Green Ecclesia. Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m. We have been helped by faithful words of exhortation and lectures by brethren B. A. Warrender and W. Southall (Birmingham), E. W. Evans (London), S. M. Harrison (Lichfield), and A. C. Simpson (Nottingham). We have also had the company and fellowship around the table of the Lord of bro. and sis. Tandy, sis. W. Southall, sis. Southall, senior, bro. and sis. T. Phipps, and sis. Deane, of Birmingham. Our meetings are well attended, and we hope to report one or two additions ere long. Our duty lies, however, in the faithful discharge of the dispensation of the gospel committed to our charge, irrespective of results, that we may be found approved in the Day of His Coming.- Faithfully your brother in Jesus, Fred. H. Jakeman, 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. We are pleased to report that Mrs. Amy Cooper, of Letchworth, having made a good confession of the things concerning the Kingdom of God and the name of Jesus Christ was assisted by us to put on the saving name, and afterwards received into fellowship on February 9th. We pray that our new sister will hold fast to the end, and receive the things that our Father has prepared for those that love Him. We gratefully acknowledge the practical help of our brethren of the Clapham Ecclesia, which enables us to maintain a witness for the Truth in this corner of the Vineyard during the dark night. The following brethren have assisted us with lectures and exhortations: F. W. Brooks and E. A. Clements (Clapham), E. H. Bath (North London), S. Burton (Luton). Bro. F. R. Wright (North London) gave us valuable help at the immersion. In addition to the brethren named we have been pleased to welcome to the Lord's table sis. Wright (North London), sis. Burton, and bro. and sis. L. Phillips (Luton), bro. and sis. Adams and bro. Carter (St. Albans).- Herbert S. Shorter, Rec. Bro.

LONDON (Clapham). – Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternatively), 8 p.m. Thursdays: Bible Class, 8 p.m. We have pleasure in reporting that sin-covering name has been put on in the appointed way by Rose Amelia Johnson (formerly neutral), who was baptized on February 9th. Our new sister is the wife of bro. J. T. Johnson, who was baptized in August last, as a result of our Battersea effort. Also on March 2nd we were glad to be able to assist the St. Alban's Ecclesia by baptizing on their behalf Thomas Richard Stevenson, and his wife, Winifred Carrie Stevenson. We have been very glad to welcome into our midst sis. Kate Sidey, sis. Nellie Butt, sis. Mary Ann Butt, and sis. Martha Yeates, all of the North London Ecclesia (Temperance Hall basis), each of whom, having applied for Fellowship, have been interviewed and found to be in complete agreement with our position in regard to the matters which have been the cause of separation. We have been pleased to welcome the following visitors at the Table: bro. and sis. C. F. Evans (Brighton), bro. and sis. J. Wood, sis. L. and bro. G. Wood, sis. Milroy, bro. and sis. W. J. White and sis. Mary White

(Croydon); sis. Fletcher and sis. D. Shorter (Hitchin); sis. Stokes (Holloway); sis. E. Squires (Luton); sis. E. Furneaux (Margate); bro. and sis. S. F. Jeacock (St. Albans); bro. Sleep (St. Austell); bro. W. J. Webster and sis. Mills (Seven Kings); bro. Saxby (Wellington). – F. C. Wood, Assistant Rec. Bro.

LONDON (Holloway). – Sundays: Manor Gardens Free Library, 11.15 a.m. and 7 p.m. Thursdays: London College, 409, Holloway Road, 8 p.m. Our lectures during the last month have been well attended by interested friends, of some of whom we have hopes. On March 2nd we began a special course of lectures dealing with present-day questions, when bro. M. L. Evans, of Clapham, spoke on “Is the Bible record of Creation a myth?” – Geo. H. Denney, Rec. Bro.

LONDON (Putney). – Scouts Hall, Oxford Road. Sundays, 11 a.m. and 6.30 p.m. Thursdays, Bible Class at 2, Schubert Road, 8 p.m. We regret to report that we have had to withdraw from bro. N. Reynolds for continued absence from the Table of the Lord; we earnestly pray that he may come to a realization of his position and return to his first love. On Saturday, the 22nd of February, we enjoyed the company of many brethren and sisters from surrounding ecclesias at our fraternal meeting, and a profitable and enjoyable time was spent in considering Paul’s exhortation to “Exhort one another,” and brethren J. M. Evans, S. H. Coliapanian, G. H. Lethbridge, and G. H. Denney spoke to us on “Doctrine,” “Practice,” “Example,” and “Reward” respectively. These occasions from outstanding milestones in our journey to the Kingdom. We are glad to report that we are still attracting strangers to our meetings; we can but sow and water, and look to God to bless us with increase. – 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. We have been pleased to welcome the following brethren and sisters at the Table of the Lord since last report: sis. Fraser (Holloway), bro. and sis. Evans (Brighton), bro. and sis. Adams (St. Albans), and bro. P. Coliapanian and sis. C. Reeve (Seven Kings). We have received from bro. Bath a list of those in our neighborhood who have applied for the Bible Companion, and we propose sending to all sufficiently near a personal invitation to our lectures. We are also commencing, God willing, the first Thursday in April, a Bible class at The Moorings, Long Lane, Hillingdon, Middlesex, at 8 p.m., and with a view to making it more useful to interested strangers in the Uxbridge district we propose taking a series of subject based on the Declaration. We also propose, if we can get the hall, to arrange, God willing, a fraternal meeting for either Saturday, June 7th, or Monday, June 9th. Further details later. – T. G. Brett, Rec. Bro.

LUTON. – Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Sunday School, 2.45 p.m. Thursdays, 8 p.m. If the Lord will, we propose to hold our Annual Fraternal Gathering on April 21st (Bank Holiday Monday). We have made arrangements to hire the same hall as last year – viz., the Adult School, Church Street, which is large enough to seat several hundreds. This year the brethren and sisters with a little outside assistance have arranged to do the necessary catering. There will be ample provision for any number, and refreshments after the meeting. We shall be delighted to see a goodly company of brethren and sisters from London and surrounding ecclesias, and hope to spend a happy and profitable time together. To enable us to make adequate arrangements it would greatly help if brethren and sisters who hope to be with us could let us know, at least a week beforehand. The interest shown by strangers who are attending the meetings is still very encouraging. Several are being instructed more perfectly in these things at the homes of various brethren. Up to the time of writing our bro. Day has not yet entered the hospital. – A. H. Phillips, Rec. Bro.

OLDHAM. – *Co-operative Guild Room, Greenwood Street, Huddersfield Road.* Breaking of Bread, 10.40 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays: 4.30 p.m. at

140, *Werneth Hall Road*. On Saturday, March 1st, we held our School party. After tea an address was given on "The High Priest of Israel and his garments," illustrated by diagrams. It was felt that a really profitable time had been spent as our minds were directed to consummation of the Divine purpose, in the redemption of the children of God from the bondage of sin and death, when they shall be all righteous – glorified together with their Head, the Lord Jesus. We were pleased to have the company of brethren and sisters from Ashton, Bacup, Pemberton, Southport, and Whitworth. We have been assisted in the work of the Truth in Exhortation and lecture by brn. H.T. Atkinson (London), W. J. Elston (Nottingham), and R. Turner (Pemberton). We have also welcomed the following to the Table of the Lord: sis. W. J. Elston (Nottingham), sis. Mellor (Ashton), sis. Turner and bro. G. Parks (Pemberton). – A. Geatley, Rec. Bro.

PLYMOUTH. – Oddfellows' Hall, 148, Union Street. Sundays, 11 a.m., Breaking of Bread. 6.30 p.m., Lecture. Bible Class: Thursdays at 7.45 p.m. On Sunday, February 16th, we were pleased to welcome our sis. Quin (senior) at the Lord's Table, after a prolonged absence due to illness. Our special Weeknight Lecture on February 27th was attended by about a dozen strangers, who evinced great interest in the subject upon which bro. Mitchell spoke: "Who will give Peace to this troubled World?" We are greatly encouraged when our neighbors thus attend at our invitation to hear the glorious message from God's Holy Word. We hope, God willing, to give a further lecture on Thursday, March 27th, when bro. Brett will speak upon "The Return of Jesus Christ," and our prayer is that the interest which has been aroused may be maintained. On April 18th (Good Friday) we purpose to hold a fraternal gathering in conjunction with the Sunday School annual prize distribution, when all brethren and sisters in fellowship will be welcomed. Arrangements are being made to hold an informal fraternal gathering on Saturday, June 7th, when, by the will of God, we shall welcome our beloved bro. B. J. Dowling from the U.S.A., who will disembark here from the S. S. France. Brethren and sisters will thus have an opportunity of becoming acquainted with bro. Dowling before he assists us in the public proclamation of the Truth. Will brethren and sisters from other ecclesias who intend to be present on this occasion kindly communicate with the undersigned in order that the necessary arrangements may be made. Will recording brethren and others please note change of address of the undersigned to 13, Riga Terrace, Laira, Plymouth. – H. R. Nicholls, Rec. Bro.

ST. ALBANS. – 11, Victoria Street (next Public Library). 3.15 p.m. and 6.30 p.m. Bible Class, Wednesday, 8 p.m. We are delighted to report the addition of three to our numbers. John Hodges (son of bro. and sis. Hodges) was baptized on Saturday, 15th February, and Mr. and Mrs. Stevenson were baptized, with the kind assistance of the Clapham Ecclesia, at Avondale Hall on Sunday, 2nd March. We feel much encouraged that they have taken the step from the darkness of the ways of the world into the light of the Truth, and trust that they will remain in the light until the time when the "Sun of righteousness" shall arise. We are very thankful for the labors on the part of our visiting brethren, and also for the company of bro. J. Squires (Luton), sis. D. Clements and sis. Morse (Clapham). A special advertising effort is being made by posters displayed all over the town, during March, and we are hopeful of attracting some attention to a series of lectures on "The Bible Solution of Modern Problems." – S. Jeacock, Rec. Bro.

SEVEN KINGS. – No.1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread, 11 o'clock. Lecture, 6.30. Tuesdays: M.I.C. and Eureka Class (alternately), 8 o'clock. Thursdays: Bible Class, 8 o'clock. It is with joy we report that two more children of Adam have now become children of God. On January 15th last Miss Constance Alma Reeve, after giving a good confession of her belief in the name of Jesus Christ, was baptized into the sin-covering name. Also on March 5th, in the goodness and mercy of our Heavenly Father, we were privileged to assist to commence the race for life eternal. Our new brother is Mr. Leonard Thomas Gadsby, husband of our sister, Gadsby, of Clapham. We hope and pray that our new brother and sister will faithfully run the race and

finish the course, and that they with us will be found worthy to enter that “Rest which remains for the people of God.” At their own request, bro. E. R. Cuer has been transferred to the newly-formed Horn’s Cross Ecclesia, and sis. Payne to Southend. We would remind the brethren and sisters of our Tea and Fraternal which (if the Lord will) we shall hold on April 26th next; we hope all who can come will do so, and a cordial welcome will be extended to them; programs will be forwarded as soon as ready. We have been very pleased to welcome the following visitors to the Table of the Lord since our last report: sisters Gadsby and Westley, brethren L. J. Walker and E. A. Clements (Clapham), and bro. C. R. Crawley (Luton). The three brethren were with us in the service of the Truth, and we thank them for their labor of love. – W. J. Webster, Asst. Rec. Bro.

SOUTHEND-ON-SEA. – “Chrisdene,” 68, Cumberland Avenue, Southchurch, Southend-on-Sea. Meetings for Breaking of Bread, First and Third Sundays, at 6 p.m. We very seldom get visitors to our little breaking of bread, but we have gained a member, sis. Eva Payne, of Seven Kings ecclesia, who for convenience has joined us. Sis. Payne has met with us several times as visitor; we could well do with further additions, but in Southend we feel it is the day of very small things, and have to go on quietly and perseveringly looking for the day which fast approacheth. – Wm. Leslie Wille, Rec. Bro.

SWANSEA. – Portland Buildings, Gower Street. Sundays: School, 3 p.m.; Breaking of Bread, 5.30 p.m.; Lecture, 6.30 p.m. Thursdays, Bible Class, 7.30 p.m. We are sorry to report the death of our bro. Walter Winstone (senior), who for a long period of the Bridgend Ecclesia, but of late years of our Ecclesia. Our brother had a long probation, being immersed at the Mumbles in the days of Dr. Thomas; if he had lived a few months more he would have reached the age of 87 years, and he was never happier than when he was able to attend the meetings. He died with the full assurance of a glorious resurrection, and was buried at the Mumbles Cemetery in the presence of a number of our brethren and sisters. - James Hy. Morse, *Rec. Bro.*

WELLINGTON (Salop). – We are pleased to report our continued labors in this part of the Master’s vineyard. The attendance of strangers at the lectures has improved, and we hope that there may be one or two who are really interested in “the things concerning the Kingdom of God and the Name of Jesus Christ.” We greatly appreciate the co-operation of the brethren who have visited us in the service of the Truth. During the past few months we have been assisted by bro. J. B. Strawson (Nottingham), brn. A. W. Railton, and B. A. Warrender (Birmingham), F. H. Jakeman, T. Pearson (Dudley), and C. F. Powell (Blackheath). We have also had the company of bro. and sis. Worton (Blackheath), sisters F. Jakeman, and A. Osmond (Dudley). – H. G. Saxby.

AUSTRALIA

COBURG (Victoria). – Masonic Hall, Bell Street. We are pleased to report another addition to our numbers in Sis. Smith, who has been many years in the Truth and has been considerably exercised in her mind regarding the troubles now affecting the household. After much reading and consideration of the matters causing division she decided to take a stand. After a thorough examination she was found to be of one mind with us, and was accordingly received into fellowship, with the approval of the whole of our ecclesia, and with the prayer that her company may be an encouragement to us mutually, in the unity of the spirit and in the bonds of peace. We are pleased to report also better attendance at our Sunday evening lectures. Sincerely your brother in Israel’s hope, L. Walker, Rec. Bro.

CANADA

BRANTFORD. – Maccabees Hall, 25, George Street. Sundays, 10.30 a.m., 3 and 7 p.m. Wednesdays 8 p.m., Homes. We are pleased to report that sis. Eunice Styles (17) was baptized on November 1st last and bro. and sis. Wm. H. Luff on January 23rd, 1930. Bro. Luff is 54 years old and is a son of sis. Luff, of Toronto; sis. Eunice is the youngest of the writer's family. Visiting speakers since last report are brethren Gwalchmai (London), Harvey and Wm. Styles (Detroit), and Vibert (Hamilton). Other welcome visitors to the table of the Lord include bro. and sis. Wm. and E. Styles, brethren Fred. Higham and Herbert Styles, and sis. Harvey (Detroit); bro. Harry Fotheringham and sis. Phyllis Holt (Hamilton), sis. Clara Gwalchmai and Pyne, junior (London), and sis. Leaper (Winnipeg). Our Sunday School Christmas Entertainment passed off very nicely once again, as did the Union Fraternal Gathering with our Hamilton brethren and sisters on New York's Day. – H. W. Styles, Rec. Bro.

LETHBRIDGE (Alberta). – Berean Christadelphian Hall, 633, Seventh Street South. School, 10 a.m.; Breaking of Bread, 11 a.m. Lecture 7.30 p.m. Wednesday at 8 p.m., Lecture. Since last writing we have been visited by sis. Lilian Cope, of Hamilton, Ontario, who spent a couple of weeks with us. We have also had the company of our bro. Will J. Turner, of Winnipeg, on his semi-annual visit to Lethbridge. Bro. Turner exhorted us, and also lectured to a company of twenty-five strangers as well as the brethren and sisters. We appreciate the visits of those of like precious faith, as they encourage us on the road to the Kingdom of God. Bro. Turner always places his services at our disposal, and we use them to the full, and pray our brother may see the fruits of his labors in the Kingdom. Bro. C. D. Batsford and sis. Martha Blacker were united in marriage, and have the good wishes of the brethren and sisters that they will prove real help-meets to each other towards the Kingdom. On New Year's Day we held the Sunday School tea and distribution of prizes, after which three addresses were delivered on the lessons from first-century ecclesias. We continue to keep the light burning in this city, by the distribution of literature, and by public proclamation of the Truth, and we pray that our labors may be blessed, and our numbers increased with those who shall find an abundant entrance into the Kingdom of our Lord and Savior, Jesus Christ. – Sidney T. Batsford, Rec. Bro.

UNITED STATES

BOSTON (Mass.). – Caledonian Building, Berkeley and Appleton Streets. Lecture, 10.30. Sunday School, 11.45. Memorial Service, 12.45. "Time and change are busy ever," and time has worked changes in our ecclesia; some that have caused us to rejoice, others that have caused sorrow of heart. It was indeed a great pleasure when the Roxbury, Mass. Ecclesia united with us, and we have had many immersions into the on saving name: Earl Anderson, son of sis. May Anderson, Mrs. Cecilia Jones, niece of bro. David Jones, Mrs. Jennie Sabean, wife of bro. Donald Sabean, Mrs. Gertrude Robertson, Mrs. Isabel Linney, Mrs. Esther Sawyer, and Mrs. Mabel Sargent. The last three are sisters in the flesh, and daughters of bro. Andrew McKelvie, at one time a member of our ecclesia. We are pleased to say their mother, and also their husbands, are regular attendants at our meetings, and we hope, before long, they also will accept our Heavenly Father's invitation to "come and be separate,

and I will be a father unto you.” Also, in October, John Kenneth MacKellar, son of bro. and sis. John MacKellar, went down into the waters of baptism, putting on the only name given among men whereby they must be saved. We have lost two during the year: our brother, Alex Kerr, of Barre, Vt., fell asleep, and was laid to rest, bro. Dowling, of Worcester, speaking words of comfort; he leaves a sister wife, who is in isolation. Also our sis. Elizabeth Rileigh, wife of Bro. John Rileigh, was laid to rest, after comforting words by bro. John Williams. They had fought a good fight, they had finished their course, they had kept the faith; they wait now for that day when they shall hear their Master’s voice, and come forth to receive the crown of righteousness which God has laid up for them that love Him. We have had the pleasure of welcoming to our fellowship the following visitors: bro. G. F. Aue, bro. and sis. Paul Aue, of Jersey City, bro. and sis. Harry Deakin, of Newark, bro. A. L. Banks, of Lubec, Ill., bro. B. J. Dowling, and bro. and sis. Baribeau, of Worcester, bro. Edgar Round, of Los Angeles, Calif., brethren G. F. Aue and B. J. Dowling gave special Sunday evening lectures to large audiences. We are patiently waiting the coming of our Elder Brother, and hope when we meet him to hear the longed-for words: “Well done.” – John F. Bruce, Rec. Bro.

DETROIT (Michigan). – O.P. and C.F.I.A. Hall, 3111, Elmwood. Sundays, 10 a.m., 7.30 p.m., and Wednesdays, 8 p.m. (house to house). Our visitors since last report have been bro. Miller, of Canton, bro. Burris, of Jasonville, bro. and sis. Taylor, of Saginaw, sis. B. J. Dowling, of Worcester, Mass. (who stayed with us for a time), bro. and sis. D. Gwalchmai, sis. Hedden and sis. A. Hall, of London, Ont.; bro. and sis. H. W. Styles, sisters Eunice, Florence and Mary Styles, bro. L. Cook, sisters Nellie and Grace Livermore, of Brantford, bro. and sis. Tinker, of Montreal. Brethren Gwalchmai and Styles helped us in the Truth’s service, which we much appreciated. Our bro. and sis. Higham, and sis. McKee have returned from England. Sis. Esther Hickman, from Brantford, who has been a frequent and welcome visitor, has come to reside in Detroit, and is now numbered with us. During the month of October we made another special lecture effort, this time at Wyandotte, a suburb about 16 miles from here. We did not arouse any interest, although we had the largest advertisement on the church page of the local paper, and distributed some thousands of handbills. Towards the end of October we had the sad duty of looking after the interment service of Paul Beynon, aged 6 years, grandson of bro. and sis. B. J. Dowling. Our deep sympathy goes to them, and to the doubly bereaved mother (sis. Beynon, formerly Grace Dowling), widow of the late bro. W. S. Beynon. We held our annual Fraternal and Sunday School Gathering on January 4th, and enjoyed our usual fairly quiet time together. – G. Growcott, Rec. Bro.

DETROIT (Michigan). – O.P. and C.F.I.A. Hall, 3111 Elmwood. Sundays, 10 a.m., 7.30 p.m. and Wednesdays, 8 p.m. (home to home). Bro. G. Growcott, who has been recording brother for a number of years, is arranging to leave Detroit early in April for Moscow, Russia, where he expects to be stationed for 12 months in connection with the architectural projects of the Soviet Government. Sister Growcott is to accompany him. Their postal address has not yet been arranged, but may possibly appear in a later notice. All Ecclesial correspondence, etc., should be addressed to bro. E. Styles, 2421, Concord Ave., Detroit, Mich., who will take his place.

LOS ANGELES (Cal.) – Woodmen of the World Hall, 1040, South Grand Avenue. Sunday School, 9.30 a.m. Breaking of Bread, 11 a.m. Lecture, 7.30 p.m. Since last report we have laid away two more of our number until our Lord comes to wake them from their sleep of death. On August 5th sis. A. C. Carter (76) fell asleep, and was buried at Hollywood Cemetery. Bro. A. E. Smith conducted the service in the presence of a number of brethren and sisters and friends. On November 13th bro. R. Brazner (66) fell asleep and was buried at Inglewood Cemetery. Bro. E. Round did what was necessary at the cemetery in the presence of the brethren and sisters and friends assembled. Our brother and sister are well known in Birmingham, having been members of the Temperance Hall Ecclesia for many years. They earnestly watched the signs of the time for the coming of their Master and closed their eyes in full assurance that he would shortly call them forth from the dust to reward them according as their works have been. Our sympathy goes out to the members of their families who mourn the loss, for the present, of a mother, father and husband. If we have had occasion for sadness we have also had occasion for rejoicing. God in His goodness and mercy has given us the privilege of assisting four of the family of Adam to put on the sin-covering name in the waters of baptism. On April 28th Mr. J. C. Quinn (25), son of our sister, V. Quinn; Oct. 13th, Mr. F. R. Little (30), neutral; Nov. 24th, Mr. G. Buffone (37), Roman Catholic; and Miss May Clegg (22), neutral. We are encouraged by the manifestation of the power of the Gospel of Christ at work in our midst and pray that our new brethren will walk worthy of their high and holy calling and receive the reward of the righteous. We report the uniting in marriage of bro. Howard Magill and sis. Elizabeth Sharp, also bro. Lester Clarke and sis. Hazel Lightfoot. May the new relationship of our young brethren assist them in the preparation of the garments that will permit them taking part in the marriage of the Lamb and his bride. Our numbers have been increased by the following removals: bro. and sis. E. Irwin and sis. G. Matthews from Pomona, Cal.; bro. Jas. Laidlaw from Newark, N.J. ; sisters I. Osborne and L. Stimmel from Denver, Col. We are pleased to welcome our brethren among us. We are also pleased to report having had the company, at the Lord's Table, of bro. and sis. J. Finney, of Elizabeth, N.J., on their way to the island of Samutra, where bro. Finney has been sent by the firm for whom he works. We are also enjoying, at the present time the company of bro. and sis. Reich, of Elizabeth, N.J., who are spending the winter in California. We close year with our Master still absent, but with every indication that his coming is very near, and we pray that God will give us wisdom and strength to hold fast in the few and evil days that may remain that when he comes he may find "The Faith" in the earth. – Jas. C. M. Sharp, Rec. Bro.

POMONA (California). – Oddfellow's Hall, Second Street at Park Avenue. Sunday School, 9.45 Memorial Service, 11. Bible Lecture, 7. Death has visited our community and taken from us our aged and beloved sis. McCormick, mother of sis. Willis. She died December 31st and was laid to rest in the Pomona Cemetery to await the resurrection to a life that will know no sorrow, pain, nor ending. Bro. Arthur Wolfe spoke words of cheer and comfort at the funeral services. Our sister was 86 years old and had been a faithful servant of the Master since 1861. We have lost by removal to Los Angeles bro. and sis. Ernest Irwin, who for many years have been closely identified with the work of this Ecclesia, and while keenly feeling their loss, bid them God-speed in their new association. On the other hand, we have gained by removal from Marion, Ill., bro. and sis. Lemuel Cocke, and their son and daughter, bro. Lee Cocke and sis. Marie Cocke. Our annual fraternal and Sunday School

gathering was held December 22nd, with a very gratifying attendance, nearly a hundred visiting brethren and sisters from neighboring ecclesias being present. It was indeed a season of refreshment and upbuilding, and it is such spiritual feasts as this which give us courage to press on with the work, though faced with disappointment so far as our efforts toward interesting the stranger are concerned. – Oscar Beauchamp, Rec. Bro.

WORCESTER (Mass.). – Sawyer Building, 393 Main Street (Elevator Service). Breaking of Bread, 10.30 a.m. Sunday School, 12 noon. Lecture, 7 p.m. Elpis Israel Class, Wednesday at 7.45 p.m. God has been very gracious unto us here, during the past year, and it is with unabated confidence in His mercy that we continue our work in the Truth, and face the future. It is with great pleasure we report the uniting with our Ecclesia of the brethren and sisters who formerly met at G.A.R. Building, Pearl Street, of this city. We pray that we may be strengthened and blessed in our united labors in the work of the Truth in this part of God's vineyard. On December 22nd we held our annual Sunday School gathering and prize-giving. A splendid turkey dinner was served by the sisters, to which a large company of brethren and sisters, children and friends sat down, and greatly enjoyed. After the dinner the Sunday school scholars carried out a fine program of recitations and singing. Bro. Stanhope, the Sunday school superintendent, presented the scholars with their prizes. We are pleased to note in the various ecclesial news items in the magazine the interest the brethren and sisters in England are manifesting in our bro. Dowling's forthcoming visit to Britain. They can rest assured a pleasant and profitable time awaits them (The Lord willing) when he speaks of the Kingdom of God and the Name of Jesus Christ. May his visit gladden the hearts of all God's children with whom he may be able to associate, and may the work performed redound to the honor and glory of the Deity. We have been pleased to welcome the following visitors around the table: bro. and sis. Wilson, bro. and sis. Strong, sis. Thompson, sis. Jackson, and bro. Lumley, all of Boston. – A. Marshall, Asst. Rec. Bro.

ECCLESIAS IN THE UNITED STATES AND CANADA IN FELLOWSHIP

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

CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street.

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Armdale.

Hamilton. – E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N. B. – J. S. Ricketson.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7th Avenue South.

London. - W. D. Gwalchmai, 18 May Street.

Moncton, N. B. – T. Townsend, 11 McAllen Lane.

Montreal. – J. V. Richmond, 2051 Wellington Street.

Quebec, P. Q. – R. Manicom, 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. Allan, 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. – E. Styles, 2421 Concord 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.

Philadelphia, Pa.- 1626 Arch Street Ecclesia. D. C. Wilson, 3330 North 15th St.

Pomona, Cal. – Oscar Beauchamp, 261 West 8th Street.

Portland, Oregon. – Carl Hanson, 779 Roosevelt Street, Portland, Oregon.

Post City, Texas. – A. W. Greer.

Robert Lee, Texas. – James Greer.

Rochester, N.Y. – G.G. Biers, 243 Genesee Pk. Blvd.

Rochdale, Texas. – R. O. Greer.

Santa Barbara, Calif. – W.S. Davis, 310- 5th Avenue.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. – See Glendale.

Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

Worcester, Mass. – B. J. Dowling, 5 Florence Street.

Yucaipa, Cal. – R. Smead, R. R. I., Box 57.

Zanesville, Ohio. – J. P. Phillips, 1520 Euclid Avenue.

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

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.

Hitchin. – H. S. Shorter, "Eureka," 6I Radcliffe Road.

Horn's Cross (Kent). – J. Hembling, 22 Carlton Avenue, Horn's Cross, Greenhithe, Kent.

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, Ilford.
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, 31 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, 74 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

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

Forthcoming Fraternal Meetings. – Birmingham, Clapham and Plymouth (April 18th); Luton (April 21st); Seven Kings (April 26th); West Ealing (June 9th).

Dudley. – The Sisters' Class wishes to thank the brethren and sisters who have sent parcels of clothing from Clapham, Greenford and Nottingham.

"Woman – Married and Unmarried." – Bro. Joslin would like to obtain a copy of this pamphlet by sis. Roberts. Address: 12, Ravenor Park Road, Greenford, Middlesex.

"Blasphemy." - If any of our readers have a copy of this pamphlet by Dr. Thomas will they please communicate with bro. C. F. Ford.

Changes of Address. – Bro. A. Cattle has removed from 172c New King's Road, S.W. 6 to 17, Harbledown Road, Parsons Green, S.W. 6. Also bro. H. R. Nicholls, from 6, Nelson Terrace, Laira, Plymouth, to 13, Riga Terrace, Laira, Plymouth.

Bro. Saxby (Wellington). - We are glad to hear from you. As you say, currently events should stimulate our interest in Divine things; they are a daily exhortation to all of us to "watch."

Bro. C. F. Powell (Blackheath). – Your letter gives us much encouragement. Your request (and that of many others) to give love and greetings to all those associated with us in the work, is referred to in our editorial remarks. To quote your own words, "we are gratefully aware that all things come from our Heavenly Father, to whom all praise be given."

MSS. Received. – "Lord remember me" from bro. T. J. Connolly (New Zealand); and "Ezekiel xlvii. And xlviii." from bro. J. Hughes (Melbourne); we hope to use shortly.

West Ealing. – Will brethren and sisters please note that Whit-Monday (June 9th) fraternal meeting will take place in the Leighton Hall. Full details will be announced in the May Berean.

Bro. Dowling's Visit to England. – Arrangements are as follows: - June 7 and 8, Plymouth; June 14 and 15, North London; June 21 and 22, Wigan; June 28 and 29, Dudley; July 5 and 6, Birmingham; July 12, 13, 16 and 17, Clapham; July 19 and 20, Nottingham; July 26 and 27, Newport (Mon).

A Sign of the Times: - "At the time of Nero there were 3,200,000 Jews in the world; in the middle ages there could not have been more than a million; only after the second half of the eighteenth century did their number begin to increase, and they are now reckoned at 15 ½ millions" (Jewish Chronicle, Feb. 28th, per bro. E. A. Clements).

The Bible Companion Effort. - Bro. H. W. Hathaway writes: "It will interest and encourage brethren and sisters who are following up the distribution of Bible Companions by bro. Bath to hear that two enquirers are interested in the Truth, and have met at our house on two occasions; we are thus watering where others have sown, - may God give the increase."

"A Time of Trouble." - "I say on the highest authority, and challenge anybody to deny it, that we are threatened with the gravest financial crisis the world has ever seen" (Sir G. Paish at the Free Trade Conference, Manchester. Daily Chronicle, March 20th, 1929). He further said that experts believed the crisis would come in the Spring of 1930, and that "only the luxury trades are thriving, and we are acting in the spirit of "Eat, Drink and Be Merry, for to-morrow we die," The experts were right. Another sign of the times. (Extracts sent by bro. T. Wilson).

The South London (Clapham) Ecclesia will (God willing) hold a Fraternal Meeting at the Avondale Hall, Landor Road, Clapham, on Good Friday, April 18th. Commencing at 3 o'clock the afternoon will be devoted to the Sunday School scholars who will give songs and recitations entitled "Zionwards," followed by the Annual Prize Distribution. Tea will be provided at 4.30, followed by a Fraternal Meeting at 6.30, the subject being "The Blessedness that awaits the Faithful." An affectionate invitation is extended to all brethren and sisters in fellowship. Further information from bro. F. J. Button, 1, Hillsborough Road, East Dulwich, S.E. 22.