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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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The Devil's Religion

By Dr. John Thomas

(Continued from page 243)

Without making formal inquisition into the soundness of the principle the Devil has affirmed, as the foundation corner of his speculations, at least in this place, we would state again with emphasis, that the professed and leading purpose of the Devil's religion, in whatever shape it is met with, is the salvation of the immortal soul of sin's flesh from eternal torture in the subterranean flames brimstone. Now, of course, when this abstraction of the Devil's metaphysics is saved from the crackling and roaring brimstone, it must be disposed of elsewhere. The Devil won't allow it to remain on earth, because in the practise of the clerical profession he can't make any profitable use of souls here in a disembodied state. They must be clothed with clay to make money to pay the soul-savers their dues; for it is not to be supposed with all their "love of precious immortal souls," that they can work for nothing and find themselves, as the saying is. Immortal souls when disembodied have no assets; they are emphatically "poor souls," being utterly destitute of all the Devil and his angels style "property." Now, as I have said, the Devil has no use for such souls upon earth; he has poor souls enough who can work, but can't get any to do, without re-admitting to his clerical kingdom here, poor destitute saved souls who can't work; and who, for anything he knows, would only be a burden upon his finances, which in the end might compel him to declare the real state of his spiritual exchequer, which is undoubtedly bankrupt. There is no doubt, however, but if he would patronise "spiritualism" and upon a large scale, he might find employment for saved ghosts, and turn them to a profitable account. He might substitute them for the clay-occupants of his pulpits, who could be made to earn an honest penny at some material handicraft, which hands and fingers of the thinnest air are incapable of; and the disembodied immortals would have this advantage over the clay-faces, in that they could reveal to their flocks "the secrets of their prison-house" in very truth, "and no mistake."

But there is a good deal of natural sagacity, or mother-wit, about the Devil, called in Scripture "the wisdom of the Serpent," and "the wisdom from beneath, which is earthly, sensual,

and demoniac.” He has tried “spiritualism” on the clairvoyant principle in connection with the clerical mystery before. He practised it upon the whole world for a time successfully. When Paganism in its grossest form was universal he made great use of it; but the thing was discovered to be a cheat, and he had to repudiate it. The old mediums lost his religious favour, and he rejected them as wizards and witches; and took up with a new set of new acquaintances, who presented the old spiritualism in a new form, in the form of what Paul styles, “powers and signs, and lying wonders,” worked up with Judaism, philosophy, and vain deceit, or the mystery of iniquity ministered by the clerical orders of the Great Apostasy. Though this is nearly bankrupt, the Devil will hold on to the last extremity. The clergy, he thinks, have served him well and faithfully, and therefore he will not abandon them; for, as the saying is, “the Devil loves his own.” He has long since covenanted to them the loaves and fishes of his estate, if they would fall down and worship him, which they have not been slow to do. They answer his purpose, and he answers theirs; and having given a complimentary religious exit to the dead immortals, in preaching their disembodied souls to glory, the Devil and his companion Satan, theologically forbid their return to earth, except under a very special consideration excepted, such as to search out their old mortalities at the end of all things, and to witness the “general conflagration” when he has done with the world and sublunary things upon the virtuous principle of necessity – because he can retain his hold upon them no longer. This special exception excepted, the Devil and Satan have locked and barred the gates of this nether world against all disembodied souls destitute of goods, chattels, and effects, and have despatched them off to “kingdoms beyond the skies,” upon the down of angels’ wings; and to that part of the skyey region too where there is neither time nor space; so that while they have sent them theologically to glory, they have logically given them a hydrostatic squeeze into absolute nothingness. This reader, is the Devil’s “immateriality” of his “immortal soul.”

Such a heaven and hell, then, as this, is the “Hobson’s choice” the Devil offers to the world – roasting in fire, or squeezed into nothing, called immateriality. This is, in effect, the object of his religion, embraced by all who give their assent to “the sentiments of all Christendom,” and of all the Devil’s establishments beyond in Turkey, India, China, or Japan. The ostensible salvation purpose of his religion has nothing to do with terrestrial matters, beyond the working of his machinery, to feed and clothe his official friends, while they are translating the souls of their hire out of material fire into immateriality; that is, converting them with the spirit, or electro-magnetism of the Devil, as a preparation for translation to that inconceivable somewhere, destitute of room and motion – neither time nor space. Verily, one must become one of the Devil’s own saints, all feeling and no brains, to affirm a thing so palpably absurd; yet such is “the wisdom” the Devil glorifies; and all the grave and dignified professors and divines of his kingdom declare, is the truth, to the confusion of all materialists and madmen, whose brains have become like two-edged swords and lances under the grindstone operation of “head religion,” which sharpens the wits, and allows the heart to rejoice in no more than is testified in black and white.

Now, reader, as you desire distinctly to comprehend what the Devil offers you in his religion, remember that its purpose is, the deliverance of a non-entity from endless torture in localised brimstone fires, by translating it nowhere. This is the Devil’s proposition in plain English. He promises this, which amounts to nothing, if you will get his religion and become a member of one of his names and denominations; though in respect of this membership, he will grant you a dispensation, if you only repent on your death-bed; or if you are about to be strung up for murder, if you will only fall down and worship him in accepting the consolations of his religion ministered to you by one of his reverend officials, call him chaplain, parson, clergyman, or priest, the title matters not, “for a rose by any other name smells as sweet.” He does not require you to bother your heads at the imminent risk of your brains, with the old Jewish speculations of Moses and the Prophets; nor with the mysteries of the New Testament. In regard to this, if you profess to believe that Jesus is Son of God, you may pass. The Devil has no objection to you believing this as heartily as you please; because his friends the Demons of old

time believed this and trembled; yet they continued to co-operate with him to his entire satisfaction.

Now you will perceive from this how liberal the Devil is. He will not allow you to be disturbed with what he terms “speculations and untaught questions” about immortality; the appearing of Jesus Christ in his kingdom; the gathering of the powers against Jerusalem; the fall and abolition of their governments; the reign of Jesus and the saints in their stead; the Covenants with Abraham, David, and Israel; their dedication by the blood of Jesus, by which they become sanctifying to all intelligent believers, who are immersed into him –and so forth. His friend and companion, the Satan, declares that there is distraction and craze in all these things. Some of them have looked into them, and they testify that they found the effect of the study upon their brains, which are none of the strongest, perfectly bewildering. They therefore caution their flocks against studying the prophets, as a useless and perilous expenditure of time. “Get religion as we teach, be diligent in business, feed upon our spiritual things, and give us liberally of your temporals, and we’ll take care of all the rest. Leave the prophets to madcaps and heretics; who, being reprobate to all experimental religion in the soul, plunge into endless speculations about the future of men and things, which none can tell anything about until they have come to pass.” This is the practical evolved from clerical spirituality. “Christendom” has taken them at their word; and “the pious” in general, care no more for what God has spoken by the prophets and apostles than if these had never existed.

Now, reader, with a religion whose purpose is as herein defined, and ministered by such blind guides as you must know the clergy to be, if you know anything of scripture respectably, is it to be wondered at that men, religious men generally, observe so little, and care so little about “the Signs of the Times”? What, upon the Devil’s principles, has the deliverance of a non-entity from nowhere, and its translation into nowhere, to do with the political intrigues of the Frog Power, and the unclean spirit of the Beast’s Mouth, exciting to a general war among the Powers? The religion of Christendom, Gentile and Jewish, is “a strong delusion” and “a lie.” The soul, the heaven and the hell, in which they believe, have no existence; and consequently, their religion which they have invented for “its cure” and “salvation,” is utterly worthless. Paul well and truly styles it, “a strong delusion,” and “a lie.” The religion of God is a different affair altogether – as diverse as light and darkness, flesh and spirit, truth and error; and the time is fast approaching when the reality will be made apparent. There is no affinity between the religion taught in the Bible and that taught by the clergy and believed by the world. The clerical religion is mere gas, mere pulpit bombast, mere sound and fury, nothing else. It is the wild rant of professional imposture, become “respectable” by time, custom, and prescription. If mankind were sober and intelligent in the Scriptures, and of an honest disposition, they would abolish it with indignation and contempt in twenty-four hours or less. But the Spirit testifies that “all nations are drunk” and that “there is a covering cast over all people, and a veil spread over all nations.” How can a drunken people with a veil over their minds be expected to speak well of “head religion”? The drunkard is all heart, and generally most religious when drunk. Then is the time he is most solicitous for his reputation. A Papist working for me yesterday got drunk before he had finished. I ordered him away; but he pleaded hard not to be dismissed before the day was out, because it would “injure his reputation.” So with all intoxicated with the popular delusion, their head being dethroned, their hearts are wild with follies of every type, which condense in clouds of noxious vapours, befogging their intellects. The clergy are drunk, and the people led by them are drunk also. This we are certain of, if the Bible testifies the truth, and of this we have no doubt. Paul spoke because he believed: “We believe,” says he, “and therefore we speak”; we also believe, and therefore we speak. We cannot say that the clergy and people are sober, for we do not believe they are; we cannot say that the religion of Christendom is the religion of God in whole or in part, for we are certain that it is not. Therefore we warn our readers to come out from the Devil’s names and denominations, and believe the Gospel of the Kingdom and obey it; for assuredly the time is near when the invitation so to do will be withdrawn. (“Herald of the Kingdom and Age to Come,” 1859, pp. 152-156).

Christadelphians and Politics An Exhortation by Bro. Roberts

During the past week, there has been much casting up of mire and dirt from the bottom of the ocean. It is the Scriptures that say –

"The wicked are like a troubled sea, casting up mire and dirt."

We have seen the saying illustrated in the popular upheavings consequent on the general election that has been going on. As the brethren of Christ, we should have no interest in these motions of the turbid sea around us were it not for their relation to another ocean movement described by the prophet Isaiah, when he speaks of a

"multitude of many people making a noise like the noise of the seas, and a rushing of nations like the rushing of mighty waters."

This belongs to the latter day, as the context shows, and is part of the crisis that witnesses Christ's return to the earth. It is a different movement of the waters from what we have seen during the past week. It is a rush of a different sort—a military rush—a rush of armed nations to fight against the Lamb when manifested on Mount Zion at the head of the 144,000.

But it is preceded by events of which the electoral upheaving that is going on has an important bearing on the situation that is in process of development in the East. This, in a special sense, is appreciated in every capital of Europe. Every statesman—every crowned head—every European government is watching its progress with a strained and eager interest. So are the brethren of Christ, but for a different reason. The men of the present world are anxious about the way in which their special aims and policies will be affected by the issue of the appeal to the verdict of the English people on the foreign policy of the Beaconsfield Government. The brethren of Christ are only anxious to see that government in power that will best promote the events that bear promise of Christ's return.

From this point of view, some of us were expecting the continuance of the Tory government, as apparently more fitted than the peace-loving and non-intervening Liberals, to do the part appertaining to Britain in the latter days. In this expectation, events have proved us wrong, or, at least, are likely to do so. The Liberals appear to be coming into power with a rush. What shall we say? Why, that this is one of those things to which the maxim applies: "Whatever is, is right." If the Liberals come into power, it is because the purpose of God requires them. It is not a question of whether the purpose of God is to be carried out or not: it is merely a question of "how." God's way of reaching a result is sometimes the most unlikely that could be imagined, and the very opposite to what men would devise. Take for example the arrangement made to preserve the family of Jacob from destruction in a time of dearth—the sending of Joseph into Egypt beforehand. Joseph said to his brethren,

"God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

How did He send him? As a favourite transferred by court influence from the sheep pastures of Syria to the Egyptian metropolis? -as a powerful and prosperous Israelite? The very opposite. Had we been there when God

"sent a man before them" (Psalm 105:17),

we should have seen a broken-hearted boy in the hands of unfeeling slave merchants, on their way to the slave market. We should not have imagined this was God's sending of a man to preserve a posterity for Israel in the earth. So in many other cases, and so in the matter in hand. Intelligent faith is prepared for any form and disposal of public events that divine wisdom may employ in the execution of the divine purpose. This purpose, in its main features, has been revealed, but not the details leading to it. The restoration of the house of Israel, under Christ, is as certain as the continuance of the sun, and so is the development of the latter-day situation among the nations of the earth-that will lead up to it; but as to how that situation is to be brought about, we are simply in the position of interested spectators, with differing degrees of discernment. God has given to some a wonderful penetration of the tendencies of things. Dr. Thomas was a striking illustration of this. His surmises as to the unrevealed process by which the revealed upshot in certain matters would be reached, have been wonderfully verified. The position belonging to most of us is simply that of standing still and watching the providential evolution of the pre-determined results. In this spirit, the interesting event of the general election has been watched. The expectation-(universal in the country)-was that the Beaconsfield Government would come out of the ordeal with renewed strength. This expectation, though entertained by the watchers of the signs of the times, was not very confidently entertained. There was a reservation in favour of the possibility of a Liberal triumph, because of the possibility of the purpose of God requiring their accession in the present posture of events. It was not supposed, however, that the Liberal triumph, if it came, would be so complete. The result is as much a surprise to every one as the Conservative triumph of six years ago. The only conclusion the servants of Christ can come to is that the Liberals are needed to complete the work begun by the Tories. The Liberals would never have done the work that has been done by the Tories: and the Tories, it may be, lack the qualification to carry on to its divinely-appointed issue the work which their advent to power was necessary to lay the foundation for. The Liberals will have a less tender regard for Turkish interests and independence, and will probably apply with a firmer hand the Tory arrangements for reform (affecting a wide stretch of country that includes the Holy Land), which have been allowed to languish from a fear of reforming Turkey entirely off the scene. Probably also, the liberals will keep England out of European strife, where the Tories would have embroiled her, while the finishing touches are being put upon the latter-day development of the Scarlet-Coloured, Seven-Headed, and Ten-Horned Beast that goes into perdition. It is pleasant to see these possibilities in the change that is taking place. It enables us to feel that the advent of the Liberals, so far from involving a further postponement of our cherished hopes, may betoken their imminent realisation. It may be that Mr. Gladstone, more than Beaconsfield, is the man to extend that cooperation of England's power to Christ which is involved in the statement that

"the ships of Tarshish first"

will bring Israel's sons from far, with their silver and their gold. Mr. Gladstone is, doubtless (though only in a traditional way), a fearer of God and a believer in Christ in a heartier way than his rival.

These are interesting views to indulge in: but whatever view we may take, it remains that Christ is nearer with every day's flight. Every European event must tend more and more to pave the way for the event of events on which our hearts have been fixed by the gospel-the coming again of our Lord Jesus Christ. Apart from that event, the affairs of the nations would be of little interest to us. When that event occurs, the politics of the world will suddenly and completely lose their interest. The signs of the times will have lost their significance when the event they are pointing to is no longer a matter of expectation. Their value and their importance are very limited and short lived. We ought to think of this in the midst of all our watchings of them. It is better to be interested in the coming of Christ than to be interested in the signs of the times. It is possible to be interested in the signs of the times and not interested in that to which they stand related. It is better to see a man much in love with Christ and the hope of the kingdom, and in much zeal for his service in the obedience of his commandments, even if he have little understanding of the times, than to see a man well up in the politics of the time of the end but of a callous heart towards the person and work and principles of Christ. Of course, it is better to see both aspects combined, but if there must be extremes, it is better to love Christ and be ready for him, knowing little of the political indications of his approach, than to be abreast of all the signs of the times with but feeble attainments in that saintship which alone will qualify for companionship with Christ in the day of his glory.

This view of the case gives great importance to the exhortation addressed to us by Paul in the portion read from Galatians this morning (chap. 5.).

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

It may be said that the liberty Paul is speaking of, is a liberty from the Mosaic yoke to which we have never been subject, in which therefore we are in no danger of re-entanglement. The criticism would be perfectly true, but the exhortation is applicable nevertheless. There is a liberty with which Christ has made us free, and there is a yoke of bondage in which we are in danger of being re-entangled. The freedom conferred upon us by Christ is a freedom from sin and all that at last comes of it. Our sins have been forgiven and we have received a part in the heirship of the life and glory of the ages to come. This is a great liberty-a liberation from the grim dominion of death, and a promotion to the rank of sons of God, involving friendship with God and joy in the boundless prospect of unmixed and unutterable goodness that lies before his children. But is there no danger of re-entanglement? Let Peter answer:

"If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning: for it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment delivered unto them."- (2 Peter 2:20.)

Here the danger is plainly recognised and its nature defined. We stand in no danger of the Mosaic yoke: but a mere glance will suffice to convince wise men who have escaped the pollutions of the world, of the possibility of being

"again entangled therein and overcome."

Surely there ought to be no difficulty in recognising what is meant by
"the pollutions of the world."

The phrase does not refer to anything appertaining to the physical world. It is not in air, earth or sky that "the pollutions of the world" are to be found, but in the world of living people—the world of which John said

"The world lieth in wickedness,"

and further that "all that is in the world" is but the incorporation of
"the lust of the eye, the lust of the flesh and the pride of life:"

in this world, styled by Peter,

"the world of the ungodly" (2 Peter 2:5),

the pollutions are to be found from which we have escaped and in which we are in danger of being "again entangled and overcome."

It is very important to be able to discern these pollutions. It is part of "pure religion and undefiled," as defined by James

"to keep ourselves unspotted from the world."

How shall we do this if we are unable to discern what this means? The pollution of the world may be recognised in the various lists given in the Scriptures. Jesus categorises them thus:

"Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride foolishness." (Mark 7:21-22.)

Paul described them thus:-

"All unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers without natural affection, implacable, unmerciful."- (Rom. 1:29.)

He also defines the works of the flesh thus:-

"Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings, murders, drunkenness" (Gal. 5:19), of which he plainly says,

"They which do such things shall not inherit the kingdom of God."

The lists demand our careful consideration. On the principal items, we may be pretty safe: but unless we are safe on all points, we are in danger. We may be in comparatively little danger of murder, drunkenness, fornication, and the grosser offences, but what if we are guilty of pride, boasting, wrath, hatred, variance, envy, covetousness, covenant breaking, whispering, backbiting, &c.?

Perhaps we may be disposed to say concerning these commandments, like the young man that came to Jesus,

"All these things have I kept from my youth."

Suppose it be so, there is another test to apply. It is not enough to abstain from evil: we must also be characterised by that which is good. A man is a very neutral and uninteresting sort

of character of whom it can only be said, "He is not a bad character." He must have positive good points. There must not only be no weeds: there must be a growth of garden flowers and fruits. What are these? The fruits of the Spirit. What are the fruits of the Spirit? Paul enumerates them in this same chapter:

"Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

This is a beautiful catalogue, in wonderful contrast to the fruits of the flesh. They constitute the portrait of the new man in Christ. They must, in some measure, be exemplified by those who are to be heirs of salvation. They will be possessed in varying degrees by different members of the family, but all will exhibit them in some degree. They are the family likeness. Every item is an essential feature. Every son and daughter of God is a person of love in the divine sense of the term. They love as God loves. They love with a benevolent love. They do good patiently to all, even to the unthankful and the evil: and this love is a fruit of the Spirit; that is, it is a sentiment generated in the mind by the teaching of the Spirit. It is not the offspring of natural impulse. The natural man is governed by his likes. As Jesus expresses it,

"Sinners love those that love them."

Saints are not governed by their likes, though they have their likes. Their constitutional peculiarity in all ages is to do the will of their Father who is in heaven, and who commands them, by the mouth of Christ, to love and bless with the love and patience which He shows to all the world. Joy is the result, -not joy of an ordinary sort, but joy in God, the satisfaction of resting in Him in the performance of His commandments, with the assurance of the exceeding joy awaiting all who will be presented with gladness before the presence of His glory, in the day of Christ. Peace comes of this, and as a consequence, long-suffering towards others, and gentleness, and goodness: for what can compare with a living faith in God for power to engender a meek and quiet spirit, and temperance in all things?

A body of men, accepted through Christ and trained for a lifetime in these self-restraints and these benignities towards others, are the fit and glorious governors-elect of the ages to come. The world will be blessed under their guidance and leadership. Their love will mollify and predispose the nations to obedience; their joy will inspire all men with a noble ideal: their peace will diffuse calmness and bestow rest on the weary world. Their gentleness and long-suffering and goodness will tame the turbulent and bring the indisposed into submission, while the rod of iron inside the velvet will guarantee the stability of their righteous rule, and give security to all men against the insurrection of lawlessness or the movements of overthrown ambitions. What language can express the glory of having a place in such an order of men? If the glory is great, the terms of admission among them are stringent if simple. They are briefly comprehended in one of the concluding statements of the chapters read-a statement deserving, nay demanding attentive consideration day and night.

"They that are Christ's have crucified the flesh with the affections and lusts."

“What I am teaching my children about God.”

This is the title of an article to which the Daily Express, one of the great London daily newspapers, gives a prominent place in a recent issue. Displayed in large type and on the chief page, it cannot fail to attract the attention of an enormous number of readers (the daily nett sales are stated to be about a million-and-a-half), and, to some extent, influence their minds. The author, after quoting some ancient writer to the effect that “deities reside in the human breast,” concludes thus:

“Because I hope that the best of the human deities –the Khristos or Christ-state – will arise in my boy when he is a man, uncorrupted by any idolatrous teaching, I, his human father, would wish him to be taught nothing about God.”

We need not dwell upon the confusion of this statement; its errors will be evident to those who know that eternal life depends upon knowledge of God and Jesus Christ (John xvii, 3), and most surely children will not obtain that knowledge, unless they are taught –it will not “arise” within them otherwise; but the fact that these ideas are accepted without demur by a so-called Christian people (with whom we and our children are continually in contact) emphasises the need of giving our children right teaching about God.

A great responsibility rests upon the teachers and those who have charge of our Sunday Schools; but the responsibility does not rest only on them – are we, who are parents, or who have the care of children, thoroughly alive to our duties in this matter?

It is a true saying that “early impressions are lasting.” The Jesuits say: “Give us a child until he is seven years old – you can have him after,” meaning that they would build up a character in the child in those seven years which they would defy you to change. It may be an exaggerated boast, but it is true as illustrating the value of early impressions.

The Scriptures throughout admonish parents to “train up a child in the way he should go”; they are not to wait until the child has grown up, and, as is likely, wrong impressions have been formed.

Abraham was commended by God in this matter – “I know him that he will command his children ...and they shall keep the way of the Lord.” The way of the Lord is altogether different from the way of the world; this should be carefully explained to the children, and the difference impressed upon their minds from their earliest years; they should be taught that Christadelphians are a separate and “peculiar” people, and that the children of Christadelphians must likewise be different.

The godless world – as evidenced by the writer we have quoted – amiable and tolerant, seeing some good in everything, and not much harm in anything, says, “Let your children come to our children’s parties and entertainments, and go with them to the cinemas and pantomimes; let them have all the pleasure they can while they are young – there will be plenty of time when they grow up to teach them your religion.”

To act on such advice is no kindness to the children. What is the dearest wish of every true Christadelphian parent? Is it not that their little ones may become heirs with them of the Kingdom and have a share in the glories of the age to come? To listen to such syren-like reasoning is to create for them a stumbling-block which they may never surmount.

Our own experience teaches us that the greatest difficulty in our walk in the Truth is to maintain the separation from the world and its ways which our Lord requires. Later on our children will have to experience the same trial, the same difficulty, and we can help to make it easier for them by giving them right training now; on the other hand, to develop in them tastes for worldly pleasures and worldly companions is to handicap them heavily.

Noah, we may be sure, suffered not his children to mix with the world of the world of the ungodly; had he done so, probably, they would not have been ready to enter the ark with him.

Let us realize our great responsibility in the sight of God and the light of His Word in this matter, and not be content to let things drift in the hope it will be all right in the end.

“Were you there when they crucified my Lord?”

A picture with this title is being exhibited in London, and is naturally attracting considerable attention. It is described as a painting crowded with modern figures watching the Crucifixion, in the heart of London. Children have climbed trees to get a good view; soldiers are there, straight from the trenches; sporting men, workmen, nuns and street-idlers look on, some with mocking and jeering faces, others appear distressed and sorrowful.

Several thoughts arise in the mind on reading this account. Who is it who asks the question? Who has the right to speak of the crucified Son of God as “my Lord”? The Scriptures alone can answer these questions, and they speak with no uncertain voice: “Why call ye me Lord, Lord and do not the things which I say?” said Jesus; those only are “in Christ,” and therefore have the right to call him Lord, who have been baptized into him on confession of belief in the promises made to Abraham. It is unfaithful brethren and sisters of Christ who crucify Him afresh (1 Corinthians xi, 27; Hebrews vi, 6), not soldiers, children and nuns, who have not the knowledge which God requires, and do not the things which He has said; the Epistles to which we refer are not addressed to such, but “to the ecclesia of God, to them that are sanctified in Christ Jesus, called to be saints” (1 Cor. 1, 2).

C.F.F.

“The Most High Ruleth in the Kingdom of Men”

“The Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.”

This subject forms the climax of the whole purpose of God as revealed unto His servants the prophets; it marks the realization of the hope of all the true servants of God, both long before and ever since the Lord Jesus himself crystallized it into the three words, “Thy Kingdom come.” It is with this result in view that repentance toward God and faith toward our Lord Jesus Christ have always been preached, both to Jew and Gentile, as Paul said upon Mars Hill:

“God now commandeth all men everywhere to repent because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained.”

The Scriptures illustrate all down the ages the truth of the great principle divinely declared to Nebuchadnezzar, that the

“Most High ruleth in the Kingdom of men, and giveth it to whomsoever He will,”

and declare that after a period of seven times or 2,520 years from the days of Nebuchadnezzar, God would show that the rulership of the world is His alone, and that He will then give all authority into the hand of His Son; and when but a few centuries of that period had elapsed He gave assurance of His intentions to all men in that He raised Him from the dead.

Now God’s ways are not man’s ways, and without implicit faith in God and His word it would be somewhat difficult to realize that the rulers of the world have always been of God’s appointment.

In patriarchal times, for instance, there were many incidents in which God’s controlling hand was not obviously visible, or not until long afterwards. In prophetic times, think of the

awful civil wars, bloodshed, idolatry and other wickedness, for which the kings of Judah and Israel were humanly speaking responsible; there were some of them who sought the God of Israel; but there were more who followed the sins of Jerobam, the son of Nebat.

In apostolic times, those “governors and rulers” were at the best selfish men, for the most part utterly indifferent to all truth and justice, while some of them were cruel and debased beyond description; while later, in Gentile times, power was given to the fiery red dragon, the beast of the sea, the beast of the earth, and above all, that sinister little Papal horn power, drunken with the blood of the saints and martyrs of Jesus.

Then, during the Great War –Ah! some may say, well here at any rate one could readily discern God’s hand at work for His servants – and yet evidence is not lacking to show that some have already forgotten the wonderful deliverance which God granted to us. Forgetfulness of past mercies in times of prosperity is a distinct step backward so far as our journey towards the Kingdom is concerned.

Many times it is testified of Israel that they “soon forgot” what God had done for them. The next thing after forgetting what God has done, is to deny that He ever did it. The Spirit of God devotes the whole of the 48th chapter of Isaiah to exposing and denouncing this evil trait in man’s character.

As for these latter days, look around the world at America, France, Germany, Turkey, Russia and China. An Englishman can readily discern the evils of all these and other governments – but turn an eye within; look at Great Britain and her empire. Is all well? Is all as it should be? We know that it is not. Reverence and veneration are rapidly disappearing, or rather have practically disappeared; wickedness and crime are increasing, pleasure-seeking and sport are the order of the day; and the Bible is divided by the professed teachers of religion.

Knowing then that “the powers that be are ordained of God,” we perceive that for the pride and wickedness of the nations, He sets over them the “basest of men.”

Now if we turn to Rev. xi. 15, the first thing to notice is that the words “the Kingdoms” are italicized the second time, showing that they are absent from the original; the same applies to the word “this.” Doctor Thomas translates it thus: “The Kingdoms of the world have become our Lord’s and His Christ’s” etc., and in the R.V. the same rendering is given only in singular number, “the Kingdom of the world,”...etc.

All the MSS. agree that what the great voices in heaven actually say in literal English is, “The Kingdom of the world, of our Lord and of His Christ is come to pass, and He will reign for the ages of the ages.” This seems to disclose a little point which we would like to mention before passing on.

You will remember that Joshua at the close of his life reminded Israel that of the good things God had promised them, none had failed, all had come to pass, and this passage seems analogous and possibly antitypical, as though the great voices had in mind the promise through Daniel, concerning that Kingdom to be set up by the God of Heaven which was to displace the latter day ten-toe development of the fourth beast kingdom.

Further in Apoc. xxi. 6, the faithful and true one declares “it is done,” or as the same word is used in the original “it has come to pass,” reminding us at once of the previous declaration of the Lord Jesus in the days of his weakness, “heaven and earth shall pass away but my word shall not pass away.” In any case, the time is assuredly coming when the anti-typical Joshua will gather His brethren around him and claim with joyful assent, that of all God has promised not a single thing has failed.

Now, as to the setting of this passage, in the Apocalypse, it occurs at the sounding of the seventh trumpet or third woe-trumpet as the Doctor calls it, and although the first event to be mentioned after the sounding of the trumpet it is the last to receive fulfillment, being the glorious result of all the other happenings under this seventh trumpet, which includes the seven vials and seven thunders, as is stated in chapter x. 7, that in the days of “the voice of the seventh angel...the mystery of God should be finished as He hath declared to His servants the prophets.”

This principle of stating first what is to come to pass last is referred to by Dr. Thomas in connection with the very passage under consideration, and in Eureka, Vol. 2, page 595, he writes as follows: -

“This is a notable feature in all prophetic oracles – namely, the primary statement of the end to be established as the result of or consequent upon the details immediately to follow. There is another striking illustration of this in the fifteenth verse of this chapter. Here, the end resulting from the finished judgments of the seventh trumpet is summarily stated before the details of the trumpet are specified. A neglect of this peculiarity would lead the reader to suppose that “the Kingdoms of this world become the Lord’s” at the first blast of the seventh trumpet. This, however, would be a great mistake; for subsequent specifications show that such a notable and world-astounding result is not to be expected until the sounding is about to cease.”

These subsequent specifications are enumerated in the thanksgiving of the twenty-four elders which immediately follows. With the assistance of Eureka we are able to note the significance of the song of thanksgiving, which cannot be understood apart from a knowledge of the truth – the Kingdom of God an accomplished fact, the 24 elders who we recall are a symbolic representation of the redeemed in their capacity of Kings and Priests, give thanks to God for that He has taken His great power and has reigned; and we are able to look back over the steps by which it will have come about.

The nations were angry (with one another), quarreling over the world’s markets, the control of the seas and possibly the air, and probably reparations – Thy wrath is come, and as it is the honor of God’s saints, to subdue Kings, Nobles and Nations, it is also the “time” or fitting season of the dead that they should be resurrected and judged, for from among their number are to be drawn the vast majority of the 144,000 redeemed, that such should receive their reward, even the incorruptible nature which they have been promised, and then will they be fully equipped to follow their leader as the called, chosen and faithful, to fulfill their mission of destroying them that destroy the earth.

This accomplished, the time will therefore have arrived for the great voice to sound forth from the heavenly or ruling places, now in possession of Jesus and His brethren, that the promised Kingdom has at length arrived.

This being the setting of the passage, let us pass on to consider this time when “the Kingdom shall be the Lord’s” as the closing words of Obadiah’s prophecy put it. We shall be following the best of all examples if we do so, for if we turn to the 22nd Psalm we find set out the mind of the Lord Jesus while he was hanging in agony upon the cross, and it forms a wonderful proof of the statement in Hebrews xii. 2, which bids us

“Look unto Jesus, who for the joy set before Him endured the cross and despised the shame.”

This Psalm commences with those sadly familiar words, “My God, My God, Why hast thou forsaken me,” and to show his mind was steadily fixed on the hope set before him we find towards the end –

“All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before thee for the Kingdom shall be the Lord’s, and He shall be the governor among the Nations.”

Such a consideration of our hope should also help us to endure any present light affliction which God in His infinite wisdom may have seen fit to lay upon us, and we may well set about it from the two aspects

1. As it will affect the world in general, and
2. As it will affect the brethren of Christ

As for the world, undoubtedly the first great beneficial result is that set out in the 46th Psalm where is stated God’s purpose with the earth in a few verses, but the part that immediately concerns us is the 9th verse:

“He maketh wars to cease unto the end of the earth,”
agreeably with which is Isaiah ii. 4.

“Nations shall not lift up sword against nation, neither shall they learn war any more.”

Gone the military colleges, the naval colleges, the aeronautical colleges; gone the terrific burdens of armaments which the nations groan under, even while they continue to lade themselves with them. This vanity and vexation of spirit is all of God, and we who know God’s Truth and purpose know that He had decreed war, that the scripture must yet be fulfilled, which says:

“Proclaim ye this among the nations, prepare (or sanctify) war, wake up the mighty men...let the weak say I am strong.”

and again we remember that

“There is no peace saith my God unto the wicked.”

There is not, however, in all men this knowledge. The nations are mutually distrustful, and how can any one of them dare to disarm. They dare not; least of all such a country as Britain, with the far-flung empire of which it is so proud. Hence the increasingly heavy taxation, which is one of the distresses of the age, particularly in this country. We know all these things and must therefore continue to testify against peace pacts and anti-war leagues, knowing that they are foredoomed to failure.

Think then of the relief when a universal monarch shall compel complete disarmament, and the study of the peaceful arts instead. This alone will be a wonderful blessing for the world; but there will be better than this: all the huge financial structure upon which modern commerce has been so laboriously built will come crashing to the ground. The awful judgments which will come upon the nations will make insurance companies, banks and such-like institutions quite unable to meet the demands upon them, and the result will be the ruin of the whole financial system. And then will be the opportunity for Christ and His Saints to show unto mankind the more excellent way – God first and then all other things will be added.

The scriptures point clearly to a reversal of the present process of the forsaking of the countryside for the great cities, and a gradual re-settlement of the land all the world over.

Bro. Roberts in one of his Seasons of Comfort (No. 48) in contemplating the Kingdom of God, says: -

“Mighty cities, London, Rome, Paris, New York, Berlin, Vienna, St. Petersburg, will be no more, the roaring commerce of a thousand markets will have ceased, the trade of a hundred ship-crowded seas, the business on all the marts and exchanges of the world will have dried up and vanished away – the political personages ...will be as effete as the mummies of Egypt, Kings and Emperors will be remembered as blots, literary men, artists and academicians as deceptions; the teeming and all-important public as a huge nightmare passed away with the rise of dawn, while Christ will be established institution of the earth ...nothing will be important but his people and his affairs.”

A little concentration of the mind on modern business and business methods will enable us to realize what a grand relief all this will be for the world.

There is another line of thought which might be opened up while considering this phase of the subject, and that is, what use, if any, will be made of the world’s mechanical and scientific achievements (as they are pleased to call them); methods of communication such as telegraph, telephone, methods of transport as train, motor, air-travel, etc., the cinematograph, wireless in all its branches, and other modern electrical developments. Well, here we need to be careful, since there is but little revealed; some believe that in certain passages they can see references in veiled language to these modern inventions; others of us are a trifle skeptical on the point. In any case, where the scriptures are practically silent, it is a matter of opinion merely – interesting, but unimportant. One thing is certain, that in the case of the cinematograph and wireless (for example), if these things are to continue, it will not be in the manner nor on the subjects now presented, but they will be devoted to subjects interesting and instructive from the standpoint of God’s Truth and Purpose –and that, to the brethren and sisters at all events, will be a wonderful relief. Yet one cannot leave the point without expressing an opinion, and that is, that these wonderful inventions will, quickly or gradually, be completely dispensed with, and for the following reasons.

Firstly, they are not really essential to man's happiness and well-being, either temporarily or spiritually, not one of us will dispute that fact, especially when we reflect that of all the vast number of resurrected and glorified saints who will stand with the Lamb upon the Mount Zion, very very few will have had any experience of these scientific inventions, and even these few will have been careful as to what use they made of them; and when we remember that in the Kingdom of God, just as now, the final test of a good and useful life will be whether a man attains to immortality or not, it is obvious that these things are not essential.

There is, however, a better reason than this, if one be needed –viz., that when God wishes to attain the result that any of these inventions are designed to achieve, as He has done many times in the past, and will doubtless do again, He can do so far more simply and completely by His spirit.

The magicians copied some of the miracles of Moses, and we may rest assured that their efforts were clumsy in the extreme.

The scriptures abound with examples of results obtained by the simple operation of the Spirit of God, which man can only very imperfectly accomplish with the aid of most elaborate and expensive machinery – e.g., man can now with much labor, expense, and danger elevate himself a relatively modest height from the ground – God has merely to dispatch a chariot and horses of fire, or His representative steps into a divinely kindled flame and ascends, or as in the case of His dear Son, gently borne up out of sight.

In contemplating these things we contrast man's "loud speakers" with God's voice at Sinai; man's "moving pictures" with the "visions of God" of Ezekiel and John; and other such-like contrast.

But to return: the financial strength of the various world powers having been completely destroyed, the will and ability for war so dependent thereon entirely gone, there will be a very large proportion of the world's population (or of what remains of it after the passing of God's dire judgments) which must perforce turn to the peaceful pursuits of tilling the soil and tending flocks and herds to gain a livelihood, for the time that "there shall be no more curse" will not yet have arrived, and part of the curse is that "in the sweat of thy face shalt thou eat bread." This, however, will be considerably mollified by God's blessing, as it is written concerning the epoch of the Kingdom:

"Let the people praise thee, O Lord; then shall the earth yield her increase."

The preparation for war, not only in the actual fighting services, but in all the branches connected with the manufacture of the "sinews of war," and all other work connected therewith, directly or indirectly, consumes an enormous amount of the physical and mental energy of mankind; and this will then be transferred to peaceful channels, which, with God's blessing and under the guidance of Christ and his brethren will soon render the earth a place of plenteousness and beauty. The scriptures naturally dwell for the most part upon the wonderful physical changes that are to come over the face of that land which is "the glory of all lands," but the blessings will gradually extend throughout the length and breadth of the earth. Several very familiar passages come to mind here – Ps. lxxii. 16:

"There shall be a handful (superabundance) of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon."

Isaiah xxxv. 1-2:

"The wilderness and the solitary place shall be glad for them (the promises contained in the Book of the Lord) and the desert shall rejoice and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing - the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon."

Then there is the beautiful picture of the tameness and docility of the animal creation contained in Isaiah xi.:

"They shall not hurt nor destroy in all my holy mountain."

But the greatest of all the blessings which the Kingdom of God will confer upon the world at large will be that the nations will learn God's ways – His truth and His righteousness.

The prophets are most insistent on this point – nations are to agree to go up to the mountain of the Lord to be taught his ways (Isaiah ii. 20 and Micah iv. 1 and 2); cities are to agree to go speedily to pray before the Lord at Jerusalem (Zech. viii. 21); individuals are to seize hold of the Jew and earnestly request to be allowed to accompany him to his country on account of the Lord (Zech. viii. 23).

The Gentiles are to realize that they have inherited from their fathers lies and vanity and unprofitable things, and to know that God's name is the Lord. They are to seek unto the root of Jesse; all nations and tongues are to be gathered to see God's glory; all the ends of the earth are to fear him; they are to remember and turn unto the Lord.

Then worship at Jerusalem will follow as a natural result.

“All nations shall come and worship before thee” (Rev. xv. 4). Many people and strong nations are to come and seek and pray before the Lord of Hosts in Jerusalem (Zech. viii. 22), God's house (the wonderful temple) to be a house of prayer for all people (Isaiah lvi. 7). Annual visits to Jerusalem to worship are to be arranged (Zech. xiv. 16 and 17), and many other passages will come to mind, and so will be brought about the glorious state of things, three times stated in the scriptures that

“the earth shall be full of the knowledge of the Lord.”

But what of the Kingdom so far as the brethren and sisters of the Lord Jesus are concerned? After the honor of subduing the nations will come the joy and pleasure of teaching them God's ways, and thus bringing about the state of things just described – but what of the Kingdom, as it personally affects themselves? Let Brother Robert speak to us again (Season No. 4):

“What nobler or more desirable prospect could be set before us than the prospect of being admitted to the multitudinous community of men made perfect through suffering, who will stand revealed from the dust by resurrection in the day of the Lord's manifestation from heaven with his mighty angels? – men redeemed from the weakness that environed them in the days of their flesh; men changed from the mortal to the immortal; men once lowly and wayworn pilgrims, now surrounded by a vast and rejoicing congregation of their own class; men once of no esteem and spoken against, suddenly elevated from the lowest situations to the high places of the earth and surrounded with glory and honor at the hands of the choicest of mankind, and the most honorable of angels; men who had once laboriously followed the ways of righteousness in obscurity and amid the embarrassments of poverty and lowly circumstances, now placed in circumstances of unspeakable affluence; men trodden down in the days of their faith, now in the endless day of their sight, wielding the iron rod of irresistible authority throughout the world; men strong, beautiful, glorious, wise, immortal, once disowned by the common herd of mankind, but now honored with the recognition and fellowship of the Son of God.”

So does our beloved brother contemplate the happy portion of those who are accounted worthy to obtain that world or age.

No doubt this glorious prospect attracts each of us slightly differently according to our various temperaments; but there is one feature of it which seems to stand out above all the rest, eternal companionship with our dear Lord and Master in bodies possessed of a sinless nature, so that we shall never again shame him or grieve the spirit of God.

How often do we all feel like saying with Peter:

“Depart from me, for I am a sinful man, O Lord”;

for we are all painfully conscious, as was Paul (but probably with far more reason), that when we would do good, evil is present with us – longing, not to die, but to be delivered from this body of death by means of a clothing upon with the Divine nature, which is so important, so essential a part of that “purchased possession” which is to be “unto the praise of His glory.”

The first and great commandment as testified by both Moses and the prophet like unto him was (both for Jew and Gentile who should come to know God's ways):

“Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.”

God changes not, and this is His will concerning His children then, now, and always – to serve God perfectly, the one thing we desire above all others – we shall be able to do it in the Kingdom – IF we find a place there.

We have been called – all is within our reach. Oh, the folly of willfully and knowingly doing the slightest thing to render less likely its fulfillment in the case of each one of us, the folly of failing to do anything which will render it more likely. Nay, rather must we be more fully determined with God’s help to strive to go on unto perfection; taking full advantage of the helps He has provided, especially reading and prayer; taking to heart the truth’s warnings; appropriating its comforts; putting into practice to the best of our ability its precepts; and if we do these things we shall do well, and if we do well – why, the Lord Jesus when we meet him will say “Well Done”; he will welcome us and invite us as the blessed of his Father to inherit the Kingdom prepared with such patience, wisdom, and love, by the Great Creator Himself – for after all, His (as Jesus taught us to pray) is the Kingdom, the power it will exercise, and the glory it will reflect, for ever and ever. – Amen.

C. H. Lindars.

The Third Seal

“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.” (Rev. vi. 5,6.)

To understand what the Spirit wished to convey, it is first necessary to understand the meaning of the symbols used, which are: -

- (1) **A Black Horse.** As has been explained in previous articles of this series, the horse was a fitting symbol of the Roman Empire, the horse being taken by the Romans to represent their Empire as the Lion is now to represent the British Empire.
- (2) **The Color of the Horse was Black.** Black in Scripture phraseology denotes mourning, anguish and woe, as will be seen by reference to Job xxx. 30, 31.
- (3) **The Rider of the Horse** with a pair of balances in his hand and the voice “A measure of wheat for a penny...and see thou hurt not the oil and the wine,” suggest a class of agents employed in the fiscal administration of the Empire, or as expressed by Dr. Thomas: -

“A class of agents who, in relation to the Roman peoples, held the balance as their badge of office; the duties of which they performed so oppressively that they became a public evil.”

From these brief explanations it is reasonable to expect that, following on the sanguinary events of the second seal, there would come a time of scarcity and want, causing widespread distress and woe to the peoples of the Empire, occasioned largely by the intolerable taxation imposed; and when we turn to the history of the time, we find that this is exactly what did happen.

The Emperor Septimus Severus, just prior to his death at York, on February 4th, A.D. 211, to allay the animosity between his two sons, Caracalla and Geta, and, if possible, strengthen their characters by positions of responsibility, conferred on both the title of Augustus, and for the first time the Roman world beheld three Emperors. On his death-bed he commended his sons to each other and them both to the army.

Though Geta was their favourite the more obedient remembered their oath, and both sons, on the death of their father, were made Emperors of the Roman Empire, a position which would cause discord between the most affectionate; certainly an impossible position in the case of enemies. Both could not reign, one must fall. A suggestion was made that the Empire should be divided between them, Caracalla as the elder taking Europe and West Africa: Geta, Asia and Egypt; but before the treaty was signed Caracalla found an easier way, though a guilty one, out of the difficulty, by the murder of his brother. This happened 27th February, A.D. 212.

Caracalla from that time became the sole Emperor, and it was not long before his power began to be felt. Tortured by a guilty conscience, finding no rest, he determined to bring down vengeance upon all who sympathised with his murdered brother. His mother, though overcome with grief at the crime, had to pretend her approval of the deed, and many perished because of their sympathy for the late Emperor.

But Caracalla is known, not so much for his cruelty as for his profligacy.

One dangerous maxim of a tyrant was remembered and abused;

“To secure the affections of the army, and to esteem the rest of his subjects as of little moment,” and he carried this into effect, on the one hand by excessive increases in the soldiers’ pay, in addition to liberal donatives, and, on the other, by raising taxation to intolerable heights to pay for his extravagances.

The historian Gibbon, after giving details of his liberality towards the army, makes this comment: -

“These successive augmentations ruined the Empire, for with the increase in the soldiers’ pay their numbers were increased ... The Praetorians alone increased from 10,000 to 50,000 men.”

These extravagances had to be paid for, and to pay for them taxation was increased all round. He extended the citizenship of Rome to all the Empire, so that all the subject peoples were taxed on equal terms with the citizens of Rome, and all had to bear the real burden of taxation, while in return receiving the doubtful privilege of Roman citizenship; it is not without significance that the historian after relating the events of this period makes a digression on the subject of the finances of the Empire, contrasting the reign of Caracalla with the golden years of Augustus and Nero.

Caracalla died by the hand of the assassin March 8th, A.D. 217. He was succeeded, three days later, by Macrinus, an officer of the Praetorian Prefecture, at whose instigation Caracalla had been assassinated. Though the choice of the army, he was neither loved nor respected, but its loyalty was secured by unlimited liberality and indulgence.

The office to which he had climbed was no sinecure, “as the prodigality of Caracalla had left behind it a long train of ruin and disorder.” Meanwhile he proceeded on the reformation of the army with due caution. To the soldiers already engaged in the service he left the extravagant pay of Caracalla, but to new recruits was given the more moderate pay of Septimus Severus. But in the prosecution of this reform he made one fatal mistake. Instead of disbanding the army in the East, left by the late Emperor, he permitted it to remain united during the winter following his accession, and in the luxury and idleness of their quarters, reviewing their strength, discontent grew, until, on the slightest pretext, it broke out into open rebellion. The opportunity soon arose. At that time there was residing at Emesa one named Bassianus, a distant relative of the Emperor Caracalla, who was consecrated as high priest of the sun. The numerous body of troops stationed there resorted in crowds to the Temple of the Sun, and there beheld with delight this elegant youth. Chafing under the restrictions imposed on them by Macrinus here was the opportunity to break his yoke.

Bassianus (or Elagabalus as he is better known) was proclaimed Emperor on May 16th, A.D. 218 by the army of the East. Macrinus, after certain fatal delays, set out to quell the rebellion, and the two met in decisive combat in the region of Antioch, June 7th, A.D. 218, when Macrinus was totally defeated and slain.

Elagabalus was no different as regards profligacy and extravagance from his immediate predecessors; in fact, he was even a degree worse. The peoples of the Empire groaned under the intolerable taxation of Caracalla and Macrinus; they found no easement under Elagabalus. To give some idea of his extravagance, extravagance made possible by the heavy taxation imposed, which was the immediate cause of the distress and want among the masses, it is only necessary to quote briefly from Gibbon with reference to the Emperor's triumphal entry into Rome after his defeat of Macrinus: -

“In a solemn procession through the streets of Rome the way was strewn with gold dust; the black stone (the emblem of his god) set in precious gems, was placed on a chariot drawn by six milk-white horses richly caparisoned ... In a magnificent temple erected on the Palatine Mount, the sacrifices of the god of Elagabalus were celebrated with every circumstance of cost and solemnity.”

And again, with reference to the general extravagance of the Emperor and the nobility: -

“A capricious prodigality supplied the want of taste and elegance; and... Elagabalus lavished away the treasures of his people in the wildest extravagance.”

“The corrupt and opulent nobles of Rome gratified every vice that could be collected... Secure of impunity, careless of censure, they lived without restraint... The Emperor in his turn viewing every rank of his subjects with the same contemptuous indifference, asserted without control his sovereign privilege of lust and luxury.”

Such extravagance needed money, and the money was obtained through the excessive and intolerable taxation levied on the peoples of the Empire, and it is only needful to remark that, on a change of government, the taxes were reduced to a thirtieth part of the sum previously exacted, to show the very heavy burden which was placed upon them, causing distress, anguish and woe as required by the symbols of the third seal. Taxation was brought to such a pitch that large tracts of land went out of cultivation, the cultivators preferring to let it remain idle rather than that the proceeds should be handed over to the tax-gatherers. In consequence of this, there arose a scarcity of foodstuffs and consequent famine prices, causing much distress and suffering.

Such a wastrel and profligate as was Elagabalus could not but be secretly despised, and eventually he was massacred by the indignant Praetorian Guards, and his cousin Alexander succeeded him.

A youth of 17, associated in the government of the Empire with his mother and grandmother, he began the work of reformation at once, by rigid economy in all branches of the administration. He relieved the provinces of oppressive taxation, lowered the price of food, and restored a measure of prosperity to the Empire, but the ravages of his predecessors' misgovernment and greed were of too serious a nature to be entirely removed. “His prudence was vain and his courage fatal, and his attempts towards reformation only inflamed the ills they were meant to cure.” His attempt to reform the army was fatal, and he was sacrificed to the discontented soldiery.

Thus ended the third seal period. There was to be no easement to the peoples of the Empire in the years immediately following, and, in view of the symbols of the fourth seal, it is interesting to note the historian's comment on the period we have reviewed: -

“Every cause prepared, and every circumstance hastened, a revolution, which distracted the Empire with a long series of intestine calamities.”

Nottingham.

A. C. Simpson.

Probably the life of David arouses more interest than that of any Bible character apart from the Lord Jesus Christ, and also his history is one of the most completely recorded in the whole range of Bible narrative. A man possessing all the weaknesses of human nature and frequently overcome by the temptations to which flesh is heir, he always manifested complete faith in God and submitted to chastisement in the right spirit.

The youngest son of a large family, he appears before us, firstly as practically a boy, called hastily from his duties of tending the flocks of his father, into the presence of Samuel to be anointed king-elect of Israel. The question may be asked as to the justification for God's statements concerning him, viz.: "The Lord hath sought Him a man after His own heart" (1 Samuel xiii. 14) and "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7), in view of David's extreme youth and apparent lack of opportunities of demonstrating his ability to walk faithfully amid difficulties. It is an inspired statement which says "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. xx. 11), and to a very large extent that almost indefinable thing, styled character, is really latent capacity for doing the will of God, developed under trial and made useful.

David possessed a genius for poetry and music, and soon passed from the position of keeper of his father's flocks into the household of Saul in a very remarkable yet apparently natural manner, and thus was able to learn at first hand how to avoid the many pitfalls into which Saul had stumbled. His life is remarkable for the many apparently unnecessary trials to which he was subjected, and the result of those trials on his character is beautifully portrayed in the Psalms.

The Philistines and the Israelites being at war with each other, David visited his brethren in the camp of Saul and was struck with the arrogance of the Philistines' leader and the craven-hearted condition of Saul and his followers, for "they were dismayed, and greatly afraid" (1 Sam. xvii. 11). David's feelings were roused to such an extent that he sought and obtained permission to take up the challenge of Goliath, the spirit animating him being something far different from the natural spirit of combativeness which is so dominant in human nature. It was rather a zeal for the upholding of the name of the Deity, as he said: "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" (1 Sam. xvii. 45). The result was a complete victory for Israel, but it reacted to David's disadvantage in arousing the jealousy of Saul. A less prudent and God-fearing man than David would have endeavoured to obtain favour as the result of his success in slaying the leader of the Philistines, but he well knew in common with all God's servants, that he had no "rights" as the world counts such things.

In his subsequent dealings with Saul we always find him acting with prudence and forbearance and never presuming on the privileges attendant to his position of Saul's son-in-law and bosom friend of Saul's son. The friendship between David and Jonathan was very remarkable in view of the fact that David was to supersede the house of Saul as ruler over Israel. Although undergoing many severe personal trials David never forgot those who were more or less dependant on him for comfort and succour, and when compelled to flee for his life from Saul, he placed his parents under the protection of the Moab. The reason for the obvious friendship existing between David and the Moabitish king is not difficult to find, for David, by reason of his descent from Ruth, may be said to have had Moabitish blood in his veins. The slaying of the priests of Nob by Saul for their friendly actions towards David was a bitter affliction for him, and shortly afterwards it would have been very easy for him to have revenged himself on Saul, but he acted on the principle God requires of all His servants and that is to remember that vengeance belongs to the Deity alone. Much criticism has been levelled against David for his actions during his visit to Ahimelech, but we should be careful to preserve a due sense of proportion in considering this and parallel incidents. In the first place, David was not the cause of the murder of the priests, for that was due to the wicked intention of Saul being transferred into action by his association with an alien – Doeg the Edomite.

Secondly, to a certain extent at any rate, we have the assurance of Christ that David's conduct was blameless, see Matt. xii. 5, and, thirdly, the Bible never commends deception of any kind or indulgence in questionable tactics. It is one of the indisputable evidences of the Divine inspiration of the Scriptures that they do not gloss over the delinquencies of those whose histories are recorded as examples of faith, neither do they overstress the wrong actions of the evildoer. We are thus helped to realize that God does not judge by external appearances, but by the actuating motive in the case. David erred many times, but at the end of his life he could say, "I have kept the ways of the Lord, and have not wickedly departed from my God" (2 Samuel xxii. 22).

In due course Saul was removed from the scene, and in a manner which did not implicate David in any way. David's purity of motive is beautifully portrayed in his lamentation for Saul and Jonathan, and the manner in which he dealt with the one who sought to obtain favour by bringing news of Saul's death. Even after the removal of Saul, David was unable to enter easily into the position of king, and although apparently the way was quite clear, humanly speaking, seemingly unnecessary stumbling-blocks appeared in his path. The person whose mind is attuned to Divine things knows that God arranges things in such a manner that not only is the person concerned brought to realize that He is at work, but any opportunity for self-glory is precluded. In our own cases we find ourselves continually called upon to submit to trials of greater or lesser degree which at the time appear to be perfectly useless. On looking back, however, we find they have been productive of the greatest good, that is, in a spiritual sense, for things are only good in so far as they tend to produce in the individual a state of willing and enlightened obedience to the commandments of the Lord. We can therefore well appreciate Paul's admonition to Timothy concerning the choice of leaders: "Not a novice" (1 Timothy iii. 6). Certainly David was not a "novice" by the time he arrived at the position of king over God's people.

David first of all went up to Hebron, and became king of Judah; Ishbosheth son of Saul was reigning over Israel. Gradually David superseded the house of Saul, but we never find him stooping to any trick of meanness or deception to overthrow Ishbosheth. On the kingdom becoming consolidated, David proposed to bring the ark from Kirjath-Jearim to Jerusalem and during its transfer, one of the people was slain for what on the surface appeared to be an innocent act. It was perfectly natural when the oxen, drawing the cart which bore the ark, stumbled, for Uzzah to put forth his hand to save it, but it was a transgression of God's law, nevertheless. In fact the whole of the arrangements were out of harmony with the Divine plan. The Law clearly stated that the ark was to be handled only by the priests and when moved from place to place, carried on the shoulders, and on the second occasion David was careful to ensure that all the arrangements were in harmony with Heaven's etiquette.

It is one of the perversities of human nature that no matter how much good a person may do, any questionable action takes priority when considering that person's character. In the case of David retribution was heavy and effective, for he bore it in the right spirit and allowed it to have its proper effect. The difference between a righteous and a wicked person is generally most clearly seen when punishment comes upon them, for while in the case of the hardened sinner punishment only increases callousness and brutality, the Godly minded one endures chastisement with patience and meekness, and allows it to have its proper effect in softening the natural hardness of a nature prone to do evil. A perusal of Psalms xxxii, li and ciii show the results on David's character. The incident concerning David and Bathsheba shows that in God's sight all are alike, both rich and poor, and that both classes must conform to the same standards.

In his desire to build the temple we find David expressing the wish nearest to his heart, and God's message to him through Nathan the prophet must have meant great disappointment to him. However, he did not refuse to do what he could, but made every possible preparation ready for Solomon to carry out the work. It sometimes happens that some work in the Truth makes a special appeal to us, and yet in some way or other we are not permitted to engage in that particular work, but some less congenial task is placed in our hands. Shall we emulate the spirit

of David and do everything possible to help those who are actually carrying out the task or shall we be as the one spoken of in Acts xv. 38, who “went not with them to the work?”

The closing years of David were marked by still further and if possible greater trials, but in spirit of his knowledge of his own deficiencies he never lost faith in God. He actuating principle in life is declared in his final words recorded in 2 Sam. xxii. 29, 36:

“For thou art my lamp, O Lord: and the Lord will lighten my darkness...

Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.”

C. W.

A Lesson from Paul’s Labors at Corinth

We go back in the history of the world to the first century of the Christian era, and in imagination follow in the footsteps of the apostle Paul on his second missionary journey. Leaving Athens, the city of the philosophers, he comes to Corinth, alone. At that time, Corinth was a wealthy and important city, the capital of the Roman province of Achaia and the residence of the Proconsul. Merchants and traders frequented the city from all parts of Greece, and because of the facilities for commerce and gain, it attracted many of the Jews. We enter the city with Paul the apostle to the Gentiles, and follow him to the house of Aquila and Priscilla. With them he sojourned and worked because they were tent-makers. There he toiled, laboring with his own hands, and from that abode he started on his mission to preach the gospel of God to the gentiles of Corinth. Should we be interested in the city for any other reason? How he labored in the Truth at that place, preaching first to the Jews and then to the Gentiles, at first alone, but subsequently joined by Silas and Timotheus, is stated by the writer of the Acts of the Apostles in xviii chapter. As a result, “Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.” Thus was the church founded at Corinth, but not without trouble, not without anxiety, not without perseverance, as we learn from this chapter. The apostle’s comment in the 1 Cor. ii is an illuminating passage in regard to his method of preaching among the Corinthian converts. “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.” To appreciate the significance of these words we have to remember the insurrection of the Jews of Corinth and note God’s assurance at that time to Paul, “For I am with thee and no man shall set on thee to hurt thee.” When we realize how difficult it is in these days, even by the united efforts of a large ecclesia to interest the stranger, what must the task have been that faced the apostle at Corinth, alone (at first) in a foreign city, notoriously given over to immorality, which was openly practiced in the worship of the Goddess Aphrodite! Add to these drawbacks the peculiar obstacles presented by the Greek character; their love of frivolity and philosophy; their superstition; their worldly wisdom; their tendency to ridicule, and in addition their confirmed idolatry. Yet in this unlikely soil the Truth took root. God’s message to Paul was: “I have much people in this city.” Of what sort these were the apostle tells the Corinthians in writing to them later: “Not many mighty, not many noble.” One of the reasons which may be given for the success which attended the preaching of the Truth at Corinth is given by Paul himself, “I came not with excellency of speech or of wisdom, nor enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” By this means did the good seed sown at Corinth bear fruit at the outset; the apostle built on the only foundation that could be laid – Christ Jesus. As to how it grew and flourished, as to how some bore fruit and some withered away, we learn from

the Epistle itself. Space does not permit us to dwell upon that aspect here, but looking back at some of the associations which centre around the city of Corinth, we think they convey to all true Christians a plain lesson in the proclamation of the Truth. Not for its historical associations alone, but because of its association with the Truth of God by the labours of the Apostle Paul, Silas, Timotheus, Aquila and Priscilla, Corinth has a message for us to-day. In view of the prevailing conditions, it might have seemed, from the natural standpoint, a hopeless task to preach the gospel in such a place, yet God had many people in that city. The gospel reached them by the labours of a faithful few. Is there any parallel in these days? Is there any love of pleasure, philosophy, superstition, ridicule, worldly wisdom around us? Yes, undoubtedly, all these exist. Are there a faithful few? Yes; they are built on the foundation of the apostle and prophets. In spite of latter day tendencies their duty is still to follow in the footsteps of the apostle Paul and his co-labourers; and like him to preach the gospel, not with excellency of speech, but with zeal, simplicity and perseverance until He comes. It may be that God has yet much people in the cities of the gentiles.

C. N. Hatchman.

Signs of the Times

The development of the Ten Horns.

We all know that there is to be no fifth universal empire until “the God of Heaven sets up a Kingdom” upon the ruins of the fourth, and that the fourth is seen by Daniel as a beast with ten horns in his head. John tells us that the ten horns are a latter-day manifestation, representing ten kings (Rev. xvii. 12). Nevertheless, they have existed in the past also, for the eleventh (Papal) horn sprang out of them (Dan. vii. 24). These facts indicate that, at the time of the end, that part of the Roman Empire which was not included in the Babylonian, Persian or Greek dominions will be divided into ten parts corresponding with the ten-fold barbarian settlements centuries ago.

In the West the Roman Empire was bounded by the Rhine; thus France was included, but Germany excluded. Alsace – Lorraine so recently transferred from Germany to France, was also included.

Now from 1918 to 30th June 1930, the left bank of the Rhine, including the Ruhr Valley (i.e., German territory) has been in French occupation, and it was hoped either to annex the land outright or to create an independent republic under French auspices. To evacuate, Marshall Foch never ceased to say, would be “a crime against our country,” but circumstances have forced France to relax gradually her hold on the country, and, at last, to leave it altogether. So, says Mr. Spender, “we shall be rid of one of the main causes of trouble in Europe.”

It will be remembered that brethren have pointed out during the whole of this occupation, that it must have but one result, viz., the retirement of France. It was necessary the old ten horn condition of the Roman Empire should be restored. Modern France corresponds to the ancient provinces of Gaul; it was right that she should annex Alsace –Lorraine, but in planting her feet in the Ruhr Valley on the other side of the Rhine she has gone too far. The finger of God had indicated what were to be the limits of her territory in the latter days, and all the efforts of her statesmen to add thereto have been in vain.

Consequently we have been able to witness yet another event which is preparing the world for the “battle of that great day of God Almighty.”

There is another movement in Europe which may develop at any moment, viz. the establishment of a Monarchy in Hungary. This too, is necessary, for the ten horns are “diademed,” i.e., Kingdoms. In some other countries the monarchist movement is not yet so strong as in Hungary, but we do not on that account fear that monarchies will not be established. Let it suffice for the present that we can see God’s hand moving the nations as though they were

pawns; the result of the game is not in doubt although the precise object of some of the moves may not be discerned.

W. J

Ecclesial News

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

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

All such Intelligence should be sent to bro. C. F. Ford at 19, Grove Road, Brixton, London, S. W. 9 not later than the 7th of each month for the following month's issue.

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

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

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

ASHTON-UNDER-LYNE. – Christadelphian Meeting Room, 64, Dale Street (off Richmond Street), nr. Chester Square. Breaking of Bread, 3 p.m. Lecture, 6.30 p.m. On June 7th we were cheered by a visit from bro. Elston, of Nottingham, who gave us a stirring exhortation which will long be remembered. We have to acknowledge receipt of a £ 10 donation to the ecclesial funds, from a brother who desires to remain anonymous; the gift is much appreciated, and will help us considerably with the work of the Truth. The following brethren have assisted us in proclaiming the gospel message: W. V. Butterfield, A. Geatley and W. Cockcroft (junr.), of the Oldham Ecclesia, and T. Heyworth, of Rochdale. We have also had as visitors: sisters Hargreaves and Aston, of Oldham; sis. Heyworth, of Rochdale. We are sorry to report that our aged sis. Kay, who has been confined to bed for several months, lies seriously ill at the time of writing. – J. H. Mellor, Rec. Bro.

BEDFORD. – 53, Harpur Street. Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. We have been pleased to welcome at the Table of the Lord since last reporting: sis. Milroy of Croydon, also bro. and sis. Hart of St. Alban's, and sis. Kirton of London; and in our work of radiating the "True Light" to those around who grope in darkness, we gratefully acknowledge the assistance of brethren W. R. Mitchell, E. C. Clements, E. Maundrell, W. R. Jeacock, I. P. Evans, W. P. Lane, L. J. Walker, H. Kirton, M. L. Evans, A. Cattle, J. T. Warwick, and C. N. Hatchman. The exhortations and lectures given by them were much appreciated by all of us, although the attendance of the alien is poor. We have again lost the company of sis. M. Bird, who has been meeting with us since her removal from London, and we understand that she is making a short stay at Altrincham, but her ultimate destination is unknown to us at present. We also desire to gratefully acknowledge the receipt of the sum of £ 10 from a brother who does not desire his name to be known; we sincerely appreciate the spirit in which this donation is sent to us, and needless to say, it will be expended in the best way possible in the service of the Truth. – W. H. Cotton, Rec. Bro.

BLACKHEATH (Staffs.). – Christadelphian Meeting Room, Ross, Blackheath. Sundays: Breaking of Bread, 11 a.m. Sunday School, 3 p.m. Lecture, 6.30 p.m. Thursdays: Bible

Class, 7.30 p.m. We have pleasure in announcing that God in His mercy has enlightened the mind of Mr. Cyril George Siviter in the things of “the Kingdome and the Name,” and he has seen the necessity of taking protection in the “Ark” of safety which God has provided by putting the Name of Jesus in the appointed way. We thank our brethren of the Scott’s Green (Dudley) Ecclesia for their assistance and use of the means at their disposal, and for the helpful words spoken on that occasion. We should also like to thank our bro. D. Jakeman, by whose hands our brother passed through the waters, and we thank God, who has spared his life to once again perform this service –it is our earnest prayer that he may be preserved until our Master appears. We are indebted to a brother who desires to be anonymous for the £ 10 for the proclamation of the Truth. We trust that it may be the means of brining “Good tidings” to some who have not yet heard that they may be saved. – C. F. Powell, Rec. Bro.

BRIDGEND. – Dunraven Place. Sundays, 11 a.m. and 6.30 p.m. Tuesdays, 7.30 p.m. We are pleased to report another visit by bro. Frank Walker of Bristol during the Whitsun holidays. Our brother delivered two stirring lectures, a few strangers being present, and we are pleased to report that they continue to attend and seem to be extremely interested. We are hopeful of the desired result that they may see the light of the Glorious Gospel. We have had the pleasure of the company of sis. Jones of Llwynypia. – Gomer Jones, Rec. Bro.

BRIDPORT (Dorset). – “Home Cot,” Bothenhampton. Sundays, Breaking of Bread at 3 p.m. Sincere greetings in the Blessed Name. Since last writing we have had the pleasure of receiving the following visitors at the Lord’s Table. Bro. and sis. F. Wood of Clapham (who were on holiday at Weymouth,) sis. Yeates and sis. Nellie Butt also of Clapham, bro. and sis. Finch and sis. Paine of the Southend meeting, and sis. Carter of Seven Kings. We derived much strength and refreshment from the word of exhortation given by the brethren. It makes us long for the time when our dear Master will return again to the earth, and when distance will make no difference, but we shall be all in all. With our united love in the bonds of the Truth. Your sincere sisters in Christ – E. Miller and D. Hallett.

BRISTOL. – Druid’s Hall, Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m. Sunday School and Bible Class, 3 p.m. Thursdays: Bible Class, 7.30 p.m. to 8.45 p.m. at 41, Stokes Croft, Bristol. Still being few in number and unable to induce the stranger to our meetings at the Hall, we have commenced our Bible Class at bro. Walker’s house (as above). At the time of writing we have had six meetings, and God has greatly blessed and encouraged us in our efforts. Several strangers are attending and if the Lord will we shall keep them interested. We had the enjoyable company of bro. Ivor Evans of Clapham on Thursday, June 26th, who gave us an address on Baptism, after which several interesting questions were put by our friends. On Wednesday, August 20th, we have arranged to take the Sunday School scholars to Weston-super-Mare for their annual outing. Should any brother or sister desire to join us, we shall be leaving the Grand Pier (Weston-super-Mare) at 2.15 to stroll through the woods and have a short nature address. Tea at 4.30 and the Daily Readings and remarks for the adults, whilst the scholars play games. We desire to place on record our gratitude to the anonymous donor of £ 10, which we are using in the Master’s service. We should greatly appreciate the company of any brethren or sisters who are passing this way, holiday making or otherwise. – A. G. Higgs, Rec. Bro.

CROYDON. – Gymnasium Hall, High Street. Sundays: Breaking of Bread and School, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class (at Horniman Hall, North End, W. Croydon), 8 p.m. Since our last report we have had the pleasure of the company at the Table of the Lord of : bro. and sis. W. R. G. Jeacock, bro. and sis. Cyril Clements, and sisters Beryl and Mavis White (all of Clapham), sis. Quelch (Southsea), bro. and sis. Finch, and sis. Payne (Southend). On the 28th June we held our annual outing, visiting on this occasion Farthing Downs, Coulsdon. About 100 brethren and sisters and their children assembled and a very

enjoyable time was spent. After tea a Fraternal Meeting was held, profitable words of exhortation being given us by bro. E. W. Evans, who spoke on "Pray without ceasing"; bro. D. L. Jenkins, who addressed us on "In everything give thanks"; and bro. W. J. White, whose subject was, "Abstain from all appearance of evil." We were much encouraged by the number of brethren and sisters from other ecclesias who joined us at this outing, and we thank our Heavenly father for His goodness in thus permitting us to meet in the country and for blessing us with glorious weather. – A. A. Jeacock, Rec. Bro.

DUDLEY. - Scott's Green Ecclesia, Christadelphian Hall, Scott's Green. Breaking of Bread, 11 a.m. Evening Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30. It is with much pleasure and joy we record the upbuilding time we have spent in the company of our beloved bro. B. J. Dowling. He arrived in our town on Friday, June 27th. On the following Saturday we held a tea and fraternal gathering, when bro. Dowling gave us a vigorous address on "True Fellowship and Why the majority of Christadelphians in America have withdrawn from Temperance Hall Fellowship"; we feel that our position has been strengthened by our bro. Dowling's visit and labours; his activities were resumed on Sunday, when after faithful words of exhortation he lectured in the evening upon "The Truth as it is in Jesus." Also on Wednesday, July 2nd, he gave a special lecture on "Jerusalem in Gloom and Glory," both lectures were splendid expositions of the purpose of God and were very well attended. On the two intervening nights we visited Haden Hill Park and Dudley Castle grounds, when a very profitable time was spent with more than fifty brethren and sisters present. Hymns, reading and short addresses were given by various brethren, thus his visits came to an end, although we would have liked to have kept him longer, but he has left us with many happy memories, and has, we feel sure, accomplished that which (in his own words) was the object of his visit, that we may all be more closely united and cemented together with our brethren and sisters across the sea in the bonds of true fellowship, and in the one faith once for all delivered to the saints for which we are expected to contend earnestly; may God bless and spare our brother for the work he is doing. We had the company of brethren and sisters on this occasion from Birmingham, Bewdley, Blackheath, Great Bridge, Leamington, Oldham, Wellington and Hamilton (Canada). We also thank brethren R. Smith (Birmingham) and W. J. Elston (Nottingham) for their faithful ministrations. – E. Cartwright, Assist. Rec. Bro.

HORNS CROSS (Kent). – Co-operative Hall, Galley Hill, Swanscombe. Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. We have been encouraged by the continued attendance of our interested friend, and there is every hope that he may yield to the call of the Gospel. During the past month we have been cheered by the company at the Table of the Lord of brethren E. A. Clements and F. W. Brooks (Clapham) and bro. Whelan (Seven Kings), and we thank them for ministering to our spiritual needs in the morning, and proclaiming the good news in the evenings. Our bro. Cuer of this Ecclesia and sis. K. Sowerby of the Clapham Ecclesia were united in marriage on June 24th. We wish them God speed in their new life, and trust they will unitedly gain the prize of eternal life, when the Master returns. Will brethren please note change of address of the undersigned to: "Zoar," Arterial Road, St. Paul's Cray, Kent. Sincerely yours in the Hope of Life Eternal. – E. R. Cuer, Rec. Bro.

LONDON (Clapham). - Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m. On June 14th, bro. L. J. Walker and sis. D. W. Button were united in marriage, and also on June 24th, bro. E. R. Cuer (Horn's Cross Ecclesia) and sis. K. E. Sowerby were united in marriage. Both these unions being "in the Lord," and therefore being "heirs together of the grace of life," we pray that our Father's blessings may rest upon them in their new relationship. Sis. K. E.

Sowerby will, of course, meet with those of the Horn's Cross Ecclesia. We also lose the company of sis. F. A. White and sis. M. L. White, who will in future meet with the Croydon Ecclesia. We gain the company of sis. E. F. McCree of Redhill. On Saturday, July 5th, we held our annual 43rd Annual Outing at Bushey Park and Hampton Court. Many brethren and sisters from various parts were welcomed, and a most delightful day was spent amidst lovely surroundings. A large number assembled for tea and were afterwards addressed by brethren F. G. Ford, D. C. Jakeman and W. J. White. Bro. M. L. Evans meanwhile addressed the children. We have been pleased to welcome the following visitors at the Table, namely: sis. Cotton (Bedford); bro. W. Southall (Birmingham); sis. Potier and sis. Henderson (Brighton); bro. Ramus, bro. and sis. Wood, sis. Milroy, sis. L. Jeacock (Croydon); bro. F. Jakeman, bro. and sis. D. C. Jakeman (Dudley); sis. Allen (Luton); sis. Quin (Motherwell); bro. Geatley, sis. Cockcroft and sis. N. Cockcroft (Oldham); bro. and sis. A. T. Abbots (Redhill); and bro. Webster (Seven Kings). – F. C. Wood, Assist. 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. We had an unforgettable time of education and spiritual refreshment on June 14th and 15th, when we held an excursion around places of historic interest in London, and afterwards listened to stirring addresses from brethren B. J. Dowling, B. A. Warrender and E. W. Evans. Fine attendances of brethren and sisters enjoyed the good things thus provided. Bro. Dowling's lecture on "Searching for the Truth" was a valuable contribution to the work of persuading the interested friends who attend our meetings of the necessity of obedience to Our Lord's commands. – Geo. H. Denney, Rec. Bro.

LONDON (West Ealing Ecclesia). – Leighton Hall, Elthorne Park Road, W. 7. Breaking of Bread, 11 a.m. Sunday School, 11 a.m. Lecture, 6.30 p.m. Bible Class: Tuesday, 8 p.m., The Moorings, Long Lane, Hillingdon (except second Tuesday in month). Since our last report we have added to our numbers sis. Thorpe from Clapham, who has removed to this district. We have also received a generous gift of £ 10 from a brother for the furtherance of the Truth. About 40 brethren and sisters sat down to tea at our fraternal meeting, and about 60 were present to hear words of exhortation from brethren Winston, W. R. Mitchell and E. W. Evans, and a profitable and upbuilding time was spent. – T. G. Brett, Rec. Bro.

MARGATE. - Thanet Club and Institute, Addiscombe House, Hawley Square. Sundays: Lecture, 3 p.m. Breaking of Bread, 4.15 p.m. Wednesday, 8 p.m. We are thankful to our Heavenly Father that in a town given almost entirely to pleasure we are able to keep our lamp burning. We have an occasional stranger, and some interest is shown in the lectures. We desire to thank the brethren who have helped us in the work, and we have also received encouragement from the visits of brethren and sisters from other ecclesias. – A. E. Newman, Rec. Bro.

MOTHERWELL (Scotland). – Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m. School, 1.15 a.m. It gives us very great pleasure to report a visit from bro. B. J. Dowling, the American Editor of the **Berean**. We arranged a fraternal gathering on Thursday, 26th June, when bro. Dowling gave us a stimulating address on "Purity of Doctrine and Fellowship," which was greatly enjoyed by all. We feel sure that bro. Dowling's visit to this country will have beneficial results to all who listen to his spirited defence of the Truth as it is in Jesus. Our meeting has suffered a great loss in the removal of bro. and sis. Quin from Glasgow to Cowes, Isle of Wight. Bro. Quin did not spare himself in the work of the Truth while here, and we will miss very much his sound advice and hearty co-operation in the work which was greatly appreciated by all of us. We wish our bro. and sis. God speed, commending them to the love and fellowship of those of like precious faith. We held our annual outing on June 28th at Stonehouse, when despite the somewhat showery weather a pleasant time was spent. – Rod H. Ross, Rec. Bro.

NORTHAMPTON. – 34, Cedar Road. Greetings in our Master's Name. It is with great pleasure we report the removal of bro. and sis. Martin from Clapham to this district. We now number five, meeting alternately at each others houses for the memorial feast; on this account will brethren and sisters visiting this district advise me beforehand. Your brother in the One Hope. – G. Helms, Rec. Bro.

NOTTINGHAM. – Corn Exchange: Sundays: Breaking of Bread, 10.30. School, 2.30 p.m. Lecture, 6.30 p.m. Huntingdon Street Schools, Tuesday, Eureka Class, 7.45 p.m. Wednesday, 7.45. Again we are able to report further fruit from the good seed of the Word of God. On June 3rd, Muriel Barnatt, daughter of br. and sis. Barnatt, was baptized. It is most encouraging to see the young in their time recognizing the shepherd's voice and going forth to follow him. It is the longsuffering care of God that waiteth, and yet how we long for the gathering into the Fold! On Saturday, June 28th, a happy time was spent with the children. Their summer outing led to a good sized field at East Leake, and in glorious weather the brethren and sisters with the children first assembled and sang Hymn 47, and at the conclusion sang together the 60th Hymn. – W. J. Elston, Rec. Bro.

OLDHAM. – Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.40 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays: Eureka Class, 7.30 p.m. We have been encouraged to continue in the race for life eternal by help received from the following brethren: M. L. Evans (London), J. B. Strawson (Nottingham), W. Southall (Birmingham). Thirty – four addresses were received from bro. E. H. Bath in connection with applications received for "Bible Companions," and these have been written to. We have welcomed the following to the Table of the Lord: Bro. and sis. Heason (Sheffield), bro. and sis. Mellor (Ashton-under-Lyne) and bro. and sis. W. J. Elston (Nottingham). – A. Geatley, Rec. Bro.

OLDHAM. – Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.40 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays: Eureka Class, 7.30 p.m. at Mechanics' Institute, Werneth. On Saturday, June 28th, we held our annual outing at Moorside in connection with the Sunday School. As we are but few in number we were glad to have the company of brethren and sisters and their children from Ashton, Bacup and Whitworth. Quite an enjoyable time was spent, and at the evening meeting a short address was given on the daily readings.

We had a visit from bro. Dowling on June 19th, and we greatly appreciated his helpful words of exhortation. We were glad on this occasion to have the company of brethren and sisters from the surrounding ecclesias. – A. Geatley, Rec. Bro.

PEMBERTON. – Orrell Gardens, Orrell Post. – On Sunday, June 22nd we rejoiced in the company of bro. B. J. Dowling of Worcester, U.S.A., who ministered to our spiritual necessities in the afternoon, and lectured in the evening to a comparatively large audience, including about 13 strangers, upon "The Truth the Golden Key that Opens the Palace of Eternity." This was one of a series of five lectures referred to in the June "Intelligence," delivered at Pemberton. We have been greatly benefited by our brother's visit, and pray for God's blessing upon his mission. We hope (God willing) to have our Annual Fraternal Gathering on August 16th at Pemberton, bro. and sis. in Fellowship are cordially invited. Subject: "Our Duty." We are grateful to the following brethren for their willing and much needed services: E. W. Evans (London), W. J. Elston (Nottingham), W. V. Butterfield (Oldham) as well as our own Brethren. We sorrow to record having been obliged, in faithfulness to Christ, to withdraw from sis. S. Bent for absence from the Lord's Table. We were pleased to welcome during the month: Sis. D. Jannaway of Southport and sis. Cook of Accrington. Please note my change of address to 5, Orpington Street, Pemberton, nr. Wigan. – R. Turner, Rec. Bro.

PLYMOUTH. - Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. We have been greatly cheered and strengthened by the presence among us on June 7th, 8th, and 9th of bro. B. J. Dowling, who landed here from the S. S. "France." On the 7th we held an informal fraternal gathering, when, in addition to bro. Dowling we welcomed visitors from London, St. Austell, Pensilva and Porthleven. Brethren Dowling (Worcester), G. H. Denney (Holloway) and Sleep (St. Austell) gave us stirring words of exhortation on this occasion. On Sunday, June 8th we held two special lectures, bro. Denney speaking in the afternoon on "The Neglected Remedy," while in the evening bro. Dowling dealt with the subject: "Searching for the Truth. Can it be found? A Scriptural answer given." The number of strangers present was 20 in the afternoon and 35 to 40 in the evening. Bro. Dowling also gave us faithful words of exhortation in the morning, so that we shall long remember his visit. On Whit-Monday, an outing to the moorland at Shaugh Prior was arranged, when we again enjoyed the companionship of our visiting brethren and sisters in beautiful surroundings and under ideal weather conditions. As we get few visitors in this city this week-end will stand out as a great event in our ecclesial history, and our prayers and our love attend bro. Dowling in the work which he has undertaken, and may Our Heavenly Father's blessing rest upon the seed which has been sown both here and elsewhere that it may bring forth abundantly. Visitors during June have been brethren Dowling, G. H. Denney (Holloway), Sleep (St. Austell) Rodda (Pensilva), bro. and sis. Burton (Luton), bro. Brewer and sis. Saxby (Wellington), sisters Hosking (Porthleven), Milner (Clapham), and Shaw (Dudley). - H. R. Nicholls, Rec. Bro.

REDHILL. - Rees Rooms, Warwick Road. Breaking of Bread, 11 a.m. Lecture, 7 p.m. We were glad to welcome a large number of brethren and sisters from surrounding ecclesias on the Reigate Hills on Whit Monday, and trust that, if the Lord will, another enjoyable outing will be spent on the same spot on August Bank Holiday. Brother and sister Benjamin H. Smith have removed to Welling, and will in future meet with the ecclesia there, to whom we commend them. This reduces our number to eight, so we shall be pleased to see any visitors, and record our thanks to those brethren who help us by assisting in the work of the Truth. - Albert T. Abbots, Rec. Bro.

SEVEN KINGS. - 1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We are pleased to welcome into our midst bro. and sis. Copestake, of the Nottingham Ecclesia, who, having removed to Chelmsford will in future meet with us. We trust we shall be of mutual help on our journey Zionwards. We have been pleased to welcome the following visitors: bro. and sis. Lee and sis. Westley (Clapham), bro. Phillips (Luton), bro. Hembling (Horns Cross), bro. Murton (West Ealing) and sis. Wellard in isolation at Burnham-on-Crouch. Brethren Lee, Phillips and Hembling were with us in the Truth's service, and we thank them for their labor of love. - W. J. Webster, Asst. Rec. Bro.

STAINFORTH (Nr. Doncaster). - No. 7, Second Square, Princess Avenue. The writer and his sister-wife are in isolation here and desire the company of any brother or sister who may be passing this way. We hold a small Breaking of Bread meeting in our home at 11 o'clock each Sunday morning. God has blessed us with the company of bro. and sis. Heason of Sheffield. Bro. Heason delivered an upbuilding exhortation on June 1st by which we were encouraged to lift up our heads because of the nearness of our redemption. Bro. and sis. Ellis of the Rhondda Ecclesia have also visited us, bro. Ellis giving us faithful words of exhortation. We take this opportunity of expressing our thanks for the comfort we have received from the visits of these brethren and sisters, whose labors we have appreciated. - Ray Williams.

SWANSEA. – Portland Buildings, Gower Street. Sundays: School, 3 p.m. Breaking of Bread, 5.15 p.m. Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. There is not much to report in way of intelligence this month. We are still continuing the work in the Lord's service, and having worked for a period of six months in the distribution of cards and leaflets we have now changed the district hoping to bring the invitation and the glorious offer of Salvation into other homes, thereby endeavoring to cover as much as we can of the town of Swansea. We are looking forward during the month of August to the visit of a number of brethren and sisters and with their help to have an encouraging time of upbuilding, and make a more powerful effort in proclaiming the Truth as it is in Christ Jesus. Our visitor during the past month has been sister Rose Jones (Rhondda Ecclesia). - James Henry Morse, Rec. Bro.

WELLING. – Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m., School, 3 p.m. Lecture, 6.30 p.m. Thursdays: Bible Class, 8 p.m. We rejoice at the addition of four members to our ecclesia: bro. and sis. C. Ask, who have removed to Welling from Leicester, and bro. and sis. B. Smith from the Redhill Ecclesia. We trust that we shall be mutually benefited by this unexpected increase in our numbers. Brethren H. M. Doust, P. Coliapanian and E. W. Evans were with us last month in the service of the Truth, and we thank them for their labors. – Percy G. Kemp, Rec. Bro.

AUSTRALIA.

SYDNEY (New South Wales). – School of Arts, Burwood. Sundays, 11 a.m. and 7 p.m. Sunday School, 10 a.m. Over a year ago the brethren and sisters of the above ecclesia stood aside from the Albert Hall Ecclesia of this city to uphold the Truth and preserve Purity of Fellowship; and we have recently set forth in print the reasons for our separation, a copy of which will gladly be sent to those who desire. We approve of the stand taken by the Editors of the "Berean Christadelphian" expressed under "Editors and their Responsibilities," November number on page 417; this agrees with a resolution adopted by this ecclesia about the same time which will be found in our printed circular above referred to. On account of so many conflicting statements and reports which are passing current among the ecclesias, it behooves those who move from place to place to exercise care and patience before making decisions with respect to fellowship; we therefore heartily endorse the Editors' conclusions "That the duty of maintaining a pure fellowship is scripturally laid upon all brethren and sisters." The conditions prevailing in Sidney at the present time are such that it will need careful investigation to be able to decide who is worthy of fellowship. Since we withdrew from the Albert Hall Ecclesia another division has taken place in their midst, over the same contention for Purity of Fellowship, and those remaining in the Albert Hall now believe their position is satisfactory; but in these matters there is a right and wrong way to rectify them, and some who know and admit our position to be right fail to see just what is their duty. Sincerity is all we desire and look for, and we are persuaded that no good would come from a union where such does not exist. To be continually writing to Birmingham hoping to rouse them from their sleep is only wearing the edge off the sword. These measures remind us of the false Prophets as they stood before Elijah on Mount Carmel, when he mocked them, saying: "Cry aloud peradventure he sleepeth." The following are the resolutions adopted by this ecclesia, and upon which we have taken stand: -

Resolution Covering Fellowship, January 1929.

"That in the matter of Fellowship we believe same to be of equal importance with that of Doctrine, and that the two stand or fall together; consequently where unsound doctrine is proved, we refuse fellowship to all meetings or individuals who hold such;

also those meetings or individuals (whilst not holding the said teaching) who knowingly fellowship either directly or indirectly those holding the same; also those meetings or individuals who not having either directly or indirectly fellowshipped same, yet are aware of and recognize the unsound doctrine, but refuse to take a definite stand against it.”

Resolution Covering Unity of Mind in Fundamental Matters.

“That in all Decisions of the Ecclesia on questions of Doctrine and Fellowship, same must be unanimous, and in case of any member dissenting, they shall be interviewed in the spirit set forth in Matt. 18, and every effort made to reach the desired unanimity, failing which withdrawal shall take place.”

Resolution Adopted, November 1929.

“The members of the Burwood Ecclesia, Sydney, desire to make known to all Ecclesias with whom we are in fellowship, that our fellowship is based solely upon that Oneness of mind in Fundamental Truths necessary for Salvation as set forth by Christ, and covered by the Birmingham Amended Statement of Faith, and not upon the name of a Magazine or an Organization of Ecclesias.”

“The Situation existing in the household to-day, is such that in our judgment it is impossible to expect a magazine of wide circulation to keep its intelligence columns clear of unstable and unsound brethren; we, therefore, deem it our duty to carefully interview all from far seeking our fellowship (1 John 4:1), and not accept them solely upon the endorsement of a Magazine.”

“Of the several Magazines connected with the Christadelphian Household, we believe the one known as the “Berean Christadelphian” is faithfully endeavoring to uphold the Truth as set forth in the Birmingham Amended Statement of Faith, and to be advocating that Purity of Fellowship belonging to it.”

In conclusion we are pleased to report the obedience of Mr. Arthur Buist, formerly Church of England, who for some time has been attending our lectures and receiving instruction at the homes of the brethren. He was baptized into the name of Christ on February 10th, after witnessing a good confession, and our hope is that he will run well the race he has begun, and obtain Life Everlasting. The address of the Recording Brother is: 37, Dudley Street, Haberfield, Sydney, N.S.W. – E. Allwood, Rec. Bro.

VICTORIA. - Masonic Hall, Bell Street, Coburg. Greetings to the household. We are still endeavoring to keep alive the still small voice of the Truth. Attendances at the lectures by the alien, while small in number, are not discouraging considering the times in which we live. On Easter Monday, a large number of brethren and sisters met at the house of bro. J. Gamble, at Ascot Vale. A refreshing time was spent in meditation on the readings for the day, and on a few words spoken by bro. J. Hughes on the origin of Easter and its ancient commemorations; and lastly, on the resurrection. All were encouraged to run the race with renewed vigor, so that we be partakers of immortality after the pattern and operation of Him who now liveth for evermore. Visitors to the Lord’s Table have been: bro. Charlton and sis. Crouch, of New South Wales. Both brought the good news of ecclesial activities in the interests of earnest contention for right dividing of the word. Several ecclesias have had unsatisfactory replies from the Birmingham Temp. Hall Ecclesia, and have had the painful duty of separating therefrom. Bro. McHinley, of Wagga Ecclesia, New South Wales, also brought us news of such while on a holiday visit to Melbourne. Faithfully your brother in Christ. – L. Walker, Rec. Bro.

CANADA

WINNIPEG. – Royal Templar Building, 360, Young Street. Sundays: School, 9.50 a.m. Memorial Service, 11 a.m. Lecture, 7 p.m. Wednesday: Bible Class, 8.15 p.m. Our Good Friday Ecclesial gathering was held as usual this year on April 18th, and a very pleasant, as well as a profitable time was spent by about sixty-five brethren, sisters, scholars of the Sunday school and friends. Three short addresses were delivered by brethren Young, Boux and Tickles during the afternoon meeting. Tea was served at 5.30 and then the evening was taken up by a lantern lecture, readings, and musical selections by the brethren and sisters and Sunday school children. Bro. and sis. Norman McMillan, who have been living in isolation near Dallas, Man., for nearly five years, have now moved to Middlechurch, Man., and will be able to attend the meetings here once more. Bro. and sis. David G. Leaper have returned to Winnipeg from Vancouver, B.C. We rejoice to have these brethren and sisters with us once more. On June 12th we assisted Phyllis M. Turner (20), daughter of bro. and sis. W. J. Turner, to put on the sin-covering name of Jesus by immersion. May our young sister, having “remembered her Creator in the days of her youth,” apply herself to the ways of wisdom, that she may gain the great prize of everlasting life. Our Sunday school and Mid-week Bible Class will be discontinued for July and August, but our Sunday night lectures are continued throughout the year. – Will. J. Turner, Rec. Bro.

TORONTO. – Kimbourne Hall, 1484 Danforth Avenue. Breaking of Bread, 11 a.m. Public Lecture, 7 p.m. Sunday School, 9.45 a.m. Wednesdays: 8.15 p.m. We rejoice that two more interested friends have responded to the Gospel call. On May 29th Mrs. H. E. Wilcox and Mr. Walter Hurst put on Christ in baptism. Our new brother is the husband of our sister Hurst, whose recent baptism is recorded in our last intelligence report. We are gratified by such events, encouraging us, as they do, to continue our witness for the truth, and to press on toward the goal of life eternal.

On Good Friday, April 18th, we held our usual Easter Fraternal Gathering, when we were cheered and refreshed by the presence of many visiting brethren and sisters from Brantford, Guelph, Hamilton, London, and Montreal, Canada; also from Buffalo, N.Y., and Hawley, Pa. Four addresses of an upbuilding and exhortative nature, under the general caption of: The Apocalypse of the Rainbow Angel were given by visiting brethren at our afternoon and evening meetings. Brethren J. D. Baines, Montreal; H. A. Sommerville, Hawley, Pa; and J. P. Vibert, Hamilton, addressed the afternoon meeting, and brother D. Gwalchmai, London, spoke in the evening, which meeting was also marked by the rendering of some specially prepared and appropriate musical selections by a number of our brethren and sisters.

A number of our visitors remained over the Sunday following, when brother Sommerville, Hawley, Pa., who was accompanied by his eldest son, brother John Sommerville, spoke to our edification at the table and lectured to a largely attended meeting in the evening on: “The New Government – Interesting Changes Soon to be Enacted”. We much appreciated our brother’s efforts, on this, his first visit among us, and hope to have him with us again if the Lord tarries.

We have lost brother and sister Henry Jones who have removed to Windsor, Ontario, brother Jones having been transferred there by the business firm with which he is employed. While sorry to lose them we are pleased that they will have our Detroit brethren nearby, with whom, we trust, they will be able to meet regularly.

On Sunday, May 11th, brother and sister Cope (Hamilton) were our visitors, brother Cope giving the word of exhortation and sounding a timely warning against the efforts of certain apostles of peace without purity who would re-unite all professed Christadelphians on a basis of union without unity of mind on the vital elements of the one faith.

We have further enjoyed the company and help of brethren D. Gwalchmai (London) and J. P. Vibert (Hamilton) who exhorted and lectured for us on June 1st and 22nd respectively. We thank all our visiting brethren for their valued help in the truth’s labors.

We will follow reports concerning our brother Dowling's visit in England with eager interest. With our Lord's blessing may his efforts be prospered to the end that the cause of truth may, in every way, benefit, and that all the real friends of the Truth on both sides of the Atlantic may be more closely "knit together in love" and their association through the medium of the Berean Christadelphian more strongly cemented, that they may stand as a house undivided – as a unit – in the defense and maintenance of the faith, in these days when piety and laxity are in many quarters substituted for robust faith and determined purpose. We would here again express our thanks to the ecclesias in the United States and Canada that have so freely co-operated with us in support of brother Dowling's trip, and assure them that we much appreciate the good spirit and enthusiasm shown. - H. W. Smallwood, Rec. Bro.

UNITED STATES.

DETROIT. – O.P. & C.F.I.A. Hall, 3111 Elmwood Ave. Sundays 10 a.m. and 7.30 p.m.; Wednesdays 8p.m. (home to home). We are sorry to report that bro. Paul Cala, who some time ago left Detroit very suddenly has departed from the Faith, having fellowshipped the people calling themselves "the Church of God," since leaving Detroit. We would suggest that, should he apply for fellowship anywhere, he be re-examined. It is also with sorrow we announce that we have had to withdraw from bro. V. Pebbles because of long absence from the table of our Lord. It gives us pleasure to welcome to our midst bro. and sis. H. Jones, formerly of Toronto, Ont.; bro. and sis. Jones are now living in Windsor, Ont., just across the river from Detroit. We have had the company of the following since last writing: sister Hickman, sr., and sisters Esther and Nellie Hickman, Brantford, Ontario; brother and sister Taylor, Saginaw, Michigan; brother and sister Grant, Toronto, Ontario; and sister Cockie, Fostoria, Ohio. We are always glad to meet those who hold fast the one Faith. We hope that bro. Dowling's visit to England will be enjoyable, profitable and upbuilding to himself and all with whom he may come in contact. – E. Styles, Rec. Bro.

WORCESTER (Mass). – 393, Main Street. Breaking of Bread, 10.30 a.m. Sunday School, 12 noon. Lecture, 7 p.m. Elpis Israel Class, Wednesday 7.45 p.m. The hand of death has again entered our Ecclesia. Bro. F. C. Walton, age 77 years, fell asleep on May 1st, 1930, and was buried the 4th. Bro. Dowling conducting the funeral service. Bro. Walton has been a faithful and ardent worker in the Truth, and what he undertook to do in the cause of the Master was done thoroughly and well. We laid him to rest beside his sister-wife in Rural Cemetery to await the time when "the earth shall cast out the dead," when that principle of sin which has the power of death will be destroyed – and our bodies fashioned like unto the glorious body of Christ, and when those who are approved will sing the song of Moses and of the Lamb. On April 6th bro. J. F. Williams of Boston visited us, exhorting at the Breaking of Bread and lecturing in the evening. Prior to the sailing of our bro. Dowling for Britain, the brethren and sisters assembled after the Wednesday evening Elpis Israel Class, and presented him with a Fountain Pen, as a token of their love and esteem for "his work's sake." Bro. F. L. Jones spoke encouraging words, and made the presentation, after which the sisters served a luncheon. While he is absent from his native ecclesia our brother can rest assured that the prayers of all lovers of the Truth in these parts, for his welfare, will ascend to the throne of Him whose work he so devotedly loves. Visitors have been, bro. and sis. Williams, bro. and sis. Wilson, and sis. Lumley (Sen. of Boston,) and sis. Johnson of Forrestville, Conn. – A. Marshall, Asst. Rec. Bro.

AND CANADA IN FELLOWSHIP

The Brethren named will be willing to supply information as to Meetings
to 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, Arindale.
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. Mancom, 17 ½ Cremazie Street.
Oshawa. Ont. - Geo. Ellis, 305 Conrcelette 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.

UNITES 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 Third Street, N.E.

Carlton, Texas. – S. S. Wolft.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

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, 1447 Helen Avenue.

Dripping Springs, Texas. – J. O. Banta.

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Freeland, Luzerne Co., Pa. – Ivor Morgan, 125 Highland.

Glendale, Pa. – T. J. Llewellyn, 105 - 15th St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C., Houston, Texas.

Jasonville, Indiana. – Aude Plew, R.F.D., No. 3.

Jersey City, N.J. - S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – Jas. C. M. Sharp, 2725 So. Rimpau Blvd.

Lackawaxen, Pa. – John L. D. Van Akin.

Lubec (North) Maine. – A. I. 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.:-

Accrington (Lancs.) – See Rochdale (Lancs.)
Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.
Bedford. – W. H. Cotton, 23 Rosamond Road.
Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth 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,” 110 Longmead Avenue, Bishopston, Bristol.

Chepstow. – Mrs. Jaine, Tyrie Cottage, Brockweir, Nr. Chepstow.

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. Phipps, 91 New Road.

Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, 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, 17 Harbledown Road, Parsons Green, S. W. 6.

London (South). – F. Button, 1 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. Davies, 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. Nicholls, 13 Riga Terrace, Laira.

Porthleven (Cornwall). – Miss A. Hosking, Cliff House.

Purley. – See Croydon.

Redhill.- A. T. Abbotts, 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. Willie, 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 (Lincs.) – Bernard Smith, “The Sycamores,” Croft.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – Percy G. Kemp, 179 Ancona Road, Plumstead Common, S.E. 18

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

Ecclesial News received too late for insertion: Launceston (Tasmania).

Forthcoming Fraternal Meetings. – Clapham (August 16th); Pemberton (August 16th); Bristol (August 20th).

Clapham. – Will brethren and sisters please note that the week-night classes for Tuesday, August 5th and 12th, and Thursday, August 7th and 14th, will be held at Avondale Hall, Landor Road, Clapham, and not a Santley Street.

A Sister through ill-health wishes to dispose of a Circular Knitting Machine; practically new, perfect working order, moderate price. L. E., 271, Clapham Road, S.W. 9.

Apartment. – A sister has a large comfortable bed-sitting room to let; front room, overlooking the Clapham Public Hall; convenient for meetings, suitable for a brother or sister. Apply 2a, Cato Road, S.W. 4.

Apartments. – A sister has two rooms to let furnished, bed-sitting rooms or bedroom and sitting-room, with use of bathroom, etc.; large airy rooms, good views; electric light; attendance given to elderly sister, or two business sisters. High healthy position near Coulsdon Station, easy access to Victoria, Charing Cross and London Bridge. Buses from bottom of road to London. Terms moderate. Address letters c/o Editor.

Death of Bro. G. Brett, (Plymouth). – Information has just come to hand (too late for insertion as Ecclesial News) of the death of bro. Brett; he died on July 12th after only a week's illness, and was buried on the 15th inst. He was in his 70th year, and was immersed in 1886 at the age of 25. For very many years he was an active member of the South London Ecclesia, until his removal to Plymouth. His sister-wife predeceased him a year ago, and our Sister Grace Brett, who now mourns the loss of both parents, has our sympathy and prayers.

Zionism. - Bro. F. G. Jannaway has now returned from his visit to Jerusalem, full of enthusiasm regarding the progress in "the land", even since his visit two years ago. The "Talpioth" suburb of Jerusalem already promises to eclipse even "Tel Aviv", the world-wide known suburb of Jaffa. A garrison and aerodrome adjacent to Jerusalem, established by the British Government, are a reminder to us that the thrilling events of Ezek. xxxviii are in process of preparation, and impress upon us the command to "watch" for the coming of the Lord. The Jerusalem Hospital continues its much-needed activities, and the help rendered by the brethren and sisters is both required and appreciated.

Watch! - If, as we believe, the seven times or 2520 years of Gentile dominion come to an end in 1934-5 the following placard issued by the Daily Mail on Friday, July 18th is significant: "The Soviet planning for a world war in 1934."

An Open Door. – The editor of the Daily Express has written to bro. Bath with reference to the recent offer of a Bible Companion which led to over 1000 applications: - "We have had many fresh enquiries about your offer of a free Bible plan. The editor wonders if you would care to repeat the offer, if so we can then publish it again in our Correspondence Columns." As a result another letter appeared in the Daily Express on July 11th repeating the offer, and bro. Bath writes us that hundreds of applications have already been received; to deal with these, assistance is required and bro. Bath would like to hear from any brethren and sisters, in fellowship, who are able to help. Address, E. H. Bath, 5, Imperial Road, London, N. 22.

Great Hailstones. – Because it is outside their personal experience many unbelievers have scoffed at the statement in Joshua x., 11.: "The Lord cast down great stones from heaven upon them and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword." From three different sources we have recently received accounts of tremendous hailstorms causing widespread death and destruction. At Lumsden, Bonavista Bay, Newfoundland, hailstones, which are described as blocks of ice, estimated to weigh 10 lbs, fell and destroyed roofs of houses and buildings; at Prisciana in South Serbia three

children were killed by giant hailstones and three Mosques were almost destroyed; at Payarcik in Bulgaria three peasants working in a field were struck down and killed by great hailstones.

Visit to Kew Gardens. - The South London (Clapham) Bible and Mutual Improvement Class have arranged a visit to Kew Gardens for Saturday, August 16th, if the Lord will. Tea will be at 5 o'clock at the Ivy Tea Rooms, Kew Green, followed by a Fraternal Meeting at Ivy Hall, Wellesley Road, Chiswick, at 6.30 p.m. Programs may be obtained from bro. L. J. Walker, 91, Moring Road, Tooting Bec Common, London, S.W. 17.