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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. BOWLING and C. F. FORD

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VOL. XVIII No. 12 DECEMBER 1930 EIGHTPENCE

Be not Discouraged

By Dr. John Thomas

(Continued from page 403)

The gifts were discontinued for two reasons: first because they had answered the purpose for which they were originally given; and secondly, because through the working of the Mystery of Iniquity Christians proved themselves unworthy of the glorious indwelling of the Holy Spirit in their midst. The testimony was confirmed; but the confirmation of the reasoning has been withdrawn, and the Spiritual Agency for the completion of the work began at the house of Cornelius, reduced to what we see.

Now the nearer we approach to the apocalypse of Jesus, the less influence will the Word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. The time is fast approaching for the Gentile Branch to be broken off; and for Israel to be grafted in. The branches of Israel and Judah, were broken off because of unbelief—because they did not fear the name of Jehovah, their Elohim—the Jehovah-Spirit manifested through David's Son—nor believe the Gospel of the Kingdom, preached in his name. For this cause the brotherhood of Israel and Judah was broken by the Roman Power, and a day of grace granted to the Gentiles. But these have proved as faithless of the Truth as Israel. There were many Jews in Jerusalem and Palestine who believed with unexceptionable fidelity the thing Apostolically delivered ; still their faith was only enough for their own salvation, and altogether inadequate to avert the judgment of God from the nation.

And is it to be imagined for a moment that if God spared not the natural branches of Israel's Olive, on account of their unbelief of the Kingdom, that He will spare the Gentiles who are deeply dyed in the same transgression? Our contemporaries despise "the goodness of God" exhibited in the Gospel preached by Paul. They respect nothing which is not sanctioned by human authority. They will crowd to the pantomime of a Spurgeon, the impudence of a Brownson, the gunpowder declamation of a Beecher; in short, they will glorify the rhapsody of any wind-bag that will prophecy deceit; but for the Gospel of the Kingdom they have no more sympathy or taste than their father the Devil, whose original falsehood they believe with pious affection, and whose works they delight to do.

Shall we be discouraged at this? Nay, verily. It is a great sign of our times indicating that the Lord is certainly at the door. Paul says to the Gentiles professing Christianity, "If ye continue not in God's goodness ye shall also be cut off." Try professors by the Testimony, and it will be found that they are not in

God's goodness. The most pious of them are generally the most infidel. If you press home upon them the necessity of an intelligent obedience of the Truth, they cry out, about the space of two hours: Sectarian! Dogmatist! Disturber of the Churches! Divider of Christ's Flock! and many other uncouth sounds evincing that the craft is mightily endangered.

But these are the frantic ravings of the Old Man of the Flesh who hates to be cut by the two-edged Sword of the Spirit, which is the Word of God. This old fellow has many cloaks with which he seeks to hide his nakedness before God. But they are all of them like the Holy Coat of Treves, of no account. Sometimes he puts on his Papistical cloak, sometimes his Methodistical, or his Presbyterial; sometimes he comes out bedecked with a wig, lawn sleeves, and silk apron; at others, with a shovel hat, white neck-cloth, and bands. It is not unusual to see him broad-brimmed and drabbed from head to foot; in short, his costume is as varied as the times and circles in which he moves. He is a Brahmin in India, a Mohammedan in Turkey, a Papist in Rome, an Episcopalian in Windsor Castle, an anything or nothingarian in Washington, a Mormon in Utah; in short, all things by turns, Turk, Jew, or Infidel, to please.

Now this old fellow, who is the Devil, is no stranger in the West. He encamps in the prairie as well as in the city. Our correspondent meets him on every side. He finds him "slow to hear, slow to believe, and still slower to obey." This is characteristic of the Old Man of the Flesh, wherever he is found. He may be "put off," but converted he cannot be (Col. hi. 9). He is incorrigible, and to be got quit of only by being destroyed. As our correspondent truly remarks, this Old Man of the Nations is as drunk in the new world as he has ever been in the old. At Revivals he is in delirio trentente. At these Bedlam orgies the Harlot-wine gets into his head, and sets him to playing the maniac or the fool. He shouts, cries, rants, bawls, makes faces, arid- plays fantastites before the multitude; and tells the gaping swine that all his sound and fury is religion, the means of grace! The striving of the spirit who is getting the sinner through! Now, while this sort of thing is the custom of society, and sanctified by general acclamation, need we be astonished at the people's slowness to hear, believe, and do? The Old Man has cajoled them into the notion that they are Christians! And here are we undertaking to convert these pious Chiistians to Christianity! If they were only aware that they were nothing but heathen, which they really are, both priests and people, they might be more "swift to hear"; but they are so completely hoodwinked by that hooded serpent—the Flesh—that it is almost impossible to do anything with them. There is no help for them but blood-letting to syncope for the good of the constitution of the world. It cannot be preached into the righteousness of God, witnessed by the Law and the Prophets. Conquest is the only thing to bring it back to convalescence. The influence of the Cleigy of all Sects must be destroyed. Until this is effected, the people who are destroyed by them cannot be redeemed. To abolish the Clergy it will be necessary in the first place to overthrow the Civil Constitution of Society by which their position is established. This can only be done by the judgments of God; therefore judgment must precede the blessing of all nations in Abraham and his Seed. And, who can doubt it, in view of the testimony of God, which says: "When Thy Judgments, O Jehovah, are in the earth, the inhabitants of the world will learn righteousness" (Isaiah xxvi. 9) and in Rev. xv. 4, it is written to the same effect: "All nations shall come and worship before Thee: because Thy judgments are made manifest." Even so; speed it quickly, O Jehovah! ("Herald of the Kingdom and Age to Come," 1858, pp. 64-67.)

There is no revelation as to what will be done with the children of those who are called away to judgment when Christ comes. Therefore we can only reason from analogy of past divine procedure. God has always shown respect to the friends and dependents of those who belong to Him. Even the scornful sons of Lot in Sodom were offered the opportunity of escape from the destruction impending over the place (Gen. xix. 14). If there were to be no further dealings with mortals after the coming of Christ (as the orthodox idea of " the last day " presupposes), there could be no reason for expecting any consideration for the children and friends of the saints; but considering that it is much otherwise, considering that the time will have then arrived for the first thorough taking in hand of the human race with a view to their blessedness in Abraham, after chastisement, there is every reason to expect that the docile relations and dependents of the people of God will be offered an asylum in the east, where the work will for some considerable time be confined. They may be among the strangers that come to sojourn in the land, to whom a settlement and inheritance will be given among the tribes (Ezek. xlvii. 22-23).
R.R.

Not All Israel

An Exhortation by Bro. Roberts

There are various matters in the chapter read (Rom. ix) which may profitably engage our contemplations this morning. First, we have Paul telling us that he had " great heaviness and continual sorrow in his heart." The cause of this sorrow may afford us comfort in a certain way, for we are in some points in a similar relation. The cause of his sorrow was the estrangement from Christ of his
"Kinsmen according to the flesh, Israelites, to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises."

To see the full cause of this sorrow, we must recognise the fulness of its extent. The estrangement of Israel from Christ was a national estrangement. It comprehended the vast mass of the nation. There were many thousands of Jews who believed, but these were but a handful among the others. The picture before the mind of Paul was the picture of God's nation as a whole in a state of non-submission to God's will concerning them; yea, a state of virulent opposition to what He required of them, and that too in the guise of a national zeal for what God had revealed by Moses—a guise that in many cases corresponded with their sincere sentiments, as Paul testifies:

"I bear them record that they have a zeal of God, but not according to knowledge" (Rom. x. 2).

He could remember his own situation in a similar predicament, which enabled him the more easily to recognise their case and the more deeply to sorrow for it. As he said to the crowd whom he was permitted to address on the occasion of his arrest in Jerusalem:

"I was zealous toward God, as ye all are this day, and I persecuted this way unto death, binding and delivering into prisons both men and women "(Acts xxii. 3—1).

Here was Paul's sorrow, that the one nation upon earth which was divine—divine in its origin, in its history, in its relations, in its institutions—should be out of harmony with its own glorious privileges; should be blind to its own glorious Scriptures, should have rejected its own glorious Messiah, and spurned its own glorious hope as ambassadoned by his apostles. Nothing was to be expected from classical Greece, or pagan Rome, or the untutored barbarian races; but Israel—God's witnesses in the earth to whom pertained the promises and the covenants, and who professed subjection to the writings of Moses and the prophets! "Well, Paul deeply sorrowed and had continual heaviness of heart, that while they made their boast of God and Moses, they knew not the Scriptures of Moses, which required them to hearken to the promised prophet like unto Moses who had been raised up in their midst by the Lord who delivered them from the land of Egypt.

While we look at burdened and groaning Paul in this relation, we are reminded that it is only a repetition of the experience of all the prophets. They were pretty much alone in their day and generation and from the same cause, that the bulk of God's own nation was out of harmony with the foundation upon which they were professedly founded. It is easy to see how we may apply their cases to our own comfort. Our position is somewhat similar in a certain way. We live in the midst of a community professedly subject to Christ, boasting of His name, and doing many great things in connection with their profession, and yet as a matter of fact, they are unbelieving of the great truth of which Jesus was the embodiment, and disobedient to nearly all the commandments he has delivered. We find this out by the test we are commanded to apply, the test of the law and the testimony applied to their works and principles—a process of test which Jesus commended in the Ephesians (Rev. ii. 2). The discovery that this is the state of things is a very grievous discovery. It is a wholesome discovery as regards ourselves, but a sorrow-causing discovery—a discovery causing isolation, cutting us off from the surrounding streams of sympathy, and subjecting us to a soul-parching experience and imparting "great heaviness and continual sorrow of heart." What can we do? We can only accept our mournful lot in hope of the better day, when whole nations will seek to learn Jehovah's ways and to walk in His paths. It would be the act of insanity to do otherwise. We must not let the situation have the effect of making us join the universal departure from God. It is our wisdom to act in the way enjoined on the prophets and apostles: "Let them return unto thee but return not thou unto them." Jeremiah declares his action to have been in harmony with this advice:

"I sat not in the assembly of the mockers, nor rejoiced: I sat alone because of Thy hand."

Again:

"For Thy sake, I have suffered rebuke. Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of my heart."

Paul exemplified the same course of action, and recommended the brethren to adopt the same, even towards men professing to be brethren who opposed the truth or set at naught the commandments.

It is a dreary position, but let us not faint. It is part of the situation as appointed. All the promises, as you know, are for those who mourn, who are poor, who hunger and thirst after righteousness, and who are spoken evil of because of their zeal for what is right before God. We all desire to participate in the consolation of the day of the manifestation of the sons of God.

Consequently we must be prepared to accept the dark side for the present. All the sons of God have had to do it in their day and generation. It is true of them all,

that " through much tribulation they enter into the kingdom of God." It is grievous while it lasts, but does not last long at the longest. Our days are few, if evil, and the days of the recompense are endless and fraught with goodness such as it hath not entered into the heart of man to conceive.

"Weeping may endure for a night, but songs in the morning."

Reverting to the unhappy state of things in Israel, Paul anticipates and answers a criticism that he does not formulate, but which is manifestly present to his mind and to which the position he takes up is naturally open. This is a very frequent thing in Paul's letters, where an objection, not expressed, yet visible between the lines, is dealt with where it would naturally arise. The objection in the present case relates to the apparent complete failure confessed in God's dealings with Israel. It is as if the objector said: "How is it that the word of God has had so little effect that the very nation He has made the special subject of treatment is in nearly complete rebellion against Him? There must be something wrong." Paul, in effect, replies: " Not so: do not judge so harshly: God's purpose has not failed at all, although I have great heaviness and continual sorrow in my heart." His words are:

"Not as though the word of God hath taken none effect; for they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children, but, in Isaac shall thy seed be called."

Here is something at first sight very obscure. We do not at first see in what way it is an answer to the objection with which Paul is dealing. But let us ponder it a little, and we shall see its completeness. The first difficulty is in the statement, "They are not all Israel that are of Israel." At first sight, it would seem as if to be Israel and "of Israel" were the same thing: for as we look at Israel in the earth, it seems natural to ask, who are Israel if not those who appertain to Israel? The solution is in the use of the term Israel. There are two ways of using this term; first, in the sense in which it originated in the history of Jacob at the very beginning; and, secondly, in the sense of designating the descendants of Jacob as a race in the earth. Now, it is obviously more appropriate every way to use the term with the meaning in which it originated, for this defines its exact relations. Its meaning is "a prince with God." It was because of this meaning it was bestowed on Jacob, who prevailed by his spiritual importunity on the occasion of a certain angel appearing to him. With this meaning it has come to embrace the whole family of God, retrospectively and prospectively. Now, why were Abraham, Isaac and Jacob and all the prophets, esteemed as "princes with God?" Was it because of their extraction or because of their character? The latter unquestionably. God made choice of them on this ground:

" I know him (Abraham) that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him " (Gen. xviii. 19).

God chose their descendants as a nation on the basis of the covenant of circumcision (xvii. 10-14); and as a nation they will remain His as unalterably as the establishment of the ordinances of heaven and earth (Jer. xxxi. 36, 37). But a man may belong to the nation and pass away as an individual, like Achan or Judas, or the whole generation whose carcasses fell in the wilderness because of their insubordination. He may be born of Israel and thus be of Israel, and yet not be Israel in the original significance of the term. It is not sufficient for individual participation in the glorious aion of perfection in reserve for Israel, that a man belong to the nation of Israel. He must be Israel as Abraham, Isaac and Jacob were Israel—a prince with God because of faith and obedience. . . .

Now, this was the case with only a small minority in Israel: hence it came to pass that they were not all Israel that were of Israel. It did not follow because they were the seed of Abraham according to the flesh that therefore they were all "children." To be children in the complete sense, they required to resemble Abraham in his faith and in the docility of his obedience to God. So Jesus had told them, before Paul by the spirit wrote similar words:

"I know that ye are Abraham's seed: but ye seek to kill me because my word hath no place in you. ... If ye were Abraham's children, ye would do the works of Abraham " (Jno. viii. 37-39).

Paul's meaning is therefore perfectly clear. The word of God had not been without effect. It had accomplished its work with Israel in all generations: and if it did not leaven the whole body of the nation, it was because "they were not all Israel that were of Israel." They were not of the right stamp, they were not all of a good and honest heart (Matt. xiii. 23). Moses recognised this even before they entered the land (Deut. xxxi. 29; xxxii. 5). If it be asked why they were not all of the good and honest heart, that opens out a question which Paul deals with further on in the same chapter.

Meanwhile, let us deal with the principle before us as it bears upon ourselves; for we handle these matters in vain if we do not extract from them something of an improving and purifying effect. You may say, how can it be made to bear upon us, seeing we are not Israel after the flesh? The answer is, though we are not Israel after the flesh, we are Israel by adoption, as Paul teaches, styling the adopted in Christ " the Israel of God " (Gal. vi. 16), and plainly teaching that such are no longer strangers but fellow-citizens in the commonwealth of Israel (Eph. ii. 19). Now, is our adoption irrevocable? Does it follow that we shall always be Israel because we have been adopted? On this point, Paul is very explicit. Using the figure of the olive tree to represent the commonwealth of Israel, and its natural branches, as the Jews, he says:

"Because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear: for if God spared not the natural branches, take heed lest He also spare not thee continue thou in His goodness, otherwise thou shalt also be cut off " (Rom. xi. 21-22).

From this it is evident that we stand related to precisely the same principles of standing as those which governed God's dealings with Israel after the flesh. What follows? That it may be true of us as of them:

"They are not all Israel that are of Israel."

You may say, why put such an idea forward? Merely because of the great importance of its recognition. Some people are apt to imagine that it is all right with them because they have been immersed upon a profession of the truth—that because they are associated with the brethren their salvation is sure; that because they assemble with the brethren and are of the brethren and recognised among the brethren, therefore they are brethren. It is well to see that they are not all Israel that are of Israel: that they are not all brethren that are of the brethren: and that if a man have not a loving and a fearing heart towards Him and a zealous affection for the things of the spirit, and a readiness for prompt obedience of the commandments, his standing among the brethren will weigh nothing in his favour when the day comes for the selection and manifestation of the princes of God in all the earth. The choice will only fall on "Israelites indeed "; mere Israelites can have no useful place in the house of God, which is the house of His glory and the house of holiness.

Paul's quotation of what was said concerning Isaac is a similar example of a truth having two applications easily made to appear inconsistent one with

another. He proves his assertion that the mere seed of Abraham after the flesh are not necessarily his children, by the words addressed to Abraham when he was distressed about sending Ishmael away:

"In Isaac shall thy seed be called."

This might be thought a strange way of disproving the standing of those who were actually descendants of Isaac. It would seem to have the opposite effect, for if in Isaac, as contrasted with Ishmael, the seed were to be called, surely the Jews had a right in claiming sonship as the descendants of Isaac. Go deeper, however, and we find Paul's argument right. Why in Isaac and not in Ishmael were Abraham's seed to be called? For a reason which, when applied to the subject of Paul's contention, established his argument that all were not Israel who were of Israel. This reason, as defined by Paul, is in verse 8, as follows:

"They who are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

Ishmael as the mere offspring of the mechanical law of generation was not a suitable foundation for a work of God in the earth which was to be His own direct work and for His own glory, exclusive of all ground for human complacency. The foundation of this work was to be a son, which had to be given outside the power of nature. Such a son was Isaac. Concerning his maternity, we read:

"Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude."

This fact in Abraham's history was a distinct enunciation of the principle that Paul was contending for. Ishmael was the seed of Abraham according to the flesh, yet he was excluded from the covenant, because no more than this. Isaac was a child of Jehovah's own promise and production, and was of Abraham's character in addition to Abraham's blood. Surely nothing could be more logical than Paul's deduction from this—that they who are the children of the flesh are not the children of God; but the children of the promise are counted for the seed. If it be contended that this excludes the Jews from divine relation altogether, the answer is "No"; God has chosen them as a nation. This is the natural root out of which the spiritual flower is grown; first, the natural, afterwards the spiritual. It was needful there should be a nation as the foundation. This nation was chosen "in Isaac," that is, his descendants hi Jacob were chosen nationally on the basis of flesh extraction, but a step higher in the same process was necessary to give an individual place with Isaac in the perfect state contemplated in the promises in their ultimate fulfilment. Faith and obedience were needful in the individual members of Isaac's race in order to their being "counted for the seed" in its final form. If it be asked, what then about the Gentiles? The answer is that we get by adoption what the Jews get by birth, and we are no more exempt than they from the necessity of building on the foundation of our adoption that spiritual structure of faith and obedience which they were required to superadd to their natural extraction from the holders of the promises. Such, whether Jews or Gentiles, are the children of promise as Isaac was—the children contemplated in the promises to the fathers and the children produced by God's own operation among men; for where would they have been apart from the fact stated by James:

"Of his own will begat he us by the word of his truth."

He has placed the truth in the world with this mission. It is His power unto salvation to everyone believing. Apart from it, all is barbarism and death, albeit the barbarism may be very elegant and death decked out in a beautiful wreathing of false immortelles.

There are other lessons and other difficulties in the succeeding portions of this 9th chapter of Romans, but we must reserve their consideration for another occasion.

Editorial

An Interview with bro. C. C. Walker

During our pleasant visit to Birmingham we had the privilege of an interview with the Editor of our contemporary Magazine, the *Chnstadelphian*, but whether we were, or were not, as bro. Walker's Latin phrase expresses it—*persona grata*—a person in favour, it would be presumptuous on our part to venture an opinion. We can, however, affirm with confidence, that it was a friendly meeting.

We were accompanied by our esteemed brother, Daniel Jakeman, of Dudley, who very thoughtfully suggested making the call, it being the first opportunity afforded the writer of meeting bro. Walker, although for many years we knew each other by correspondence and by name.

While bro. Walker's attitude toward our work in the Truth did not lead us to entertain even the slightest hope of happily ironing out any of the existing differences between us, we nevertheless, deemed it a pleasure as well as a duty, to personally place before him a few of the stubborn and inflexible facts that establish the Scripturalism, strength and justice of our position. The conversation, therefore, was carried on with all requisite order and animation, yet with modesty and ease.

We endeavoured also, to make it clear that we would ever oppose the futile attempts now being made to fitly join together truth and error, under cover of the fog of sentiment, which method is meeting with so much favour in certain sections of the brotherhood in these latter days, as the mist of "mystery" grows more dense, and the "good words and fair speeches" of deceivers abound.

The first part of our conversation was of a personal nature going backward to the days and ways of our beloved bro. Roberts, but, of course, all related to the things pertaining to the Truth. To converse upon things divine is ever a delicate and refined pleasure to those who love the things of the Kingdom and the Name, and an earnest contention for the faith is a duty that lies heavy upon us.

We took advantage of the occasion to enquire of bro. Walker what success he had met with in propounding to bro. Strickler, the questions formulated by the Los Angeles brethren, and placed in his (bro. W.'s) hands by sis. Golden.

He replied, there was a mistake about this matter, as he thought the questions were set up by sis. Golden. However, from the time he arrived in Buffalo, until he departed, he was mostly in the company of bro. Strickler's friends, who, with bro. Strickler, in the due course of time requested him to give them an address, and they urged him to speak of his trip to Palestine. In relating the circumstance to the writer, bro. Walker remarked: "What else could I do?" This course was probably adopted by bro. Strickler and his friends to avoid controversy, if possible, and it worked out to their entire satisfaction.

We humbly submit that under the circumstances and in view of the vital interests at stake, bro. Walker should have assumed a more determined attitude, and adopted the Scriptural course indicated in Deut. xiii. 14:—

"Then shalt thou enquire and make search and ask diligently, and behold, if it be truth and the thing certain that such abomination is wrought," as perverting the gospel of Christ, then " mark them which cause such divisions

and offences contrary to the doctrine which we have learned, and avoid them, for by their good words and fair speeches they will deceive the hearts of the simple." See Rom. xvi. 17, 18.

The believers not only in America, but everywhere greatly deplore this "lost opportunity," for bro. Walker to "try the spirits" there assembled whether they are of God, for God is not the author of confusion, and does not send out men to teach falsely, and preach another Jesus, even one with an unforfeited life. Compare Darkness (p. 55), with Eureka (vol. 1, p. 278).

Here was a golden opportunity for bro. Walker to redeem his name, and glorify the Truth by personal investigation and revocation of his dictum, "fundamentally sound." How true that "danger sometimes winks at opportunity."

It is well known that the differences between bro. Walker and ourselves are both ardent and grievous, and it is also well understood that they spring from no petty cause.

In the course of our conversation, that physical principle, element or quality of the flesh styled indwelling sin, which is the cause of all our physical infirmities, came up, of course, for consideration, and bro. Walker enquired of the writer, if it was, or was not "an individual abstraction?" We replied, it was not, but rather a quality of the flesh, which did not obtain when Adam was "very good."

We then proceeded to quote Dr. Thomas and bro. Roberts, whose noble and expressive words make the matter so very plain, that they practically leave no room for the wresting of Scripture.

But here we had a surprise! Knowing how highly bro. Walker prized the custody and sale of the works of these writers, we were most unexpectedly astonished when he exclaimed: "I don't want Dr. Thomas, nor bro. Roberts: not that I don't believe them, I want the Bible."

As belief consists in accepting the affirmations of those with whom we claim to agree, we were quite amazed at this inconsistency. However, we immediately appealed to the Scriptures, quoting Rom. viii. 3, which is so frequently applied to the subject in hand, by the writers just named.

Bro. Walker claimed this passage was irrelevant and "difficult to understand, and the words sin in the flesh, do not in his judgment constitute a term in the passage, either in the logical or grammatical sense. The main grammatical terms in the case," said bro. Walker, "the subject and predicate—stripped of all adjuncts are these—God condemned: sin is the object of condemnation."

In this specious statement of the case, with its impressive scholarly aspect, bro. Walker, perhaps unconsciously threw

A Little Learned Dust

into the controversy, which we must not permit to bund or darken our vision. Dr. Thomas wrote:—

"The serpent then, is the reasoning of the flesh, which is inseparable from it and tends only to death. This is human nature and styled by Paul in Rom. viii. 3, sins flesh, in which, in Chap. vii. 18, he says: dwelleth no good thing."—Eureka, vol. 3, p. 54.

Brother Roberts wrote :—

"Sin in the flesh, is Paul's phrase—'sin that dwelleth in me.' It is a principle, element or peculiarity in our constitution (it matters not how you word it) which leads to decay. . . . The infliction of death and the implantation of this peculiarity (sin in the flesh) are synonymous things."—See Christadelphian, 1874, p. 88-9.

These writers had no "difficulty" in understanding Rom. viii. 3. With them "sin" in the flesh, was as much a "term"—a subject or predicate of a proposition as the "serpent."

The proposition or problem for solution in Rom. viii. 1-4, however, is "condemnation" on account of "sin," and its removal in Christ, and it is fully and simply stated. There is nothing intricate, nor perplexing about the passage, and Chap. v. 18, 19, sets it off, making it shine divinely clear.

There is, indeed, a charming simplicity about the lucid writings of Dr. Thomas and bro. Roberts that binds us with a captivating power, for their's is the old faith:—

"built upon the foundations of the Apostles and prophets, Jesus Christ himself being the chief corner stone."

Bro. Walker also says: "The words 'in the flesh' are the extension of the predicate, the locus of the condemnation."* What is this but a logical admission that "sin" is the "term," subject or predicate, and that it is "in the flesh." Therefore, to be "made sin," is to be "made flesh"—sin's flesh. — Rom. viii. 3.

We also quoted Rom. vii. 17, 20-23, to which bro. Walker made no objections, but still left us in a quandary as to what he really does believe. Does silence give consent?

Paul's words in his epistle to the Romans are not as complicated and "difficult" as bro. Walker and others would have us believe. The complications are probably due to laborious methods of exposition and consequent imperfect knowledge. Some of bro. Walker's statements are, to say the least, couched in terms that the less learned cannot follow, and his methods we sometimes fear, savor too much of the "learned lumber" of the apostacy — " Ask the learned the way." **

But the learned are sometimes blind. Man is not always the wiser for his learning, for wisdom is the proper application of knowledge; and by a learned play of words, the meaning of a plain statement is sometimes made palpably obscure to "the poor of this world, rich in faith," who may thus become

"corrupted from the simplicity that is in Christ."

Those unspoiled by "philosophy and vain deceit" can easily understand the simple message of the inspired Apostle.

There is nothing intricate, "difficult," nor perplexing in his epistle to the Romans, and it is wrong to make it appear that there is, because therein he declares: —

"I speak after the manner of men, because of the infirmity of your flesh."— Chap. vi. 19.

There is nothing complex, nor embarrassing in the old, artless and unaffected story, that " God so loved the world," that He sent " His own son " (His own son in a sense that we are not), sent him into the very sphere of things requiring redemption, that by actual participation in it : being " made sin " — " made flesh " — " sinful flesh," he might personally in himself, redeem his mortal body from the power of sin and death, that it should have " no more dominion over him." — Rom. vi. 9; viii. 3, 23.

In other words, God " prepared " a member of the human race, " a partaker of the same flesh and blood nature," whose obedience furnished him with " the keys of hell and of death"; and God, therefore, brought again from the dead our Lord Jesus, through the blood shed in his obedience unto death; and God will also in His mercy and love, bring again from the dead, those who sleep in Christ, through whom we receive the atonement. They shall be " in the likeness of his resurrection."

In closing we wish to say, that notwithstanding what we have written above, we regard bro. Walker as a man of distinctive ability and great capacity for literary work. He is kindly and considerate in manner to the visitor and very easily approached. We gratefully acknowledge his services to the Truth in years gone

by. But during the last decade we have sorrowfully observed a very considerable change in his attitude toward those who " earnestly contend for the faith which was once delivered unto the saints."

He seems to have been singularly impressionable to some who plausibly facilitate him, and the emissaries of error, trained with new tactics, have obviously entrapped, hoodwinked and handcuffed him.

We trust that it is not too much to hope that he may yet extricate himself from the meshes of the net laid for him with specious pretensions, by those who are fundamentally unsound. We should please God rather than man.

B. J. D.

*Christadelphian, 1929, p. 78.

** Read Is, xxix. 10-12.

VOLUME XVIII

This is the last number of Vol. xviii. Will those who desire to continue to receive the magazine kindly fill in the enclosed Order Form and post it to bro. W. J. White as soon as possible; early attention to this will assist us very considerably in preparing posting lists, etc., for the coming year.

We desire to thank all who have helped by their contributions in the present year to make the Magazine a success. We trust it has fulfilled the object of its existence, that is, to minister the word of exhortation, comfort, and instruction to all who are " waiting for the manifestation of the Sons of God," and our aim during the coming year (God willing) will be to continue in this work of " Exhorting one another."

Our thanks are also due to the many subscribers who have not forgotten those who are unable themselves to pay for the Magazine, and by whose thoughtful provision we have been able to send regularly a free copy to all who have expressed a desire for it. We shall be pleased to receive further names and addresses of any such brethren and sisters.

Eds.

AN AMERICAN BROTHER ON SMOKING

132 Indian Run Park,
Union, N.J., U.S.A.

Dear Brother Dowling,

The writer much appreciates the repetition of those sound stirring words of exhortation by Bro. Roberts, and others, concerning Smoking, etc., in the Sept. Berean.

We are thankful there are still many left, who regret exceedingly that the last ten years has witnessed a great decline of spiritual perception in this respect both in the Temperance Hall fellowship and also in our own. Those staunch early brethren would indeed have been very painfully surprised could they have foreseen the present conditions, where even at ecclesial functions, brethren contentedly indulge in public: and some brethren "light up" following the "memorial" service. This example, no doubt, has helped bring about "private indulgence" by some " sisters ": will they too develop publicly?

It has been urged by some, claiming to know him personally, that brother John Thomas "enjoyed his cigar and pipe" with the relatives of some of the older members, and saw no spiritual fault therein. Can you reprint some statements from the doctor's pen concerning this habit and showing his mind thereon? Of course even if the doctor actually were so enslaved*, it is none the less a grave mistake, and, often giving the adversary cause for reproach hinders the preaching

of the Gospel. As a specific case, some years ago the ecclesia with which we were formerly in fellowship lost an interested stranger thru one of the brethren smoking.

Wishing you God Speed in your stand for pure walk as well as pure doctrine—for they are of equal importance.
Your brother in hope of Life,

H. Deakin.

* He was not. Bro. Roberts emphatically contradicted this suggestion from his personal knowledge. We were glad to hear from bro. Dowling on his recent visit that the American brethren, with few exceptions, consider the habit of smoking to be unworthy of saints.

Eds.

Luke

There can be no doubt that Luke was the author of the gospel narrative which bears his name, and of the Acts of the Apostles. Although his name occurs but three times in the scriptures, we are able to learn a good deal concerning him by indirect mention. The chief reason for the few times he is mentioned by name is his own modesty, for never once does he name himself; and in this respect he may well be compared with Moses, who is particularly commended for his meekness.

An example of this modesty is found in Acts xvi. Here we have the record of the arrival of Paul, Silas, Timothy and Luke at Philippi and of their labours in that city. The writer of the Acts says: " We sat down and spake unto the women " (v. 1.3). Amongst them was Lydia, " who heard us." But the writer gives himself no credit for the success of their labours for " she attended unto the things which were spoken of Paul " (v. 14).

Luke himself says that he was not an eye-witness of everything he relates in his gospel, but that he "had perfect understanding of all things from the very first " (Lu. i.3). It may be he was one of the seventy disciples, though not of the chosen twelve. Certainly there seems good reason for believing that he was the unnamed companion of Cleopas (Luke xxiv).

Tradition states that he was a native of Antioch, and the internal evidence of the Acts confirms this. Presumably he was a proselyte, for we think the evidence that he was not a natural born Jew is overwhelming. The usual texts cited to prove this are Acts i. 19 and Col. iv. 14, but there is much stronger evidence than this, as we shall see.

The internal evidence of his writings shows unquestionably that he was, as is stated elsewhere, a physician. He cannot help giving us the symptoms of the invalids of whom he speaks, e.g., of the cripple (Acts iii. 7). of the blind man (Acts xiii. 11), of Publius (Acts xxviii. 8), of Peter's mother-in-law (Luke iv. 38). He alone mentions Malchus; alone quotes Christ's statement —"Physician, heal thyself."

We may further observe that his writings are of peculiar interest to Gentiles; a fact only manifest if parallel passages with the other gospels are compared with his. He speaks of those "which come in" or "which enter in" the house (Luke xi. 33, viii. 16), whereas Matthew, for example, will only tell us of those who are "in the house."

Again, the frequency with which he uses the term "apostles " is particularly noticeable if we observe the infrequency of the word in the other

gospels. Both Matthew and Mark use the word once only. "Apostle" was a term of great honour, specially given by Jesus to his chosen twelve. Luke was not one of these, and is accordingly liberal in his use of the word when speaking of the twelve. But Matthew and Peter (who evidently instructed Mark) were apostles, and their modesty impelled them to refrain from the use of the great title which was theirs.

To this kind of interesting data there is no limit, but we must pass on to consider Luke himself.

The change in the narrative to "we" did thus and so, instead of "Paul," indicates that Luke joined Paul. The first time this occurs is Acts xvi. 10, when they meet at Troas to go to Macedonia. (We may remark that an early manuscript has "we" when Paul visits Antioch earlier, thus confirming the tradition that Luke came from Antioch.) Paul had recently been seriously ill (Gal. iv. 13) and thereafter appears to have suffered continual poor health. It is not strange, therefore, that his future companion should be a physician.

The party now numbers four—viz., Paul, Silas, Timothy and Luke, and together they proceed to Philippi. Following the conversion of Lydia, Paul and Silas are arrested. The jailer is converted by them, and in the morning they leave the city, followed presently by Timothy. Thereafter the narrative reverts to "they" instead of "we" (showing that Luke did not continue with them) and remains so for six or seven years, until Paul again comes to Philippi on his third missionary journey (Acts xx. 6).

Luke then remained at Philippi. How was it that he was not molested, as were Paul and Silas? Here we have a remarkable proof of his Gentile origin. Claudius had commanded all Jews to depart from Rome, and Philippi as a "colony" (Acts xvi. 12) had to follow suit. The accusation against Paul and Silas was not that they preached Christianity, but that "these men, being Jews, do exceedingly trouble our city" (Acts xvi. 20). It follows that, if Luke was permitted to stay, the same accusation could not be made against him.

He evidently stayed to build up the new ecclesia, and made it the best of all. The Epistle to the Philippians is unique in containing nothing condemnatory. This ecclesia alone looked after Paul's wants to the last. Surely this was due to the influence of his friend Luke. As we might expect, nothing whatever is told us of this six years' activity in Philippi by the author of the Acts.

When Paul came back to this city he wrote II Corinthians and sent it by Titus and an unnamed brother, who, the superscription says, was Luke. Doubtless it was. Read the delightful description of this brother in II Cor. viii. 18, 19, 22.

Luke now accompanies Paul once more, and together they journey via Troas, Assos, Mitylene, and Miletus to Caesarea and Jerusalem. For two years Paul was imprisoned at Caesarea, and no doubt Luke ministered to him there, for he is still with him on the journey to Rome. He suffered the same privations and distress, yet he never says a word about his own experiences, or hazards any opinion or criticism. Surely such meekness is without parallel.

The Epistles to Colossians and Philemon were written from Rome, and still we may trace his loving and constant care. He is "the beloved physician."

Presently Paul was released and enjoyed some five years' freedom. Some details of the journeys may be learned from the epistles to Timothy, Titus and Hebrews, but nothing can be learned of Luke. We may believe, however, that he had not forsaken his friend, for at the very last Paul declares "Only Luke is with me" (2 Tim. iv. 11). Although it was a dangerous post, he had remained faithful. He is a man one cannot help loving dearly, yet the information concerning him has to be "dug up." No more is known with certainty, although tradition says that he was martyred.

Of his characteristics, even more may be discerned from a study of the Acts. He was obviously gentle and kindhearted ; anxious to record a man's good points rather than his faults. For instance, it is not apparent from the record what a vile character Felix was. Neither does he relate Peter's dissimulation at Antioch (although the incidents connected with it are described). Nor does he offer any criticism of either party in the dispute between Paul and Barnabas. Again he is desirous of crediting a man with all the good points possible—e.g., the courtesy of the centurion Julius.

The exhortation to good Works comes better from one who is a good example, so surely we shall appreciate Luke's writings more if we can learn to love the man.

He was one who took Jesus as his model, and one of the very few in whom we can find no fault. In his meekness, love, care, constancy and zeal, he was an excellent reflection of his Master. As a man reflects during his probation so will he by and bye. Though all are to shine as stars (if accepted), there are different degrees of glory.

Let us then be followers of Luke and Paul, as they were of Christ. Christ's service truly involves the cross before the crown. Luke experienced it, and he too looked, as by the Spirit he has exhorted us to do, for the time when he should eat in God's kingdom (Luke xxii. 18) and should sit on " thrones (v. 30). He (with us) looked for the appearance of the beloved physician who comes with an infallible power of healing so that there shall be no more sick, neither shall men spend all their living on physicians.

W. Jeacock.

Don't put burdens on other people : rather help to lighten their present loads. This will make you happy in yourself, and happy in their love. But should that fail, you will at least be happy in the love of God who asks us to " do good to all men as we have opportunity."

Hezekiah

In considering the records of the lives of God's servants as depicted in the Bible, it is not always easy to appreciate that the men and women spoken of were called on to pass through trials similar to those experienced by ourselves. It is necessary, therefore, to endeavour to lose that sense of detachment which so frequently envelopes the reader of historical narrative. Sometimes God's servants appear before us in prosperous circumstances, although more frequently we see them experiencing heavy trials, for the lives of the saints are generally framed in adversity. This, of course, is a necessity, for our lives are periods of probation for the development of character.

Hezekiah was an outstanding example of a young man, actuated by the highest motives, backed up by a determination to put the law of God into effect under most adverse circumstances. He had been preceded by a long line of wicked kings: and the nation, at the time of his accession to the throne, was in the lowest possible spiritual condition; but, although young in years, Hezekiah dealt with the situation in the most experienced manner as a servant of God, for he "trusted in the Lord God of Israel" (II Kings xviii. 5). This is the only satisfactory way of dealing with adverse circumstances for nothing but an unfaltering trust in the Father is of the slightest value in the permanent sense. It may be that by some chance or craftiness a person escapes the immediate difficulty ahead; yet, sooner

or later, trials of an unconquerable nature will overtake the one in question, and no amount of fleshly wisdom or craft will avert the impending trouble. It is futile to cry unto God in times of danger when there has previously been an entire disregard of His law.

Hezekiah was faced with a most difficult task, for the nation was in an advanced state of spiritual decay. His first move was an extremely wise one, for he removed the high (places and visible objects of a false system of worship, and herein lies a forcible lesson for us. It is useless to pray for deliverance from temptation unless we make definite and systematic attempts to avoid temptations. How can we escape the temptation to smoke if we encourage the companionship of those who indulge in this form of filthiness of the flesh? Impossible. The principle holds good all through our probationary career. Is it reasonable to ask divine protection from the troubles which soon will engulf "the world of the ungodly," if in these times of comparative peace for the brethren and sisters of Christ we fail to preserve a state of strict separation from the affairs of the State and rigorously decline to be associated with its organizations? It is manifest from the examples of faithful servants of God that consistency of conduct is absolutely essential, and in the case of Hezekiah this was shown in his dealings with his own nation and also with the oppressors of the nation who had no regard for the people of God.

The new king's first action was to arouse the religious feeling of the people and direct their attention to the fact that they were called to be the chosen people of God. The success of Hezekiah's action shows the value of wise and enthusiastic leadership, for the priesthood was rallied to a sense of duty and the congregation spurred into religious activity. Hezekiah's faith was soon put to a practical test, for the king of Assyria came against him with a great demonstration of power, but Hezekiah was equal to the occasion, for "he went into the house of the Lord." This, of course, was the correct way of tackling the difficulty, but such a line of action would have been ineffectual if not preceded by a correspondingly correct course of action. The result of Hezekiah's prayer was a definite promise of divine assistance conveyed to him through the prophet Isaiah and later fulfilled by the complete rout of the Assyrian hosts by divine agency. On the other hand, Hezekiah did not neglect such precautions as were available from the human point of view to frustrate Sennacherib's intentions, for he cut off the available water supplies, thus, doubtless, adding considerable difficulty to the Assyrians in their invasion. Throughout the whole of the Assyrian campaign against Hezekiah, he acted in an exemplary manner, manifesting complete faith in God and exhorting the people to remember that, "With him is an arm of flesh; but with us is the Lord our God, to help us and to fight our battles" (2 Chron. xxxii. 8).

The downfall of the Assyrians seems to have given Hezekiah considerable prestige in the eyes of the surrounding nations, doubtless owing to the fact that their own troubles were alleviated thereby, and, as a result, "his heart was lifted up." However, he was quickly reminded of the fleeting nature of mortal flesh, for the prophet Isaiah was sent to him with a message of gloom, in the face of which Hezekiah humbled himself and once again threw himself unreservedly on the mercy of God, and, as a result, his life was extended. The words of Hezekiah concerning death are worthy of the deepest consideration. He saw ahead a complete end of the present existence and faced with this reality he knew there was no possibility of escape apart from divine interference. How true his words:

"For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day " (Is. xxxviii. 18, 19).

So it is, apart from entry into "the bond of the covenant," there is no hope, for "the wages of sin is death." However, thanks be to God, the One whose Name we bear, has the keys of Hades and of death, and soon He will be on the earth again and then He will be "the Resurrection and the Life" to those who have fearlessly trusted in the God of Israel.

After this, Hezekiah seems to have relapsed into a stage of comparative apathy concerning God and he "rendered not again according to the benefit done unto him" (2 Chron. xxxii. 25). The King of Babylon sent to congratulate him on his recovery and in a fit of boastfulness he showed them all his treasures. Outwardly, this was merely a natural sequence of events, but it was not really so, for in 2 Chron. xxxii. 31, we are told that in this matter, " God left him to try him, that he might know all that was in his heart."

Although the Deity watches over His children and preserves them from the evil, yet He requires them to maintain the strictest possible watch upon their own actions, particularly in the matter of retaining their separateness from the "world of the ungodly" from which they have been redeemed by the blood of His own Son.

The life of Hezekiah is one of the few bright spots in the history of the Jewish monarchy, and it serves to show how faithfulness to God will result in a person being brought through the most difficult circumstances, provided a consistent attitude towards divine precepts is regularly adhered to.

C. W.

RESURRECTION

"Why should it be thought with you a thing incredible that God should raise the dead?" Things all round us suggest it. Out of what grow the flowers and plants? Out of the mould and the earth, from dry and dead looking seeds. The radiant butterfly: where did it come from? The loathsome caterpillar. That albatross that smites the tempest with its wing: it came from a senseless shell. Near Bergerac (France) in a Celtic tomb, under a block were found flower seeds that had been buried two thousand years; the seeds were planted, and the plants came to life and bloomed as bluebells and heliotrope. Dead and buried but resurrected. Another traveller found garden peas in a mummy pit in Egypt; he planted them and they sprung up after three thousand years of lifelessness.

Where does all the silk come from? the silk so greatly admired and used for adornment? In the hollow of a staff a Greek missionary brought from China to Europe the progenitors of the worms that supply the pageantry of banners and the luxuries of commercial emporiums, by their death. Why then be surprised that our present vile bodies will be the subjects of a resurrection to glorious bodies fit for eternal life? Cannot God, who created bones and flesh out of the dust, set them up again, and bring to life from the dead?

Selected.

"The British Mandate"

and

The 1930 Government "White Paper"

The Government " White Paper " of 1930 is certainly a setback—a terrible set-back—to the aspirations and aims of the " Zionist Organisation "—Israel after the flesh ; but, most certainly, it contains no cause for sadness, or lamentation, on

the part of Israel after the Spirit; in other words, to Christadelphians. Nevertheless, we keenly sympathise with our Zionist neighbours; for, we realise they have been encouraged by British Statesmen, and other representative and public men, to read into the "Balfour Declaration" of 1917, and the Government "White Paper" of 1922, what is not contained therein, and what is now clearly shown not to be there.

Here is the "Balfour Declaration" of 1917:—

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done to prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

The Zionists read into that "Declaration" the dream and goal of Dr. Theodore Herzl: "A Judean State"; and, by a Judean State later Zionists have understood A NATION, possessing all the self-governing privileges, rights and powers possessed by other nations, including absolute control of "the land." But, that interpretation was given no support in the "White Paper" of 1922, following on the decisions of the League of Nations, when the Legal Protectorate of Palestine was committed to Great Britain. Even the Jewish Chronicle admits that, in declaring that "it was easily capable of such a development as that found in the (1930) 'White Paper.'" Nevertheless, we cannot but keenly feel for the Zionists in their indignation at the anti-Zionist bomb so suddenly and unexpectedly flung into their midst; especially when we remember the encouragement that was given to them by the world's then leading politicians; and, repeated now by such prominent statesmen as Mr. Lloyd George, Mr. Baldwin and Mr. Winston Churchill, who publicly denounce the Socialist Government for being neither just or kind in their wording of the 1930 "White Paper." Mr. Ramsay MacDonald has an unenviable task in defending it in view of the part he has played in urging on Mr. Nahum Sokolow and Dr. Chaim Weitzmann in their over-zealous campaign to dominate all things Palestinian.

A Mass Meeting of the "English Zionist Federation," by way of public protest, was held in the Pavilion Theatre, Whitechapel, London, on October 27th. Hundreds, if not thousands, were unable to get into that large building, which holds about 3,000 persons; it was filled within a few minutes of the doors being opened, an hour before the meeting was timed to commence, notwithstanding that admittance was only for those with "shekel" tickets (2s. each). The main road, and adjoining streets, were congested with disappointed Jews; so much so that tram and other traffic was stopped, necessitating the calling out of extra police. Overflow meetings were held in the adjoining streets. The indignation of the principal speaker, Dr. Chaim Weitzmann, was so intense that we could almost feel the odic force flying from his finger tips as he bitterly asked if Britain had sunk so low as to treat her word of honour, the "Balfour Declaration," as a "scrap of paper," like another nation in 1914! That question caused the whole of the vast audience, both in the body and three galleries of the theatre, to jump to their feet in a state of frenzy.*

To return to the aspirations and aims of the Zionists: Clearly, if their programme as expounded by the speakers, were carried out, the programme of the God of Israel as set out by His prophets would be thwarted, which we know He will not allow; Israel, a political "State"—a Nation upon the Mountains of Israel with a ruler of their own mind and selection. No; never! To their last native King or Prince He said: "Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn,

overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him." We know who He is; and, that, "tisthe work that He will do"—the work of restoring Israel as an independent " Nation."

The programme of the "Zionist Organisation" (or the "Jewish Agency ") has been marked out, and limited, by the God of Israel: and it is clearly defined in Ezekiel xxxviii—Israel dwelling safely, and yet without walls, and having neither bars nor gates—gathered out of the nations ; and having gotten cattle and goods ; dwelling in the midst of the land. Such a condition of things is far removed from any kingly or national status; on the contrary, God through Ezekiel has given the protection and defence of these Israelitish Colonies to " Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof" (Ch. xxxviii. 13). There is defined the Protectorate that will defiantly meet " Rosh " with all his bands, when he comes down upon the Mountains of Israel (verses 2, 8). It was clear from the speeches delivered by Messrs. Sokolow, Weitzmann and Professor Brodetsky at the Mass Meeting, that their aim is Palestine under its own flag and in its own rights. It is manifest, however, that, in their haste to attain its end, the Organisation has overloaded its craft with more immigrants than the Land can at present comfortably or economically absorb.

* The speeches of Mr. Sokolow and Dr. Weitzmann were mainly in Yiddish, but any matter of particular import such as this was repeated in English. We are favoured, however, with a full Report in English from Headquarters.—
(F. G. J.)

Hence it was, that in May last the British Government, realising the duties and responsibilities imposed upon them as the international Protectors of Palestine and its inhabitants, Arabs and Jews, called a halt to the influx of Jews, at any rate for the present. Who, with any sense of proportion, will doubt the wisdom of that veto? The unemployment at the time was so great that the British Government had to revoke about 2,000 permits already granted, and in course of being used. Obviously, under the circumstances, to have admitted those 2,000 would have been contrary to the clause in the "Balfour Declaration "that" nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." Evidently the Commission appointed by the Government to consider the working of the Mandate came to the conclusion that the "Zionist Organisation" had been unwisely going beyond the letter and spirit of its License as contained in the "White Paper" of 1922, following on the ratification of the Mandate of the "League of Nations."

Humanly speaking, it is evident that had not the British Government put its foot down as it were, which it has done in the "White Paper" now under consideration, it would be the returned Jews and not the "Merchants of Tarshish" who would exclaim to "Rosh" & Co., " Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezekiel xxxviii. 13). The God-given programme through Ezekiel enables us to see that current events are all in keeping with the divine programme which confines the works of Jewish immigrants to that of creating a condition of things "in the midst of the land" sufficient to arouse the cupidity of "Rosh," the "King of the North," "Gogue of the land of Magogue." The writer of these notes can certify from personal visits, from the eighth of which he has not long since returned, that the situation in Palestine is just what the divine programme requires. All that is needed for the beginning of "Jacob's Trouble" (Jer. xxx. 7-), is the descent of Russia on the Land, which it seems she is

determined to do not later than 1934!

Although the "Merchants of Tarshish" have been entrusted with the great work and responsibility of protecting God's Land, and its people therein, God does not intend to permit them to have the honour of carrying on the work to its full fruition—that honour is reserved for His Son, the once crucified Jesus.

"Tis the work for Him appointed,

"Tis the work that He shall do;

And My City!

He shall found and build it too.

London. Frank G. Jannaway.

November 1st, 1930.

The First Trumpet

The conclusion of the work of the Sixth Seal completed a notable phase in the scheme of salvation, namely, the overthrow of paganism pure and simple, and the substitution in its place of an apostate Christianity constituted by the blending of the teaching of Christ with the tenets of paganism. Thus, in a certain sense, truly Christ conquered, as disclosed in the symbols of Revelation xii., but not in the full purpose of the Gospel; but from the fact that it prepared a people from amongst whom it was God's intention to pick out a people for His Name, who would be the subjects of the persecution of this apostasy over a long period of years, as illustrated in the Seventh Seal, which also reveals the punishments to fall upon the apostates, ending in their final destruction at the hands of Christ at His return to establish the Kingdom of God upon earth.

The Seventh Seal shows the development of the fourth beast dominion of Daniel's prophetic vision, the rise of the Papacy, the fall of the Greek portion of the Catholic dynasty at Constantinople, the break up of the Roman Empire as the result of the invasions of barbarian tribes from the north and east, as symbolised in the Four Angels stationed at the four corners of the earth; at the first, restraining, during a period of fifteen years, the four winds from destructive effort, until the people of the Lord were sealed for the purpose of witnessing for His Name: as expressed in Rev. viii. 1, by mention of a silence in heaven of half-an-hour, after which Seven Angels stood, each ready to blow a Trumpet, upon which blowing punishments fall upon the Roman Empire to avenge its cruelty upon God's saints, whose blood is represented as calling for vengeance in the souls under the Altar.

The Angels represent powers, bodies of people; thus there are four powers restraining the wind, from all the cardinal points of the compass, from inflicting damage upon the earth. The wind often indicates, in the Scriptures, a destructive force as exemplified, Jer. xlix. 36, when speaking of the fall of Elam:—"And upon Elam I will bring the four winds from the four quarters of heaven and I will scatter them toward all those winds"

The Trumpets, the symbols heralding these judgments, hold a prominent position in the Bible. Under the system of worship and in the general affairs arranged for Israel by Moses, they held a conspicuous place. In times of danger an alarm was blown, and such an alarm portended great evil, as is well illustrated in Joel ii. 1:

"Blow the trumpet in Zion and sound an alarm in my holy

mountain, let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand, a day of darkness and gloominess. ... A fire devoureth before them and behind them a flame burneth."

The sounding of many trumpets meant war. None of the Trumpets, the consideration of which is being entered upon, indicate a gathering of the saints—they mean evil to the apostasy in relation to the Roman Empire; the first four refer to judgments upon that portion of the Empire which is symbolised as the earth, comprising Italy, Spain, Gaul and Africa, ending in the fall of Western Rome. The completion of the blowing of the whole Seven Trumpets will remove the great apostasy now acting as a cover to the real brethren and sisters of Christ, for the keeping alive of the Truth as it is in Jesus; but at that time the saints in the company of the Lord Jesus will be triumphant, and at that time " all nations shall come and worship before Thee, O Lord, for thy judgments are manifest."

The position at the sounding of the "First Trumpet" was this: The time was A.D. 395. Pagan Rome had disappeared and apostate Christianity was the state religion. The witnesses for the name of God had been prepared, being shown under the symbol of the 144,000 out of the twelve tribes of Israel sealed in the forehead, a type of the whole body of Christ. The preparations had been completed by the Goths being permitted to settle in the Illyrian third of the Empire ; the Empire, at that time Catholic, being divided up into two great divisions, as signified by the two legs of Nebuchadnezzar's image, the Greek section in the East and the Latin in the West, which was further subdivided into three prefectures called thirds; the first of these included Gaul, Spain, Britain, Italy and Roman Africa; the second was the Illyrian, to the north of Rome, in which the Goths had taken refuge from their enemies and become a sort of pet for the Romans; the third consisted of the Asiatic provinces, including Egypt.

The first four Trumpets pointed to judgment to be poured out upon the Western Third—the earth, as it is called—containing as it did the seat of authority which ended in the destruction of Rome's sovereignty and division into ten separate powers in conformity with the requirements of the ten toes of the great image of the King of Babylon, which are to be finally destroyed by Christ and the saints at His return.

The judgments begin at the sounding of the first Angel's Trumpet, Rev. viii. 7, upon which followed, "hail and fire mingled with blood; and they were cast upon the earth: and the third part of trees was burnt up and all green grass was burnt up."

Here is indicated a most terrible method of destruction. The effect of hail is mentioned frequently in the prophets, as instanced in Isaiah xxviii. 2:

"Behold the Lord hath a mighty and strong one, which as a tempest of hail and as a destroying storm, as a flood of mighty water overflowing shall cast down to the earth with the hand " (or violence as it is also rendered).

Hail is also used in two other places, viz., Apocalypse, xi. 19, and xvi. 21. . . . A mighty power from God being well symbolised in the fact that hailstones are electrically generated; in effect they are electrical congelations of the Spirit of God. There was evidently to be much loss of life, as is revealed by the reference to the mingling of blood. Only a third of the trees and grass was to be affected, showing that it was not to be a complete destruction, as two-thirds were to be left remaining. Reference to Judges ix. 8, makes plain that trees are used to symbolise men in a prominent position, as when the men of Shechem and house of Millo set out to find a king to reign over them. Hence comes the picture of certain ones standing out and above the multitude for which the term grass applies, as Isaiah xl. 6, "all flesh is grass." . . . Before the sounding of the Trumpet the grass is

green, i.e., flourishing, springing up (as Psalm xcii. 7), "when the wicked spring as grass and all workers of iniquity flourish." So is exhibited a symbol of the Spirit of God blowing judgments upon a third of the great men and people of the apostasy of Western Rome, involving them in a scorching destruction. This was historically fulfilled in the raids of the Goths under Alaric and the German hordes of Rhadagaisus during the years A.D. 395 to 419, whom a contemporary writer named Claudian described as the "Hailstorm." Alaric had been supplied with arms by Arcadius, Emperor of the Eastern Third, and prepared for four years to invade the West from Eastern Illyricum, and, upon starting on his adventure, was raised up on the shields of his chieftains and proclaimed King of the Visigoths. He was, at first attempt, repulsed by the Roman general Stilicho; but, coming again, determined to reach Rome, carrying destruction in his train or die in the attempt. His success came after Rhadagaisus, King of Confederate Germany, had forced his way down from the Danube and passed over the Alps and the Appenines in A.D. 406; who, being practically a savage and a stranger to the Catholic religion, showed no mercy or respect to its adherents. The inroads of these barbarians struck terror to the Romans of all ranks, when they reached Florence (180 miles away). The Senate (the trees) and the people (the grass) were equally afraid, but Stilicho again saved the situation for a while, drove off the enemy and Rome escaped the fate of the sacking the other cities had experienced. Thus was the way paved for a further attack by Alaric, who, it should be stated in passing, was a Catholic, took control of the 100,000 Germans who were left leaderless at the death of Rhadagaisus, and invaded Gaul; this passage of the Rhine by these Suevi, Vandals, Alani and Burgundians, is spoken of by Gibbon as the fall of the Roman Empire in the countries beyond the Alps. This rich country was overrun and pillaged as far as the ocean, and, before the advancing barbarians fled in terror a crowd consisting of bishops, senators and virgins. Alaric was determined on pillage and rapine, and an Italian hermit, who sought to stay his hand, was told that "he (Alaric) felt a secret and preternatural impulse which directed and even compelled his march to the gates of Rome." He laid siege to Rome, which suffered all the horrors with which they had subjected Jerusalem at its capture. Alaric was bought off on this occasion by a huge ransom, but in A.D. 410 he entered the city, which was given over to the licentious fury of his men for six days. They then marched south, destroying all who stood in their way, plundering, slaying, and burning everywhere. Alaric died whilst seeking further conquests, and was buried in the bed of the River Consentium in the town of Bruttium in a tomb adorned with the trophies taken from Rome. Thus was fulfilled in detail the judgments signified by the blowing of the First Trumpet.

E. W. EVANS.

Concerning the Tongue

The question of the importance of this little member of the human body is focussed at once by the words of Solomon — "Death and life are in the power of the tongue." Here is something of supreme importance, something of momentous consequence to each of us, involving as it does the very issue of our salvation. Born into that state of death which has passed upon all men, for that all have sinned, we have hope of eternal life through Jesus Christ IF we "continue in the faith grounded and settled and be not moved away from the hope of the gospel which ye have heard and which was preached to every creature which is under heaven."

This involves obedience to the requirements of God as set forth in the

Scriptures, and, therefore, includes the Divine precepts in relation to the tongue; and, speaking of the tongue, Jesus declares :

"I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned."

There is no doubt that of the five senses with which man has been endowed, the tongue (which has the power of speech) has the greatest responsibility. The reason is apparent. By the tongue we have the power to put into words the thoughts within us, and by the use of those words we sometimes cause others to imbibe the same ideas. We, therefore, perceive a range of influence almost limitless in its scope, for even as we are impressed by the words of some with whom we come into contact, so also there are always individuals who are swayed by the thoughts to which we give tongue.

The influence so exercised may or may not be with our knowledge —and it can be evil influence as well as influence for good. Therefore, apart from any other consideration, the use of the tongue is an aid to the formation of character, and is also an indication of character.

If "wickedness be hid under the tongue," then not only does this show that the character is wrong, but also the influence on others will be of a wrong sort. There is a proverb which says:

"Excellent speech becometh not a fool."

And therefore, although there may not be wickedness in the tongue, yet "foolish jesting " and other like modes of speech so strongly condemned by Paul, tend to influence character in the wrong direction.

It was not without good reason that the Apostle wrote:

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

And when writing to Titus, Paul exhorted him to use "sound speech that cannot be condemned" (Titus ii. 8). The use of the tongue in the way indicated by Paul, is calculated to influence character in harmony with God's mind. In this respect there are few things which detract more from an influence for good than rash, thoughtless utterances or statements made at random.

"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James i. 26).

We must, therefore, learn to "bridle our tongues," or, in other words, CONTROL OUR SPEECH; and not only so, we must shun those who will not control their tongues in harmony with the word of God. These last few words convey the real import, because many people in the world, particularly among the educated classes, learn to control their tongues, but it is according to the standard of the society in which they move.

That is not the control which is divinely commanded, but a control of the tongue in harmony with the Scriptures, so that, although one may not be educated according to the standard of the world, yet the words spoken will "justify" the speaker in the day of judgment.

The point in question is better expressed in the words of Jesus, when he said:

"Out of the abundance of the heart the mouth speaketh"
(Matt. xii. 34-35).

Of what this abundance consists in the natural sense, is fully known, for, as Jeremiah says:

"The heart is deceitful above all things and desperately

wicked."

We are shapen in iniquity, and the principle of sin rooted in our natures is bound to produce ideas and thoughts out of harmony with God's mind, and therefore, consequent utterances will be contrary to God's will. The carnal mind, left unrestrained, will inevitably produce carnal words and deeds, which in turn bring death.

The carnal mind must give place to the mind of the Spirit. Thus, Paul says: "Let this mind be in you which was also in Christ Jesus." The mind of Jesus was in accord with the mind of God, and therefore, "he always did those things which pleased the Father." In his letter to the Philippians, the Apostle Paul gives us a basis upon which we can build up a similar mind. (See Phil. iv. 8).

Solomon declares that the "mouth of a righteous man is a well of life," and so Jesus was essentially a "well of life." BUT it was because of the indwelling of the word of God, even as it is recorded of him, "Thy word have I hid in my heart."

Concerning God's precepts we read in another place:

"Keep them in the midst of thine heart for they are life unto them that find them."

And so, before our lips can be as "a well of life," we must fill our minds with the word of God, for, as Jesus says:

"A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure, bringeth forth evil things."

The lesson, therefore, is that if we have fed daily upon the word of God and filled our hearts with the Scriptures, then our speech will be in harmony therewith; but if we have neglected the daily reading of God's word, and have rather filled our minds with worldly literature of any sort, or kept company with worldly companions, then we shall speak according to the ideas of the world which is "foolishness with God."

It is so easy to adopt the style and habits of those with whom we come into contact. We should then be always on our guard and show our separateness by refraining from using anything that is loose talk or slang. Slang is one of the greatest evils of the present day and is deadly to all refinement of character. Such talk is cheap and vulgar—let us avoid it.

Yes, indeed, there is a great responsibility resting upon us in our control of the tongue, and perhaps this fact is forced home a little harder by the words of Paul when he says:

"BE YE HOLY IN ALL MANNER OF CONVERSATION."

If we could always keep this in mind, we should never let expressions pass our lips out of harmony with the will of God.

We are commanded to present the body as a "living sacrifice, holy and acceptable to God." We are failing in this if we allow the fruit of our lips to be anything but holy.

Perhaps the best means of forcing home this lesson is by referring to the attitude of David, the man after God's own heart.

"Thou has proved mine heart ... I am purposed that my mouth shall not transgress " (Psalm xvii. 3).

"I said, I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me " (Psalm xxxix. 1).

Also David petitions God and says: "Set a watch, O Lord, before my mouth, keep the door of my lips."

One of the most emphasised commands in regard to the tongue, and yet

one which is so often forgotten, is that which requires us to speak evil of no man. We have it, for example, in the words of Paul to Titus (see Titus iii. 2). Also the words of James (see Jas. iv. 11).

Evil speaking covers GOSSIP, SLANDERING and BACK-BITING WITH THE TONGUE.

Take, for instance, gossip. Gossip, as a rule, is cruel, because generally it is to the disadvantage of the one who forms the subject of the talk. Not only so, but invariably the motive for gossip is ENVY, SPITE or the mere love of SCANDAL.

Occasionally it is merely thoughtlessness that allows us to listen to some tittle-tattle and to pass it on.

There are some who seem to go out of their way to find out the business of others, and as soon as they learn a bit of news, to pass it on "in the strictest confidence." It is bad enough when it is merely gossip, but when it is prompted by envy or malice, how cruel and terrible it can be! There is enough sadness and suffering in our midst without our adding to it through the wrong use of the tongue.

"The words of a tale-bearer are as wounds and they go down into the innermost parts of the belly" (Prov. xviii. 8).

"A froward man scattereth strife and a whisperer separateth CHIEF FRIENDS."

It was one of the commands which God gave to Israel, "Thou shalt not go up and down as a tale-bearer among thy people." If there comes to our knowledge anything upon which we ought to speak, then we have Divine provision made for such a contingency as laid down in the words of Jesus recorded in the Gospel according to Matthew (see Matt, xviii. 15-17). This divine rule must never be departed from, and the day is coming when we shall be judged according to our motives in what we do and speak.

"Let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice ; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you " (Eph. iv, 31-32).

So we could continue in speaking of the various commands in the Bible relating to the tongue. Such precepts come to mind as, "Lie not one to another," "Let no corrupt communication proceed out of your mouth." There must be no "foolish talking or jesting"; when we are reviled we must not revile again; we must not threaten, neither must we flatter one another. Then there are those passages of Scripture dealing with words of kindness, love, sympathy and help. It will suffice at this time if we emphasise the PRINCIPLE rather than the LETTER. Speech has the power of influencing character; therefore, let us get the right influence by filling our minds with the word of God, and thus out of the abundance of the heart will the mouth speak in harmony with the will of God.

Let us remember one thing in regard to our tongues—we have a purpose in life, an object, which is TO GLORIFY GOD.

We all fall short of our endeavour. We all utter words from time to time which we regret afterwards, sometimes in anger, sometimes in jest, sometimes in haste. We cannot learn all at once, but as we strive day by day to bridle our tongues, so gradually we shall do better until we reach a more perfect character in the Truth.

F. C. Wood.

THE TRUTH ABOUT PALESTINE.-The outstanding event of the month has been the issuing of the Government White Paper on their policy in Palestine. It is the outcome of the Arab riots in 1929. Following the Shaw Commission Report, Sir John Simpson was asked to report upon "land settlement, immigration and development." The result has been that the Government has concluded that immigration must be restricted, as the margin of uncultivated land is now very small, and it is desirable that the Jews should further cultivate the land which they at present hold. Further, the unemployment amongst the Arabs is a problem that requires solution, whilst continued Jewish immigration only makes it worse. It is intended to set up a Legislative Council in Palestine, whether the inhabitants co-operate or not, and, to ensure general security, British soldiers and airmen are to be stationed in the country. It has been emphasized that the Balfour Declaration did not promise that Palestine should be the THE National Home for the Jews but that A National Home should be provided in it—a vastly different thing.

As may be expected, the Jews have set up a violent outcry against these measures. The Jewish Chronicle calls it a great betrayal," and predicts that Britain will "bow her head with shame," and that "her greatness and her glory will melt in the hands of this Government."

Dr. Weizmann has resigned the Zionist presidency, saying that the hopes of the Jewish people are sterilised; Lord Melchett has resigned his offices, saying what has happened is 'almost unparalleled ingratitude and treachery.'" Mr. Baldwin and his Conservative colleagues have written to the Times condemning the Government's action; Mr. Lloyd George says "it looks like a breach of National faith;" General Smuts has sent a long cable to the same effect. So far both Jews and Arabs in Palestine will have nothing to do with the proposals, and so, altogether, the British Government is in serious trouble.

To make matters worse it is revealed that the White Paper was issued by the Colonial office without consulting the Cabinet, a fact which the News Chronicle in a leading article calls "cheek." It is intended to issue a further statement which it is hoped will placate the Jews, although Lord Passfield (Secretary for the Colonies) has already declared that there is no intention of diverging from the Palestine policy of previous governments, and affirms that "the agitation which has been created must be due entirely to misconception."

This will be sufficient to indicate the broad outline of the matter and the general attitude that prevails concerning it. The fact is that it is a great outcry about nothing. As Mr. J. L. Garvin says "The situation is of fundamental difficulty. Our Palestine Mandate means the most thankless task on record. Whatever we do we shall be doubly unthanked."

Just what the result will be we cannot foresee, but we surely have no cause for discouragement. It is the work of the multitudinous Christ to restore Israel, so we certainly cannot expect to see it done by the British Government. The Land is already sufficiently restored for the events foretold in Ezek. xxxviii. to be fulfilled. There is easily enough prosperity there now to excite the cupidity of the Northern invader. Further, if the people are to "dwell safely" (margin "confidently") v. ii., does it not indicate that they are to be protected by a greater power than their own? It was surely a mistake when Britain withdrew her garrison, and now she has, by the riots of 1929, been compelled to replace it, so that the Jews in Palestine may be "at rest."

We should remember that the Arabs are mainly the descendants of Ishmael and Esau, and it is predicted of them that they will persecute their brother Jacob until Christ rules with his iron rod. It is God who will finally settle the claim to the

possession of the land in Jacob's favour; thus the Jews are demanding of Britain more than she is able to give. Their tone is, as Mr. Wilson Harris writes, "deplorable," for how can the Government possibly dispossess five-sixths of the population (Arabs) which have lived there for centuries, and claim to have just as much right to the land as the Jews?

Let us remember that none of the wonderful progress that has been made in Palestine, and about which we have rightly been enthusiastic, has been undone: and therefore we have every reason to be enthusiastic still. If we have any faith at all in the promises of God we shall not be perturbed by any documents that may be issued by mortal men, for whatever the world may do, God will realize His plan." Our faith is still that of the Apostle, viz. "the confident anticipation of things hoped for, the full persuasion of things not seen."

The Jews themselves have issued a statement saying "Governments come and go; empires are built up and are dissipated, but the will of the Jewish people to regain Palestine remains unaltered. No temporary crises, no betrayal, neither Empires nor Governments— however powerful—can prevent the fulfilment of the historic Jewish destiny."

This is true. It might have been extracted from one of our own pamphlets. Wherein then do we differ? In just one thing that marks the distinction between Israel after the flesh and Israel after the Spirit. They are relying on an arm of flesh to save them, an antitypical Egypt whom they denounce as being, and will in fact prove to be, a broken reed,—whereas we look to Israel's God for salvation, in the day "when the glory of the Lord shall be revealed" (Is. xl. 5).

W.J.

Ecclesial News

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

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

All such Intelligence should be sent to bro. C. F. Ford at 19, Grove Road, Brixton, London, S.W.9, 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. Bowling by the 1st of each month for publication the following month. Address to him at: 5, Florence Street, Worcester, Mass., U.S.A.

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

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE
DONE HERE" (Colossians iv. 9).

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. Since last reporting we have welcomed at the Lord's Table, sis. Pritchett of the Seven King's Ecclesia. During the month of October our Sunday evening lectures have been advertised in both the local papers, but the response has been very poor. We are now trying another method of getting the Truth into the homes of a few. The writer sent a letter to the local papers deploring the lack of interest shown in the Bible and the things pertaining thereto, at the same time suggesting that something ought to be done to make Bible reading more attractive and profitable. This was followed up the week after by a letter from one of our brethren offering to supply a Bible reading plan (The Bible Companion) to every applicant, which would enable them to read the Bible on systematic lines. As a result of these letters we have received in a week, up to the time of writing (November 1st), about twenty applications, and in reply to each we have forwarded a Bible Companion, a copy of our late bro. Porter's lecture, The Millennium, and one of bro. Jannaway's cards advertising Christendom Astray. We have also enclosed a typed circular letter drawing attention to our Sunday evening lectures and extending an invitation to them.

We have also followed up the offer of the Bible Companion by an advertisement in the principal local newspaper, again offering the reading plan to every applicant. As the paper has a circulation of about 35,000 copies per week we are hopeful of receiving many more applications. We hope to report progress later. We have been assisted in the work of the Truth by brethren W. V. Butterfield, Geatley and W. Cockcroft, Junr., of the Oldham Ecclesia.—J. H. Mellor, Rec. Bro.

BEDFORD. — 53, Harpur Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We thank the following brethren for their help in the Truth's service with words of exhortation and lecturing support, by which we have been able to keep the light of the Truth burning in all its purity; but the response to the call is lamentable; only an occasional stranger attending the lectures from time to time; nevertheless, we have all benefited by the co-operation of those of like precious faith, and are in this way encouraged to carry on a good warfare firm and steadfast. Truly, in these days, men are indeed "Lovers of Pleasures" more than "Lovers of God," and from such we turn away in sorrow; knowing, as we do, their eternal loss. Bro. W. P. Lane visited us for duty on September 7th; E. A. Clements on September 14th; A. A. Jeacock (Croydon) on September 28th; E. C. Clements (Barnet) on October 5th; E. W. Evans on October 19th; D. L. Jenkins on October 26th; and E. J. B. Evans on November 2nd. We have also been pleased to welcome at the Memorial Service: Bro. S. Burton (Dunstable) and bro. and sis. Hart (St. Alban's). — W. H. Cotton, Rec. Bro.

BLACKHEATH (Staffs.). — Christadelphian Meeting Room. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 7.30 p.m. On August 23rd we held our Sunday school outing at the Botanical Gardens, Edgbaston, Birmingham, where we spent a very profitable afternoon; the writer giving a short address after the daily readings. Our Sunday school is making progress, and we have formed a senior class. At our business meeting on October 2nd it was our painful duty to withdraw our Fellowship from sis. Winifred Price, owing to her continued absence from the Table of the Lord. We have appreciated the labours of brethren B. A. Warrender and Railton (Birmingham), T. Pearson, Shakespeare, J. C. Jakeman, D. Jakeman, F. H. Jakeman and Bickers (Dudley), and bro. Saxby (Wellington). We have also been pleased to welcome at the Table: sisters Bickers and Saxby. Will brethren and sisters please note change of address. We lose our sis. Sidaway, who has transferred to St. Alban's. The undersigned has been elected recording brother.—C. Bennett, Rec. Bro.

COLCHESTER. —2, Barrack Street (corner of Brook Street). Breaking

of Bread, 11.15 a.m., Lecture, 6.30 p.m. During October we have been helped in the work of the Lord by brethren C. H. Lindars and W. R. Jeacock (Clapham), and G. H. Lethbridge and E. H. Bath (Holloway), and their labours have been much appreciated. We have been very much encouraged during this month by the addition to our number of one who has put on the saving Name of Jesus, associating himself with the glories which are to be revealed in the future age. Bro. R. A. W. Ell, who lives at Kirby Cross, and is in business in London, came to a knowledge of "The Truth," through the agency of bro. A. A. Jeacock, of the Croydon Ecclesia. Bro. Ell was immersed on October 3rd in London, and received into fellowship at Colchester on Sunday, October 5th. We are very pleased to have the company of our brother, who we hope will remain firm in the Hope of Israel, looking forward to the time when the Kingdom of God is established, and the "Glory of the Lord covers the earth as the waters do the sea." Our prayers are with him in his new position.—L. Wells, Rec. Bro.

DUDLEY. — Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30. Wednesdays: Bible Class, 7.30 p.m. We continue to proclaim the gospel in this district to all who will listen, but there is little response. On the Sundays, September 28th, October 5th and 12th, we gave three well-advertised special lectures, under the heading of "What Are Things Coming To." Our late beloved bro. S. H. Coliapanian gave the first on September 28th (we were grieved to learn of his sudden death so shortly afterwards, but we shall see him again, and this, we pray, in the Kingdom of God; we express our deepest sympathy with his loved ones whom he has left to mourn). Our bro. W. J. Elston (Nottingham) gave the second lecture, and bro. F. G. Jannaway (Clapham) the last. We pray God's blessing may follow these faithful labours. It may be of interest to know that a bro. Wauchope, of Australia (Masonic Hall Fellowship) paid a visit to this town in July with a view to the unity as one body of Christadelphians; he solicited our co-operation and attendance at his meeting, and this was considered at our business meeting, and the following resolution was sent to him: "While we would like to co-operate in upholding the integrity and purity of the Truth we cannot co-operate with those who sacrifice purity of doctrine for unity, and destroy the foundation of salvation by erroneous teaching." This, we heard, was read by him at his meeting; he said he should reply, but he has not done so yet. Another interesting incident happened during October. The Vicar of the Holly Hall Church wrote an article in his magazine upon Christadelphians, making many false allegations especially concerning our bro. Dr. J. Thomas, who he said was our founder. We therefore decided to explain our position by well advertising, with cards, four special lectures. Three have already been given, and each meeting has been fairly well attended, but although questions were invited none so far have been forthcoming. We gladly welcome such opportunities to defend our Faith, and seek God's blessing upon our humble efforts. We have also welcomed around the Table: bro. T. Phipps (Greatbridge), sis. Dene (Wendbourg), bro. Brewer (Wellington), bro. R. Smith (Birmingham), and bro. and sis. Pigott (Bewdley).—E. Cartwright, Asst. Rec. Bro.

HORNS CROSS (Kent).—Co-operative Hall, Galley Hill, Swanscombe. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We continue to hold forth the Word of Life, strengthened by the knowledge that interest has been aroused in several directions, and whilst we realise that this is the day of small things we labour with the confidence that the Father will grant us increase according to His good pleasure. Our visitors since our last communication have been as follows : brethren S. H. Coliapanian and W. Webster (Seven Kings), brethren Brooks, E. A. Clements, Doust, Mettam, J. Warwick, D. L. Jenkins and M. L. Evans, and sisters

Mettam and V. Westley (Clapham), and bro. Widger (West Ealing). We again thank them, not only for the pleasant and profitable times spent together, but also for their words of exhortation and for proclaiming the gospel's joyful sound to the stranger within our gates.—E. R. Cuer, Rec. Bro.

LEICESTER. — 71, London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. Our Heavenly Father has blessed the work of our hands, inasmuch as we are able to report with joy, the obedience in baptism of Miss Nellie Elizabeth Eato and Miss Doris Louisa Bradley, both formerly of the Church of England, who put on the sin-covering Name of Jesus on Thursday, October 23rd. All those who have laboured in this direction will rejoice at seeing some fruits of their labours. Our earnest prayer is that the God of all comfort will bless our new sisters and keep them in the narrow way, that they may eventually attain to honour, glory and immortality in the Kingdom of God. It is encouraging to note that sis. Bradley's first introduction to the Truth was her application for a Bible Companion through bro. Bath's letter in the Daily Express. We have been cheered by the company at the Table of the Lord of bro. and sis. E. C. Clements (Holloway) bro. J. W. Squires (Luton), bro. Stevenson (St. Alban's), bro. M. Allan (Nottingham), sis. F. Brooks and sis. V. Westley (Clapham), bro. E. Morris (Nottingham), sis. Williams (Northampton); also the following brethren who have been with us in the Truth's service: E. Allwood (late of Sydney), G. Helms (Northampton), W. Webster (Seven Kings), R. C. Wright, T. Wilson, H. M. Doust, E. J. B. Evans, F. W. Brooks and Ivor Evans (all of Clapham).—A. C. Bradshaw, Rec. Bro.

LONDON (Clapham).—Avondale Hall, Landor Hall, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 1 p.m. L.C.C. Santley Street School (*nearest approach from Ferndale Road, Brixton Road*). Tuesdays: Eureka Class and Mutual Improvement Class (*alternately*), 8 p.m. Thursdays: Bible Class, 8 p.m. We are very pleased to report the obedience of one of our Sunday school scholars, Ruth Willey (daughter of bro. and sis. Willey) who was immersed on October 19th. We pray our young sister will grow in grace and in the knowledge of the ways of the Lord, so that she may be found patiently watching when Jesus returns. Bro. E. F. Williams having removed to Harpenden, will in future meet with those of like precious faith at Luton. The Mutual Improvement Class paid their thirty-third visit to the British Museum on Saturday afternoon, October 18th. About 250 were present at the tea held at the Zeeta Cafe, Victoria. In the evening a Fraternal Meeting was held at "Denison House," when four uplifting addresses dealing with "Our Pilgrimage," were thoroughly enjoyed and appreciated by over 450 brethren and sisters. Many brethren and sisters were welcomed from other ecclesias, including: Ashford, Ashton-under-Lyne, Bedford, Brighton, Croydon, Dudley, Hitchin, Holloway, Ipswich, Luton, Leicester, Leamington, Nottingham, Nuneaton, Putney, Redhill, Sheffield, Seven Kings, Swansea, St. Alban's, Wellington, Welling and West Ealing. On Boxing Day (December 26th) we propose, if the Lord will, holding the usual afternoon and evening entertainment for the Sunday School scholars, at the Avondale Hall. There will also be tea and a Fraternal Meeting. Full particulars later. The following visitors have been heartily welcomed at the Table of the Lord: sis. Higgs (Bristol) sis. Potierr sis. Eva Potier, sis. Henderson (Brighton), bro. A. J. Ramus, sis. Davis and bro. W. Davis (Croydon), sis. Mabel and sis. Ivy Hayward (Ipswich), bro. and sis. Crawley and sis. M. Crawley (Luton), sis. Hatton (Margate), sis. Finch, bro. W. Webster, bro. and sis. Piper, bro. and sis. Gadsby, and sis. Mills (Seven Kings).—F. C. wood, Asst. Rec. Bro.

LUTON. — Oxford Hall, Union Street (off Castle Street). Sundays : Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. ; Sunday School, 2.45 p.m. Thursdays : 8 p.m. Almost since the commencement of our meeting we have made it a practice to hold a special effort in the month of October, and with Our Father's help and blessing, we were able to do so again this year. During the month the local churches, in conjunction with a London Society, organised a Palestine Exhibition, and this we considered an excellent opportunity for bringing to the front the purposes of God in connection with His Land and people. Accordingly we arranged a series of eight Saturday and Sunday evening lectures on "Palestine and the Jews—coming world events": four lectures on "Palestine, the True Land of Hope and Glory," on the Saturday evenings, and the remaining four under the heading, "Israel: God's Nation, ignominiously scattered : soon to be gloriously restored," on the Sunday evenings. These were well advertised by posters, leaflets and in the local newspaper. A suitable four-page "folder" was drawn up advertising the lectures, and emphasising the fact that the churches are altogether silent on what the Bible has to say concerning the delightful future in store for God's Land and His people, although so plainly declared. The Clapham brethren very kindly assisted us in supplying seven thousand leaflets, which, together with our "folders," were distributed to visitors to the Exhibition. We had the help of bro. F. G. Jannaway, who gave the opening Saturday evening lecture, but so far as the attendance of the stranger was concerned it was not encouraging; there were more at the subsequent lectures, sometimes eleven and twelve. Apart from the fact that our activities caused no little stir among the church folk we are not able to see much visible result as yet. We take this opportunity of thanking the brethren who assisted us so ably during the effort, viz.: brethren F. G. Jannaway, H. T. Atkinson, G. H. Denney and C. N. Hatchman. We are very pleased to be able to report that sis. Burton is making encouraging progress.—A. H. Phillips, Rec. Bro.

MARGATE. — Addiscombe House, Hawley Square. Sundays: Lecture, 3 p.m., Breaking of Bread, 4.15 p.m. Wednesdays: Bible Class, 8 p.m. We desire to thank our brethren from London and Seven Kings, who have given their time and labours to keeping the Truth alive here. We have also received encouragement from visits of many brethren and sisters passing through the town. We trust in the day of account they, with us, will receive the reward we seek, and our labours be all-pleasing to the Father.—A. E. Newman, Rec. Bro.

NEWPORT (Mon.). — Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to report a visit from bro. M. L. Evans of London on October 26th, who gave us the word of exhortation and lectured in the evening. The spoken word being much appreciated by all those present. We take this opportunity of once again thanking all those brethren who have so kindly assisted us in this part of the Vineyard, and so helped to keep the light burning during this year; also we thank the brethren and sisters whose visits have encouraged and built us up, and so enable us to plod on towards the goal—God's most Glorious Kingdom.—D. M. Williams, Rec. Bro.

OLDHAM. — Guild Room, Greenacres Hill Stores, Greenwood Street. Sundays: Breaking of Bread, 10.40 a.m., Sunday School, 2.45 p.m., Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. at Mechanics Institute, Manchester Street, Werneth. We have great pleasure in reporting that Miss Lily Tracey and Miss Mary Ann Whitehead, after witnessing a good confession of the things concerning

the Kingdom of God and the Name of Jesus Christ, were immersed into His sin-covering Name on October 14th. Our two new sisters have never wavered in their interest in the things of the Truth, since first they heard it, becoming members of our Sunday School that they might thoroughly learn the Truth and understand its responsibilities. We pray that they may be strengthened and guided by our Heavenly Father, and the word He has given for our guidance, to continue in the narrow way that leads to Life Eternal. We are very thankful and greatly encouraged by this, another manifestation of the love and the power of God in these closing days of the Gentiles, trusting that our labours will be acceptable to our Heavenly Father through our Elder Brother in the great day of account.—Wm. Cockcroft, Junr., Rec. Bro.

PEMBERTON.—Orrell Gardens, Orrell Post. Sundays: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Saturdays: M.I.C., 3p.m. On Saturday, October 11th bro. F. Walker of Bristol gave a lecture upon "The Tabernacle in the Wilderness," with an exhibition of a model. The typical character of the divine structure with all its accompaniments was explained, and a most edifying time was spent. A photograph was afterwards taken of the model which appeared in the local newspaper, with an explanatory note by the photographer. We shall (God willing) hold our annual Sunday School Party and Prize distribution on New Year's Day. Brethren and sisters in fellowship are cordially invited. We take this opportunity of thanking brethren F. Walker (Bristol), R. Smith (Birmingham), H. G. Saxby (Wellington) for their willing services and kindly ministrations. Our prayer is that we may so keep in touch with each other that unity of mind and spirit may be promoted and the glorious Truth furthered. We have been pleased to welcome sis. D. Jannaway of Southport at the Lord's Table.—R. Turner, Rec. Bro.

PLYMOUTH. — Oddfellow's Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m., Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. At the time of writing our brother, W. Gruitt is lying ill in a nursing home, having just undergone a serious operation. Our prayers are that our brother may be sustained in his suffering, and be restored to his accustomed place among us to labour again awhile in the Master's service; he has ministered to this ecclesia for more than 40 years. We are arranging for a special effort which we purpose to give early in the coming year, if it be according to the will of our Heavenly Father. We intend to give a series of monthly lectures extending from January to April, in addition to our usual lectures; three to be held on week nights and one on a Sunday. Bro. F. G. Ford (Clapham) has kindly promised to give the first on Thursday, January 29th, and bro. F. G. Jannaway one on Sunday, March 15th. The other two will be given by two of our local brethren, on February 26th and April 23rd. We are hoping that this effort will stimulate our neighbours to look further into the Scriptures and embrace the only Name whereby salvation may be obtained. We have again enjoyed the fellowship of sis. Bird (Bedford), who is likely to become resident in Plymouth.—H. R. Nicholls, Rec. Bro.

ST. AUSTELL (Cornwall). — Since my last communication sis. Cordial of Clapham, has been on a visit to sis. Milner, and we have broken bread together twice, as well as week evening meetings, which we all enjoyed. The writer distributed about 80 pamphlets on the "Gathering Storm—why the League of Nations cannot succeed," at a League of Nations' meeting, and asked questions at the close of the address given by the lecturer, Mr. Whelan. — Alfred Sleep.

SEVEN KINGS. — No. 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. It is with the utmost sorrow and inexpressible grief that we report the sudden death of our dearly beloved bro. S. H. Coliapanian, who fell asleep in the early morning of October 25th. The loss to our little meeting is inestimable, as his untiring labours and unflinching stand for the cause of right, without respect of persons, commanded the love and admiration of all who knew him intimately. His endless store of spiritual food, his lovely expositions of the Word and its sayings, coupled with tireless willingness in the Truth's work and service, cannot but make him grievously missed by us all. His regular attendance at all the meetings leaves us an example not easily forgotten, and only thirty hours before his death, he spoke at our Bible Class in his usual vigorous style, earnestly exhorting us in a manner those present Will ever remember to hold fast to the end. This brother, like the Saints of old, had many sterling qualities that the remembrance of them will remain long after him, together with the lovely knowledge that he fell asleep in the midst of his fighting, enthusiastic for the Truth's hope unto his dying breath. Our brother was laid to rest " Until He come " on November 1st in the presence of many brethren and sisters from associated and separated meetings, Bro. F. G. Ford, of Clapham, doing what was necessary at the graveside. Such partings as this only make us more earnestly desire the glad day of reunion, which we believe is not far distant. " There is a battle to be fought " —may God grant us the strength to continue our fighting with undiminished effort so that we together may gain the prize for which our brother so ardently longed. We regret also to report another loss, as sis. R. Mills, one of the original members of our meeting, having removed to South London, will meet with the brethren and sisters there, to whose loving care we commend her. Our sister will be greatly missed amongst us. Our numbers, however, have been maintained by the transfer from Clapham of bro. and sis. Mason, whom we welcome. We have been pleased to welcome the following visitors: sis. Wellard (Burnham-on-Crouch), sis. Mynott (Nottingham), bro. and sis. Prior (Colchester), sis. Williams (Plymouth), sis. Farmer (Nottingham), bro. S. M. Harrison (Lichfield), bro. and sis. E. C. Clements and bro. Bath (North London), bro. Crawley, sis. M. Crawley and bro. Hodges (Luton), bro. and sis. W. Jeacock, bro. and sis. Lee, sis. V. Westley, bro. K. Clements, and bro. W. R. Mitchell (all of Clapham). Brethren S. M. Harrison, E. C. Clements, Bath, Crawley, Jeacock and Mitchell were with us in the Truth's" service, and we were much helped by their stirring words of exhortation. We thank them for their labour of love.—W. J. Webster, Asst. Rec. Bro.

Dear brethren and sisters: On behalf of my Mother, Sister and self I would like to express to you all our very deep appreciation of the loving sympathy and kindly thought conveyed to us through the endless number of letters constantly arriving. From these it is very obvious that our dearly beloved father, brother S. H. Ooliapanian, was greatly esteemed throughout the Brotherhood, and this fact, added to the sure prophecies of the Word bring abiding comfort to us in our sorrow. We miss him sorely for his loving words and advice, but especially for his ardent devotion and untiring service to the work of God. Fully confident in the Hope of Israel he lived, certainly confident in that Hope he fearlessly died, knowing that we shall meet again under conditions far happier and better than these of here and now. We shall ever cherish the memory of him in dear and tender love, looking forward even more keenly to the day of reunion with our loved one, and all the Saints of old. Affectionately your brother in the Hope of Life,

P. J. A. Coliapanian.

27 Wanstead Park Road, Ilford.

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. We have been pleased to have the company of sis. C. Kleiser (Clapham) for a few weeks at the Table of the Lord; she has now returned to London. We are still keeping the light of the Truth burning by means of cards, leaflets and lectures, and have had a few strangers at the meetings, but little interest is shown. However, we must not be discouraged, but contend earnestly and faithfully for the glorious Truth of salvation once delivered to the Saints. Paul may plant and Apollos water, but only God, if it is His will, can give the increase. Therefore we rejoice as co-workers with Him in His vineyard.—James Hy. 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: 8 p.m. If the Lord will we hope to arouse interest in the tilings of the Truth by holding a special effort in the very near future. This is made possible for us by the anonymous donation received earlier in the year. We have been encouraged and strengthened by the ministrations of the following brethren: W. E. White, A. A. Jeacock, W. P. Lane, J. T. Warwick, W. Jeacock, G. H. Leth-bridge, and D. L. Jenkins. We thank the brethren for their efforts. Other visitors to the Lord's Table have been bro. Finch and sis. Payne (Southend), sis. N. Kitchen (Clapham), and bro. and sis. Whiting (Redhill). On August 31st last our late beloved bro. Coliapanian was with us, and we shall ever remember his stirring exhortations and able defence of the faith. We look forward to the time when we shall meet in the Kingdom—when "sorrow and sighing shall flee away."—Percy G. Kemp, Rec. Bro.

AUSTRALIA

ALBURY (New South Wales).—For the brethren and sisters meeting at "Yorkville," 544, Parkinson Street, Albury, we report the death of bro. G. W. Dinsmore at the age of 80 years, who after many years of probation fell on sleep in the hope of resurrection. Our brother was laid to rest in the Albury General Cemetery in the presence of brethren and sisters, and having been a prominent business man for many years, naturally, many friends gathered in respect. Bro. F. McKinlay of Wagga Wagga Ecclesia travelled many miles to do what was needful at the graveside, and also bro. E. A. Tapscott from the same place was present. We sympathise with sis. Dinsmore and her daughter in so great a loss, but we sorrow not as those without hope, having the assurance of the Word, "Blessed are they that die in the Lord." Our brother for years appreciated the spiritual food and upbuilding in the reading of the Berean Christadelphian, and in his correspondence a few months before his decease he made mention of the happy days when bro. Robert Roberts stayed with him in 1895 and 1896, also the company of bro. Sulley, when visiting Australia. His letters were full of confidence in the hope set before us; in his correspondence he quoted the great help bro. F. G. Jannaway had been to him with Christ our Passover, and other works from time to time. In Diary of a Voyage, 1895, page 73, brethren of long standing will call to mind the references to Albury and district made by our beloved bro. Robert Roberts, while those young in the Truth can be refreshed by the reading of the work of the Truth in those days. Quoting from page 165 of the Diary of a Voyage bro. Roberts writes: "Sunday, May 7th, 1896. In the evening I lectured to a large audience on the apostolic truth in contrast with clerical theology, after which I took my

departure by the night train for Sydney. I was introduced to the driver of the train before leaving Albury. It was interesting to be informed that he heard me lecture many years ago in Huddersfield and was interested in the Truth, which he is likely to embrace, along with his family. His name, I think, was Kaye." The address at the commencement of this Intelligence is the home of this same— now and for many years—bro. S. A. Kaye, and sis. Mitchenson, his daughter. Of happy hours spent in the Truth's service I hope, if the Lord will, to write in the near future, and of a recent visit among brethren and sisters in N.S. Wales. For and on behalf of the brethren and sisters of the Albury Ecclesia, Yours fraternally. — James Hughes.

COBURG (Victoria). — Buffalo Hall, Victoria Street. Since last writing we had on June 13th the company at the Lord's Table of bro. William Galna en route to New Zealand, also bro. V. Gregory and family, who have returned from the country. If the Lord will bro. and sis. Gregory intend to reside permanently with us. Amid the conditions of a troubled world it is pleasing to see several more ecclesias in Australia making a stand for the purity of the Truth in precept and practice. If their intelligence has not reached the Berean yet it should do so in due course. Conditions of things in Australia show no signs of improvement, and have reached a state unknown in its previous history; such, however, should give us no misgivings for when we see these things come to pass we lift our heads in preparation for Him who is the wonderful counsellor in divine rulership; and in that happy age all things will be ours. Your brother in Israel's Hope. — L. Walker, Rec. Bro.

CANADA

WINNIPEG. — Royal Templar Building, 360, Young Street. Sundays: School, 9.50 a.m.; Memorial, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8.15 p.m. Our Sunday School and Ecclesial Picnic was held on Saturday afternoon, June 21st, at the East St. Paul's Agricultural Fair Grounds. The weather was all we could wish for, and a very pleasant time was spent by about 65 brethren, sisters, children and friends. The middle of August we had a brief visit from bro. Percy Herbert Walpole, of the Clapham Ecclesia, London. We have lost, by removal, sis. Eva Bennett, who has returned to her home at Prince, Sask., where she will be in isolation. The nearest ecclesia is at Richard, where she hopes to be able to meet with the brethren and sisters periodically. Sis. Mary Grini has also left us, we hope just temporarily, for Michigan, North Dakota, where she will be in isolation. We miss our two sisters as they were very regular attenders at the meetings, and zealous in the Truth's work. May our Heavenly Father bless and keep them in all their ways.—Will J. Turner, Rec. Bro.

UNITED STATES.

WORCESTER (Mass.).—Sawyer Building, 393, Main Street. Sundays: Breaking of Bread, 10.30 a.m.; Sunday School, 12; Lecture, 1 p.m. Wednesdays: Bible Class, 7.45 p.m. We wish to report the death of sis. Harriet Jones, age 83 years, on August 30th, 1930, at Woodbury, N. J. Bro. Fidler of the Philadelphia Ecclesia conducted the service at the home of her son, after which she was brought to Worcester for burial, where she was laid at rest until she hears the command of her Lord to come forth. It was the fervent desire of our aged sister that our bro. Dowling should take part in the service at her decease, and speak of the glorious things and of the hope she so long cherished in her heart. So bro.

Dowling conducted the service at the Cemetery Chapel, and spoke of the glorious hope which all God's sleeping saints have so fondly entertained—the hope of a resurrection to life for evermore. It is our pleasing duty to report the obedience to the Truth of James Rankin, Junr., son of our bro. and sis. Rankin. After a good confession of the things concerning the Kingdom and the Name of Jesus Christ, he was baptized on September 21st, 1930, into the only saving Name. May he walk worthily and finally receive the gift of God—eternal life. Visitors have been: sis. Johnston of Forrest Ville, Conn., and a brief week-day visit from bro. and sis. W. B. Fenn of Vancouver, B.C., and sis. Mabel Fenn, of Jersey City. — A. Marshall, Asst. Rec. Bro.

ECCLESIAS IN THE UNITED STATES AND CANADA IN FELLOWSHIP

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

CANADA

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

Guelph. – J. Hawkins, 9 Elizabeth Street.

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

UNITED STATES

Baltimore, Md. – D. E. Williams, 1939 W. Mulberry Street.

Beaukiss, Texas. – A. C. Harrison.

Boston, Mass. - John T. Bruce, 23, Hosmer St, Everett, Mass.

Buffalo, N.Y. - L. P. Robinson, 43 Birch Place.

Canton, Ohio. – P. Phillips, 1123 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.

Cowes (I. of W.). – W. A. Quin, “Hollywood,” Millhill 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). – Miss 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. – W. Cockcroft, 43 Werneth Hall Road.

Oxford. – F. Mayes, Hunt Stables, Stadhampton.

Pemberton (near Wigan). – R. Turner. 5 Orpington Street.

Plymouth. – Hubert R. Nicholls, 13 Riga Terrace, Laira.

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

Purley. – See Croydon.

Redhill. - W. H. Whiting, 65 Frenches Road.

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). – W. J. Webster, 27 Wanstead Pk. Rd, Ilford
Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.
Sheffield. – S. Heason. 21 Robert Road, Meadow Head.
Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.
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.
Swindon (Wilts). – J. H. Dyer, 36 Ashford Rd
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.
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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

Change of Address.—Brother A. T. Abbots, late of 93, St Johns, Redhill, has removed to 27, High St., Egham, Surrey.

Tier's Cross.—Brother H. Thomas, requests that all correspondence shall be fully addressed to him at Deer Parks, Tier's Cross, Haverfordwest, Pembrokes.

Change of Address.—Brother W. J. Webster, of the Seven Kings Ecclesia has removed from 21 to 27 Wanstead Park Road, Ilford.

Distressed Jews' fund. — We acknowledge receipt of £5 from the Brimington Ecclesia, which we will hand to bro. F. G. Ford in due course, to be included in the next remittance to the Jerusalem Hospital.

Brother J. Galna (Tasmania). — We are in receipt of your copy of articles by Dr. Thomas which we are keeping before us, and may be able to refer to it later.

Death of bro. F. Collett (Clapham).—We regret to learn of the death, after a very short illness, of our bro. Collett, who for many years has been a member of the South London (Clapham) Ecclesia; we tender our sincere sympathy to his son and daughter, who rejoice in the hope of the destruction of death, and of re-union with their parents in the near future.

Maranatha Press.—Will our readers kindly note that the Berean Christadelphian is in noway connected with the Maranatha Press. We frequently receive Orders and Remittances intended for them. Delay and inconvenience will be saved, if all communications to them are addressed to P. E. White, 69, Farley Road, Selsdon, Surrey.

Developments in Russia. — It appears that the industrial development in Russia is progressing at a wonderful rate. So fast do the rulers push matters along, that the people suffer privations as though it were war time. Food is rationed and taxation is great, but they are promised that a wonderful new Russia will emerge very soon.

"Italy's Bold Bid for Power". — Under this heading the Sunday Referee describes Mussolini's attempt to weld Europe into a great Fascist block. "It amounts to nothing less than the setting up of a new Roman Empire under a new Caesar." However it may be accomplished, the ten horns are certainly to be united in their opposition to the King of Kings.

Infant baptism. — It is reported that the Rector of Pulvenbatch, Salop, has resigned because he did not think infant baptism was according to the Divine will. "I cannot therefore assent to the article saying that it is, nor use the language of the Prayer book, nor continue to acquiesce in the many abuses accompanying it."

Where are the dead? — This is again being discussed in the newspapers following an article by Sir Arthur Keith. He maintains "I believe we return to dust." That is true, but how sad is his "conclusion of the whole matter." He says "This belief is the bedrock of my creed and makes me content to accept everlasting sleep as my reward for the task of life." How much wiser to seek for resurrection.

Mr. H. G. Wells on peace.—Mr. Wells' recent speech at a Meeting of the National Council for the Prevention of War is reminiscent of Dr. Thomas's famous amendment which he moved at a meeting of the Peace Society. Mr. Wells said "I think that an outbreak of war in the Near East is quite possible in a few years time. Some sort of accident might happen next year or the year after. It is as close as that. You are going to be entirely ineffective when the time comes. The War Office is ready, but your movement merely meets and talks." On being asked what was the remedy Mr. Wells replied "I wish I knew. I have nothing definite to suggest."

Clapham.—The Annual Fraternal Gathering will take place on Dec. 26th, if the Lord will, at the Avondale Hall. There will be an afternoon meeting at 3.0; tea at 4.30; evening meeting at 6.0. Programmes may be obtained from bro. F. J. Button, 1, Hillsborough Road, E. Dulwich, S.E.22.

Nottingham.—Dec. 26th (Boxing Day) Sunday School Party. Assemble 2 o'clock. Tea 4 o'clock. After tea, Lantern Views of the Holy Land, &c., and Distribution of Prizes.